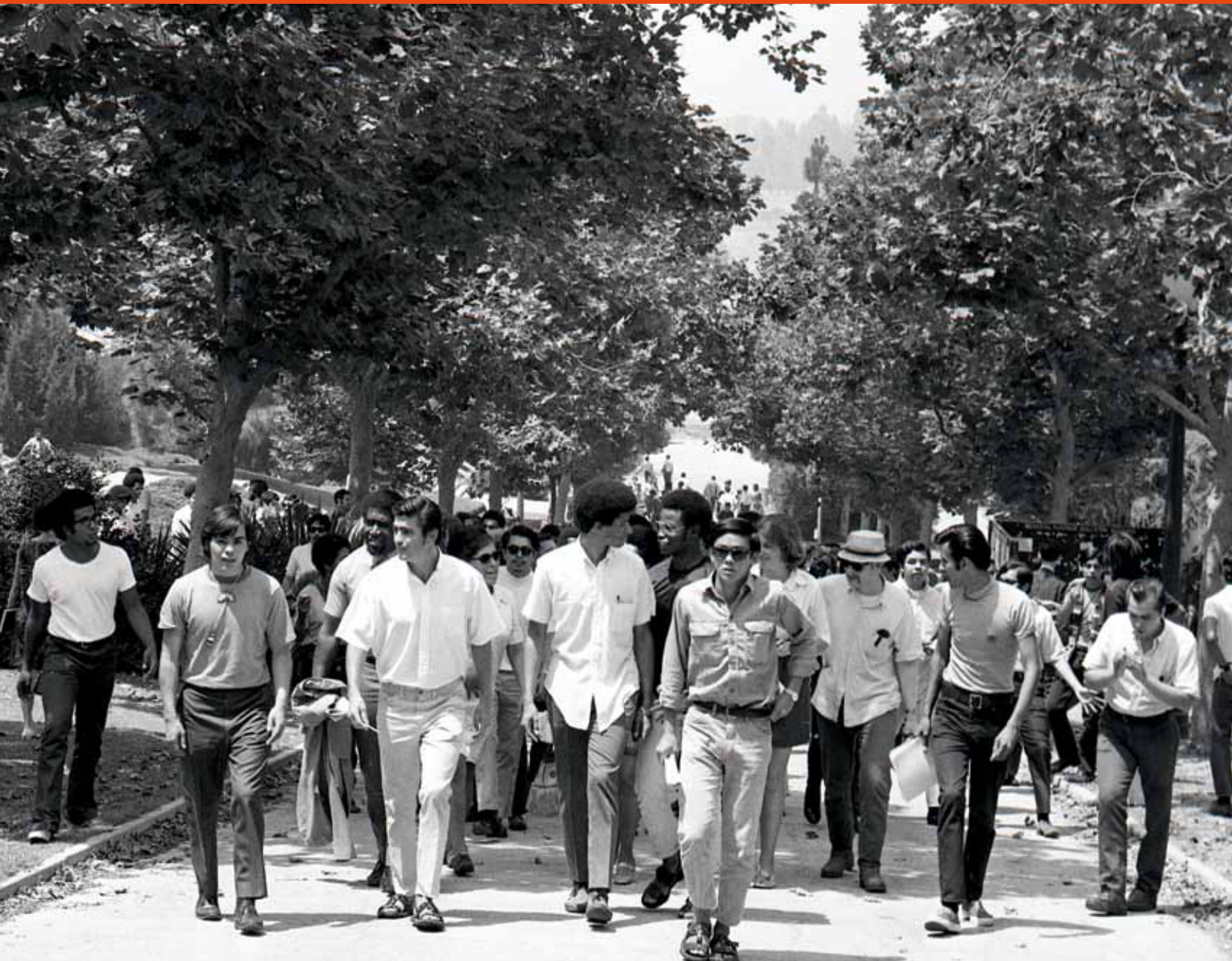


UCLA GRADUATE QUARTERLY



**THE FIRST 40 YEARS:
Ethnic Studies Centers**

UCLA's Best TAs

Volume 19 Number 2
WINTER 2010

Message from the Dean

Dear Graduate Student,

In the Fall issue of the Graduate Quarterly, we recounted the birth in 1969 of the ethnic studies centers at UCLA, focusing on the critical role of students in establishing these enterprises. Part II of that article takes up some of the challenges that the centers faced as their programs took shape and offers a sampling of the many achievements they have made over the years. This story intersects with my own career in some significant ways.

In 1969, I was an assistant professor at Harvard University, where I happily accepted an assignment to teach the campus's first Introduction to African American Anthropology. As I expanded my knowledge base to prepare for the class, I began what turned out to be a lifelong education in the diverse cultures of America. Prior to that time, my major preoccupation as an anthropologist had been with the diverse cultures of the world.

Leaving Harvard for UCLA, I was asked in 1975 to serve as associate director of what was then the Center for Afro-American Studies, a commitment that deepened when I accepted the position of director a year later. Although I left the center in 1989 to become graduate dean, I renewed my ties to ethnic studies two years later, succeeding Vice Chancellor Albert Barber as executive director of the Institute of American Cultures. In that role, I have continued to provide oversight and advocacy for these four centers and the institute's independent agenda.

As many of you will no doubt learn, life has a habit of translating youthful dreams to suit new circumstances and changing contexts. In some ways, it was a difficult decision to set aside my plans of studying different cultures around the world. While I have conducted research in Samoa, Jamaica, and Belize, I haven't traveled or lived abroad as much as I had once envisioned. Through the activities and contributions of the ethnic studies centers not only have I been able to be involved in their vital research agendas, I have enjoyed many cross-cultural experiences without a passport. This association has been a significant source of my continuing development as a scholar and citizen.

Moreover, I'm proud to have played a role in nurturing the centers, which represent a resource of enormous value to our campus, our state, and our nation—even the world, as scholars at the centers make connections with the nations and peoples from which their ancestors migrated. Forty years later, we continue to push forward the idea that moved the founders of the ethnic studies centers: that by transforming the university, with its potential to help people achieve better lives, we may eventually transform the society itself.



A handwritten signature in black ink that reads "Claudia Mitchell-Kernan".

Claudia Mitchell-Kernan
Vice Chancellor Graduate Studies
Dean, Graduate Division

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ON THE COVER: Campbell Hall Coalition march in support of the formation of the Ethnic Studies Centers. August 8, 1969. Photo courtesy of UCLA Photography.



40 YEARS OF ETHNIC STUDIES AT UCLA



Part two in a series

by Jacqueline Tasch

Research programs that root the cultures and concerns of people of color firmly in the academic environment.

Studies that use the tools of the academy to investigate and propose solutions to community issues, linking the academy to communities of color in the wider environment. Specialized publications that broadcast not only the research findings but the perspectives and issues of interest to the larger world. And archives that gather and preserve elements of ethnic cultures that might otherwise vanish.

All of these elements were part of the initial charters of the ethnic studies centers and the building blocks of their current success, helping them to become today's vibrant research-focused units—beacons for scholars in their fields and models for similar organizations elsewhere. Even in the tumultuous years that surrounded their births, efforts were under way in all these directions.

Toward the middle of the 1970s, however, those centers began to achieve greater stability. 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. 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 Reynaldo C. Macias, who was a graduate student in those early years, 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 a student agenda that was often more focused on politics and protest. Henry McGee, a law professor who was a leader at the Center for Afro American Studies in the first decade, explains that black activist groups who participated in center's founding had a program that was often “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.

About the same time, Juan Gomez-Quiñones, who had been among the founding students and young faculty, returned to campus and became head of the Chicano Studies Research Center. Carlos Haro, a fellow founder who served as his program director, says that the ensuing years were “a period when the fundamental structure of the Center was put into place”: research, a library and archive, community service, and publications.

Lucie Cheng, who had come to UCLA in 1970 as an assistant professor 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.”

Under the relatively long-term directors who took office in the mid-1970s, 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.

Asian American Studies Center

Many Paths to Service

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.

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. 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

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

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, Oiyen 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 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.

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.



The ruins of Manzanar. Photo by Mary Watkins.

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.

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, Oiyen says. “It’s traumatizing.”

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.”

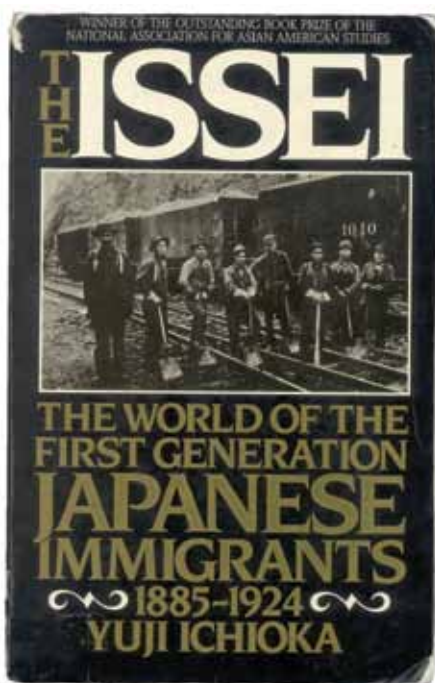
In their shared plight, African Americans had one advantage: citizenship, which was barred for most Japanese and other Asian immigrants. As a result, African Americans became the vanguard in moving into new areas, and “if a Japanese family wanted to find a neighborhood where they could buy a house, they 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.”



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.

Recollections



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.



Don Nakanishi

Don T. Nakanishi: Long-Time Director Retires

The Asian American Studies Center at UCLA was barely established when Don Nakanishi, then a recent graduate of Yale University, was approached about becoming the center’s assistant director. Dr. Nakanishi would lead the center for decades, contributing mightily to its greatness, but the time was not yet ripe for his arrival. He had a low draft number and an interest in getting a Ph.D. in political science at Harvard, so he suggested that the center might provide a home for the *Amerasia Journal*, which he had co-founded with fellow Yale undergraduate Lowell Chun-Hoon—and at the same time give

Chun-Hoon a part-time job as the journal’s editor after they graduated.

“He probably changed my life,” Mr. Chun-Hoon says, looking back. Working at the center satisfied “my hunger to get involved” in service to Chinese American communities and opened his eyes to the world of Asian American studies. In those early days, he and Nakanishi, who was in Los Angeles doing dissertation fieldwork, helped Lucie Cheng, the center’s first long-term director, to draft a proposal for the master’s degree program, the first graduate program in Asian American Studies in the nation.

When his friend Lowell wanted to go to law school, “I said, OK, I’ll take over for a while,” Dr. Nakanishi says. “That’s was 35 years ago, and as it turns out, UCLA became my only employer.”

Over the following decades, the undergraduate and graduate degree programs grew to over 60 courses, the largest teaching program in the field in the United States. By then, Professor Nakanishi was himself center director. In time, he saw the interdepartmental program in Asian American studies transformed into today’s thriving academic department. The number of faculty grew commensurately, so that today the Asian American Studies Center has a faculty advisory committee numbering 45 professors representing 25 different departments. Today, “the department is entertaining the idea of developing a PhD program in Asian American Studies,” says Professor Nakanishi, who retired last fall as center director. “UCLA is probably the only place that has a sufficiently large and strong faculty to implement that.”

The center still publishes the *Amerasia Journal* but as one element of an expansive publications program. In his two-plus decades as the head of the center, Dr. Nakanishi also set out to build a strong development arm, inviting contributions of as little as a \$100 dinner invitation to multimillion-dollar grants. The Center now has an endowment of more than \$6 million. Among the most stalwart supporters are Center founders Morgan and Helen Chu, who honored Dr. Nakanishi’s retirement and the Center’s 40th anniversary last fall by establishing an endowed chair in Asian American Studies.

“Don’s vision and leadership over the years made UCLA the leader for Asian American Studies,” Dr. Chu says. “The decades of sweat and focus from Don, other faculty, and students have made the center an outstanding success.”



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 Ethno-communications. Nakamura teaches

Lucie Cheng
1939-2010

www.luciememory.org

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.”

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.

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.”



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 Geiogamah, 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.”

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.

“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

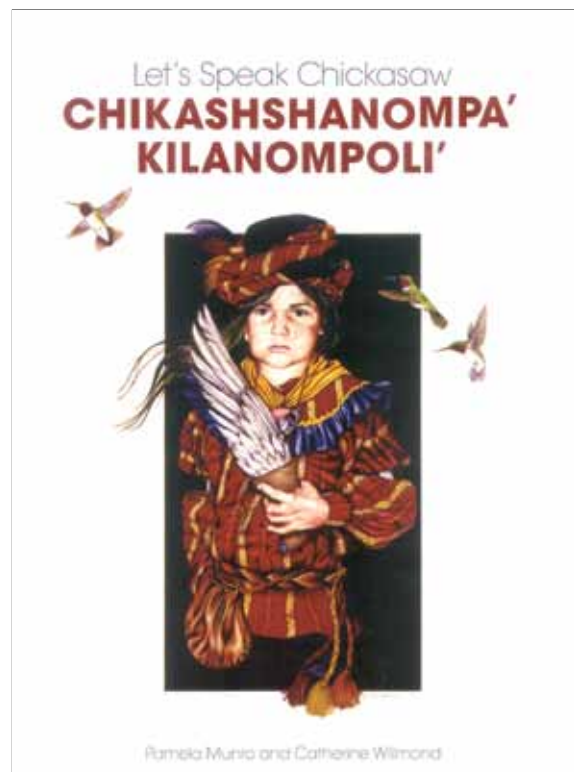
Working with native speakers, Professor Munro has published user-friendly grammars and dictionaries in four languages, and unpublished materials she prepared support learners of several others. For example, the Chicano Studies Research Center has supported development of and published a dictionary of 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.”



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



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."

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."

Black Los Angeles

Once a month, a gospel hip-hop group sponsors an open-mike night called Club Zion 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 Zion 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.”



Recollections

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.

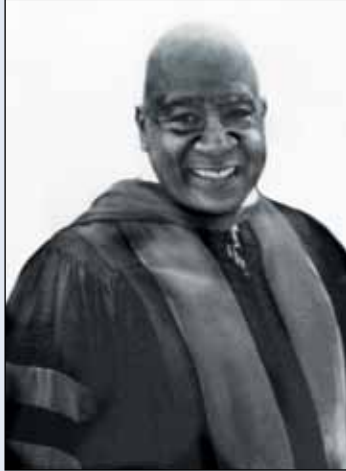
Nevertheless, he shared the difficulties that all African Americans experienced at the time. His Swedish wife arranged for rental housing for them in Pacific Palisades, but when the landlady discovered her husband was black, she “tried to throw us out,” he says. “It was par for the course in those days,” 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.”



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.”

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



Former directors M. Belinda Tucker and Claudia Mitchell-Kernan



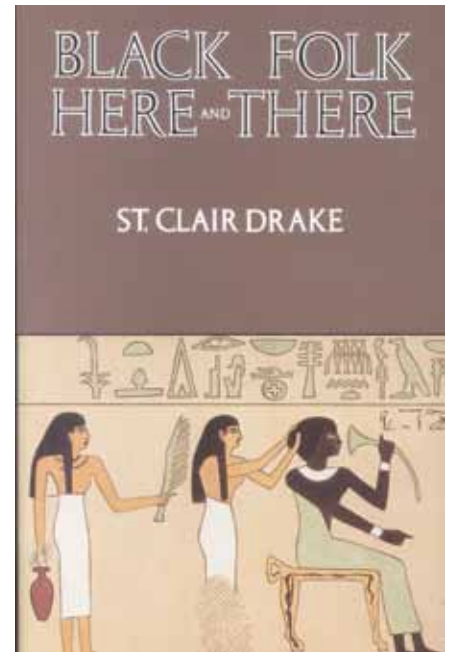
“Political Economy of the Black World” Symposium, May 1979. Pierre Michel Fontaine, Marcus Alexis, Leslie F. Manigat, and Walter Rodney.

“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 North-eastern 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.

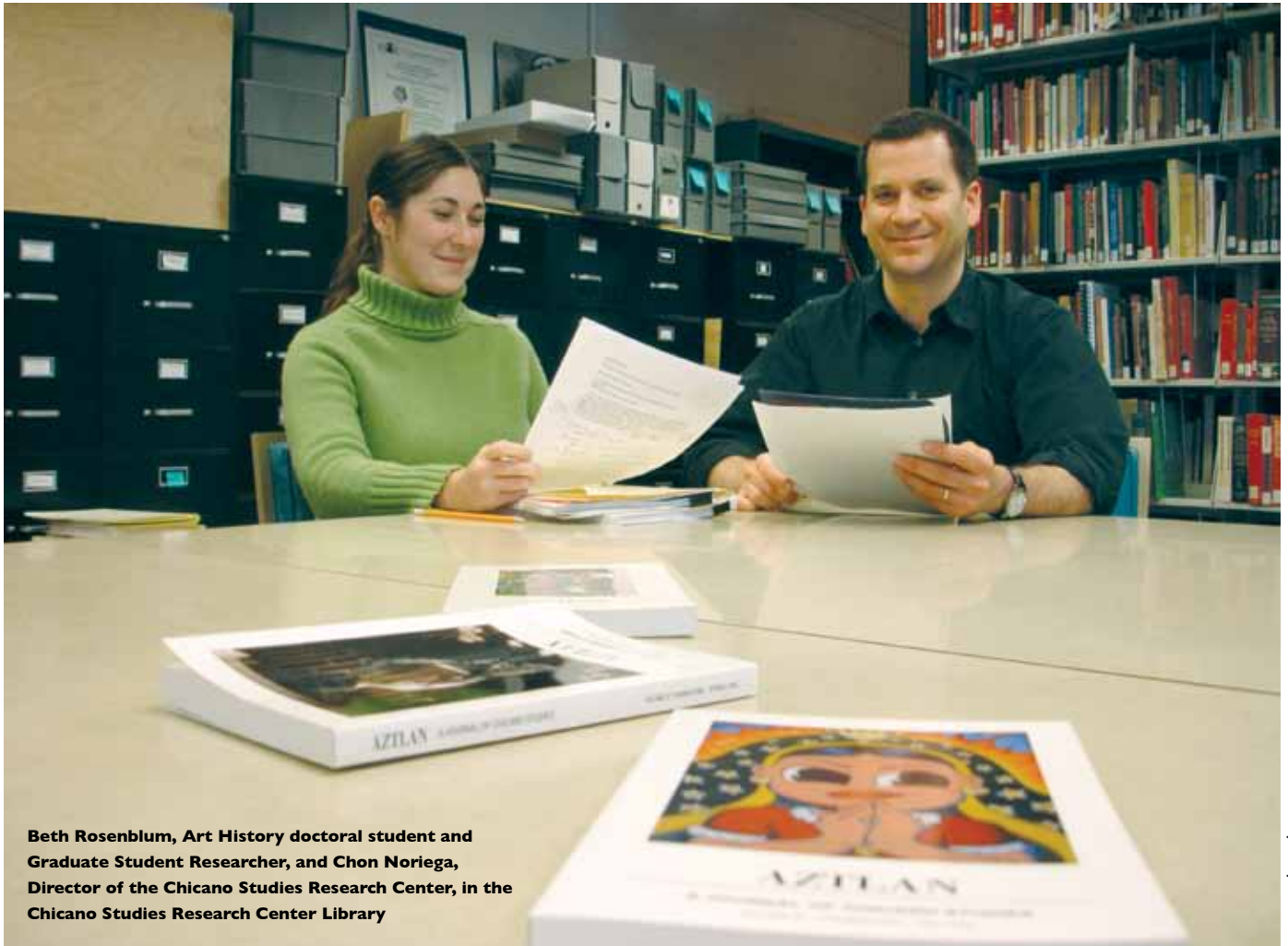
Ensuring the availability of African American literature to a wide audience is an important contribution to the growing field. As a young scholar seeking his first academic appointment, Yarborough was looking for a place “that was flexible and open and didn’t impose a particular limited view of how one 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)

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 hiring



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

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-Quiñones, 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.”



Photo by Debra Weber

Carlos Haro, 1969

On two occasions 27 years apart, the director of UCLA’s Chicano Studies Research Center made Carlos Haro 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-Quiñones. 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.

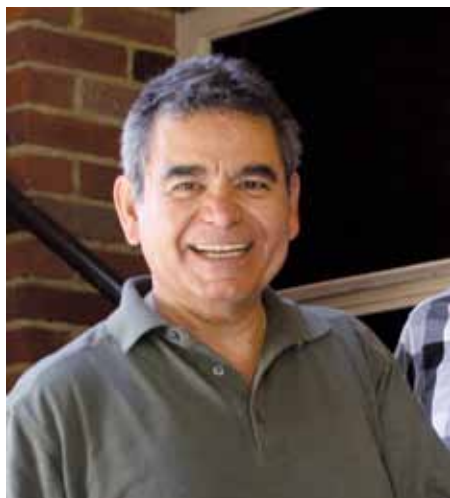
relevant research interests. They concluded that a series of Education Summits could “provide insight about issues in a different way than the mainstream media,” says Dr. Haro, who organizes the meetings. In 2009, the Summit’s topic was issues related to undocumented students. In 2010, participants will 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.

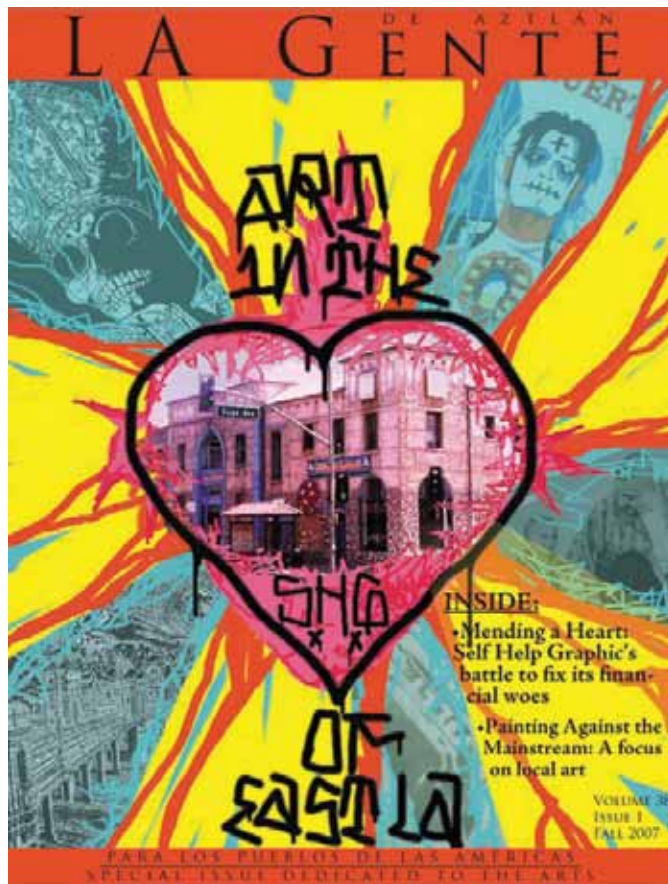
Another symposium, on the Chicano Youth Leadership Conference (the CYLC) and its longtime leader, Sal Castro, had personal resonances for Dr. Haro. In 1968, Castro brought some Los Angeles high school students to meet with members of the United Mexican American Students (UMAS) group at UCLA, including 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.”

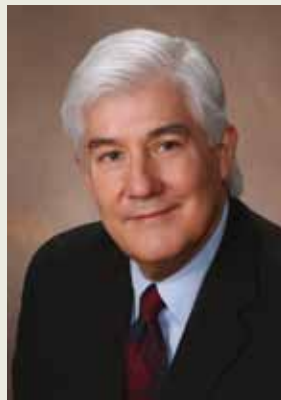
Dr. Romero notes that a hundred years ago, the Chinese were the second-largest immigration group in Mexico, their community started by Chinese servants brought to Mexico by Spaniards during the colonial period. It mushroomed after the United States passed a Chinese Exclusion Act in 1882, barring immigration 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 *Aztlan*, 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.”





Since 1975, the UCLA Academic Senate Committee on Teaching and the Office of Instructional Development have honored five graduate students each year for their distinguished performance as teaching assistants. The criteria for selection are: impact on students; scholarly approach to teaching; size, number, and diversity of classes; involvement in community linked projects, and teacher ratings. Recipients get an honorarium of \$2,500, and the Graduate Division provides a Dissertation Year Fellowship (\$18,000 stipend and full fees) to those eligible awardees.

Argelia Andrade

Spanish and Portuguese

ARGELIA ANDRADE'S MODEL AS A STUDENT and teacher is her father, who was born in Jalisco, Mexico, the oldest of 10 children abandoned by their father. Against the odds, he finished high school and some university classes before he brought his own growing family to the United States. Although he worked 14 hours a day, Argelia recalls, he was always reading: "My father always had an answer for everything; he was my personal Discovery Channel." And he eventually got his associate's degree from El Camino College. From him, she got a love of learning, and when it came time to teach, Argelia understood that, like him, she could teach by example.

"I expected that all my students would share my passion for language and language theory," says Argelia, a teaching assistant in the Department of Spanish and Portuguese. "I never doubted their potential for language learning, for understanding linguistic theory, and for becoming better writers. How could they not learn to love language as much as I do?"

To nurture their potential, Argelia has adapted her pedagogical strategy to the class she's teaching. Students in language courses tend to be shy about expressing themselves in what is still a "foreign" language to them. Learning that a History-Geography project at UCLA was bringing English language learners to campus, Argelia arranged for their learners to meet her students over lunch. The assignment for her students was to interview the guests in Spanish and write an essay about them. The outcome was an enthusiastic Spanish 2 class and some long-term e-mail relationships. For her composition classes, Argelia creates a sequence of in-class group exercises and homework assignments that together will build a composition. "Before they



realize it, they have already done a lot of the prep work necessary to write a composition painlessly," she says.

"Our students' success is limited by our success as educators," says Argelia Andrade, "Our motivation is their motivation." Evidence of her success can be found not only among her students but also among her teaching assistant colleagues. As one says, she "exemplifies what it means to be a good teacher and has shown me what to strive for in the future."

Argelia is also cofounder of the department's Chicano-Latino Interest Group, which supports graduate students who want to further Chicano and Latino studies through their work. Her dissertation is titled, "The Intonational Phonology of Los Angeles Spanish Speakers: Evidence for a Chicano Vernacular."

“Art in teaching, like most art, involves passion, and wonder is a crucial ingredient in passion.”



Ryan D. Enos

Political Science

WHEN RYAN ENOS TOOK A YEAR OFF FROM his work as a teaching assistant in political science—a fellowship was supporting his research on the relationship between a neighborhood’s racial makeup and residents’ likelihood of voting—he ended up finding another way to reach his chief pedagogical goal. Collaborating with his mentor, Professor Lynn Vavrick, on a research seminar for undergraduates, Ryan showed them how to geocode data and how to create Google maps—in other words, they learned the basic tools for producing knowledge themselves.

While Ryan was teaching at a Chicago high school, a friend shared with him an old teaching adage—“I want to give them fishing poles, instead of fish”—and this has become a foundation of his teaching philosophy. Recognizing that most of his students will not become political scientists, Ryan nevertheless believes they can go beyond learning the substance of the discipline to examining the questions—and the ways of answering them—that drive the discipline.” As he sees it, “analytical thinking is important to any career, and it is important to citizens in a democratic society.”

To accomplish his goals, he also uses examples from his research in class. In one class, he showed a Google Earth virtual flight over the Los Angeles freeway system to invite students to consider the

impact freeway construction had on neighborhoods and the current lifestyles in areas adjacent to freeways. In a class on the 2008 presidential election, he sent students in groups to two polling places on Election Day to collect and analyze data.

Teaching is a combination of science and art, Ryan says. The science can be as simple as repeating key points and writing on the white board while talking so students can access information in different modalities. “Art in teaching, like most art, involves passion,” he says, and “wonder is a crucial ingredient in passion. I try to provoke wonder in my students by asking the same questions that provoke wonder in me. Why do U.S. cities look so different than cities in other parts of the world? Why, if people want to live in integrated neighborhoods, is segregation so persistent?

Ryan is also a promising young researcher, his mentor Professor Vavreck says, and researchers at top ten schools have shown an interest in his work. With his PhD nearly in hand, Ryan is a visiting fellow this year at Harvard University’s Institute for Quantitative Social Science, and this fall, he will remain at Harvard as an assistant professor of government.

ABOVE: Ryan Enos in his office at Harvard. *Graduate Quarterly* readers may remember him from the Winter 2009 article “Political Change, Economic Challenge.”



Rana Khankan

Physiological Science

FUN AND GAMES MIGHT NOT BE THE FIRST characterization that comes to mind for a Systems Anatomy class, but making it so is part of teaching assistant Rana Khankan's classroom strategy. For Systems Anatomy, the first core course for Physiological Science majors, the game is a version of Twister. Students quickly choose a muscle on a cadaver, then take turns answering questions about its name, function, and location. The game is effective, Rana says, because "it incorporates a time restraint as well as a kinematic component, helps students consolidate information, and emphasizes the relation between the details

"I enjoy talking to students about their future plans, and hearing how my classes have helped them solidify their aspirations or establish new ones."

and the big picture." In Life Sciences 2 (Cells, Tissues, and Organs), the game is Jeopardy, with an interactive PowerPoint display simulating the TV game show. Other teaching assistants began to use the game, too, and "a healthy competition between students" was the outcome, Rana says.

Besides the games, students recall her classes for two things. "She always had good jokes to tell that helped me remember a lot of facts," says one. Also, she pushes students to answer their questions among themselves, offering hints but refusing to provide the answer, a strategy developed doing volunteer work at Camp Ronald McDonald for Good Times. "I have found that it is always more rewarding when students arrive at an answer on their own, rather than being given one," she says. "One of the most satisfying things is having students proclaim their understanding of a concept, on their exams or by 'Eureka!' moments."

Besides the usual in-person office hours, Rana also holds online hours where students can reach her by instant messenger. "A common messenger program allows me to illustrate images using a whiteboard within the chat window," she says. The whiteboard allows students to interact with her, and "group chats" have also been useful.

Rana likes to salt her explanations of biological and physiological concepts with real-life anecdotes from her previous work as an emergency room volunteer, showing how anatomy, for example, can be used to resolve injury and illness. Formerly associate manager of the Santa

Monica-UCLA Hospital Care Extender program, she still enjoys the opportunity to recruit students who want a taste of what a career in medicine might be like. "I enjoy talking to students about their future plans," she says, "and hearing how my classes have helped them solidify their aspirations or establish new ones."

Rana is taking a break from teaching for her first year of doctoral studies in molecular, cellular, and integrative physiology. Her research looks at olfactory ensheathing glia, which have been shown to enhance motor neuron regeneration in paraplegic rats, work that has potential application to spinal cord injuries.

Ross Melnick

Film, Television, and Digital Media

EARLY IN EACH QUARTER, TEACHING assistant Ross Melnick divides his class into small groups of two or three to discuss a topic, hoping to help them achieve some ease and fluency in talking out loud about their ideas. “Not all students are comfortable with public speaking,” he notes, and later, he’s going to ask each of them to make a presentation about a book or article they’ve read and lead a class discussion on the topic. “These presentations may have other benefits as well: the excitement of leading the class, answering questions, and moderating the debates may inspire some to become educators,” he says.

For History of Moviegoing in America, a course he developed through the Collegium of Teaching Fellows program, students gave 15-minute presentations about their research papers in panels of four, like a professional conference. “Watching undergraduates present their scholarship to one another, while their colleagues asked intelligent and engaging questions, was one of the proudest moments of my career,” he says.

To allay fears about writing the 15-page paper that was the basis for the presentations, Ross guided students through a step-by-step process of smaller assignments on a clearly defined schedule; they also met one-on-one with him over the course of the quarter. As a result, “students completed a lengthy task without any panic,” he says. For the Moviegoing course, students were urged to draw on their major fields of study—psychology, sociology, history—in their research, so the resulting papers ranged from movie palace and cathedral construction in 1927 New York City to moviegoing and psychological treatment in American prisons.

“Tapping the excitement and entrepreneurial nature of our students can lead to tremendous rewards,” Ross says. “I urge students to ask questions that may not appear on their final examinations but may help them understand the articles they read, the movies they watch, and the world around them. Whenever possible, I impress upon my students the importance of understanding media, popular culture, and history, no matter what profession they may pursue.”



“Watching undergraduates present their scholarship to one another, while their colleagues asked intelligent and engaging questions, was one of the proudest moments of my career.”

As teaching assistant consultant for two years, Ross added the mentoring of first-year graduate students to the other tasks of the position. He coauthored the book, *Cinema Treasures*, and has published articles in *Film History* and *The Moving Image*. Ross also served as curator the collection at the Museum of the Moving Image and historian of Loews Cineplex. His dissertation is titled, “Roxy and His Gang: Silent Film Exhibition and the Birth of Media Convergence.” PhD in hand, Dr. Melnick is teaching at UCLA and the Otis College of Art and Design while seeking a tenure track position and a contract to turn his dissertation into a book.

Maureen Elizabeth Shay

English

FOR A SHOW-AND-TELL EXERCISE in Maureen Shay's class on Los Angeles, one student brought in 40 sports caps and displayed them by color across several desks. His peers said the caps evoked images of seasonal entertainment and camaraderie. His own lived experience, the young man explained, related the sports caps to gang affiliations in the neighborhood where he grew up and the violence often associated with them.

Although the exercise was intended to last five minutes, Maureen turned the remaining class time into an extended discussion of areas where common perceptions might differ considerably from actual realities. "The discussion," she says, "has absolutely challenged students to think critically about the city in which they live."

The incident is also an example of Maureen's pedagogical strategy—and some might say her gift—of allowing students to share the responsibility for what they learn and how they learn it. In another class, students were supposed to relate literature they were reading about immigrant experiences with their assignments to service projects around Los Angeles. After a few weeks, Maureen found that 16 out of her 20 students had come to the United States after age 12, and class discussions were locked in emotionally charged confrontations over whose immigrant experience was most valid.

"I diffused the tension by insisting that as a class we have a pedagogical conversation about what we were trying to do in the course and whether it was working," Maureen says. The exercise "allowed the students to move beyond their personal experiences and consider formally the goals of their education."

Maureen's unusual teaching strategies have gained her the attention and respect of faculty in the Department of English and its cadre of teaching assistants. She was asked to co-teach an experimental team-teaching class with Professor Jenny Sharpe, "Postmodernism in Postcolonial Fiction," and not surprisingly, she also spoke at a seminar on difficult student situations. Observers talk about her empathy and compassion, which she believes she acquired in a series of early teach-



"Education is tantamount to a sustained political statement about the worth of every single mind in the classroom."

ing experiences in disparate and difficult circumstances: a UNESCO project for women dropouts in the jungle of South India; a Peace and Reconciliation initiative bringing Basque and Spanish students together in northern Spain; and a tutoring project for unaccompanied minors who were refugees from Angola in Dublin, Ireland. Given her personal travels, it's not surprising that her dissertation looks at "Perpetual Refugees and the Unmaking of the Global World."

In her early teaching experiences, "I first understood that education is about various kinds of migration," she says. "Education is tantamount to a sustained political statement about the worth of every single mind in the classroom."

Graduate Student Accomplishments

FEATURED ACCOMPLISHMENT



EDUCATION

William C. Purdy: “Soldiers, Scholars, Doctors, and the Great Flu of 1918.” Presented at the Association for the Study of Higher Education conference, Vancouver, British Columbia, Canada, November, 2009.

Left: Emergency hospital during 1918 influenza epidemic, Camp Funston, Kansas. (NCP 1603)Courtesy of the National Museum of Health and Medicine, Armed Forces Institute of Pathology, Washington, D.C.

AFRO-AMERICAN STUDIES

Dalena E. Hunter: (Moderator) Archival Workshop. Presented at the Queer Studies Conference, Los Angeles, CA, October, 2009.

APPLIED LINGUISTICS

Obianuju C. Anya: [1] “The Taquito Hot Seat: A Microanalysis of the Dynamics of Peer Assistance in the Repair of Spanish Interlanguage Transfer-Related Errors in a Beginner-Level Portuguese Class.” Presented at the University of Texas at Austin 18th Colloquium on Hispanic and Luso-Brazilian Literatures and Linguistics, Austin, TX, November, 2009. [2] “Communities of Learners in Communities of Speakers: Preliminary Findings on Ethno-Racial Identity/Identification among African-Americans Learning Portuguese in an Afro-Brazilian City.” Presented at the The 8th Annual Hawaii International Conference on Arts and Humanities, Honolulu, HI, January, 2010.

Netta R. Avineri: [1] (Panelist) “Socializing Young Adults into Prayer: Embodied Torah Chanting within a Community of Practice.” American Anthropological Association, Philadelphia, PA, December, 2009. [2] K. Patricia Cross Future Leaders Award. Association of American Colleges and Universities, Washington, DC, January, 2010.

Hye Ri Stephanie Kim: “Accounting for Sequence Launching in English and Korean Conversation.” Presented at the American Association of Applied Linguistics conference, Atlanta, GA, March, 2010.

I-Ni Tsai: [1] “What Do We Convey With Questions: Mandarin A-not-A Questions in Daily Conversation.” Poster presented at The 11th International Pragmatics Conference, Melbourne, Australia, July, 2009. [2] “Questions in Context: Conversational Practices of Mandarin Final Particle -ma Questions in Talk-in-interaction.” Presented at the The 3rd Conference on Language, Discourse and Cognition, Taipei, Taiwan, May, 2009.

ARCHAEOLOGY

Susanna Lam: “Persian Influences in Sui and Tang Bronze Mirrors.” Presented at Beyond the Surface: Bronze Mirrors from the Lloyd Cotsen Collection, Los Angeles, CA, November, 2009.

Joseph W. Lehner: (First author) “Lead Isotope Analysis and Chemical Characterization of Metallic Residues of an Early Bronze Age Crucible from Göltepe Using ICP-MS.” Published in *TUBA-AR*, vol. 12, pp. 165-174, December, 2009.

John M. Marston: [1] “Agricultural Strategies and Risk Management at Gordion.” Presented at the 111th Annual Meeting of the Archaeological Institute of America, Anaheim, CA, January, 2010. [2] “Identifying Agricultural Risk Management Using Paleoethnobotanical Remains.” Presented at the 75th Annual Meeting of the Society for American Archaeology, St. Louis, MO, April, 2010.

ASIAN LANGUAGES AND CULTURES

Irena Cronin: [1] “The Collective Biographies of the Shiji: Power in Groups.” Presented at the Columbia University Graduate Conference on East Asia, New York, NY, February, 2010. [2] “The Concept of Worthiness: How Men were Deemed Worthy of Taking Leadership and Official Roles as Depicted in the Zuozhuan.” Presented at the Southwest Conference on Asian Studies, Austin, TX, October, 2009.

Nathaniel K. Isaacson: [1] (Chair) “China Undisciplined: Transformations.” Second Annual UCLA Graduate Conference in Asian Studies, Los Angeles, CA, May, 2009. [2] (Panelist) “New Story of the Stone: Chinese Science Fiction and the Imperial Impulse.” Western Conference of the Association of Asian Studies, Tucson, AZ, October, 2009.

Nina A. Yoshida: “An Analysis of Deontic KOTO Constructions in Japanese.” Presented at the 19th Japanese Korean Linguistics Conference, Honolulu, HI, November, 2009.

BIOMEDICAL ENGINEERING

Daniel R. Gossett: (First author) “Particle Focusing Mechanisms in Curving Confined Flows.” Published in *Analytical Chemistry*, vol. 81 (20), pp. 8459–8465, September, 2009.

Ron Siu: [1] “Nell-1 Mediates Bone Regeneration and Suppresses BMP-2 Induced Cyst Formation in a Rat Femoral Segmental Defect Model.” Presented at the 54th Annual Meeting of the Plastic Surgery Research Council, Pittsburgh, PA, May, 2009. [2] (Co-author) “Biomimetic apatite-coated alginate/chitosan microparticles as osteogenic protein carriers.” Published in *Biomaterials*, vol. 30, pp. 6094, October, 2009.

Emily W. Watt: [1] (First author) “Profiling procedural-based clinical data using illustrative-inspired visualization.” Poster presented at the American Medical Informatics Association (AMIA) Annual Symposium, San Francisco, CA, November, 2009. [2] “Visualizing evolution of clinical features in cancer: Mapping trends to disease outcome for prediction.” Presented at the Radiological Society of North America (RSNA) Annual Meeting, Chicago, IL, December, 2009. [3] (First author) “Evaluation.” Chapter published in book *Medical Imaging Informatics*, December, 2009.

BIOSTATISTICS

Qian Wu: “How to use floating absolute risks (FAR) to estimate the confidence interval for relative risks.” Presented at the International Chinese Statistical Association (ICSA) Symposium, San Francisco, CA, June, 2009.

CHEMISTRY AND BIOCHEMISTRY

Robert G. Iafe: (Co-author) “Origin of Stereoselectivity in the Imidazolidinone-Catalyzed Reductions of Cyclic alpha,beta-Unsaturated Ketones.” Published in *Organic Letters*, vol. 11, pp. 4298, July, 2009.

CIVIL AND ENVIRONMENTAL ENGINEERING

Bart Forman: Outstanding Student Paper Award. American Geophysical Union, San Francisco, CA, December, 2009.

Tadeh Ziraklian: (First author) “On the Application of the Extrapolation Techniques in Elastic Buckling.” Published in *Journal of*

Constructional Steel Research, vol. 66(3), pp. 335-341, March, 2010.

CLASSICS

Robert W. Groves: “Women, Sex, Bilingualism, and the Aethiopica.” Presented at the Annual Meeting of the American Philological Association, Anaheim, CA, January, 2010.

COMMUNITY HEALTH SCIENCES

Loan P. Kim: (First author) “Qualitative examination of cultural influences on diet and physical activity patterns among Latino WIC families.” Presented at the Experimental Biology Conference 2010, Anaheim, CA, April, 2010.

Suzanne E. Spear: (First author) “Substance Abuse Screening and Brief Intervention in a Mental Health Clinic.” Published in *Journal of Human Behavior in the Social Environment*, vol. 19, pp. 959-977, December, 2009.

COMPARATIVE LITERATURE

Rachelle M. Okawa: “Caribbean Humor and Laughter in Exile.” Presented at the Going Caribbean! New Perspectives on Caribbean Literature and Art conference, Lisbon, Portugal, November, 2009.

Theri A. Pickens: [1] “Mic Check: Can You Hear Me?: Suheir Hammad and the Politics of Spoken Word Poetry.” Published in *Al-Raida*, vol. 124, pp. 8-14, December, 2009. [2] “Capturing the Surreal with a Triumphant Sleight of Pen.” Review of the book *The New Belly Dancer of the Galaxy* by Frances Khirallah Noble. Published in *Al-Jadid*, vol. 60, January, 2010. [3] “Music in Free Verse.” Review of the book *Taqsim* by Zaid Shlah. Published in *Al-Jadid*, vol. 60, January, 2010. [4] (Panelist) “When the Lines are Too Blurry to Tell: The Body & Performativity in Rabih Alameddine’s *K.O.O.L.A.I.D.S.: The Art of War*.” Presented at the Rocky Mountain Modern Language Association, Snowbird, UT, October, 2009. [5] (Panelist) “Minority Identities, Intersectionality, and the Graduate Student Experience.” Modern Language Association, Philadelphia, PA, December, 2009.

DESIGN | MEDIA ARTS

David B. Wicks: (Editor) “Processing for Flash Developers.” December, 2009.

EARTH & SPACE SCIENCES

Luis A. Dominguez-Ramirez: (First author) “Hough Transform Used to Detect Body to Surface Wave Converted Phases from

Bathymetric Topography Associated with a Trench.” Poster presented at American Geophysical Union Fall 2009 Meeting, San Francisco, CA, December, 2009.

Britney E. Schmidt: (First author) “The Shape and Surface Variation of 2 Pallas from Hubble Space Telescope.” Published in *Science*, vol. 326, pp. 275-278, October, 2009.

ECOLOGY & EVOLUTIONARY BIOLOGY

Brittany L. Enzmann: (First author) “Digging beneath the surface: incipient nest characteristics across three species of harvester ant that differ in colony founding strategy.” Published in *Insectes Sociaux*, December, 2009.

Tina W. Wey: [1] (Co-author) “A test of the social cohesion hypothesis: interactive female marmots remain at home.” Published in *Proceedings of the Royal Society B*, vol. 276, pp. 3007-3012, August, 2009. [2] “Causes and consequences of social variation in yellow-bellied marmots.” Presented at the UCLA Department of Ecology & Evolutionary Biology EcoLunch Series, Los Angeles, CA, January, 2010.

ECONOMICS

Kyle F. Herkenhoff: “Economic Vices Faced by the Fed.” Presented at the International Academy of Management and Business, Las Vegas, NV, January, 2010.

EDUCATION

Kalil A. Cohen: [1] “Transgender Teens Speak Out: Experiences in K-12 Education.” Presented at the Abriendo Brecha VII: Activist Scholarship Conference, Austin, TX, February, 2010. [2] “Motivating With Media.” Published in *XChange Publications and Resources for Public School Professionals*, September, 2009. [3] (Sole performer) As Metahuman, performing rap and spoken word, and screening my three short films. Performance at Southern Illinois University, Carbondale, IL, October, 2009.

Brian M. Galla: [1] (Co-author) “Effects of Mindful Awareness Practices on Executive Functions in Elementary School Children.” Published in *Journal of Applied School Psychology*. [2] (Panelist) “Mindfulness-based Activities in the Classroom: Promoting Social-emotional and Cognitive Development.” Presented at the American Educational Research Association conference, Denver, CO, May, 2010.

Gooyong Kim: (Co-author) “YouTube, Critical Pedagogy, and Media Activism.” Published in *The Review of Education, Pedagogy and Cultural Studies*, vol. 32/1, pp. 1–33, January, 2010.

Miguel Lopez: [1] (Panelist) “Defending the Public University: A Colloquium,” at

UCLA, October, 2009. [2] "Faculty Fit and Contentment: The Experiences of Faculty of Color at American Colleges and Universities." Presented at the Association for the Study of Higher Education conference, Vancouver, British Columbia, Canada, November, 2009.

Neva Pemberton: "Exploring Post-Colonial Curriculum Reform in St. Kitts and Nevis: A Case Study." Presented at the Comparative and International Education Society 2010 Annual Conference, Chicago, IL, March, 2010.

William C. Purdy: "Soldiers, Scholars, Doctors, and the Great Flu of 1918." Presented at the Association for the Study of Higher Education conference, Vancouver, British Columbia, Canada, November, 2009.

Heather J. Shpiro: "HIV/AIDS education in secondary schools of rural Malawi." Presented at the Comparative and Education Society Western Regional Conference, Los Angeles, CA, November, 2009.

Anne T. Vo: [1] (Co-presenter) "Organizational Structures and Attitudes Towards Evaluation: An Examination of Contextual Factors That Shape Evaluation." Presented at the Annual Meeting of the American Evaluation Association, Orlando, FL, November, 2009. [2] (Co-presenter) "Evaluation Theories, Evaluation History, and Theories of Evaluation History." Presented at the Annual Meeting of the American Evaluation Association, Orlando, FL, November, 2009.

ENGLISH

Eric Gudas: "Best Western and Other Poems." Silverfish Review Press, March, 2010.

Andrea F. Jones: [1] "Hereward the Wake: Media Creature." Presented at the International Association of Robin Hood Studies 7th Biennial Conference, "Robin Hood: Media Creature," Rochester, NY, October, 2009. [2] "Margery Kempe, Barrister?" Presented at the 18th Annual Graduate Conference in Medieval Studies at Princeton University: Law and Legal Culture in the Middle Ages, Princeton, NJ, April, 2009. [3] "Intimate Objects and Medieval Sexuality." Published in *CSW Update Newsletter*, UCLA Center for the Study of Women, pp. 16-19, April, 2009.

ETHNOMUSICOLOGY

Nolan M. Warden: "Crossing Diaspora's Borders: Musical Roots Experiences and the Euro-American Presence in Afro-Cuban Religious Music." Presented at the Society for Ethnomusicology Annual Conference, Mexico City, Mexico, November, 2009.

FILM, TELEVISION AND DIGITAL MEDIA

Joaquin Baldwin: (Director) "Sebastian's Voodoo": Silver Medal in Animation, Student Academy Awards, Los Angeles, California, June, 2009. First Prize in Animation, USA Film Festival, Dallas, Texas, May, 2009. Best Film, Audience Award, Alexandria Film Festival, Alexandria, VA, October, 2009. A total of 72 other film awards and honors. Full list available at www.pixelnitrate.com.

Migdia Chinaea: (First author) "Anonymous (Street Meat)." Screenplay, January, 2010.

Ross Lenihan: (First author) "The Specter of the Real: How Jim Jarmusch's *Dead Man* Re-Envisions the Acid Western and Investigates Genocide." Presented at the Southwest/Texas Popular Culture/American Culture Association conference, Albuquerque, NM, February, 2011.

Drew A. Morton: [1] "Godard's Comic Strip Mise-en-Scène." Published in *Senses of Cinema*, vol. 53, December, 2009. [2] (Chair) "Comic Book Films and the Adaptation of Aesthetics." Presented at the Society for Cinema and Media Studies, Los Angeles, CA, March, 2010. [3] "Winsor McCay and the Adaptation of the Graphic/Cinematic Frame." Presented at the Society for Cinema and Media Studies, Los Angeles, CA, March, 2010.

Phil Wagner: [1] (First author) "Passing Through Nightmares: Cecil B. DeMille's *The Plainsman* and Epic Discourse in New Deal America." Chapter published in book *The Epic Film in World Culture* (AFI Film Reader Series) (New York: Routledge, 2008), April, 2010. [2] (First author) "Visionary Video: The Archive and the National Center for Experiments in Television." Published in *Afterimage*, vol. 37, pp. 1, July, 2009.

FRENCH AND FRANCOPHONE STUDIES

Leslie Barnes: (Panelist) "'C'est beaucoup cela mon style': Reading Vietnamese in Marguerite Duras's Autobiographical Returns." Presented at the Chateaubriand/Fulbright/Lurcy Graduate Student Conference, Paris, France, April, 2009.

Sandra A. Gamson: [1] (Panelist) "Diderot's Imprint: Paris and the Salons in the Enlightenment." Presented at the Branded City, Los Angeles, CA, October, 2009. [2] (Panelist) "Inside Diderot's Salons: Beautiful Nature or Grotesque Representation?" Presented at Incongruities, Los Angeles, CA, October, 2009.

GEOGRAPHY

Tristan Sturm: [1] (Editor) "Mapping the End Times." Farnham, UK and Burlington, VT: Ashgate, January, 2010. [2] (Co-author) "Natural

Disasters as the End of the Insurance Industry? Scalar Competitive Strategies, Alternative Risk Transfers, and the Economic Crisis." Published in *Geoforum*, vol. 41, pp. 154-163, January, 2010.

GERMANIC LANGUAGES

Eric A. Kristensson: [1] "Doktor Glas' Anti-Sacral Act (The Killing of Time)." Presented at the Society for the Advancement of Scandinavian Study, 99th Annual Meeting, Madison, WI, May, 2009. [2] "Per Olov's Voice of Love: Agape and Eros as Narrative Elements in Enquist's Recent Fiction." Presented at the South Atlantic Modern Language Association Annual Convention, Atlanta, GA, November, 2009. [3] Chair of Special Session: 'Scandinavian Humanisms,' at the South Atlantic Modern Language Association Annual Convention, Atlanta, GA, November, 2009.

HISTORY

Heather M. Daly: (First author) "Fractured Relations at Home: The 1953 Termination Act's Effect on Tribal Relations throughout Southern California Indian Country." Published in *American Indian Quarterly*, vol. 33, pp. 427, October, 2009.

Xóchitl M. Flores-Marcial: (Panelist) "Guelaguetza, Loans, and Payments: Zapotec Organization of Community Affairs." Presented at the American Historical Association conference, San Diego, CA, January, 2010.

Joan G. Gonzalez: [1] Book review of *Mozart, Haydn and Early Beethoven, 1781-1802* by Daniel Hertz. Published in *Eighteenth-Century Studies*. [2] "French Music from Louis XIII to Louis XVI." Book review of *French History*.

Zevi Gutfreund: "Agency and Americanization: The Politics of Language in Los Angeles City Schools, 1916-1941." Presented at the Social Science History Association Annual Meeting, Long Beach, CA, November, 2009.

Melis Hafez: (Panelist) "The Lazy, the Idle, and the Industrious: Discourse and Practice of Work and Productivity in Late Ottoman Society." Presented at the Middle East Studies Association Annual Conference, 2009, Boston, MA, November, 2009.

Andrew Jan: [1] "Nationalism and Islamism: Disentangling the Memoirs of a Muslim Brother." Presented at the Mirror Images: Challenges for Arab and Islamic Studies conference, Villanova, PA, April, 2009. [2] "The Education of Fakhri al-Barudi: Modernization, Hybridity and Discipline (1902-1908)." Presented at the Middle East Studies Association Annual Conference, Boston, MA, November, 2009.

James M. Petitfils: “Josephus’ View of Moses as an Exemplary Leader in Light of Cicero’s *De Officiis*.” Presented at the WECSOR (Western Commission for the Study of Religion, Pacific Coast Regional Meeting for the Society for Biblical Literature), Tempe, AZ, March, 2010.

Joseph E. Sanzo: “Canonical Power: A ‘Tactical’ Approach to the Use of the Christian Canon in P. Berlin 954.” Published in *Saint Shenouda Coptic Quarterly*, vol. 4.3-4, pp. 28-45, 2008.

Michael A. Slaughter: [1] “Lessons on Freedom: Jefferson High and Central Avenue, 1920 -1955.” Presented at the Association for the Study of African American Life and History, Cincinnati, OH, October, 2009. [2] “Lessons on Freedom: Jefferson High and Central Avenue, 1920 – 1955.” Presented at the Social Science History Association Conference, Long Beach, CA, November, 2009.

HUMAN GENETICS

Michael J. Clark: (First author) “U87MG Decoded: The Genomic Sequence of a Cytogenetically Aberrant Human Cancer Cell Line.” Published in *PLoS Genetics*, vol. 6(1), January, 2010.

INFORMATION STUDIES

Vivian L. Wong: [1] (Panelist) “Documenting ‘home’ in the diaspora: Memory, records, and identities in the archival imaginary.” Presented at the Viral Ports, Virtual Currents: Interconnections of Media, the Arts, and the Everyday in Southeast Asia and its Diasporas Conference, Riverside, CA, October, 2009. [2] (Panelist) “Media-making, the archive, and archival education: Documenting history, memory, and identity through video narratives.” Presented at the Society of American Archivist Conference, Austin, TX, August, 2009. [3] (Panelist) “Digital (re)telling: Creating the community archive through video narratives.” Presented at the Association for Asian American Studies National Conference, Honolulu, HI, April, 2009. [4] (Panelist) “Documenting ‘home’ in the diaspora: Memory, records, and identities in the archival imaginary.” Presented at the Archival Education and Research Institute, Los Angeles, CA, July, 2009.

ITALIAN

Camilla Zamboni: (Panelist) “From Man to Musselman: Disruption Through Liminality in Lina Wertmüller’s *Seven Beauties*.” Presented at the *Da ‘Sodoma’ a ‘Gomorra’*: Framing Crisis and Rebirth in Italian Cinema, Coventry (University of Warwick), United Kingdom, January, 2010.

LATIN AMERICAN STUDIES

Sara Ramirez Galindo: [1] (Panelist) “El Mural Social Chileno: Esbozos para un dialogo sobre su sobrevivencia y rearticulación.” Presented at the Primera Jornada del Cartel Político Chileno at the Centro Cultural Palacio La Moneda, Santiago, Chile, November, 2009. [2] (Co-presenter) “La Imagen Socio-política: Una reseña sobre la herramienta agitadora.” Presented at the Colegio Artístico Salvador en La Florida, Santiago, Chile, November, 2009.

LINGUISTICS

Heather S. Burnett: “The role of Focus in the Interpretation of non-WH exclamatives in Romance.” Chapter published in book *Romance Languages and Linguistics 2009*, November, 2009.

Isabelle Charnavel: [1] “On French Possessive son propre (‘his own’): Evidence for an Interaction between Intensification and Binding.” Presented at the 8th Syntax and Semantics Conference (CSSP), Paris, France, September, 2009. [2] “On the distribution of *même* (‘same’) in French and pluractionality.” Presented at the Going Romance 23, Nice, France, December, 2009.

Thomas Graf: [1] (Recipient) “Springer Prize for Best Student Paper.” European Summer School in Logic, Language, & Information Student Session 2009, Bordeaux, France, July, 2009. [2] “Towards a Factorization of String-Based Phonology.” Published in *Proceedings of the 14th European Summer School in Logic, Language, & Information Student Session*, pp. 72-84, July, 2009. [3] “Locality in Flux - Reducibility Results for Syntactic Constraints.” Poster presented at Conference on Minimalist Approaches to Locality (MASL), Budapest, Hungary, August, 2009. [4] “Some Interdefinability Results for Syntactic Constraint Classes.” Presented at the Eleventh Meeting on Mathematics of Language (MOL11), Bielefeld, Germany, August, 2009. [5] “Comparing Incomparable Frameworks - A Model Theoretic Approach to Phonology.” Presented at the 33rd Pennsylvania Linguistics Colloquium (PLC33), Philadelphia, PA, March, 2009.

MANAGEMENT

Ming-Hong Tsai: [1] (First author) “Anger, fear, and escalation of commitment.” Published in *Cognition and Emotion*. [2] (Co-author) “Mad enough to see the other side: Anger and the search for disconfirming information.” Published in *Cognition & Emotion*.

MATHEMATICS

Eric M. Radke: (First author) “A Rigorous Framework for Convergent Net Weighting Schemes in Timing-Driven Placement.” Presented at the Proceedings of the 2009 IEEE/

ACM International Conference on Computer-Aided Design, San Jose, CA, November, 2009.

Hakan A. Seyalioglu: (Co-author) “On Common Invariant Cones for Families of Matrices.” Published in *Linear Algebra and Applications*.

MICROBIOLOGY, IMMUNOLOGY, AND MOLECULAR GENETICS

Jill K. Terra: [1] (First author) “Cutting edge: resistance to *Bacillus anthracis* infection mediated by a lethal toxin sensitive allele of *Nalp1b/Nlrp1b*.” Published in *Journal of Immunology*, vol. 184, pp. 17-20, January, 2010. [2] “Innate Immune Response to Anthrax Lethal Toxin is a Multigenic Trait that Confers Resistance to Spore Challenge.” Presented at the American Society for Microbiology, Santa Fe, NM, August, 2009.

MUSICOLOGY

Maria Natalia Bieletto Bueno: [1] “Music of the borderline between Utopia and Dystopia: ‘Los ilegales,’ by Los Tucanes de Tijuana and Miguel Angel Varela.” Presented at the Society for Ethnomusicology, 54th Annual Conference - Borderless Ethnomusicologies, México City, Mexico, November, 2009. [2] (First author) “‘Globalización e Identidad Nacional en la música Mexicana de concierto actual’ en La identidad nacional mexicana en las expresiones artísticas: estudios históricos y contemporáneos.” July, 2009.

NEAR EASTERN LANGUAGES AND CULTURE

Eric Wells: (Recipient) “SSEA Research Prize.” Society for the Study of Egyptian Antiquities, July, 2009.

NEUROSCIENCE

Jesse A. Brown: (Recipient) “National Research Service Award.” National Institutes of Health, National Institute on Aging, September, 2009.

NURSING

Huibrie C. Pieters: [1] (Co-presenter) “Older women’s reflections on accessing care during and after breast cancer.” Presented at the Western Institute of Nursing 42nd Annual Communicating Nursing Research Conference, Salt Lake City, UT, April, 2009. [2] (First author) “‘I can’t do it on my own’: Motivation to enter therapy for depression among low income, second generation Latinas.” Published in *Issues in Mental Health Nursing*.

POLITICAL SCIENCE

Raffaele Asquer: “Interpreting the New Deal: The Public of the Fireside Chats.” Chapter published in book in Grzegorz Kosci and Krzysztof Majer (eds.), *Tools of Their Tools: Communications Technologies and American Cultural Practice*, Cambridge Scholars Publishing, 2009.

PSYCHOLOGY

Lisa A. Benson: [1] “The Impact of Behavioral Couple Therapy on Attachment in Distressed Couples.” Presented at the Association for Behavioral and Cognitive Therapies, New York, NY, November, 2009. [2] (First author) “Change in Individual Mental Health During Behavioral Couple Therapies.” Poster presented at Association for Behavioral and Cognitive Therapies, New York, NY, November, 2009.

Alexandra H. Dupont: (First author) “Use of tablet personal computers for sensitive patient-reported information.” Published in *Journal of Supportive Oncology*, vol. 7, pp. 91-97, June, 2009.

Yuan Hang Li: [1] (First author) “Hemispheric Differences in Processing Facial Affect: the Paranoia Effect.” Poster presented at The 2010 Cognitive Neuroscience Society Conference, Montréal, Quebec, Canada, April, 2010. [2] (Co-author) “Seeing Yourself Facilitates Perception of Others’ Emotions.” Poster presented at The 2010 Cognitive Neuroscience Society Conference, Montréal, Quebec, Canada, April, 2010.

Tag S. Rai: (First author) “Moral principles or consumer preferences: Alternate framings of the trolley problem.” Published in *Cognitive Science*.

Lian T. Rameson: (First author) “The neural correlates of implicit and explicit self-relevant processing.” Published in *NeuroImage*, 2010.

Joseph M. Trombello: (First author) “Family-of-origin factors as predictors of psychopathology, marital dissatisfaction and marital instability in newlyweds.” Poster presented at Association for Behavioral and Cognitive Therapies, New York, NY, November, 2009.

PUBLIC HEALTH

Rotrease Regan: (First author) “Gender, Social Bonds and Alcohol Use: Testing a Theory-based Latent Variable Model.” Poster presented at Annual Meeting of the American Public Health Association, Philadelphia, PA, November, 2009.

Bethany K. Wexler: (Recipient) “NIGMS Biodemography Traineeship.” National Institute of General Medicine and Science, September, 2009.

PUBLIC POLICY

John Gahbauer: (Co-author) “The Thin Red Line: A Case Study of Political Influence on Transportation Planning Practice.” Published in the *Journal of Planning Education and Research (JPER)*, vol. 29, pp. 173-193, December, 2009.

SOCIAL WELFARE

David B. Howard: “Nonprofit Human Services on the Market: Inherent Contradictions and the Impact of Commercial Revenue on the Ethnic Composition of Clients and Boards.” Presented at the Society for Social Work and Research 14th Annual Conference, San Francisco, CA, January, 2010.

SOCIOLOGY

Tara McKay: [1] (Co-author) “Clinical Trials as Treatment Option: Bioethics and Health Inequities in Substance Dependency.” Published in *Social Science & Medicine*, vol. 69, pp. 1784-1790, 2009. [2] (First author) “The Bioethical Misconception: A Reply to Lidz.” Published in *Social Science & Medicine*, vol. 69, pp. 1793-1796, 2009. [3] (Co-author) “Signifiers of belonging: Social identities and “sex drug” use among young African American, Latino, and Multiracial men who have sex with men (MSM) in Los Angeles and New York.” Presented at the American Public Health Association, Philadelphia, PA, November, 2009.

THEATER

Michael Najjar: [1] “Recasting Hollywood: Arab American Films and Filmmakers and the Politics of Self-Representation.” Presented at the Southwest Texas Popular Culture and American Culture Conference, Albuquerque, NM, February, 2010. [2] (Panelist) “Re-Patriotical Acts: Arab/Muslim American Playwrights Reclaiming Democracy.” Presented at the American Society for Theatre Research, San Juan, Puerto Rico, November, 2009. [3] (Panelist) “Defying or Reifying Stereotypes?: Jackie Salloum’s ‘Planet of the Arabs.’” Presented at the Comparative Drama Conference, Culver City, CA, March, 2010.

Sarah Schuessler: Costume Designer for premier of Ray Bradbury’s operetta, *Merry Christmas 2116*. Performance at the Fremont Centre Theatre, Los Angeles, CA, December, 2009.

URBAN PLANNING

John W. Scott-Railton: [1] (First author) “Six Questions for John Scott-Railton on Cambodia” (interviewed by Harpers) *Harpers Magazine*, December, 2009. [2] “The Boeung Kak Project: Asserting Spatial Literacy With Participatory GPS Mapping.” Presented at the

Spatial Illiteracies, Yale University, New Haven, CT, March, 2009.

WOMEN’S STUDIES

Kimberly S. Twarog: “Oppositional Memory and Acehnese Histories.” Presented at the Indonesian Studies Graduate Summer School, Canberra, Australia, February, 2010.

WORLD ARTS AND CULTURES

Lorenzo Perillo: [1] (Recipient) “Tsugio & Miyoko Nakanishi Prize in Asian American Literature & Culture/Most outstanding graduate paper on Asian Pacific American literature, arts and culture.” UCLA Asian American Studies Center, September, 2009. [2] (Recipient) “Third Best Conference Paper Presenter.” 18th Annual Advanced Filipino Abroad Program, De La Salle University, Philippines and University of Hawai’i, Manoa. Funded by Fulbright-Hays Group Projects, August, 2009. [4] (Recipient) “Third Best Novel Paper Presenter.” 18th Annual Advanced Filipino Abroad Program, De La Salle University, Philippines and University of Hawai’i, Manoa. Funded by Fulbright-Hays Group Projects, August, 2009.

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