



**To Serve the People:**

**Service-Learning in**

**Asian American and Pacific Islander Communities**

**Linda A. Revilla, Ph.D. and Gregory Yee Mark, D. Crim.**

**National Service Fellows**

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## ABSTRACT

We examined service learning in Asian American and Pacific Islander communities that take place through Asian American Studies (AAS) or ethnic studies programs at University of Hawaii, San Francisco State University, and University of California, Los Angeles. These programs were selected on the basis of size and complexity of service learning programs. The community activist agenda that was the foundation for the formation of AAS/ ethnic studies remains an integral part of these three programs under consideration.

Through case studies, we examined some of the projects at each of the three programs. The goals of the study included

- 1) Documenting the forms that service learning takes in Asian American and Pacific Islander communities through AAS, 2) understanding the types of impacts that service learning has on the university participants and the community agencies and members, 3) uncovering some of the barriers to implementing successful service learning opportunities in AA/PI communities, and 4) discussing challenges and recommendations for the benefit of service-learning programs in general.

2)

All three of the AAS programs we looked at are faithful to one of the founding principles of AAS, that is “serve the community.” Much of the service originating from these programs is in very close collaboration with community organizations that faculty either helped found and/or have been very active members or have supported in other ways. The programs demonstrate that successful service-learning projects require strong, active, and committed faculty to work with and lead their students.

Community partners with the universities also demonstrate commitment to work with, mentor, and be role models for university students. All partners share a desire to pool resources and work together to change existing social structures for the betterment of Asian Americans, Pacific Islanders, and others.

Those who may benefit from reading this study include faculty; community-based organizations and others interested in service-learning in ethnic communities. For more information both authors can be reached at California State University Sacramento, Department of Ethnic Studies, Amador Hall 463C, 6000 J Street, Sacramento, CA 95819-6013. (916) 278-6645.

## EXECUTIVE SUMMARY

We examined service learning in Asian American and Pacific Islander communities that take place through Asian American Studies (AAS) or ethnic studies programs at University of Hawaii, San Francisco State University, and University of California, Los Angeles. These programs were selected on the basis of size and complexity of service learning programs. The community activist agenda that was the foundation for the formation of AAS/ ethnic studies remains an integral part of these three programs under consideration.

The impetus for this study arose from the recognition that although service-learning is still part of AAS, there is dearth of published material on the practice within Asian American and Pacific Islander (AA/PI) communities. An online review of the holdings of the National Service-Learning Clearinghouse reveals only a handful of references specifically mentioning Asian American groups of any kind. We knew that service-learning in AA/PI communities exist. Many colleagues and we have been practitioners for years or even decades. But, our practices lack visibility and recognition beyond and even within our home departments and in the field of AAS itself. Only a few of the service-learning practitioners in AAS publish articles describing their own or others' projects or present this work at the annual conference of the field. Thus, one overriding concern of this study is to assist in filling in the gaps that exist in this literature.

Our methodology and reporting reflects in part one of the dilemmas over service-learning research, that is how should we conceptualize and carry out this study (Shimmer, 2000). We chose to use case studies of some of the projects at each of the three AAS programs. Lines of inquiry included discovering the nature of the service learning opportunities, how do students participate, what types of community organizations are involved, what supervision is like, types of student reflections and evaluations of their participation, types of community organization expectations and experiences, and barriers to service learning. We also sought to humanize the study by interviewing practitioners on their backgrounds to help illustrate the personal linkages that exist between AAS and the community.

We interviewed in person, via telephone, or via email key personnel within the AAS programs and the university students that participate(d) in service learning. We also interviewed staff from community agencies that reflect different ethnic communities, targeted age groups, size, and services offered. Our initial contacts in the community often came from the faculty sponsoring the service learning and with students or former students involved in service-learning. Some interviews were audiotaped with permission. At all interviews notes were taken. Portions of interviews were transcribed and the content analyzed for themes. Relevant documentation of service learning projects was collected, including syllabi, handouts, evaluations, and journals.

Through this method, we examined some of the projects at each of the three programs. The goals of the study included  
1) Documenting the forms that service learning takes in Asian American and Pacific Islander communities through AAS, 2) understanding the types of impacts that service

learning has on the university participants and the community agencies and members, 3) uncovering some of the barriers to implementing successful service learning opportunities in AA/PI communities, and 4) discussing challenges and recommendations for the benefit of service-learning programs in general.

Based upon our findings, we discuss community building, the institutionalization of service, and nuts and bolts of service in Asian American and Pacific Islander communities. In general, we found that all three of the AAS programs we looked at are faithful to one of the founding principles of AAS, that is “serve the community.” Much of the service originating from these programs is in very close collaboration with community organizations that faculty either helped found and/or have been very active members or have supported in other ways. The programs demonstrate that successful service-learning projects require strong, active, and committed faculty to work with and lead their students.

Community partners with the universities also demonstrate commitment to work with, mentor, and be role models for university students. All partners share a desire to pool resources and work together to change existing social structures for the betterment of Asian Americans, Pacific Islanders, and others.

The primary limitations of this study involved issues of sampling. We selected only three AAS programs out of more than three dozen that exist. The programs we selected were in only two western states, California and Hawaii. All three institutions are large, publicly funded universities. The persons we interviewed the students whose journals we looked at, and the service-learning courses we examined were limited by constraints of time, resources, and selection. We only examined service-learning for undergraduates, although there are a number of service-learning opportunities for graduate students in AAS. We also examined only service-learning done as part of coursework on AAS. We did not look at service through student or other campus organizations. As a result, this study is not a comprehensive examination of the all of service-learning that takes place through UCLA, SFSU and University of Hawaii AAS programs, rather it is more of a holistic portrayal of some of the service-learning projects at those locations. We look forward to other interested parties to continue this line of inquiry.

Those who may benefit from reading this study include faculty; community-based organizations and others interested in service-learning in ethnic communities. For more information both authors can be reached at California State University Sacramento, Department of Ethnic Studies, Amador Hall 463C, 6000 J Street, Sacramento, CA 95819-6013. (916) 278-6645.

## INTRODUCTION

### ASIAN AMERICAN STUDIES: HISTORY AND CURRENT STATUS

San Francisco State, a community college, exists in a moral vacuum, oblivious to the community it purports to serve. It does not “reflect” the pluralistic society that is San Francisco; it does not begin to serve the 300,000 non-white people who live in this urban community in poverty, in ignorance and in despair. The Chinese ghetto, Chinatown, is a case in point... There are not adequate courses in any department or school at SFS that even begin to deal with problems of the Chinese people in this exclusionary and racist environment.

-Intercollegiate Chinese for Social Action at SFSU position paper, 1968

In short, the emerging field of Asian American studies struggled to create and institutionalize a new form of social science research where the primary focus was to “serve the community.” Underlying this community ideal was the notion that there was a cadre of dedicated indigenous community activists who were coming to the university who could be trained to effectively challenge the establishment and work for social change. Asian American studies programs would, therefore, be the groomers and the mentors for a new generation of leaders who would then return to empower the community (Fong, 1998, p. 144)

Making higher education more "accessible and relevant" to ethnic communities was a significant part of the agenda of the student activists who took part in the strikes and protests of the 1960s that led to the formation of ethnic studies programs and departments. These programs and departments, which consists of African American, Native American, Chicano/Latino, and Asian American Studies (AAS) were supposed to teach and research analyses that included insights, concepts and perspectives that were tied to the ethnic communities.

In the fall of 1968, students at San Francisco State College were engaged in negotiations with the administration over the College's responsibilities to the ethnic students and communities it purported to serve. The negotiations were conducted by the Third World Liberation Front (TWLF), a coalition of ethnic student organizations comprising the Black Student Union, Latin American Student Organization, Mexican American Student Confederation, Asian American Political Alliance (AAPA), Intercollegiate Chinese for Social Action (ICSA), and Pilipino American Collegiate Endeavor (PACE). On October 31, the Black Student Union announced ten demands, most of which concerned Black Studies and Black student admissions. Other groups in the TWLF added five additional demands, including setting up a School for Ethnic Studies with 50 faculty positions. By November 6, 1968, the demands were unmet and the students went on strike. Osajima (1998) describes the “extraordinary vision” the Third World students articulated in their demands and actions for social and educational change:

First, critical of elitist admissions practices they demanded that greater access be granted to working-class students and students of color. Second, understanding that the Eurocentric organization of curriculum excluded and denigrated the experiences of Third World peoples, they insisted that a College of Ethnic Studies be established which would offer a ‘relevant’ education, i.e., curriculum and materials which focused on the

experiences of people of color in the context of a critical analysis of American capitalism, imperialism, and racism. Third, implicit in their demands was a prescription for pedagogical change (Osajima, 1998, p.59).

After more than four months of striking and hundreds of arrests, the fifteen demands of the TWLF were answered and the strikers declared victory. A few months later, students enrolled in classes in the first School of Ethnic Studies, focussing on American Indian Studies, Black Studies, La Raza Studies, and Asian American Studies, in the nation (Umemoto, 1989).

The TWLF strike inspired comparable actions by students across the country. Notably, students at University of California, Berkeley, went on strike from January to March of 1969, listing similar demands. At Berkeley, the Department of Ethnic Studies was formed. In 1970, in an attempt to prevent campus unrest, the administration at University of California, Los Angeles (UCLA) announced the formation of research centers on Asian Americans, Blacks, Chicanos, and Native Americans. At University of Hawai'i the fight for ethnic studies began in the fall of 1969 when students, faculty and community supporters developed a proposal for the formation of an Ethnic Studies Program. In June of 1970 the Ethnic Studies Program was established as a two-year experimental program (Aoude, 1999b). Because the focus of the Program was to be the indigenous people of Hawai'i and the immigrant groups that built Hawai'i, the program has always had strong Asian American (in particular Chinese, Japanese, and Filipino) and Hawaiian studies components.

Asian American Studies (AAS) is a distinct, interdisciplinary field of study and academic program (Chan, 2000) within Ethnic Studies. Wei (1993) summarizes four purposes of most Asian American Studies programs developed thus far:

- 1) raising the ethnic consciousness and self-awareness of Asian American students;
- 2) disseminating new educational materials on Asian Americans,
- 3) developing radical social and political perspectives and research on Asian Americans; and
- 4) providing culturally sensitive services to AA students and communities (Wei, 1993, p. 135).

Sociologist Michael Omi characterizes the demands of the original student protesters for AAS as having “academic” and “activist” orientations. The academic side

sought to unearth the ‘buried past’ of Asian American history and provide a corrective to the Eurocentric bias that pervaded and continues to pervade higher education. Its vision was to reclaim the past as a basis for consciousness-raising and the formation of a new political/cultural identity. The activist side focused on the Asian American community (be it at Chinatown, Japantown, or Manilatown) as the primary arena for social change. The community, Asian American studies argued, faced a “brain drain” similar to that experienced by Third World countries in the post-colonial period. Students were being groomed in colleges and universities to ‘assimilate’ into the dominant society, leaving the community impoverished, leaderless, and beset with a range of social problems. The solution was to ‘politicize’ students and channel them and their respective skills back into the community so that alternative institutions could be forged (Omi, 1988, p. 32).

The major goals of the first AAS programs also included fostering in students a sense of responsibility and commitment to the AA community, keeping AA community issues as part of the curriculum, and being involved in the communities (Endo & Wei, 1988; Osajima, 1998). Integrating “community service” or “community work” into the curriculum was one of the means of achieving these goals as students went into Asian American communities up and down cities on the west coast and back east working with community members in grassroots coalitions that sought to improve the situation of Asian Americans by bringing about social change.

Asian American Studies as a field grew in the 1990s (Chang, 1999) and continues to develop. The directory of AAS programs compiled by the national Association for Asian American Studies lists 32 programs that are free standing or within other departments, and ten other campuses that have AAS courses (AAAS, September, 2000). AAS is taught from UCLA to NYU and from University of Texas, Austin to University of Michigan. Publications about AAS have also expanded, as exemplified by the new “Journal of Asian American Studies,” joining the pioneer “Amerasia” as the periodicals of the field, and AAS series are published by Altamira and University of Washington presses, among others.

That AAS was taking a turn away from its community “raison d’etre” (Hirabayahi, 1998) was noticed by the 1980s (Endo & Wei, 1988; Loo & Mar, 1985/1986). In the quest to become a legitimate part of academia, research, publications, and teaching became the foci of the discipline. There is little argument that AAS has departed from its founding vision (Fong, 1998; Omatsu, 2001; Wat, 1998). Some scholars point to the “intellectual divide” that currently characterizes the field, between the “historians and social scientists” who talk about “social structure,” and the “literary and cultural studies intellectuals” who spout “discursive practices” (Omi & Takagi, 1995). As the divide was widening, the links and concern with the Asian American community became increasingly tenuous.

There is an increasing disjuncture between academic and activist orientations that finds expression in the much bemoaned ‘campus/community split.’ This is due to the shifting nature of both academia and community-based organizations. The necessity to consolidate and ‘institutionalize’ Asian American studies in colleges/universities lead to its ‘academicization’ along traditional lines... On the other side, community-based organizations (CBOs) have gone from being radical alternative institutions calling for ‘self-determination’ to direct service agencies attempting to navigate the often treacherous waters of mainstream local/state/federal politics. Given these changes, the once symbiotic relationship between Asian American studies programs and CBOs has become weakened and strained (Omi, 1988, p. 33).

Back then, “community” was defined as Chinatowns, Little Tokyos, and Manilatowns wherever they existed. Today, the diversity of the Asian American population in terms of ethnic group, socioeconomic status, generation, immigrant status, multiraciality, sexuality, religion, and geographic location, among other variables makes defining “community” for AAS a difficult task. “Pacific Islanders” is a term meant to be representative of the indigenous peoples of islands in the Pacific such as Hawaiians, Samoans, and Tongans. The very inclusion of Pacific Islanders to join Chinese, Japanese, Filipinos, Vietnamese, Koreans, and other East and Southeast Asian ethnic groups as the groups whose multidimensional experiences should be examined through

AAS is evidence of the change.

Leong (1995) asserts, “[w]e in Asian American Studies might also benefit from a crash course in American history, one that reminds us that social movements in the 1960s and 70s were intended not to produce a new academic elite, but to democratize the university and to link formal knowledge and history with community and political engagement by including other voices of color... In the past twenty-five years, however, concepts, references and key words in Asian American Studies have changed: from “needs of the community” to the “needs of postmodern cultural production,” from “to serve the people,” to “positioning ourselves within the matrix of power relations.” (pp. vii). Leong proposes activities Asian American scholars can engage in to contribute more to the community. Similarly, Osajima (1998) calls for developing “pedagogical practices that inspire new generations of students to take up the promise of the field” (p. 270).

Service-learning is one pedagogy that can address the needs of the community and AAS to the benefit of both. The purpose of this paper is to describe service-learning activities taking place at three major universities within the auspices of Asian American Studies.

## **SERVICE LEARNING IN ASIAN AMERICAN STUDIES**

What was once referred to as “community work” or “community service” is now called, “service-learning.” There is not one definition of “service-learning.” For the purposes of this report, we chose to use the following commonly used definition from the National and Community Service Act of 1990 (see Belbas, Gorak & Shumer, 1993 for this definition and others):

The term ‘service-learning’ means a method:

- under which students learn and develop through active participation in... thoughtfully organized service experiences that meet actual community needs
- that is integrated into the student’s academic curriculum or provides structured time for a student to think, talk, or write about what the student did and saw during the service activity;
- that provides students with opportunities to use newly acquired skills and knowledge in real-life situations in their own communities; and
- that enhances what is taught in school by extending student learning beyond the classroom and into the community and helps to foster the development of a sense of caring for others.

Reviews of the service-learning research point to the effectiveness of service-learning in higher education (Eyler, 2000). Among other findings, service learning enhances undergraduate students’ academic development, life skill development, and sense of civic responsibility (Astin & Sax, 1998). Eyler (2000) notes in her review of the literature that programs with ethnic and cultural diversity have a stronger impact. In their discussion of race and gender issues related to service-learning, Chesler and Scalera (2000) opine:

When a more conscious and deliberate focus on race and gender issues is combined with

a program that is embedded in the overall academic curriculum (and therefore dealt with in other courses dealing with issues of social stratification and equality, cultural separation and oppression, etc.) we have the greatest potential for student, community and institutional growth and perhaps transformation (pp.18-19).

Ethnic Studies and Asian American Studies students then, should be candidates for growth and transformation, as both fields explicitly deal with all of the issues listed above. Indeed, despite the changing academic landscape, more than three decades later, while the relationship between the community and many AAS departments have declined, service-learning via AAS departments in Asian American and Pacific Islander communities continues to exist, and in some cases, even expand.

The impetus for this study arose from the recognition that although service-learning is still part of AAS, there is dearth of published material on the practice within Asian American and Pacific Islander (AA/PI) communities. An online review of the holdings of the National Service-Learning Clearinghouse reveals only a handful of references specifically mentioning Asian American groups of any kind. Related to this, the Clearinghouse completed a bibliography entitled, "African-American, Hispanic, and Latino Youth in Service Topic Bibliography." One can only surmise that the omission of Asian Americans and Pacific Islanders in service is a result of the miniscule numbers of published work on the topic. We knew that service-learning in AA/PI communities exist. We and many colleagues have been practitioners for years or even decades. But, our practices lack visibility and recognition beyond and even within our home departments and in the field of AAS itself. There is very little research and writing on pedagogy in general in AAS. One exception is the anthology *Teaching Asian America* (Hirabayashi, 1998), from which many references in this article originate. Another is the inclusion of the theme of "pedagogy" in the relatively new *Journal of Asian American Studies*. Only a few of the service-learning practitioners in AAS publish articles describing their own or others' projects (see Ogawa, Mark & Stewart, in press and Osajima, 1998 for two of the few examples) or present this work at the annual conference of the field. Thus, one overriding concern of this study is to assist in filling in the chasms that exist in this literature.

## **THE STUDY: SERVICE-LEARNING THROUGH ASIAN AMERICAN STUDIES**

We examined three AAS programs that offer service learning in Asian American and Pacific Islander communities. The three programs are University of Hawai'i, San Francisco State University, and University of California, Los Angeles (UCLA). These AAS programs, some of the oldest in the country, were selected on the basis of size and complexity of service learning programs. More than most other AAS programs, the community activist agenda that was the foundation for the formation of ethnic studies remains an integral part of these three programs under consideration.

Our methodology and reporting reflects in part one of the dilemmas over service-learning research, that is how should we conceptualize and carry out this study (Shumer, 2000). We chose to use a qualitative/ interpretive methodology focussing on case studies of some of the

projects at each of the three AAS programs. Lines of inquiry included discovering the nature of the service learning opportunities, how do students participate, what types of community organizations are involved, what supervision is like, types of student reflections and evaluations of their participation, types of community organization expectations and experiences, and barriers to service learning. We also sought to humanize the study by interviewing practitioners on their backgrounds to help illustrate the personal linkages that exist between AAS and the community.

We interviewed in person, via telephone, or via email key personnel within the AAS programs and the university students that participate(d) in service learning. We also interviewed staff from community agencies that reflect different ethnic communities, targeted age groups, size, and services offered. Our initial contacts in the community often came from the faculty sponsoring the service learning and with students or former students involved in service-learning. The “snowball effect” (or in this case, the “rice ball effect”) wherein one community contact led to other contacts often occurred. Some interviews were audio-taped with permission. At all interviews notes were taken. Portions of interviews were transcribed and the content analyzed for themes. Relevant documentation of service learning projects was collected, including syllabi, handouts, evaluations, and journals. What follows are descriptions of selected programs and a discussion of themes that emerged from the data.

The goals of the study included

- 1) documenting the forms that service learning takes in Asian American and Pacific Islander communities through AAS,
- 2) understanding the types of impacts that service learning has on the university participants and the community agencies and members,
- 3) uncovering some of the barriers to implementing successful service learning opportunities in AA/PI communities, )
- 4) discussing challenges and recommendations for the benefit of AAS and other programs that want to implement service learning

## **SAN FRANCISCO STATE UNIVERSITY (SFSU)**

In 1994, the School of Ethnic Studies was renamed the College of Ethnic Studies, which to date remains the only College of its kind in the nation. The Asian American Studies Department (AAS) is the largest of four departments in the College of Ethnic Studies (CES). The Department consists of five Asian American ethnic units: Chinese American, Filipino American, Japanese American, Korean American, and Vietnamese American. It is a full service academic unit that offers a comprehensive program of study on the Asian American experience with a commitment to serving the University, its students, and Asian American communities (AAS SFSU, 1999).

In 1999, AAS offered fifty sections of classes taught by a faculty of more than twenty to approximately two thousand students each semester. Students may take AAS courses for a baccalaureate major or minor, and to partially fulfill Liberal Studies major, General Education, and University graduation requirements. The major was established in 1997-98, with the first class graduating in May 1998. In 1994, the Asian Pacific American Education Advisory Committee of the Chancellor's Office recognized and acknowledged the Asian American Studies Department at SFSU as an "exemplary" program (AAS SFSU, 1999).

The AAS faculty consists of sixteen ladder-rank members and many contractual faculty members. In the past few years, the Department has expanded its courses to include area concentrations (i.e. arts and literature), Vietnamese Americans, Koreans Americans, and Asian Americans of mixed heritage. As of the spring 2001 semester, AAS was conducting a national search for a ladder-rank position for a specialist in Chinese-Vietnamese American Studies.

Each of the five AAS ethnic units either requires or has optional service-learning components throughout their courses. The three older and more established units (Chinese American, Filipino American, and Japanese American) have more service-learning projects and collaborative arrangements with community-based organizations than the two newer units (Korean American and Vietnamese American).

### **Service-learning with Elderly Korean Americans**

Grace Jeanmee Yoo is an Assistant Professor in the Department of Asian American Studies. Dr. Yoo is a medical sociologist with research interests in health care access, social support, and Asian Americans. She has worked with the Asian Pacific Islander American Health Forum. In addition, she has collaborated with the National Asian Pacific Center on Aging and other local organizations on projects related to Asian Americans health and well being. She recently completed a study, "Impact of Public Charge on Immigrant Women's Access to Medi-Cal," for the California Policy Research Center.

Dr. Yoo is the main instructor for "Koreans in America" which is the only ethnic specific Korean American course in AAS. Other AAS courses integrate the Korean

American experience into their curriculum. The course description states that it is an introduction to the history of Korean Americans in the United States. In addition to the historical experience

We will also examine sociological, political, and economic implications of being a minority and Korean immigrant in the US. This means we will discuss the different waves of Korean immigration and understand the experiences of different generations of Korean Americans. We will also explore the experiences of second generation Korean Americans in terms of identity and community (AAS 380 course syllabus, Spring 2001).

The students have a service-learning option in lieu of a research paper. The option is divided into two projects, “Memories of a Korean American Childhood” and “Life in a nursing home: Experiences of older Koreans at Laguna Honda.” For the first project the students interview older second generation Korean Americans in San Francisco who are the descendants of the first wave of Korean immigrants to the United States. Students adopt one second generation elder to interview and write his/her life story. All interviews are conducted in English. Students are required to write a weekly journal and focus upon what they have learned via this project.

The second project, “Experiences of older Koreans at Laguna Honda” requires that the students adopt a grandparent, ‘halmoni’ or ‘haraboj’ and write the grandparent’s experiences living at Laguna Honda and life story. Students visit the nursing home once a week and are paired with a Korean speaker in class. Weekly journals are required and concentrate upon what students learn as an adopted grandchild and interviewer.

#### JOURNAL ENTRY

Student in “Experiences of older Koreans at Laguna Honda” project

Mr. Park’s life in the nursing home is very simple. He basically stays in his room and watches TV, reads his newspaper, or takes a nap. Every Tuesday morning, a Korean minister visits the hospital to share the gospel with Korean elders...I can only imagine how valuable it was for Mr. Park to have us pay him a visit every week.

One-hour visit every week for seven weeks is only seven hours. Within those seven hours, we may not have heard enough of Mr. Park’s life stories, but we did have time to share our friendships and value the moments of sharing. We may not have had the chances to ask all the questions that we wanted to ask Mr. Park, but we had the chances to ask ourselves the questions about life in general and what life means for Mr. Park as a Korean elder. I am planning to visit Mr. Park and other elders after the project is over.

Max Rorty from the Laguna Honda Hospital Volunteer Services Department best summarized Dr. Yoo’s work.

Her efforts on behalf of her students have had positive consequences for both residents and students. The benefit to the elders of repeated, respectful one-on-one attention is immeasurable. Bilingual students helped the monolingual Korean elders overcome isolation and communicate their life stories. The regular visits became the highlight of the week for residents. The benefit to student participants in this project can be measured by their eagerness both to expand and to continue their service to the hospital.

### **Service-Learning in Japanese American Studies**

The Japanese American ethnic unit has four courses, “Japanese Americans in the United States,” “Japanese American Personality,” “Japanese American Art and Expression,” and “Concentration Camps, USA.” There are two full-time faculty in this unit. James Okutsu’s primary responsibility is as the College of Ethnic Studies Associate Dean. Okutsu is a Full Professor and has a J.D. degree from University of California Hastings College of Law. He normally teaches the “Japanese American Personality” course and whenever possible, a graduate Ethnic Studies Community Practicum course.

Dr. Ben Kobashigawa is an Associate Professor with a Ph.D. from the University of Edinburgh Scotland. His area concentrations are the history of Japanese Americans and contemporary conditions of Asian American minorities in the U.S. His teaching responsibilities are “Japanese Americans in the United States,” “Community: Changes and Development,” “History of Asian Americans,” “Asians in America” and one Ethnic Studies graduate seminar course. He is the translator and editor of the Hokubei Okinawa Club’s *History of the Okinawans in North America*. Professor Kobashigawa is an Okinawan sansei (third generation), who grew up in Los Angeles. His father, Dick Jiro Kobashigawa, has long been active in the LA Okinawan community. The family has its roots in Izumi village in the northern part of Okinawa.

Both Okutsu and Kobashigawa require or have a service-learning option in the courses that they teach. Both professors are involved with the Center for Nikkei Studies. The Center’s purpose is to foster the development of educational projects and activities on Americans of Japanese ancestry. An important Center and AAS contribution to Japanese American Studies was the first California “Day of Remembrance” ceremony to commemorate the wrongful detention of Japanese Americans during World War II. The annual San Francisco Nihonmachi Street Fair in Japantown developed by students at SFSU has continued to be a major summer event in the City.

Currently, in the Japanese American concentration, Professor Kobashigawa’s course “Japanese Americans in the U.S.” (AAS 331) has the service-learning component. The “National Japanese American Historical Society Oral History Project” began in the Fall 1999 semester. The National Japanese American Historical Society (NJAHS) is located in San Francisco’s Japantown. The Center for Nikkei Studies at SFSU through the AAS 331 course collaborates with the Oral History Project in the collection of oral history interviews of the Nisei (second generation Japanese Americans). The main aim of the project is to cover the little studied area of the Japanese American return from the

World War II internment camps and the process of rebuilding individual lives and communities after the war (AAS 331 handout).

AAS 331 students have the option of writing a research paper or the Oral History Project. The Project consist of the following parts:

- Preparation for interview: attend one briefing meeting with NJAHS staff, study oral history packet containing guidelines and interview questions.
- Contact interviewee to set up time and place for interview.
- Conduct recorded (tape or video) oral history interview.
- Transcribe the interview (following a standardized format provided in the oral History packet).
- Present impressions to rest of the class in a panel group at the end of the semester (AAS 331 handout).

Transcripts and the recorded tapes are archived at the Japantown Buddhist Church. General student feedback is that the project was a good experience.

## Service-learning in Chinese American Studies

The Chinese American ethnic unit has three courses. The courses are “Chinese in America,” “Chinese American Personality,” and “Chinese American Culture-Language and Literature.” There are five full-time ladder ranked faculty and four lecturers and two prominent adjunct faculty in this concentration. Dr. Marlon K. Hom is a Full Professor and Chair of the Asian American Studies Department. He serves on the editorial boards of UCLA’s *Amerasia Journal* and the Chinese Historical Society of America’s (CHSA) journal, *Chinese America: History and Perspectives*. In addition to numerous articles, Dr. Hom authored *Songs of Gold Mountain: Cantonese Rhymes from San Francisco Chinatown* and co-authored *The Coming Man: 19<sup>th</sup> Century American Perceptions of the Chinese*.

The principal faculty member in the Chinese American concentration who incorporates service-learning into her course curriculum is Dr. Lorraine Dong, Professor of Asian American Studies. She was born, raised, and educated in San Francisco Chinatown. Dr. Dong received her B.A. and M.A. from San Francisco State University, and her Ph.D. from the Department of Asian Languages and Literature at the University of Washington in Seattle. A Rockefeller and Fulbright fellow, Dr. Dong is in several Who’s Who listings. She wrote *Sewing Woman* (1982), an Oscar-nominated documentary short about a Chinese American immigrant woman in America, and co-wrote two other award-winning Chinese American films entitled *Lotus* and *Forbidden City, USA*. In addition to publishing a variety of essays and articles, she has co-authored the book, *The Coming Man: 19<sup>th</sup> Century American Perceptions of the Chinese* with Philip P. Choy and Marlon K. Hom. Dr. Dong is a board member of the Chinese Historical Society of America, having served three terms as its president.

Dr. Dong’s students have worked extensively in service-learning projects. During the past three years, her students have worked on conferences, helped to open a new CHSA site, and a piloted a summer program for middle-school students. In October 1998, the Asian American Studies Department held a conference commemorating the 30<sup>th</sup> anniversary of the Third World Student Strike. Students served in key roles in the planning and actual implementation of the conference. They reserved rooms, raised \$4,000, met with presenters, designed the conference program, ordered and served the food, recorded conference proceedings, organized a photo exhibit around the conference theme, and more for a three day meeting that had over 700 people attending.

Nancy Yin, one of the student organizers of the conference

I felt empowered after the conference. I learned so much and believed that I could do anything, any project that I wanted. Everyone (students) had an important role and that team work was essential for the conference to be successful.”

Katherine General, a key student organizer of the conference

I believe that the experience, especially the hands on experience, was something you can't get from the classroom. Dr. Dong always works right alongside her students. She is an excellent role model and inspires us to believe we can make a difference.

As indicated above, Dr. Dong not only is active with the Chinese Historical Society of America but she also has been a Society leader. Many students work with this organization as volunteers and others work for service learning credit under Professor Dong's supervision. Founded in 1963, the CHSA is the oldest and largest not-for-profit organization dedicated to fostering an understanding of the Chinese experience in the United States through research, documentation, interpretation, and education (CHSA brochure, 1999).

The AAS Department has collaborated with the CHSA on a variety of partnership ventures that actively involve both faculty and students. Beginning in 1989, AAS has jointly sponsored and produced the Society's annual journal, *Chinese in America: History and Perspectives*, and since 1998, the Society's monthly *Bulletin*. A major joint venture was the 1993 international conference entitled "The Repeal and Its Legacy: A Conference on the 50<sup>th</sup> Anniversary of the Repeal of the Chinese Exclusion Acts" and the publication of its proceedings in 1994 (AAS, 1999).

To showcase the CHSA collection of over 50,000 artifacts about Chinese America, the Society acquired the historic Julia Morgan Chinatown YWCA building, located on Clay Street in San Francisco Chinatown. Conceived in 1930 by the same architect that designed Hearst Castle, the YWCA building will house a main museum gallery, a multipurpose community learning center and reading room for lectures, workshops, and special events, a bookstore/giftshop and offices (CHSA brochure, 1999).

The Chinatown YWCA also holds special significance among second generation Chinese American women between the 1930s and 1940s. The YWCA provided the means and opportunity for them to meet, acquire professional and leadership skills, and learn the importance of voting and the democratic process. At the YWCA, many of these women interacted with people outside of the Chinese community for the first time (CHSA Business plan, 1999).

The AAS Department and in particular, Chinese American Studies are close partners with the CHSA. This collaboration is organized into four community service-learning projects; museum exhibitions, building restoration, Daniel K.E. Ching Project, and the Chinese American Mentorship Program (ChAMP).

Over the years, the CHSA has developed seven exhibitions and is either planning or implementing three new exhibits from November 2001-August 2002. SFSU AAS students have made contributions in this area. One particular exhibit that AAS students played important roles in was "Dreams, Realities, and Challenges." In commemoration of SFSU's centennial, this photo exhibit centered on the founding of AAS at San

Francisco State. Students were involved in photograph research and selection, developing exhibit text panels and labels, and designing the actual exhibit display. Student responses to this project were that they learned a great deal about the creation and development of AAS, and the benefits of working together as a team.

Since 1998 the CHSA has undertaken the huge project of transforming the old YWCA building into the Society's headquarters/museum. For six semesters, about 15 students per semester have worked for this project. All were members of SFSU Asian American service clubs. They packed, moved, unpacked boxes, and painted the building interior walls. In May 2001, when Greg Mark went to the YWCA to observe this project, over 20 students were busy moving boxes and opening up the contents. The contents of one box was wrapped in a San Francisco newspaper dated August 18, 1947. Mark observed students sharing their curiosity with other students and with CHSA mentors/supervisors over the contents of that box and others.

In February 1994, CHSA acquired Daniel K.E. Ching's private collection of Americana artifacts that contained Chinese and Chinese American images. In April 1994, the Society collaborated with AAS to preserve, catalogue, and study the collection for exhibition and publication purposes. By 1999, this program involved over seventy volunteers who were mostly students. The Collection is estimated to consist of approximately ten thousand items dating from the 1800s to the present. They include postcards, trade cards, sheet music, piano rolls, records, books, magazines, newspapers, prints, posters, paintings, photographs, stereocards, toys, dolls, games, house items, souvenir trinkets, tokens, coins, and stamps (CHSA Business Plan, p. 30).

Marvin Hom is a 1999 graduate of SFSU who double-majored in Business and Broadcasting. He was a student in five AAS courses. However, Marvin did not work on the Daniel Ching project for credit. He was a student volunteer. For two years, he was one of approximately 100 students who worked on the Ching project under Dr. Dong's supervision. His immediate responsibility was cataloging music sheets, post cards, and trading cards.

"This experience was very beneficial and personally satisfying. As a child, I attended day care at the YWCA. My volunteer work was a way to give back to the community. I learned about history, especially events that were not in high school curriculum such as Chinese American contributions to American culture and history. Two years after graduating, I continue to volunteer at the CHSA by assisting with fundraisers and Society luncheons. I hope that others will learn and benefit from my work on the Daniel Ching project."

### **Chinese American Mentorship Program (ChAMP)**

ChAMP is a pilot middle school summer program focusing on the study of Chinese America. It is administered by the CHSA Learning Center and taught by AAS students under the supervision of AAS faculty at SFSU. The four-week summer program runs Mondays to Fridays 8:00-3:00 p.m. Classes are held at Gordon J. Lau Elementary School in San Francisco Chinatown (ChAMP handout, 2001).

Up to six AAS students are selected to teach Chinese American history and culture to twenty-five middle school students. Asian American Studies students develop lesson plans and curricular activities appropriate for the middle school level. The middle-school students also participate in the program's outreach activities with the Chinatown Neighborhood Center (CNC). The AAS students (instructors) of the summer program have teaching assistants who are high school students selected by Chinatown Neighborhood Center. AAS students serve as mentors for the high school assistants as well as instructors for the middle school students.

#### Requirements for AAS students

- Must be enrolled in or completed AAS 310, "Chinese in America" and AAS 322, "Chinese American culture-Language and Literature."
- The student must submit a written statement of interest to the professor of the class.
- Towards the end of the semester, the student must make a class presentation, using one of the lesson plans prepared by the student.
- Summer instructors are chosen on the following criteria: performance in AAS 310 and/or related courses; quality of submitted lesson plans and curricular activities; quality of class presentation; statement of interest; and AAS professor reference(s). An additional screening process may be necessary.

The first session of the program was recently completed and the authors will assess the program's impact upon program participants at a future date.

#### **Service-learning in Literature and the Arts**

AAS also has an area of concentration that is not ethnic specific but integrates two areas is gender and literature. Professor Wei Ming Dariotis teaches "Asian American Women's Literature and the Arts" (AAS 622). Through a selection of cultural productions, the course follows several themes: colonialism, immigration, wars, laws, family structures, community/identity building, class issues, political movements/activism, sexuality, stereotypes, and media images. In the course syllabus Dr. Dariotis emphasizes the service-learning component.

**THIS COURSE HAS A STRONG COMMUNITY SERVICE-LEARNING COMPONENT. A SIGNIFICANT REQUIREMENT OF THIS COURSE IS A GUIDED INTERNSHIP IN ONE OF THREE COMMUNITY ORGANIZATIONS: KEARNY STREET WORKSHOP, ASIAN AMERICAN WOMEN ARTISTS ASSOCIATION, OR**

## THE SFSU AS WOMEN'S CENTER" (AAS 622 Syllabi, 2001).

Dr. Wei Ming Dariotis is Assistant Professor of Asian American Studies, with an emphasis on Asians of Mixed Heritage and Asian Pacific American Literature at San Francisco State University. She is also a visual artist and creative writer working on a Hapa vampire novel. Dr. Dariotis is the Faculty Advisor of the Associated Students Women's Center and the Hapa Club at SFSU and she co-founded and facilitates the San Francisco Chapter of Hapa Issues Forum, a national organization dedicated to Asians of Mixed Heritage. She is also a member of the Advisory Board of Kearny Street Workshop, the oldest ongoing Asian American arts organization. Through Kearny Street Workshop, she has curated atlas(t), a joint project with Kearny Street Workshop and Galeria de la Raza (2000) and APAture: A Window on the art of Young Asian Pacific Americans (1999, 2000,2001). Dariotis integrates curriculum with community service in several of her courses. She has built Community Service Learning directly into course requirements by acting as Volunteer Coordinator for APAture (2000, 2001), and by requiring volunteer service for such community-based organizations as Hapa Issues Forum, the Asian American Theater Company, and the Asian American Women Artists Association.

Kearny Street workshop is the oldest continuous Asian Pacific American (APA) arts organization, and was founded as part of the community movement to save the International Hotel. The Asian American Women Artists Association is a Bay Area community organization primarily serving APA women visual artists. The SFSU AS Women's Center is a program of the Associated Students and provides arts and literary programming as part of its mission to serve the SFSU community around women's issues.

The main assignment is for students to contribute to the planning and completion of a cultural production to enhance and disseminate APA women's art. In addition, each student finds one Asian Pacific American woman artist through the organization in which s/he is interning. The student contacts that artist and videotapes an interview of 10-30 minutes in length. They also provide a class presentation of an interview with an APA woman artist whom they have met through their internship. Lastly, students are required to write a 4-6 structured reflection essay of the programming they have provided in the context of the history of the organization within which they have worked.

### Excerpts from AAS 622 course syllabus

- Within each organization, students will provide 3-5 hours of service a week, on average. Internship duties will vary according to programmatic needs, but will be negotiated with the instructor to include a substantial relationship with APA women's literature and arts.
- The Instructor and the Teaching Assistant will maintain regular contact with the Internship Coordinators of the Organizations, with the Teaching Assistant functioning as an aide to the Internship Coordinators for the student interns.
- Organizations will benefit from 4 months of sustained intern assistance at both the organizational and programmatic levels.

· Students will benefit from direct involvement in APA women's arts; rather than merely analyzing the products of APA women artists, they will have the opportunity to interact with the artists themselves as well as the organizations that work to sustain and recognize them. The social value and community building aspects of APA women's Literature and Art will be emphasized, rather than a simply aesthetic or intellectual valuing of the work.

· The difficulty these organizations face in maintaining basic programmatic needs because of our societies devaluation of the arts in general, APA arts, and APA women's arts in particular, will become apparent to students as they work in these programs. The need for civic engagement and participation will become vastly apparent to students through this program, particularly in regards to the struggle for self expression of APA women through literature and the arts.

By requiring students to intern in arts and community organizations to develop APA women's arts related programming, they will gain a working knowledge of the arts community they would not otherwise be able to attain. Rather than simply studying this art and literature, they will participate in creating programming to enhance and disseminate APA women's art. The interview requirement, which is difficult to accomplish without the direct involvement of students in these organizations, will allow a more personal connection with the course material (Wei Ming Dariotis)

### **Conclusion: Service-learning at San Francisco State University**

The SFSU Asian American Studies Department is one of the first established and one of the largest in the United States. One of Department's founding principles was "serve the community." Service has been a key component in its curriculum. Originally, many of the service-learning projects were student-driven. Today, most of AAS service is in very close collaboration with community partners. Many of the key AAS faculty who supervise students and initiate service-learning projects were in the first generation of AAS students. Frequently, they work with community partners who were their fellow students thirty years ago or former students from recent years. Younger faculty, like Drs. Yoo, Kobashigawa, and Dariotis also have strong community ties. For example, Dr. Dariotis is currently a member of the Advisory Board of KSW, and the Faculty Advisor for the AS Women's Center, and has ties to the AAWAA, all of which bode well for her ongoing commitment to service-learning projects. SFSU demonstrates that successful service-learning projects require strong, active, and committed faculty to work with and lead their students.

## UNIVERSITY OF CALIFORNIA, LOS ANGELES

Asian American Studies is an Interdepartmental Program promoting the study of Asian and Pacific Islander peoples in the United States. A major goal of the program is to communicate the experience of Asians and Pacific Islanders as an American ethnic group. The undergraduate program provides a general introduction to Asian American Studies for those who anticipate advanced work at the graduate level or careers in research, public service, and community work related to Asian Pacific Americans. Courses examine the important issues and concerns of Asian Americans, including their history, social organization, culture, and intra/inter-group relations.

-Asian American Studies Bachelor of Arts and Minor, UCLA

The University of California, Los Angeles (UCLA) Asian American Studies Center (AASC) was founded in 1969. As mentioned above, the formation of this Center, and centers for the study of African American, Chicano, and Native American studies was a response by the administration to the protests and demonstrations for ethnic studies happening locally and around the country. The UCLA administration wanted to avoid a student strike. Since its formation, the AASC has grown into the largest teaching programs in AAS nationally. The Center's agenda includes research, teaching, publications, library and archival collecting, and community-university collaboration. The Center offers a Bachelor of Arts and minor in Asian American Studies, as well as a Master of Arts degree, the first graduate degree program in AAS. The Bachelor of Arts in AAS is projected to attract nearly 500 majors in the next few years. As the largest AAS program in the United States, the Center comprises about 40 professors from more than 20 departments, such as Psychology, English, Film & Television, Law and Social Welfare from the campus. The Center also administers academic chairs in Japanese American Studies and Korean American Studies. A third academic chair named after UCLA alumnus Governor Benjamin Cayetano of Hawaii and focussing on Asian American public policy is in the planning stages. The Center publishes *Amerasia*, the pioneering journal in the field. It also publishes books on AAS and *CrossCurrents*, a newsmagazine and hosts a popular website. The Center houses a significant library and archival collection, containing the extensive Japanese American Research Project Collection, which includes documentation on the WWII internment (UCLA Asian American Studies Website).

The Center has a Student/Community Projects (S/CP) unit, a component unique to UCLA. S/CP principles include the "idea that Asian American studies is about our communities and ourselves and that Asian American studies is an instrument of progressive social change. Inherent in these ideas is the notion that Asian American studies students have a particular role and mission in the communities" (Wat, 1998, p. 161). In addition to advising undergraduate and graduate AAS students and student organizations, S/CP projects and functions include compiling the "Asian/Pacific Islander Directory, listing more than 700 community organizations and sponsoring the annual "Research Roundtable."

The Research Roundtable is a decade-old attempt to strengthen community based research and to build stronger ties between academia and community-based organizations (CBOs) in the Asian American /Pacific Islander community. This annual conference showcases different community research projects. Historically very successful, the Roundtable has played a role in terms of helping to match up academics and CBOs where potential research projects might exist. Students and student services groups that are connected to the community also play a significant role in the Roundtable. The Roundtable is one way the AASC tries to support service-learning sponsored by its faculty.

S/CP also sponsors internships and field studies (Webster). An overriding goal of many of S/CP endeavors is to facilitate networking and access among API communities for both community organizations and students (Wat, 1998). For the purposes of this report, the S/CP function that is most significant is their sponsorship of a service-learning course, APALDP, which will be discussed below.

An estimated 50-60 courses that enroll over 2,000 students are offered annually. Among the course offerings are ethnic specific courses (e.g. Pilipino American Experience, Chinese Immigrant Literature and Film), theme courses (e.g. Asian Americans and the Law, Asian American Women), and research methods courses (Asian American Historiography, Field Studies Methods in API Communities), in conjunction with many more offerings that are cross-listed with other departments.

### **Field research with Asian American communities**

Professor Paul Ong has incorporated service-learning in the courses he teaches at UCLA. Dr. Ong tries to impart on his students the fact that “higher education is a luxury and a privilege” and students have the responsibility of using their resources as students to serve the community. His course, “Planning, Policy, and Community-Field Studies” is a new course as of Winter Quarter 2001. This field research and methods course focuses on

Practical hands-on applications and research for Asian American communities. Students will have an opportunity to work with practitioners in the Filipino and Thai communities in Los Angeles. The course uses the Internet to access basic census and other data, and Geographic Information Systems (GIS) to make demographic and land-use maps. The end product of the course will be a new set of tools for approaching Asian American Studies, and the creation of a series of community resources to be housed at the Asian American Studies Center at UCLA (AAS 197D course description, Winter Quarter 2001).

Dennis Arguelles, the Assistant Director of the AASC recalls working with Dr. Ong as student.

As a student I was fortunate to work under someone like Paul. We did this study on poverty in the AA community. We came out with a really great report. We did a really extensive survey on all these neighborhoods. Worked with CBOs to craft the survey, to translate it. They came with us when we did the survey so people we were talking to felt

more comfortable. It was a great experience. And the report helped the CBOs (community-based organizations) with the planning, program development and grant writing that they were doing. But it was also published. I was just a great experience. It made me realize these things can work, when you have a good academic like Paul who knows how to create these projects, who know how to work with CBOs. They can be really productive.

Dr. Ong has developed a three quarter class series that gets people out in the community. The first class is a theoretical context for the students on defining communities. Students go through a whole process and develop methodology on how to define a community. In the second class students get into technical mapping of communities using urban planning GIS-type products and software. They start doing quantitative analyses of these communities in conjunction with CBOs. The third quarter students do a specific project with a CBO. Students don't have to take the whole sequence, but usually, once a student takes a class, s/he stays on board and the momentum builds. The class enrolls about 20 students per class, a mixture of graduate students and undergraduate students.

### **Asian Pacific American Leadership Development Project (APALDP)**

The most important impact would have to be in terms of the awareness that I gained from taking the class. I gained a greater appreciation for Asian American issues, such as the Korean/African American tensions in Los Angeles, an understanding of leaders and movements such as that of Martin Luther King and Malcom X (I honestly didn't know who Malcolm X was before I took the class), and learned about generation and eastern/western cultural issues that I still discuss with friends to this day... I can say with certainty that the program had a meaningful impact on both my experience at UCLA and my broader perspective on life.”  
-Bernard Tsang, former APALDP student

One of the only courses of its kind in the nation, Asian American Studies 197B and 197C, “Asian Pacific American Leadership Development Project, Parts I and II are a two-quarter series on leadership development with a service learning component. A former instructor for the course describes it as “an institutionalized training ground for potential leaders in our communities in the future.” To complement the practical strategies of learning how to build and mobilize communities, APALDP also focuses on understanding community dynamics, linkages to other communities of color and mainstream America. The first part of the course examines different leadership models and concepts, the politics of identity, and contemporary community issues. The second part of the course focuses on community building and maintenance. To learn first-hand about these topics, a student group project during the first quarter is the organization and implementation of a campus event. Mandatory attendance at a weekend retreat with students with an Asian Pacific American organization from the University of Southern California and sometimes another university is also required. During the class other issues addressing gender, immigration, labor, affirmative action, and student activism are examined. Students take what they learned in the first part of the course and apply that knowledge to their work in a community organization for the second part of the course, a merging of theory and practice. (AAS197C

syllabus, Fall 2000; Wat, 1998). The course description in the syllabus for the second quarter reads:

This quarter we will focus on the Asian/Pacific Islander, as well as other ethnic communities in Los Angeles. We will take a look at the different approaches and strategies to community building. **The major component of this quarter will be field studies, where each student is required to spend some time each week working in a community-based organization** (*emphasis original*). You are encouraged to share your experiences in class discussions. Class discussions will be complemented by readings, exercises, and films. Many community leaders will also come to class and share with you their vision and insights about Los Angeles and the many communities within it. (Asian American Studies 197C, Asian Pacific American Leadership Development Project-II, Winter 2001).

Course requirements include (1) Attendance and participation (20%), (2) Field studies (20%), (3) Journal entries (20%), (4) Field reports (20%), and (5) Community Research Paper (20%). Students share their research findings in class. In addition to being reflective and expressive, journal entries are used as a vehicle to initiate and refine research questions for the final paper. The final paper is an academic paper researching one of the major problems that the organization is addressing and should include original research such as interviews and participant-observation and journal notes. Placements for students are in the following organizations and others:

Asian Pacific Dispute Resolution Center  
Asian Pacific American Legal Center  
Assemblyman George Nakano  
Carson High School  
Chinatown Service Center  
Garment Worker's Center  
Great Leap  
Korean Immigrant Worker's Advocates  
Korean Resource Center  
Korean Youth & Community Center  
Leadership Development in Inter-Ethnic Relations  
Leadership Education for Asian Pacifics  
Little Tokyo Service Center  
People's Community Organization for Reform and Empowerment  
Project South Central Evening Tutorial  
Umma Free Clinic  
Visual Communication

APALDP is currently taught by Iosefa Aina, a staff member of the Student/Community Projects component of the AASC, teaching assistants, with oversight by Dr. Don Nakanishi, the Director of the AASC

From the APALDP Field Studies Guidelines for Supervisors and Students

(APALDP) is a two-quarter course offered by the UCLA Asian American Studies Center. It is designed to promote leadership and activism in the Asian/Pacific Islander communities among undergraduate students.

APALDP is divided into four parts: (1) Leadership concepts and models; (2) Politics of identity: From individual to community empowerment; (3) Contemporary community issues (including affirmative action, immigration, labor, etc.); and (4) Approaches to community building and maintenance.

In APALDP, students will engage in intellectual and practical learning of leadership skills and concepts through class discussions, readings, community speakers, lectures, films, exercises, group projects and community field studies. Through these activities, students will exercise responsibilities, sharpen leadership skills, develop a sense of community and a deeper and broader analysis of political issues, and learn how to create social change.

### Field Studies

After discussing about various issues impacting the Asian/Pacific Islander communities in the first quarter of APALDP, students will learn about different approaches to building communities this quarter. Field Studies is one of the main components of this quarter. The field studies component will allow students to gain some insights into how different community-based organizations work to empower the communities. Each student is required to report an average minimum of ten (10) hours of work a week.

Different from “internships” in previous years, field studies is not necessarily project-oriented. This will allow students to be exposed to different aspects of work in your organization, including (but not limiting to) event programming, community outreach or organizing, community research, community education, media

outreach/public relations, advocacy, fundraising or grant-writing, programming design, or day-to-day administrative responsibilities.

In the past, it has been difficult for supervisors to rely on student “interns” for one specific project because students are only working at the site for about eight hours a week. Field studies, then, gives the supervisor more flexibility. They don’t have to limit themselves to one particular project and can employ students in different areas as the need arises...

### Student’s Responsibilities

-Each student is required to report a minimum of ten (10) hours of work a week. Some exceptions can be made if students do not have access to transportation or the travel distance is longer than usual. The student’s schedule should be as regular as possible and should not change from week to week. Work should be done at the site as much as possible.

-Each student will complete weekly journal entries. This is a recording of thoughts and feelings about their experience in the communities. Entries will be turned in to the

teaching staff as well as the supervisors to help improve the field studies experience for the students.

-Each student will complete three (3) field reports. The first requires students to gather information on the organization's history, mission, goals, programs, and approaches/philosophies to community building. The other two are interviews with staff members, clients, or other volunteers.

-Finally, each student will write a research paper on an issue or problem relevant to his or her site organization. With permission from the instructor, some students may choose to work on a group paper. [A] paper addressing more than one organization is also encouraged.

#### Supervisor's Responsibilities

-Each supervisor is responsible for 20% of the students' grade for the class. Since each supervisor will have different expectations of his/her students, criteria for grading will be determined by individual supervisors and should be made clear to their students at the beginning of the field studies.

-Each supervisor should provide guidance to his/her students in their written assignments. For example, each supervisor should help in conceptualizing the research paper, so that the research will be relevant and even useful to the organization.

-Communication is of the utmost importance for any good working relationship. Therefore, we ask each supervisor to spend time regularly with the student to make sure the field studies is running smoothly.

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We strive to make the field studies as beneficial to the community-based organizations as possible without overburdening their existing staff. We believe that students are valuable resources to the community and encourage the strengthening of the relationship and the networking between the two. We also hope that the field studies can allow organizations to pursue necessary projects without diverting existing staff from their specialized areas. Furthermore, students have proven to be creative and dependable individuals with fresh ideas and perspectives. We hope the research they will have completed can be useful to the organization's existing and potential programs. In the past, many of the students continued to work with their respective organizations beyond the field studies and many

even become its staff later on. A positive experience for the student is often a good investment for the organization. (emphasis original). If at any time you feel the field studies component can be improved to serve its purposes better, please call us...

Excerpts from an interview with Vy Nguyen, a former APALDP student and teaching assistant who now works in a CBO

Maybe the most valuable thing that I took away from it was how APALDP broke down leadership. It's a class geared toward having students think about their role in organizations or in work or for some kind of social change in the community. That's the thing that was newest to me or really changed how I thought in a more fundamental way...

I wound up choosing Korean Immigrant Workers' Alliance (KIWA) because I was interested in immigrant labor issues. It was exciting to me, they were the only organization I knew about that was Asian and was working around workers issues... I feel a really strong personal connection to it, as a child of Vietnamese refugees who are working class. My mom is a manicurist; my dad is a correctional officer so I feel really close to issues of working people... I think one of the core social justice issues in LA is around working people and around immigrants and the polarization right now between people who work and who are poverty level and people who make a lot.

I am glad I chose KIWA. I helped out with rallies. I helped make signs, or did phone banking for them. I helped make flyers. I did a little bit of corporate research for them. I am still in touch with the supervisor and I still go out to the rallies and stay connected... Being at KIWA and being a part of that environment, really reinforced for me that I wanted to do something sort of like that with my life. I wanted to do something that was tied to what I believe in, in terms of social justice... APALDP really gave me a good basis and a really good foundation. I'm still going to be involved in these issues, my ideas might change, or get more developed... But APALDP started me on that. So APALDP was really important.

Excerpts from an interview with an APALDP intern supervisor, Teresa Ejanda, formerly the Program Coordinator for Leadership Development in Inter-Ethnic Relations (LIDR) Youth Program and a graduate of the AASC Master of Arts program.

I ran leadership development and race relations programs on several high school campuses in the Los Angeles Unified School District... I had no money to hire people. I knew about APALDP, had gone through the graduate program, and realized it could be a really good resource... I wanted Asian American students to be more involved in race relations. In Asian American Studies, people live in a bubble; they live in an Asian American bubble. They don't get a lot of interaction with other people of color. This would be a perfect opportunity to for Asian American students to venture outside their own community and work with other different organizations... I had two interns from APALDP. They supported me in organizing teacher trainings and curriculum, formatting and editing curriculum for the youth. They helped me a lot.

Interns are able to see what goes on in race relations programs, see how non-profits work, how we have to do everything ourselves. Without interns, we would not get to push our projects so far, because we lack staff. Especially for the youth component, I was the only staff member running the program. I understand being spread thin. I know

it's boring for them when they do paperwork. I tell them, I know this is not glamorous, but it's actually what we do. When we have Secretary's Day we get movie tickets, because we are our own secretaries...And its funny but its so frustrating. That's why we work 12 hour days. I try to as be honest as possible about that.

On evaluation:

I would like to be able to check in with student to go over an evaluation. [I would like to have the] student evaluate us, the program, [at the mid-point] so we can try to salvage whatever we can for the next five weeks and give them what they want. I think in some ways the students I had were too respectful sometimes. They would show their boredom at times, but they wouldn't critique. I think that exchange needs to happen. I think APALDP is a really good model. I think we need to critique APALDP. We should work with that model.

### **Little Tokyo Service Center**

In 1979, Little Tokyo Service Center (LTSC) originated as a small social service program providing information and referral, outreach, and advocacy for the Japanese American community in Los Angeles. Today, LTSC has become a comprehensive multipurpose social service center serving the Japanese American community in many ways. A sampling of LTSC programs include: Elderly Programs, such as Elderly Services Consortium for Asian Pacific Americans in which bilingual social workers provide various services, Counseling Programs such as the Nikkei Family Counseling Program which provides bilingual/bicultural mental health counseling; Consumer Education such as the Breast Cancer Early Detection Program; Emergency Programs such as Pacific Asian Transitional Housing Program for battered women and their children; and special projects, such as the Coalition to Abolish Slavery and Trafficking, assisting persons who are trying to escape forced labor and prostitution conditions (LTSC Annual Report, 2000). LTSC also has a Community Development Corporation, which develops and manages affordable housing complexes and provides programming for residents and others. Programs include a preschool, afterschool and weekend programs, the DISKovery Community Computer Learning Center, Small Business Assistance Program, Job Development, Tenant Services, Property Management. LTSC CDC even runs the Union Center Café- The Café with a Conscience, which partners with the Job Development Program to provide classes and job placements.

Excerpts from an interview with Ayako Hagihara and Tom Sogi, Little Tokyo Service Center- Community Development Center. Both supervise APALDP interns.

Tom Sogi works primarily with residents of Community Development Center housing projects. His office tries to provide services for residents, such as youth programs, have organized tenant council activities, learning center, and childcare center.

Ayako Hagihara is an asset and property manager of nine buildings, residential and commercial. Ayako, a UCLA economics major with an AAS specialization, was an APALDP student in 1995-1996.

**Ayako:** As an APALDP student, my project was to research grant funding for programming for Casa Heiwa (a CDC housing project). I felt it was a good opportunity. As a first generation immigrant, for the first time I got to know the Japanese American community. Up until then I had not felt any connection to the JA community. My expectations were to find out what was happening in Little Tokyo, and what the LTSC did. The internship opened up a new area of interest for me.

An APALDP strength was the instructor. It was a really interactive class. Not just that we had to read material and do the homework. We discussed the material. The reader- current issues, and articles by students. It brought the issues close to us. We had a sense of identifying with issues. We got to work on projects, setting up forum on campus and then working in the community. I think the community internships are critical- without it wouldn't have built the connections to the things that we were studying in class or even the things that were happening on campus.

We take interns to get a project done. To keep in touch with Asian Pacific Coalition students and try to advise them. Internships give more exposure for work we do here, plants awareness in students' minds of issues in Little Tokyo and the broader APA community. We want to open up options for people who may not be thinking about working in a non-profit.

**Tom:** I'd like to see more people working with community organizations. Our kids will benefit from young people from college to come and be like role models and take the time to show they care. And maybe the kids will start thinking that maybe going to college is a possibility. I really like the opportunity to have college kids associated with us. There's so much energy. I wish that there were more schools with social conscience. Think about college students coming on Saturdays. They must have to get up at 6:30 in the morning to meet at campus to drive down here. To spend a Saturday morning with the kids. It's unbelievable. The kids really, really look forward to this because they have nothing going on. Without that connection, it would be pretty dead. Like our community organization, with funding limitations, we don't have the staffing to be able to pull something like that off.

## Visual Communications

Visual Communications (VC) was founded in 1970 by Asian American film school students, educators, artists and community activists. Originally a filmmaker's cooperative, VC is now a preeminent media arts center dedicated to "honest and accurate portrayals of Asian Pacific American peoples, communities and heritage through the media arts." VC programs include film and video production, exhibition activities such as the Los Angeles Asian Pacific Film & Video Festival, community educational endeavors such as the Asian American Independent Feature Workshop, preservation activities such as the Asian Pacific Photographic Archive, and collaborative activities with community arts, social service and youth development groups (Visual Communications brochure).

VC's incorporated title is "Southern California Asian American Studies Central, Inc." It is the last of several arts groups from the original Southern California AAS Central coalition. Many VC productions have been grounded in AAS.

Excerpts from an interview with Abe Ferrer, Exhibitions Manager for VC. Abe curates, organizes, and presents community screenings. These can range from anything as large as the Asian Pacific Film Festival that we do each to community screenings his office for 20 or 30 people. He takes interns from different sites, including APALDP.

Interns are around the whole idea of nuts and bolts of organizing a screening event, whether or not it's a festival or one [night] program... For a person who works in community based media, community inspired media, you have to be many different things. You have to learn skills. You have to learn how to fundraise, you have to learn how to write those letters, manage and maintain a database of contacts, get on the phone, network, occasionally put on a suit and tie and make a presentation to people who have got money.

So, internships like the APALDP program help demystifying what kind of work we do here. I know we get a lot of students from APALDP who are interested specifically in this particular internship because they want to get into production or do they want to learn production. I tell them, look if they work for me, they are going to learn to organize to put something together, but you're not going to be going out on a shoot. Because that's what is not this internship is about.

Hopefully, when they leave this place or they continue on after the class is over, that they realize there is a little bit more to the "media and movie making." Particularly the way that we do things here, because its not geared necessarily toward Hollywood, its geared toward community-based activist cinema, which means you're not going to be making narratives, for the most part you're going to be doing documentaries, you're going to be working with a lot of people that we interface with that aren't into the arts but may be involved with things like youth development, drug abuse prevention, senior citizens, architects, folks who have been interned in concentration camps, Filipino vets, anybody but movie stars. It's kind of important... Because students today don't have too many opportunities to road test their education in a community setting; they tend to have a very limited perception of what the world looks like. Their ability to see how their education can be applied to a real world situation-- I don't think there is too many opportunities. I think this is one of the things that APALDP tries to address.

The following is an excerpt from the APALDP course evaluation, an intern supervisor completed. This particular supervisor was, like some of the other supervisors interviewed for this report, an APALDP student herself. This is part of her response to "Do you think the internship program itself is successful and worthwhile? If not, can you name some of the factors that undermine its success? Do you have any suggestions on how to correct these problems?"

The internship program is definitely worthwhile for both students and CBOs [community-based organizations]. However, one quarter is too short to accomplish much or for the interns to adapt to the organization and be able to take more initiative, identify and drive projects. It takes at least one quarter to

understand and research the organization and community, and know what interns can contribute, and very little time to implement these ideas. In addition, the duration of the internship limits the ability of the staff to adjust to the interns' work styles, conduct and invest in any necessary training, and incorporate or rely on interns to contribute to the programs. APALDP should provide a framework for what the goals for all of its interns are and what specific skills, workshops, resources, and/or training Asian American Studies and APALDP can provide to CBOs through its interns (in addition to busy-work)...

While the supervisor was specifically evaluating APALDP, many of her suggestions are relevant for other service-learning projects.

Excerpt from an interview with Cory Jong, Chinatown Service Center

One reason we get to recruit people is because they did APALDP. It gets people really thinking about their responsibilities to our communities, both on the campus and outside of the school, in communities that we come from. I've seen it transform a lot of people and serve as the catalyst to get people acting or getting people to be more hands on rather than just sitting around in the class and talking about the issues. Having that kind of space on the campus was really critical for me to be able to continue my education. Because it's a really hostile environment and you need those kinds of support networks to be able to get through sometimes. It can get so discouraging, you feel sometimes that maybe you don't belong and your views are not always welcome. I finished my education because I wanted to come back and work in the community. And if I didn't have that kind of goal I would have felt like it [education] wasn't that meaningful.

### **Conclusion: Service-learning at UCLA**

The Asian American Studies Center at UCLA is the only one of its kind in the United States. For the Center, the link between AAS and the community is explicit, "The undergraduate program provides a general introduction to Asian American Studies for those who anticipate advanced work at the graduate level or careers in research, public service, and community work related to Asian Pacific Americans." Although only some of the faculty from the AASC offer service-learning as an option, Center staff are actively working on promoting new ways to incorporate service-learning into AAS curriculum.

For example, the AASC recently obtained "Census Information Center" status from the Census Bureau. The Center will be a depository of US Census information. Plans are for the Center to develop the capacity to process that information. With this ability, the Center will be able to link students with a CBO. If the CBO needs data for a grant that they are writing, students will be able to get that information for the CBO.

Although only some of the service-learning options offered by Dr. Paul Ong and the APALDP course were highlighted in this report, there are other AASC faculty that incorporate service-learning in their courses. Among them are Drs. Pauline-Agbayani-Siewert, Marjorie Kagawa-Singer, Glenn Omatsu, and Robert Nakamura. These faculty and the staff at the S/CP, Meg Thornton and Iosefa Aina, also demonstrate the commitment that Asian American Studies faculty have for their students and for community involvement. One of the reasons for their success is the level at which the faculty and staff can participate in service-learning projects with UCLA AAS alumni, including some APALDP graduates that are key staff at community organizations. The former AAS students that were interviewed for this report have come away from the Asian American Studies Center with the shared beliefs as stated by Dr. Ong that “education is a privilege and a luxury” and that all of us who are involved in higher education have an obligation to share our resources with the community for the betterment of the community.

## UNIVERSITY OF HAWAII (UH)

“Our History, Our Way”

-- Slogan of the ES Department at University of Hawaii

“[The] rise of the ES Program [is] in the context of the heady days the student and anti-war movements and the early community struggles against eviction. These movements helped to create the social, ideological and material conditions upon which Ethnic Studies was launched, and the ES program replenished the community and labor movements with activists and ideas, resources and researchers. With its community and campus conferences, for a, flyers, and publications, Ethnic Studies continues to be an important asset for all of us concerned with the movement for social justice, peace, equality and self-determination” (Witeck, 1999, pp.18).

In the late 1960s, against the backdrop of the Civil Rights Movement, the Vietnam War, and student protests on the national and international scene, similar struggles took place in Hawaii. New real estate developments were evicting people off of land they had lived and worked on for generations. Among the activists supporting and strategizing with the communities were students and scholars critical of the curriculum at the University of Hawaii (UH), and supportive of establishing ethnic studies at UH. In the fall of 1969, students, community supporters, and UH faculty developed a proposal for an Ethnic Studies Program at the UH Manoa campus. In June of 1970, the Ethnic Studies Program was established as a two-year experimental program. After multiple demonstrations, a three-night sit-in, administrative hostility and threats to abolish the Program, and a legislative mandate, the Program was made a permanent part of the university in 1977 (Aoude 1999a, 1999b; Sharma, 1999; Witeck, 1999).

ES staff worked as a cadre, in close collaboration with one another, in developing materials and curricula which would reveal the true history of Hawaii’s peoples, especially the working people and communities, and would train youth to be agents of change. Courses routinely included requirements for students to involve themselves with a community and its efforts to preserve itself. Such students became researchers and assets to community residents and fostered even more good will toward Ethnic Studies (Witeck, 1999, pp. 17).

Ethnic Studies pioneered several innovative instructional methods at UH, among them interdisciplinary inquiry, peer teaching and service-learning. Historically, the community connection has always been an integral part of ES. Students visited communities to learn more about their struggles against evictions, and they helped these communities by conducting research about the entity that the community had been confronting. They conducted research and action in the service of the community. Community people also came and addressed students in the ES courses. These things were previously unheard of at the UH (Aoude, 1999).

The Ethnic Studies Department (ES) at UH has eight full-time faculty members and a few lectures every semester. There are about 45 majors and 60 students enrolled in

the Ethnic Studies certificate program. An average of 700 students are enrolled in ES courses a semester (Aoude, 2000). In addition to basic ethnic studies courses such as “Introduction to Ethnic Studies” and “Ethnic Identity,” several ethnic specific and Hawaii specific courses are offered. These include, “Chinese in Hawaii,” “Japanese in Hawaii,” “Filipinos in Hawaii,” “Hawaiians,” “Land Use and Tenure in Hawaii.” As mentioned earlier, the major emphasis in the Department is on Native Hawaiians and the immigrant groups that played significant roles in the building of Hawaii. Thus, although the Department is technically an “Ethnic Studies” department, it has always had a strong Asian American Studies component and Hawaiian Studies component.

### **Service-learning with Hawaiian courses**

Dr. Davianna Pomaika’i McGregor is an associate professor in the Ethnic Studies Department. A longtime activist in the native Hawaiian community, her current research interests are on the perpetuation of traditional Hawaiian beliefs, customs, and practices in rural Hawaiian and “local” communities and their protection.

A popular instructor, Dr. McGregor incorporates service-learning in the Ethnic Studies courses on Hawaiians that she teaches. In each class students have the option to write a research paper or participate in one of the service-learning projects. She reports an estimated 98 percent of her students choose to participate in a community service project. Information about the projects is distributed to students in a packet. Students are responsible to follow the instructions in the packet, as well as pay related fees and provide their own transportation. Dr. McGregor and her teaching assistants provide guidance and support throughout the semester. Most students have very positive experiences with their service-learning projects and take Dr. McGregor’s other courses for the opportunity to experience more than one service-learning project.

In general, Dr. McGregor’s goals for service-learning include:

- 5) To provide a hands-on practical experience for the
- 6) students in the cultural values and practices that students learn about in the classroom,
- 7) To apply the concepts and values in real life,
- 8) To gain a sense of community responsibility,
- 9) To gain a sense of stewardship and responsibility for our precious island life.

She also believes that the university should have service-learning as a graduation requirement.

Dr. McGregor offers the following service-learning projects to her students: Kaho’olawe Restoration, Ka Papa Lo’i O Kanewai, Makua Valley Environmental Project, and Maunawila Heiau Restoration. At first glance, all of these projects would seem to fall under the category of “environmental clean-up” or “restoration.” Indeed, most of them have the goal of protecting natural habitat and eradicating alien plant species. But, because they take place in Hawaii as part of courses on Hawaiians, there is a cultural, spiritual, and political dimension to these endeavors. The history of Hawaii and the Kanaka maoli, the indigenous people of Hawaii, whom we know as native Hawaiians, is similar to that of North America and Native Americans. A brief history of Hawaii follows to provide a context for these projects.

### **Hawaiian History**

After first contact with Europeans, Hawaiians suffered from the ravages of

European diseases that decimated the population. One estimate of the Hawaiian population at first contact in 1778 stands at one million. Less than 100 years later, by 1840, the Hawaiian population is estimated to have been less than 40,000 (Trask, 1993). Concurrent with the loss of life was the loss of culture, as American Protestant missionary ideology took hold among the populace with subsequent repression of many traditional practices. Loss of land followed suit, as the western idea of land ownership, introduced and encouraged by American advisors to the Hawaiian monarchy became legal in 1848. Private land ownership was a foreign concept. Most Hawaiians were unwilling or financially unable to buy land that they had been a part of for generations, and thus most of the land in Hawaii eventually fell into the hands of or was stolen by foreigners. The U.S. military also took its share of Hawaiian land. A notable example occurred in 1876 when Pearl Harbor came under the control of the U.S. military. The Hawaiian monarchy was overthrown by a group of American businessmen in 1893, and Hawaii was annexed to the United States by the turn of the century. American laws and culture took precedence over the Hawaiian way of life. Hawaiian children were punished for speaking Hawaiian in schools. Hawaiian history and culture was not taught. (McGregor, 1996a).

The culmination of these and other events is the depressed social and economic condition of Hawaiians today. Contemporary native Hawaiians fall at the bottom of nearly every social index looking at ethnic and racial groups in the state of Hawaii. In their native land, where they are a minority at only 20 percent of the population, Hawaiians have the lowest life span, high infant mortality rates, high rates of many types of cancers and diabetes and other chronic diseases, high incarceration rates, high unemployment, and low income (McGregor, 1996b). “These statistics reflect the individual and collective pain, bitterness, and trauma of a people whose sovereignty has been and remains suppressed; who are dispossessed in their own homeland; and who lack control over the resources of their ancestral lands to provide for the welfare of their people” (McGregor, 1996b, p. 383). The Hawaiian cultural renaissance, which started with protests for re-obtaining traditional lands, such as the island of Kaho’olawe, and land/water access rights in the 1970s has blossomed into a movement encompassing all aspects of Hawaiian culture. This movement includes renewed interest in speaking Hawaiian, dancing hula, and practicing traditional forms of the Hawaiian lifestyle such as cultivating taro, in addition to calling for some form of Hawaiian sovereignty. Thus, any practice of a Hawaiian cultural tradition can be interpreted as a political act (Trask, 1993). For many, especially for native Hawaiians, practicing Hawaiian culture is also a spiritual act.

### **Ka Papa Lo’i O Kanewai**

A lo’i is a taro (kalo) patch. Poi, made from kalo is the traditional staple of the Hawaiian diet. Kalo cultivation is significant especially on Oahu, the island that Honolulu is located on, not only because of the central role that Kalo plays in the Hawaiian culture, but also because of the difficulty farmers have in obtaining enough water to grow the plant. Water is a precious resource in Hawaii, and there are continuing battles for water between small farmers and large water consumers like agribusiness and hotel and commercial developers.

As a service-learning project students work in this lo'i. Students are required to keep a log of their work, make note of new Hawaiian terms, especially those related to kalo and kalo cultivation, and definitions learned, and write essays on the significance of the activity to Hawaiian cultural practices.

For example, the following are essays that students must write:

- 1) Using the cultural values we've discussed in [class]- LOKAHI, LAULIMA, ALOHA 'AINA, MALAMA 'AINA, KOKUA describe:
  - 2) How these values were practiced by the Hawaiian people in the cultivation of Kalo.
  - 3) How you used these values at the lo'i
- 
- 2) Describe the unique significance of kalo in Hawaiian culture through the following:
    - 3) Summarize the myth of the origin of kalo and the Hawaiian people.
    - 4) Discuss the various ways in which kalo was used by Ka Po'e Hawaii.
    - 5) Explain why free flowing water is so critical to the cultivation of kalo.
    - 6) What would happen if the Manoa stream were diverted and stopped flowing year round past Kanewai?

### **Protect Kaho'olawe Ohana (PKO)**

Kaho'olawe is one of the main islands in the Hawaiian island chain. The U.S. Navy used the island for bombing practice for decades and it was off-limits to everyone else. In the 1970s, young Hawaiian activists called for the cessation of bombing and the return of Kaho'olawe to the Hawaiian people. One of the ways the activists brought attention to their cause was by occupying the island. Two young activists, Kimo Mitchell and George Helms disappeared during one of these occupation attempts. The struggle to stop the bombing and reclaim Kaho'olawe for the Hawaiian people was the first of many significant land struggles related to the movement for Hawaiian self-determination and one of the first issues to ignite the Hawaiian cultural and political renaissance.

The Orientation Sheet for this project includes a description of the entry protocol and departure protocol for requesting permission to get on to the island and depart the island. The protocol comprise chants that are only to be performed on Kaho'olawe. Also included on the sheet are general instructions for fees, logistics, packing, safety, and behavior on the island. "Waiver of liability" forms for participants to complete is part of the packet.

#### **Protect Kaho'olawe 'Ohana**

The Protect Kaho'olawe 'Ohana [Family] is a community based islands wide grassroots organization committed to protecting Kaho'olawe. Members of the 'Ohana first touched the 'aina [land] in 1976 through a series of occupations. In 1977 two members disappeared while trying to stop the bombing of the island.

As a result of an 'Ohana civil suit, Aluli v. Brown, the U.S. Navy signed an out of court agreement known as the "Consent Decree." The Consent Decree recognized the 'Ohana's intent to be ke kahu o ka 'aina: Stewards committed to protecting the Island of Kaho'olawe. Under the Consent Decree, the Navy is required to protect and preserve the islands historic sites, clear surface ordnance, eradicate goats, implement an erosion prevention program, and allow the 'Ohana monthly access to the island...

We go to the island to strengthen our relationship with the land. We initiate re-vegetation projects in our work to restore and re-green Kaho'olawe. We give respect to the ancient spirit of the land and recognize a response to our nurturing. We are building a traditional Hawaiian hale (house) to symbolize our commitment of re-settlement of the land. We encourage and take over interested individuals, church, school and community groups to Kaho'olawe to experience for themselves the beauty and spirit of the land (PKO Orientation Sheet, 2001).

#### Student report

The memorable experience was going to Kaho'olawe. I was lucky enough to go twice and it's truly addicting. When I first got there, all the pain Kaho'olawe endured was unimaginable. A dry, barren land with not too many native plants but lots of kiawe trees was all I saw. Massive erosions taking place was another sad sight. Bomb shells sticking out of the ground are not so nice either. However, our group who wanted to care for the 'aina did some positive work like building dams to stop the erosion or maintaining the water catchment systems there. I also appreciated all the work that was done by previous groups throughout the years. By the end of the trip, you are a changed person. I could see that Kaho'olawe is being revitalized by our efforts and the people being reawakened... When you finally leave Kaho'olawe, for some reason, the island looks in better shape and looks greener, maybe. This is just one ho'ailona, just like all the dolphins escorting us back to the boat, that makes me proud to be and act Hawaiian! E Ku'e!

#### **Adopt an Ahupua'a**

Adopt an Ahupua'a was developed by Professor Marion Kelly of the ES Department and Professor Nelda Quensall, a Botany professor at Kapiolani Community College. The program started in fall, 1998 by Prof. Quensall and Dr. Ulla Hasager, a lecturer in ES at UH and Anthropology at KCC. Traditionally, Hawaiians divided the islands into ahupua'a, pie shaped land units stretching from the mountaintops to the sea, that supported a subsistence lifestyle. In the mountains the people could gather food and materials from the forests, in the valleys the people could grow taro and other crops, and by the shore the people could fish, and gather other food from the sea. Surplus food was traded with people from other parts of the ahupua'a. The ahupua'a provided for the people in a manner that conserved natural resources (MacKenzie, 1991). The Adopt an Ahupua'a project seeks to honor this traditional way of life.

The faculty report positive results with this project. Students are building connections with each other and the community, performing well, volunteering more hours than required, and writing research reports.

Dr. Hasager is a strong proponent of service-learning, incorporating it many of the courses she teaches. She describes this project as “interdisciplinary” and “inter-institutional.” Students work with governmental organizations, agencies, and individuals in taking care of Hawaii’s environment. Through this project students learn about the history, political and economic situation of Hawaii, ethnobotany, and civic and environmental responsibility. Challenges to her service-learning endeavors include limited or no funding, no support office, liability issues.

**Living on islands gives a very clear message regarding the need for responsible human interaction with the environment for anyone who dares to listen. Nevertheless, Hawaii’s environment and resources are in grave danger, not only because of large scale mismanagement or development projects directed by motives of economic gain and political self-advancement, but also because of everyday use and lack of concern. The rate at which the environment of Hawaii is being destroyed makes it urgent to educate the peoples of Hawaii to take responsibility and action to preserve what is left. We must create options for the sustainable use of the remaining resources.**

The Adopt an Ahuapua’a service-learning project addresses these issues. We are aiming at creating a “sense of place” through developing a fund of knowledge and practical experience by working in a specific area. The focus is the ancient Hawaiian land division, the ahuapua’a of Waikiki, where both educational institutions are located. With the ahuapua’a of Waikiki as our focus, we can interest science students as well as cultural and environmental students.

The organization of the service-learning project varies from most other options at both institutions because of our emphasis on establishing a common basis of knowledge. This is done through common meetings, activities and the sharing of experiences, usually taking up about half of the required service-learning hours. On this ground of common knowledge, the students are building their own experiences from the activities in which they participate, sometimes working in small groups. The participating students come

from a variety of disciplines... We furthermore cover a wide spectrum of activities from hard physical labor, through teaching students to do research and collect oral histories. All these activities, however, focus on the involvement of human beings with various aspects of the environment.

The experiences and results of the efforts of the students contribute to a fund of knowledge about the ahuapua’a of Waikiki and related areas and/ or practices, on which the following semesters’ students continue to build. The incorporation of the service-learning experience in the class work and the requirement to document and analyze the activities differ from class to class and from teacher to teacher (Quensell, Kelly, & Hasager, 2000).

### **Projects working with immigrant populations**

Dr. Dean Alegado, Chair of the Ethnic Studies Department teaches courses such as “Immigration to Hawaii,” “Ethnic Identity,” and “Filipinos in Hawaii.” A long-time proponent of service-learning, Dr. Alegado offers service-learning options in all of his courses. Students have a variety of placements to choose from, including the Honolulu

Chinese Citizenship Tutorial Project (HCCTP), Office of Multicultural Student Services, Waikiki Lifelong Learning Center, and Kokua Kalihi Valley. Similarly, Dr. Linda Revilla, a lecturer in the Ethnic Studies department, has been incorporating service-learning in the courses she teaches. At the University of Hawaii, she offers the following service-learning opportunities with these organizations; the HCCTP, Office of Multicultural Student Services, and a Filipino youth group, Sariling Gawa.

### **Honolulu Chinese Citizenship Tutorial Project (HCCTP)**

Ethnic Studies Professor Gregory Mark is co-founder of a Honolulu Chinatown organization, the Chinese Community Action Coalition (CCAC). CCAC is a non-profit community-based organization, whose membership includes Chinese senior citizens, college professors and students, community social services providers, and professionals who share common concerns regarding the Chinese community. Since its inception in 1988 CCAC has advocated for increased bilingual services for the Chinese community, researched the needs of the Chinese immigrant and refugee community, and held voter registration drives and political candidates forums, among other activities. The organization is one of the most active in the Chinese community. In 1996, responding to anti-immigrant welfare reforms and changes in U.S. immigration policies, Dr. Mark developed the Honolulu Chinese Citizenship Tutorial Program (HCCTP) with other CCAC directors. The goals of the project are:

- 1) To help the immigrants of the Chinese community in Honolulu to pass their citizenship exams for naturalization status
- 2) To promote inter-ethnic agency, community, and university collaboration
- 3) To raise the consciousness of university students about discriminatory legislation targeted towards immigrants, and
- 4) To promote and facilitate the empowerment of immigrants in Hawaii (Mark, Ching, Kwan & Tran, 2000).

Undergraduate students at University of Hawaii are given service-learning opportunities with HCCTP as tutors and tutor coordinators. The training provided to tutors has evolved into an extensive program that addresses four areas: naturalization, orientation, tutor training, and peer support. Tutors and immigrant learners are provided with a comprehensive English-Chinese bilingual study guide containing Immigration and Naturalization Service (INS) documents, and American history and civics content. Guest speakers such as an INS agent and a recently naturalized immigrant provide different perspectives of the INS interview. A mock INS interview gives tutors an idea of what their immigrant students will encounter.

Training also provides tutors with tutoring support. Tutors learn about adult second language development and ESL tutoring techniques. Chinese learning styles and their potential impact on the learning process for the exam are also discussed. Curriculum guides and materials are available to the tutors in the form of the Citizenship Study Guide, developed by a CCAC member in English and Chinese. Games and books are also available as well as content-based lessons that are directly relevant to the immigrants' lives. An immigrant newsletter is published for the immigrants as an interesting way that they can work on their writing and reading skills. Published newsletters become more reading materials for the learners.

A significant element of training promotes interaction among the tutors and helps them support each other. After some experience with tutoring, tutors gather in small discussion groups to share strategies, report difficulties, collaborate on solutions, develop lesson plans, and reflect on the meaning of their service. Tutors also communicate with each other via a newsletter. During the 10-week semester, tutors exchange ideas and experiences through the newsletter (Mark, Ching, Kwan & Tran, 2000).

Since 1998 after the Tutorial Program became part of the national service-learning project, “2+4=Service on Common Ground” over 400 undergraduate students from the University of Hawaii and three other colleges and universities tutored over 1,200 immigrants. Each project sponsor/contributor has specific responsibilities that have helped to make this a significant and successful service-learning project model. CCAC does program planning, recruits immigrant students, trains and supervises the tutors, and participates in the evaluation process. The universities and colleges recruit and supervise the undergraduate tutors. Some tutors become program coordinators who assist in the program’s operation. Currently, there are nine student coordinators from three colleges attending CCAC Board of Director meetings and being involved in planning and the decision making. The student coordinators speak at meetings and service-learning conferences. In this way, students are provided with ample opportunities for continuous learning, and personal and professional growth on different levels of national service.

College and university faculty are responsible for tutor recruitment, training, supervision, program evaluation, working closely with CCAC, and most importantly providing the university students with a deeper appreciation and understanding of service. The success of this model can be attributed to the close collaborative relationships between the university and college faculty and CCAC.

This student was so excited after attending the first training session that she went to a used bookstore to buy children’s books for to use while tutoring. After her first tutoring session she wrote in her journal, “This has been an extremely satisfying experience for me... What a pleasure to have such dedicated students.” She developed tests based upon the INS examination for citizenship for her tutees to take as another teaching tool. She actively sought help from the tutor coordinators for ideas for lesson plans.

#### JOURNAL ENTRY

It was another wonderful tutoring session. I wish that I could continue to teach these students. If I had known about this program when I first started at UH several years ago, I would have jumped at the chance to tutor. If I was not moving to the Mainland, I would continue to volunteer my services as a tutor... When I relocated to the Mainland, I am going to check to see if there are tutorial programs where I can continue to teach immigrants...”

#### JOURNAL ENTRY

Student at HCCTP

On Saturday, April 22, Mr. and Mrs. K brought home-baked cake and some chips

for celebrating Mr. K's successful interview. I still remember how happy and excited Mr. K was that day...Knowing that the people who came to the program have become American citizens makes me feel fulfilled. And I feel good about helping the people, especially the people whom I helped to achieve their goal. Being a naturalized citizen myself, I understand how meaningful it is to the immigrants to become an American citizen. And by knowing these immigrants, and listening to what they had told me, I realized how important it was for them to be able to be a part of society. During the tutorial program, I have found the great impacts that have influenced and changed my thinking and attitude to the immigrant community, especially it changed my point of view in terms of discrimination or stereotype of Chinese immigrating from China... In other words, I didn't see myself as just Chinese but rather as the Chinese from Taiwan. Until I took this ethnic studies class and began to participate in the HCCTP program working with Chinese immigrants and experiencing the regional conflict in one of the tutorial sessions, I finally came to the realization of how ridiculous I was to stereotype people... Not until I actually got involved with the program and interacted with my Chinese immigrant students... that I became aware of my own identity as a Chinese but not as a Chinese from a certain region. One thing I learned from the other three immigrants is how to make the watercress soup. Because of my dried, chapped lips, one of the ladies was concerned about me. She told me that I should make watercress soup with honey date. I felt so touched when they showed their concern because of my dried lips. It made me feel they are like my grandmother who used to make the soup for me when I wasn't feeling well. From this incident, I realized that there is now the interaction between the immigrant students and me as their tutor. It is not just only one way but two ways. By helping them, I also get some help from them, just like today. I felt the relationship among us is even closer now.

## **Office of Multicultural Student Services**

The Office of Multicultural Student Services (OMSS) traces its roots to the formation of “Operation Manong.” In 1971 a coalition of University of Hawaii students and faculty, Filipino community members, and Immigrant Services Center staff saw a need to assist Filipino immigrant school children. They organized Operation Manong, a project that linked university students with the immigrant school children. “Manong,” an Ilokano term of respect for an older person, had been used in Hawaii to refer to Filipinos in a derogatory manner. The Operation Manong founders sought to restore the traditional positive meaning of the word. In that way, university students became “manong” and “manang” to younger children.

From its inception OM serviced many other immigrant children, including Chinese, Korean, Samoan, Vietnamese and Laotian youth. It has also provided outreach to other ethnic groups underrepresented in higher education, including native Hawaiians, African Americans and Hispanic Americans. To reflect this broader scope, in June 2000, Operation Manong became the “Office of Multicultural Student Services.”

The OMSS conducts programs and activities that advance the ethnic-cultural diversity of the university campus and promote the multicultural experience of university students. Programs and activities are designed to encourage underrepresented students to pursue and succeed in higher education as well as to advance cultural diversity and tolerance in the university and in the community-at-large (Office of Multicultural Student Services brochure, 2000)

### **OMSS: BIN-I Project**

Bin-I is an Ilokano word for rice seedling. With adequate nutrition, care and time, these seedlings become grains of rice. Likewise, a student who struggles with his or her studies can also grow and develop with time and a tutor’s care. Every semester, the Office of Multicultural Student Services nurtures students by placing volunteer ESL tutors in public-school classes and social service agencies through the Bin-I Project.

Bin-I requests for volunteer from the College of Education, Ethnic Studies, English as a Second Language, and the Indo-Pacific Languages. Volunteers serve at least one to three hours a week and keep a journal of their work with the students... Bin-I not only serves the students and the teachers in the local schools, but it also provides college students with the opportunity to appreciate volunteer work and gain a sense of personal responsibility. Volunteers enjoy hands-on experience in teaching and gain a consciousness of community issues and cultural diversity. (Lau, 2000). Volunteers have been placed in public schools in Waiāluā, Wai’ānae, ‘Ewa, Wahiawa, Waipahu, Kailua, Waimanalo, Palolo and downtown Honolulu.

Clem Bautista, the director of OMSS, would like a more formal relationship with the Ethnic Studies Department. “Some of the best tutors we have come from Ethnic Studies. They have that perspective already, a little more social consciousness, they understand differences between groups, they’re feeling like they can do something about

it.” Bautista is expanding the scope of OMSS services to facilitating the development of tutoring/mentoring programs between high schools and elementary and intermediate schools in areas farther from the city that UH students would find difficulty to get transportation to. Likewise, OMSS pulls community resources together to develop programs that rely on community volunteers instead of or in addition to university student workers. OMSS has a history with the Hawaii State Department of Education that goes back decades. OMSS programs in education are mainly in and after-school tutoring and working with English as a Second Language classes. As Director, Bautista would like OMSS to get more involved with community development, because “the main concern for some communities is their livelihood. We can’t address their kids’ needs for higher education without addressing that. We would fail...” The budget cuts of the 1990s has made maximizing University Resources a significant strategy for OMSS’s continuing success. A closer collaboration with Ethnic Studies could result in setting up a program, or formalizing existing programs within OMSS.

**JOURNAL ENTRY**

Student working at a high school through OMSS

I feel that my experience tutoring with the immigrant students was unforgettable. I was always unsure of the alternative of teaching, and after volunteering at Farrington I’m now seriously considering this profession...Overall, I feel this was a great learning experience for me, and a way to give back to the community.

**JOURNAL ENTRY**

Student working at community tutoring center through OMSS

Before the second interview date, I had second thoughts about doing this particular project. I do not consider myself to be a racist or anything to that degree, but “stereotypically” this *was* the housing [publicly-funded housing project]. Thoughts of would I survive through this volunteer project? Would I get beaten up? Would I get robbed? Would my car be okay? I drive a Honda Accord, and as I am very aware of, that is the number one most stolen car. Among other things, with Hondas is their ‘H’ emblem- I was terrified that it would be missing when I returned to my car...

For the short amount of time that I participated in volunteering... I have learned not to be so stereotypical of people from housing. I am not saying that it is a very safe place to be in, nor are their living conditions the best. But the people there are nice people, and they do make the best of what they have...Working [here] has opened my eyes to other people’s ways of life other than the typical middle-class members of society I am used to seeing. It made me better appreciate who I am and where I come from. Not to say that their lifestyle or upbringing is bad, but [it] made me humble to appreciate all that I have and what my parents have provided for me. Growing up with food on the table, and to have [your] average public school education without too many struggles was a part of my life.

**Sariling Gawa**

Sariling Gawa (Our Own Work) originated in the late 1970s. In Hawaii during that time period, Filipino youth were having problems in schools. Some well-publicized violent fights in the schools and other serious problems led Domingo Los Banos, then a district superintendent in the Department of Education to start discussions between Filipino youth and Filipino adults. This coalition of young and old formed Sariling Gawa as a non-profit organization to plan, coordinate, and implement educational and cultural activities for Filipino young adults.

Through community involvement and ongoing education, a goal of the organization is to increase the number of well-informed Filipino leaders as well as ordinary citizens who will contribute to the growth of the community. Objectives include: Increasing awareness and developing ways to meet the needs and issues confronting Filipino young adults and the community at large, providing a forum for Filipino young adults to voice their concerns and participate in community affairs, teaching and sharing the history and cultural experiences of the Filipinos in a multi-ethnic community, and instilling a positive self-concept of being Filipino (Sariling Gawa brochure).

In 1980 the group organized a youth conference. The conference was so successful that Sariling Gawa decided to use a similar format and host a yearly conference for Filipino youth. The conference is now the most significant event that the organization holds and has grown to include students of other ethnicities, although the focus is on Filipino youth, culture, and identity.

The activities in the conference, which ranges from one and a half to two and a half days long “are designed to help these young adults, ages 14-23, learn to develop leadership skills, ethnic pride and identity, problem solving skills, and self-confidence to face the many challenges awaiting them. The activities also help them become more aware and sensitive to the issues concerning Filipino youth in Hawaii” (Sariling Gawa brochure). Delegates hear presentations from different community leaders, educators, and people from various careers. Additional activities are team building and confidence building exercises, learning about Filipino history and culture, and attending a college/career fair. Attending nightly social functions, including a dance develops social skills.

Members of the Sariling Gawa board, some of whom are former or current students of Ethnic Studies, make presentations in classes to recruit UH students to act as leaders or support staff for the annual conference. Students who select this service-learning option must attend mandatory training given by Sariling Gawa. The trainings stress leadership skills as well as activities that will be used at the conference. Course requirements include keeping journals of all of the trainings and the conference, and turning in a final report of their experience. Students who act as conference leaders are paired off to be responsible for leading a group of young adults or “delegates” during the conference. This grouping is called a “barangay” (a kind of extended family). Leaders teach the delegates the assigned activities, lead discussions on the main topics, and motivate, support, and care for the delegates. In short, leaders are big brothers or sisters, and role models. The delegates come from all of the Hawaiian Islands. Like the leaders, most delegates are Filipino Americans. As part of the application to the camp, delegates have to explain why they are interested in attending the conference. A former leader

likens the application to a job application. On the application delegates also listed what they think is the issue that affects Filipino youth. The three issues listed the most often are then presented at the conference in the form of skits. After the skits, each barangay chooses an issue and discusses the various options they have to solve the problem.

#### JOURNAL ENTRY

Sariling Gawa leader

The delegates were not afraid to ask anything. They treated me as an older brother. They were not hesitant to ask me anything, especially concerning school. They were curious as to what college is like. I was happy to share my experiences because most of the delegates were immigrants like me. During my discussion with them I really emphasized the importance of school and hopefully I was able to persuade them to stay in school. One of their main concerns is their accent when they speak. They told me that some people tease or laugh at them when they speak. I told them “don’t be discouraged because our accent shows that you are Filipino.” My biggest advice is to be proud of who they are...

There were a lot of issues that were brought up, but the main issue was the problem of gangs. It is such a big problem for our community because young adults are getting killed when they join gangs. They talked about why gangs are formed... I wish that I found out about this organization when I was in high school. I think this organization could have helped a lot of my friends that ended up in jail because their life had no direction. I really feel honored to meet so many people and get so close in just a few days. I can’t wait for next year’s camp.

#### REPORT

Sariling Gawa leader

The primary issue that I learned about Filipinos while at Sariling Gawa was that many Filipinos are uneducated about their own culture... We, as Filipinos need to learn more about our heritage so that we can bring together the generation gaps between one another and so that we can better understand one another in order to work together for our advantage... It is all up to us, the participants of the S.G. conference, to take into heart and action everything we learned during camp. The wheel is in our hands and the choice is ours to educate others about the Filipino experience, so that we, the future, can make a better Filipino experience.

#### **Conclusion: Service-learning at University of Hawaii**

The Ethnic Studies Department is among the first established such departments in the United States. The Department’s motto is “Our History, Our Way.” Part of doing things “Our Way” has been keeping strong links to various Asian American communities and the Hawaiian community, links that have been key to the Department’s growth and success over the years. Service has been a key component in its curriculum. Most the service originating from this department is in very close collaboration with community organizations in which faculty either

helped found the organization and/or have been very active leaders within the organization or have lended their support in other ways. The Dean of the College of Social Sciences and the new President of the University, recognizing the long history and strength of service-learning through Ethnic Studies, have put Ethnic Studies faculty at the forefront of the movement to increase service-learning throughout the entire university.

## STUDY LIMITATIONS

The primary limitations of this study involved issues of sampling. We selected only three AAS programs out of more than three dozen that exist. The programs we selected were in only two western states, California and Hawaii. All three institutions are large, publicly funded universities. The persons we interviewed, the students whose journals we looked at, and the service-learning courses we examined were limited by constraints of time, resources, and selection. We only examined service-learning for undergraduates, although there are a number of service-learning opportunities for graduate students in AAS. We also examined only service-learning done as part of coursework on AAS. We did not look at service through student or other campus organizations. As a result, this study is not a comprehensive examination of the all of service-learning that takes place through UCLA, SFSU and University of Hawaii AAS programs, rather it is more of a holistic portrayal of some of the service-learning projects at those locations. We leave it to other interested parties to continue this line of inquiry.

Another difficulty we faced is “how to the define ‘community?’” As Cruz and Giles (2000) ask, “What or who is the community when we refer to this term in the service-learning field?... For examples, some identify ‘community’ with agency staffers who are service-learning partners or with consumers of the services provided by the agencies at which our students are placed. Yet others construe community as a neighborhood or geographic location, and others may be referring to an intentional or constructed community” (p. 29). Given the diverse definitions and multiple constructions of “community” in AAS, we defined the “community” served as the clientele and staffers of the community-based organizations that were linked to the AAS service-learning programs.

## DISCUSSION

How can Asian American studies serve as a resource to CBOs by engaging in applied research, providing student interns and helping to cultivate and train a new generation of CBO activists? A new set of understandings need to be negotiated to renew and invigorate this crucial relationship” (Omi, 1988, p. 33).

From being in the program, I realized that I should do something for the community in terms of my appreciation of being able to live well. In Chinese, there is an old saying, “The root of happiness is from helping others.” For me, being able to participate in the program and having learned precious things from among the immigrants that I cannot learn from the textbooks and school is very rewarding. Some of the lessons I have gotten out of the program are that I so appreciate what I have and how my life is, be proud of my own identity, and be considerate and respectful with others. And help people as much as I can!-- Service-learning student

Vernon & Ward (1999) listed the following recommendations for campus and community partnerships:

- 3) Communication lines need to be opened between different parties involved in identifying service opportunities for students.
- 4) Campuses need to open their doors to community partners
- 5) Campuses and communities need to jointly approach issues associated with recruitment, training, and retention of service providers
- 6) Campuses need to develop guidelines that clearly outline the purpose and expectations of different campus-based service initiatives (pp.35-36).

These recommendations, while very salient, assume that there is a gap between the university and the community organizations. In AAS, the dynamics differ when faculty members practicing service-learning pedagogy are members of the community organizations their students work with. We will discuss these recommendations and add others in light of some of our findings.

Service learning through Asian American Studies falls under the categories Chesler & Scalera (2000) denote,

- (1) as part of attempts to educate students about their own and others’ identities, their ways of working with others, and the realities of community life; and/or
- (2) as part of efforts to challenge and transform racist and sexist aspects of community life and community agencies/ institutions” (p. 18).

The latter strategy focuses on social change as a goal of service learning. Education for social change was one of the foci of AAS in the beginning. Service learning performed under the auspices of AAS helps keep alive the original goals of AAS, that is, “to serve the people” and “bring it all back home.” However, like service-learning done through traditional departments there is the chance that service done through AAS is a quick “fix-it,” leading students to come to a “false understanding of need” or a “false understanding of response to need” (Eby, 1998).

Service-learning is often characterized as having a “missionary” strategy, “students ‘give’ to the community, but they do not become a part of them. This in turn reinforces the separation of the two” (Wat, 1998, p. 164).

Multicultural experiences do not necessarily lead to a ‘multicultural attitude’ (i.e. one that is tolerant and understanding); students... often draw on deeply-ingrained stereotypes, media images and previous experiences unless they are encouraged to consider new experiences from a critical, academically-informed perspective... Without an academically-informed understanding of difference and diversity, service may let students... feel good about themselves, but they may leave the community having learned very little” (p. Cone & Harris, 1996, p. 32).

Indeed, we witnessed this phenomenon in many of the journal entries that we read from the various service-learning projects examined. From the perspective of faculty members, we know that we need to work on this issue more. Some faculty we talked to thought that more service-learning training and more collaboration with other faculty and CBOs might assist faculty and CBOs in developing strategies enable students to adopt “multicultural attitude.”

#### JOURNAL ENTRY

Student at the Honolulu Chinese Citizenship Tutorial

I believe service-learning helped me build an understanding of the community, my sense of social responsibility, and my commitment to community involvement. Service learning fulfilled my social responsibility to participate in a community by doing volunteer work. I was proud of myself to help others who are in difficulty. I was able to deal with issues other than what I learn from schoolbooks... I was so determined to make a difference in these Chinese students’ lives... I learned that volunteering in service-learning helps me experience things that relate to my major field of study... Service learning did help me strengthen my life skills (such as communication skills, work orientation and career awareness)... This positive effect from tutoring and teaching the Chinese immigrants inspired my self-confidence... The beneficial effects of this service-learning provided leadership ability for me to think critically and interact with people from different races or cultures. I was able to understand the problems facing the community and the nation. I used to be the type of person who thought that the whole world was breaking apart because of the troubles I had to deal with... Maybe this is the reason why I participated in this service-learning because it means so much to me that I become a teacher... This tutoring experience has brought me a big impact positively. This service-learning influenced... my decision to pursue a career in teaching field... In the long run, I would like to take this opportunity from what I learned to prepare for my future goals.

### **Community Building**

The difficulties of setting up successful service-learning partnerships are manifold and many of them have to do with the different needs of the interested parties.

One of the challenges is the scale, the critical mass of professors who

consciously see themselves as doing this work needs to be expanded. The other challenge is, even for those who see themselves in that role. its very difficult to set up these projects in the community. The timeline that academia is on vs the timeline that CBOs are on is very different. The needs of CBOs often are very different from the needs of researchers. The culture is different, the corporate culture in each is different. I think it has to do with how people look at time. CBOs need some research done and they need a report done in a month because they are writing a grant. Whereas, the researchers aren't focussing on writing a grant, they are focussing on longer term, policy impact. I think they see the research as playing more of that role as opposed to just providing some data for a grant . Trying to work through those differences is a big challenge. Then what's really difficult is kind of playing matchmaker and creating projects that benefit everyone, the researchers, the academics, the students, and the CBOs (interview with Dennis Arguelles, UCLA AASC).

Yet, this “matchmaking” must be accomplished. UCLA’s Research Roundtable is one way that these connections can be made. Other ways these connections occur in AAS is through personal contacts and connections of faculty, staff, and students to the community.

A recent book, “Teaching Asian America” devotes half of its pages to “building community.” As Lane Hirabayashi, the editor of the volume notes, “Historically speaking, community formation has been a collective resource for racialized minorities in the United States, especially for first-generation immigrants. Thus the gap between the Constitution, and its ideals of equal access and protection, and the actual experience of people of color in this society, guarantees the perpetual regeneration of community even as we reach the millennium” (Hirabayashi, 1998, p. 7).

Nevertheless, very little is discussed on how the “community,” however defined can be a resource for the university. Historically, the community as a resource for AAS has been most apparent during AAS struggles with the university administration over the viability of the Studies. During tenure battles, or more specifically, the fight to grant tenure to AAS faculty, community strategizing and involvement in protests and demonstrations, letters to the university administrative hierarchy, pro bono or discounted legal representation, and media coverage orchestrated by community members has often been the key to victory (see articles about the Don Nakanishi tenure case in *Amerasia*, 16, 1990-91). Likewise, in the fights by AAS programs for retaining faculty and staff positions or gaining new positions, or in curriculum battles, community input and support is invaluable (Morales, 1986-87). In a recent example, community support by individuals and organizations such as the local chapter of the Japanese American Citizens League was instrumental in keeping alive a position for a Japanese American specialist at University of Hawai’i that was in danger of being eliminated by the college.

Community leaders and members of community organizations serve as a resource whenever they speak in classrooms or host visits by students. They serve as a resource whenever they allow themselves to be interviewed or “shadowed” by students for class assignments. By opening their doors to students, they are serving as a resource.

One advantage that AAS has in working with community agencies is the traditionally

close ties that AAS programs have had with the local Asian American and Pacific Islander communities. This minimizes suspicion or reluctance on the part of the community agencies as to the motives of the AAS partner and can minimize potential problems between students and the community (Dunlap, 1998). It is not unusual for key staff at an AA agency to be former students who have taken classes and/or graduated from the AAS department (see discussions above of the Office of Multicultural Student Services at UH, Sariling Gawa, Chinese Community Action Coalition, Chinatown Services Center in Los Angeles). In fact, many students who were involved in the student strikes of the 1960s and 1970s that agitated for the formation of AAS graduated from university and went straight into jobs with AA community agencies. Another variation of university-community ties and service-learning is exemplified by the situation in which the faculty member implementing a service-learning program is also a member of the community agency that is the site of the service-learning. Thus, there is not the usual distance between AAS and community that characterize many traditional disciplines, or in other words, not as many borders to cross (Chesler & Scalera, 2000). In this study we have observed this situation in numerous projects (see the Honolulu Chinese Citizenship Tutorial Project, Protect Kahoolawe Ohana, Adopt an Ahuapuaa, Japanese American Historical Society, and Chinese American Historical Society). Interpreted another way, there may be issues regarding boundaries to consider in these situations. However, the community struggle and support for the formation of AAS in general and specific AAS departments renders close linkages between AAS departments and community agencies a responsibility on the part of both parties, to the benefit of both.

There is often also the mentality from both the university and the community, that students do not have much to offer besides being cheap labor. Eric Wat (1998) discusses how shortsighted that assessment can be.

What these students overlook is that they could be a unique asset to their communities because of their access to Asian American studies... the communities often are just a blind to the potential resources inherent in students... Very often, they are relegated only to menial, clerical tasks... However, when students are excluded from the decision-making process, when community leaders do not provide them with a context under which their organizations operate, both the students and the communities lose out. It reinforces the same sort of 'missionary' attitude that needs to be adjusted (Wat, 1998, p. 168 and p. 170).

Wat goes on to depict a stellar example of the resources students can bring to the community in the success of the Korean Immigrant Workers Advocates (KIWA) campaign to boycott the Jessica McClintock company. KIWA worked closely with university students on this issue. Students claimed co-ownership of the boycott and were instrumental in the planning and implementation of demonstrations as well as campus outreach and recruitment. Students learned about labor issues and developed leadership and analytical skills. Both students and KIWA were empowered by the shared struggle (Wat, 1998).

Former APALDP student and current community activist

People expect fast returns on internships. They get frustrated, like when they have to file. I think the frustration goes both ways. The organization could invest a lot in an intern and then the intern would leave, or maybe they wouldn't invest a lot because the intern would leave.

I know for my supervisor, his philosophy is that organizations should really be strategic about how the work that the intern does is productive can be used to push forward the organization's work... For organizations, I wish they would see it more as investing in a person who will contribute in some way if they are really developed, even if its not to the organization at that specific time. Someone who learns about the issues in a deeper way and who feels really involved, will probably go on to do something good somewhere.

Excerpts from an interview with Candice Sakuda, former HCCTP student and currently HCCTP staff

In January, 1998, I enrolled in my first ethnic studies class. Since I was also trying to fulfill the requirements for Sophomore Honors, Greg Mark tailored his ES101 course by offering me the tutorial as an auxiliary for the Honors credits... I was eager to join in, but I had no idea that I was walking through a gateway to the rest of my career at UHM. . .

Looking back, I realize that the HCCTP has evolved dramatically since that time... My first few shifts as a tutor were all different, and I became comfortable with the adult students and with the flow of the program. I became a student coordinator (earning course credit) in the fall of that year, enabled by service learning opportunities in Ethnic Studies. We increased the number of training sessions, during which I shared my "first day tutoring" experiences, fresh in my memory, with a new group of tutors.

I became part of a more structured team of coordinators who helped the new tutors *on-site* and attended meetings of the founding community organization, the CCAC. I had written the mandatory paper at the end of my first semester, including observations about the effective elements of the program, critiques, and suggestions for the future. As I continued to work with the HCCTP, it was exciting to see that my opinions mattered and to get to be a part of the changes. I provided on-site supervision and acted as a liaison between the schools, the community organization, and the daily participants in the program... More importantly, I've gained a real interest and involvement in community organizations, activism, and the importance of linking these things with institutions of higher learning.

### **Institutionalization of Service-Learning**

All of the three AAS programs we looked at have long-running and successful service-learning programs. It is interesting to note that for the most part, the programs are run in isolation from other service-learning programs within the same department or in the same social science division or university as a whole. The programs are almost all faculty-driven, with the exception of APALDP at UCLA. The faculty gets little or no formal support from their departments, college, or their university as a whole. Although all three campuses we examined have a service-learning office, the AAS service projects tend not to be formally linked at all to campus-wide service-learning offices. Indeed, some faculty did not even know or care that there

was a service-learning office on their university campus. In some cases, the attitude was that the campus-wide offices are “Johnny-come-lately” with little or nothing to add or improve AAS service-learning. For some, territorial issues were considered. Faculty felt that linking their project with the service-learning office would only enhance the service-learning office (see Eby, 1998). One faculty thought that the service-learning office “didn’t really do service-learning” as she defined it, perceiving the office to be primarily sponsoring internships. Others thought that linking with the service-learning office would just add more bureaucratic layers to their projects. Indeed many in AAS and community organizations were amused at the words, “service-learning” describing “community service” projects and partnerships that were over two or three decades old.

A community agency staffer on the partnership with a major grant administered through a university:

[The grant] requires all these pages of forms and assessments that aren’t appropriate, aren’t helpful, and eat up valuable tutoring time. They add to confusion and eat up copying resources, and they monopolize the coordinators’ energies. Agencies should maintain the attitude of wanting to learn from their target communities, rather than simply going in and “helping them”. As people looking in, they need to establish dialog with those on the inside in order to be productive and be of any help. Listen to concerns and wishes, then determine needs together. Plan how to meet those needs together. Evaluate and assess together. Partnership, not parenting, is necessary.

Looking at this state of events, we find it ironic that AAS and probably other ethnic studies faculty, who have been doing “service-learning” for decades are by choice or by omission being left out of the loop when it comes to recently institutionalized service-learning resources on campus. These relatively new (formed in the 1990s) offices must do more outreach to faculty and prove that they have something to offer, besides reports to write and deadlines to meet. Even when there is token recognition in the form of a small stipend and some institutional support and networking opportunities sponsored by the service-learning office, often the carrot is not enticing enough for faculty to follow. One example came at UH, where the chair of a large traditional department could not get any faculty interested in learning about service-learning, despite the promise of a stipend and other (small) benefits. For faculty, there is little material reward or recognition for offering service-learning options to students. Usually, faculty don’t get “points” for tenure or promotion for doing service-learning. While AAS and ethnic studies departments, moreso than traditional departments, explicitly consider “community service” as valuable and desired activities leading to promotion, campus-wide tenure and personnel committees often do not. This issue has been raised in a number of articles on service-learning in the past and will continue to be relevant as service-learning is institutionalized in higher education (see Service-Learning Research & Evaluation Summary Report, July 2000).

### **Nuts and Bolts of Service in Asian American and Pacific Islander Communities**

Virtually all of the service-learning supervisors through the APALDP program that we spoke with would like a longer commitment from their interns. Currently APALDP interns serve for one ten-week quarter. While this issue may not be as relevant for service projects that are on

a semester system, service projects must do all they can to meet the needs of both students and CBOs. Based on our discussion with supervisors the following items would be considered by faculty and CBOs:

- 1) Preliminary meetings before the service starts on goals, developing an orientation, timelike, expectations, and tasks for all parties.
- 2) Coordination of student's transportation needs.
- 3) A discussion of what resources students bring to the community and what resources CBOs bring to students and the university.
- 4) Networking with other CBOs or communities.
- 5) Regular "checking-in" by faculty and supervisors to monitor service while it is progress. This could include a midpoint evaluation as well as a final evaluation.

Many supervisors said that they would like to be able to read students "journals" of their service as a way of monitoring the service. Additionally, many supervisors expressed the desire to interview potential student interns. In terms of class assignments, supervisors would like papers done in conjunction with the service-learning to have some tangible value or use to the organization.

A CBO supervisor's viewpoint on training:

I would like the administration side of things to be more efficient and effective. I would NOT like to be a babysitter, nor would I like to have to chase people down to ensure that they have had the proper training. The untrained and irresponsible just become problems for all involved, including people, paperwork, and resources. Trainings should impart a sense of WHY the program is important, give students a clear idea of their role, and help them develop the tools to perform their tasks effectively.

For faculty, take responsibility for your students. Recruit them from the standpoint that service learning is a valuable tool/experience – and believe it. Represent, show up to the trainings; you should know what your students have to do/what they should know. Listen to instructions. Follow them. Don't let your students' involvement be anything but an asset to the program. You're the one with the power; use it. The partner institutions and community agencies are actually at your mercy. Communicate with all concerned; ideas and suggestions, questions, ...Obtain feedback from your students and help organizers use it constructively.

### **In closing...**

In doing this study and writing this report, some of our goals were to help the Corporation for National Service's strategic plan meet "Goal #2: Communities will be made stronger through service" and "Goal #3: The lives of those who serve will be improved through their service." We agree with Robert Shumer.

For service-learning research, given its character as a value-laden, dynamic, change-oriented, and often idiosyncratic phenomenon, paradigms that address issues of context, values, change, and personal understanding seem not only most appropriate, but in fact, necessary... It is eventually the robust stories about the lives of those who participate in service-learning that will ultimately provide the substantive data that makes the case about its value and effectiveness as both a philosophy and a method (Shumer, 2000, p.

81).

We hope that this report has attained our goal of adding to the knowledge base on service learning in ethnic communities. We hope that those who read this would find information that somehow contributes to stronger networks between universities and colleges, and Asian American and Pacific Islander and other ethnic groups' agencies and community organizations. The "robust stories" of service-learning in Asian American and Pacific Islander communities through Asian American Studies bode well for the future of Asian American Studies and service-learning.

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