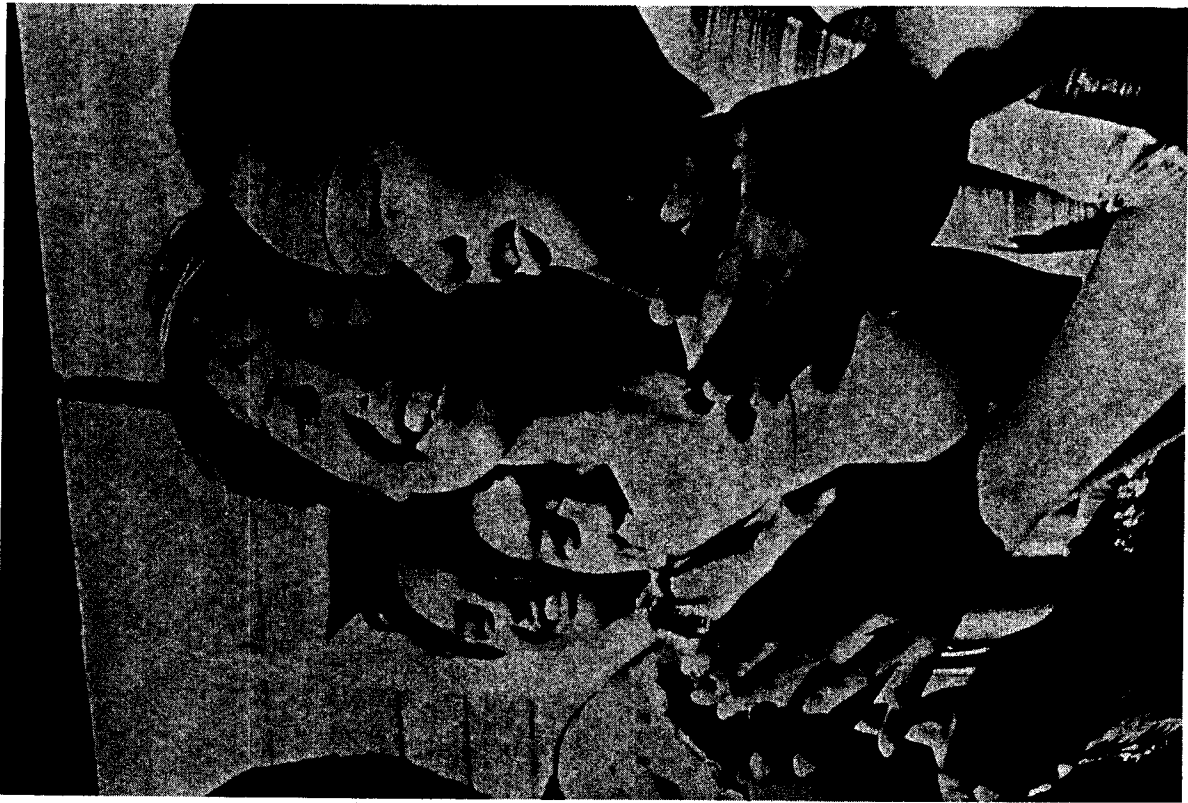


University of California, Los Angeles

CROSS CURRENTS



WINTER QUARTER 1984

This issue is dedicated to
713
International Working Women's Day

UNIVERSITY OF CALIFORNIA, LOS ANGELES
ASIAN AMERICAN STUDIES CENTER
STUDENT/COMMUNITY PROJECTS
3232 CAMPBELL HALL
LOS ANGELES, CALIFORNIA 90024

ADDRESS CORRECTION REQUESTED

CROSS CURRENTS

Newsmagazine of the Asian American Studies Center

Volume 7, Number 3

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Cover photo by Keith Lee, Pac Ties

Cross Currents, the newsmagazine of the Asian American Studies Center, is printed to keep readers abreast of current developments in Center programs as well as to announce new ones. Articles concerning programs not sponsored by the Center but in the province of Asian American Studies, UCLA student programs, and University issues of relevance to Asian Pacific Americans will also be featured. All editorials represent the opinions of the writer and do not reflect the consolidated view of the Center staff, unless otherwise noted. Articles and letters from readers will be considered, subject to editing. The staff welcomes suggestions and criticisms. Please submit written materials and inquiries to Cross Currents, Asian American Studies Center, 3232 Campbell Hall, UCLA, Los Angeles, Ca 90024. Permission to reprint articles can be obtained by calling (213) 825-1006.

Individuals and organizations interested in receiving further issues should send notice to the above address. Requested donations are \$2.00/year for students; \$4.00/year for individuals, and \$10.00/year for institutions. Checks should be made payable to the "Regents of the University of California."

Editors: Jai Hwa Lee, Christina Sonu; Staff: Warren Furutani, Tony Ricasa, Bernie La Forteza

Contributors to this issue: Noriko E. Okamoto, Judy Chu, Tim Dong

The phone number for the Center's Publications Office has been changed to 825-2968. Calls regarding Center publications, Amerasia Journal, Counterpoint, Roots should be made to this new number.

NEED FOR ASIAN WOMEN STUDIES



It is amazing to see the number of books, articles and short stories written on Asian American women now. I can remember a time when there was virtually nothing on Asian American women-when our contributions were absent from history books and contemporary writings. Prior to 1969-70, there was so little known about Asian American women that the suggestion of special groups and classes on our experience was subject to ridicule or seen as separatist. Such attitudes, however, did not stop the women who singlemindedly put together the first classes on Asian American women. There were few materials, no established syllabi, and virtually no experienced Asian American women leaders. Yet the first classes were taught, under the aegis of CED(Council on Educational Development), with teachers learning from students as much as students from teachers.

Classes on Asian American women were pioneering efforts not only in developing academic materials, but in establishing a dialogue with other Asian American women. Acting as a training ground, these classes

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encouraged Asian American women to become active in their community by allowing them to develop in an uncompetitive and understanding environment. Thus, Asian American women learned to write and analyze their own history. They explored questions regarding the lack of social services in their communities. They grappled with their roles in the family and in personal relationships. And as they learned about the hardship that pioneer women faced, Asian American women began to appreciate the strengths of their mothers.

The study of Asian American women has gained much more acceptance but the myths and stereotypes remain. Some speculate for instance that opportunities for Asian American women are greater than for Asian American men. After all, it is said, "Don't we have three prominent Asian American women news anchors?" The truth of the matter is that Asian American women still have long to go before achieving economic and social parity. The issues Asian women must confront are as numerous and complex as ever. Wife battering is a prevalent but hidden problem in the Asian community. There is sexual harassment against Asian women on the job. Asian American lesbians are a neglected part of our community. Particular health problems such a high incidence of breast cancer among Japanese American women have been uncovered. Many widowed and elderly Japanese American women live below the poverty level, but there is little known and done about their needs.

Impressive gains are being made as materials on Asian American women continue to proliferate. Witness the first Chinese American women's photographic exhibit to be displayed at Cal State University Los Angeles, chronicling the history of Chinese American women from 1839 to 1982. And there is the work of Cathy Song whose poems about her Korean mother in Picture Bride, enabled her to be selected as the 1982 winner of the Yale Series of Younger Poets.

But the challenges are many. While there are many studies about the problems aspiring professional Asian American women encounter, there needs to be more focus on the problems of the vast majority of Asian women who are waitresses, seamstresses, and maids. The needs of immigrant women have to be addressed. Mainstream feminist studies and organizations have to be made more sensitive to the issues of Asian American women.

Asian American women still find themselves struggling against the triple yoke of race, sex and class discrimination. But Asian American studies classes provide a means to develop analytical thinking and to consciously evaluate their own upbringing. They provide role models of Asian American women who are in leadership positions while helping us to understand the lives of the Asian American women around us, such as our mothers and grandmothers. The need for such classes will continue as long as race, sex and class inequality exists in American society.

by Judy Chu, Ph.D.
Judy teaches the Asian Women in America class at
UCLA.



MERLE WOO FIGHTS ON

Our First Amendment rights may have been born out of struggle, but UC Berkeley Asian American Studies lecturer Merle Woo discovered that guaranteeing these rights would be a struggle as well. Since she was fired in June 1982, Merle has charges that the UC Regents violated her constitutional rights to free speech, and several other counts including wrongful discharge, breach of contract, and discrimination based on sex, race, sexual orientation, and political ideology.

Recently, Merle won two victories before the Public Employment Relations Board (PERB) and the California Superior Court. Ruling in favor of the American Federation of Teachers, PERB found that Merle and other lecturers were unfairly terminated when their maximum teaching time was reduced from eight to four years. Merle was originally hired under the Security Employment Track which allows this eight year probationary period. However, the administration suddenly fired her under the pretext of the "four year rule"--which was instituted two years after Merle was hired under the eight year contract. The ruling states that the "four year rule" was indeed used to censor Merle: "We reject UC's argument that the basis of her (Merle) termination was not the altered policy (four year rule) but her criticism of the program."

The PERB decision against the "four year rule" has profound ramifications for thousands of lecturers and campus employees systemwide. Merle contends that "three of the most basic workers' rights are attacked by the University's implementation of the four-year rule: job security, good working conditions, and the right to free speech. We are fighting for the most exploited of workers: student workers, staff, and lecturers--women, people of color, lesbians and gays, unionists and radicals. If UC is allowed to escape monetary responsibility for violating workers' constitutional rights, then no one will dare speak out in fear that they too will be fired."

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At the state level, the California Superior Court granted that Merle does not have to wait until her federal trial is over in order to pursue state claims. Merle's state complaint charges UC with breach of contract and demands reinstatement and \$100,000.00 compensation for termination based on her beliefs and opinions, exercise of free speech, and her sexual orientation. Merle is fighting her battles at both the federal and state level since Federal Court Judge Conti denied Merle the right to seek damages in federal court. Monetary damages can be awarded at the state level. Merle asserts that, "Damages are exceedingly important, as recompense for physical and emotional stress, attorney's fees, and other costs, and because it will be shown that management cannot violate our rights with impunity...My victory will encourage other workers to fight back too."

With this victory, state proceedings are being prepared while the federal trial is set for March 5, 1984. Though her struggle has lasted for almost two tiresome years, Merle is hopeful. "So much is at stake here. We intend to continue fighting in the courts and in the communities UC's discriminatory practices."

Alas, it is the sagas of the Merle Woos, the interned Japanese Americans, the Carol Fujitas, the Chol Soo Lees, and the Vincent Chins that remind all people of color that vigilance and unrelenting struggle must be exercised so that our Constitutional rights are indeed guaranteed.

by Chrissy Sonu



Illustration by Mark Yamaka

drawing from ECHOES FROM GOLD MOUNTAIN

Nowadays a woman can't even go out in the middle of the day, no no no; So we've got to fight back! in large numbers! I can't make it alone. Fight back!

--Holly Near
" Fight Back"

A CASE OF SEXUAL



Un Chong Kerr teaching class

HARRASSMENT

Korean immigrant Un Chong Kerr's song of sexual harrassment is a sad one. But with great courage and conviction, she is fighting back. After being humiliated, brutalized, and raped, Un Chong is suing her supervisor William Tresnon of the San Francisco Community College District for sexual harrassment.

Though Un Chong's horror should never recur, it is an experience that could plague any women of color. After immigrating from Korea to marry her fiance Michael Kerr, Un Chong unsuccessfully sought to utilize her Korean and English skills to help other immigrants as an English as a Second Language(ESL)Teacher. Finally, she obtained a CETA(Compensatory Employment Training Act)position as a library aide at San Francisco Community College with the possibility of a teaching position later.

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Immediately after hiring her, supervisor Tresnon began sexually harassing her. On the very first day of work, he called her into his office, locked the door, reminded her of his generosity of giving her a bib, ripped open her blouse, and grabbed her breasts. According to Attorney Rita Kisser, the horror continued and intensified. "During the course of her employment, he continually pulled her hand down his pants and forced her to give him oral gratification..." Finally, claiming that he was taking her to observe another library, Tresnon kidnapped Un Chong, drove her to his apartment and raped her.

Like many migrant victims of sexual assault, Un Chong initially lacked knowledge of American laws and organization that could protect her. Her cultural background and moral values also caused her to feel overwhelming shame, loss of self-esteem, and great reluctance to talk to anyone about her trauma, especially since this job was the Kerr's only source of income. As a result of internalizing this devastation, Un Chong suffered severe depression, high blood pressure, nightmare, headaches, and feelings of perpetual panic and fear. Her doctors have diagnosed that the terror aggravated her high blood pressure which precipitated her kidney failure. Un Chong is now on a dialysis machine and has been advised to remain childless because of continuing psychological and physiological effects of the assaults.

Since late last year, the case has progressed with some success. Un Chong's attorneys have documented other incidents of sexual harassment and misconduct by the same supervisor against other women employees. However, upon "suggestion" by their administrative superiors, some have been reluctant to speak to investigators. Others have indicated that they will give sworn testimony only if they are subpoenaed. Unfortunately, since the taking of depositions is costly, yet crucial to Un Chong's victory, the Un Chong Defense Fund has had to rely on the generous financial support of concerned individuals who abhor sexual violence. Today the case is being delayed due to lack of necessary funds.

But despite the horrifying harassment and grueling testimonies, Un Ching does not mean the songs of resignation and sorrow. She demands justice. She is fighting back. She encourages all sisters to unite against sexual violence inflicted upon women through her struggle and example of courage. But she cannot do it alone. Let us all join in the chorus.

For more information, please contact: Un Chong or Michael Kerr
642 Blythe Ct. #12, Sunnyvale, Ca 94086 or Jai Lee, 3232 Campbell
Hall, UCLA, Los Angeles, Ca. 90024 825-1006.

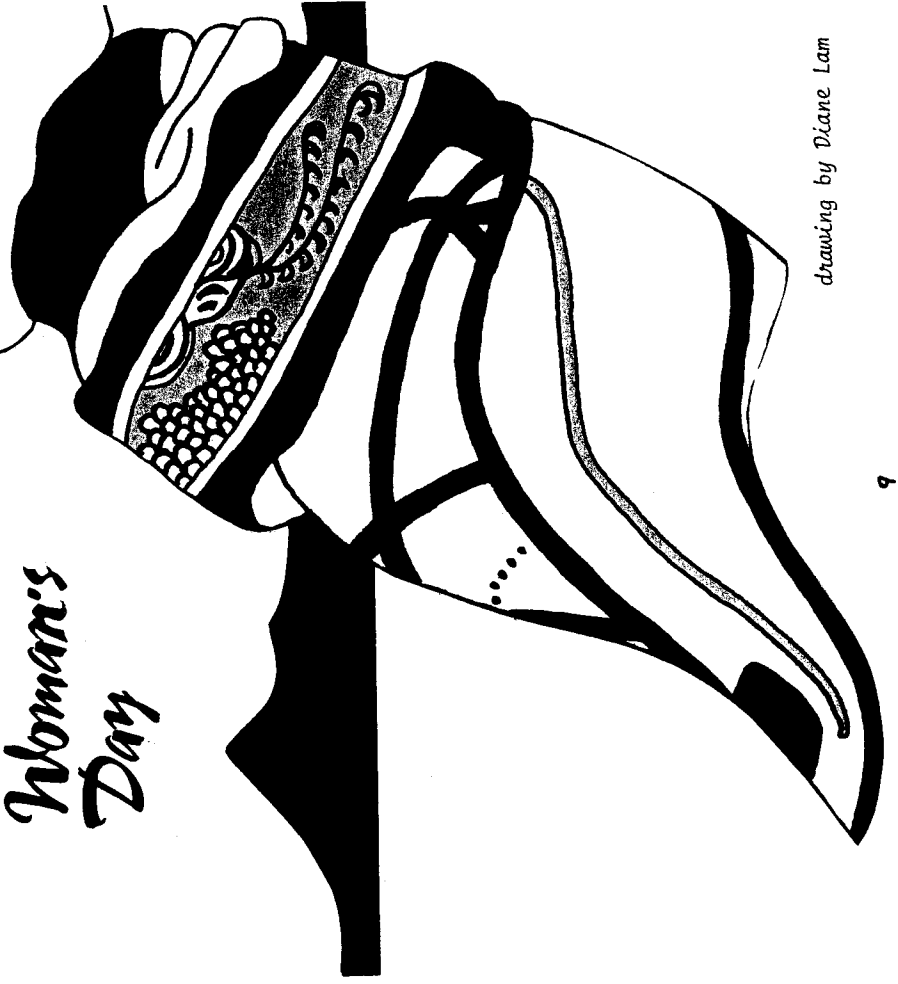


by Chrissy Sonu

FROM BOUND FEET

TO BOUNDLESS SKIES

celebrate
International
Woman's
Day



drawing by Diane Lam

PILIPINO AFFIRMATIVE ACTION CONFERENCE

The UCLA Asian American Studies Center, UCLA Samahang Pilipino, Asian Coalition and concerned members of the Asian/Pacific Community are sponsoring a conference to discuss Pilipino Affirmative Action. The conference will inform, educate and sensitize the community about the removal of Pilipinos from the University of California Affirmative Action Five Year Plan. It will discuss the reasons given by the University for eliminating Pilipinos from the affirmative action program and in counterpoint, why the organizers of the conference feel they should be kept in the program. The focus is on the validity of the Pilipino's elimination from the Five Year Plan and to come up with a plan of action.

Currently, the University of California is considering plans to remove Pilipinos from the early and immediate outreach stages of its Affirmative Action Program. The University of California justifies this action by claiming that Pilipinos have reached "parity" and are no longer an under-represented minority in the University system.

The organizers have several disagreements with the University of California's proposed plans. A major point in question is the University's definition of "parity". Throughout the proposal of changes in the Affirmative Action Program, the university's definition of "parity" changes whenever the university sees fit. At the same time, it consistently uses its definition as the maximum number allowed, rather than the minimum number needed to achieve diversity among the students on the university campuses. The University of California also fails to consider the attrition rates of Pilipinos, using only the number of incoming freshmen and transfers in its definitions of "parity". This is a disturbing fact when one considers that Pilipinos account for less than .4% in graduate and post graduate programs at the University.

Another great concern is the University's method of arriving at the figures it uses to justify its position. The University of California fails to consider the Pilipino high school attrition rate in its statistics, thereby making the number of high school aged Pilipinos appear smaller than it is in reality. The university also fails to consider the fluctuations when the University's "parity" has been reached due to a rise in the immigration rate. It also leaves people wondering how many American born Pilipinos are among the numbers the university counts to achieve the "parity". Until 1970, there was no separate Pilipino category in the U.S. Census. This means that Pilipinos have been miscounted as Hispanics, Asians, Pacific Islanders or Spanish surnames.

In a broader sense, the organizers are concerned that the entire UC affirmative action program has not been able to fulfill the goals set since its inception. The goal of the affirmative action program was originally to increase the number of minority and low income students and create cultural and ethnic diversity on the campuses, but the enrollment of Blacks and Hispanics has actually declined.

KOREAN AMERICAN STUDIES CONFERENCE

UCLA Asian American Studies Center is planning a conference on Korean American Studies, titled "The Korean American Community in the 1980s: Emerging Issues, Changing Responses." The purpose of the conference is to produce an analysis of the Korean American experience in California by examining the cultural, social, political and philosophical frameworks in which community life takes place. The conference will address itself to the underlying realities and assumptions of immigration, settlement and growth; the dynamics of building community structure within a multiethnic society; and the development of an ethnic identity within the triangular context of the local community and state, the larger United States society, and the emigrant homeland.

Despite the emergence of Korean American communities in many parts of California, little is known about the Korean Americans and Korean American communities. The ways in which Korean Americans relate to the larger California community, Korean American values and life styles are all of importance to defining California life. However, current knowledge of Korean Americans consists mainly of descriptive and survey information utilizing census or survey data, as well as conceptual articles utilizing various models such as assimilation and conflict, political economy and labor. In addition, limited empirical case studies of Koreans in major U.S. cities have been done.

The conference will attempt to address some of the major issues confronting Korean American Communities in California. The panels will include, the Challenge of Crisis: the Korean American Community Responses; Family Life and Values; Community Structure; and Between Generations. The workshops will discuss topics such as Korean American women, role of Korean American churches and media, economic and labor market, interethnic relations, community media options, Korean American arts and literature, national and international politics and Korean Americans.

The conference will be held on June 1 and 2 at the UCLA campus. All interested persons are invited to participate. This conference will be funded by the California Council of Humanities and the UCLA Asian American Studies Center. For further information, call Tim Dong at (213)825-2974.

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The organizers are currently working on a position paper which will address the Pilipino and affirmative action policy of UC System. At the conference, Yori Wada, chairperson of the University of California Board of Regents will be the keynote speaker. Dr. Winton Doby, UCLA Vice-Chancellor and Antonio De Castro, UC Irvine Student Affirmative Action Outreach Program Coordinator will be a part of the panel discussion. Workshops will follow the panel discussion. The conference will be held on March 10, 1984, 9:00 to 5:00 at the UCLA Ackerman Union Second Floor Lounge. Call (213) 825-1006 for further information.

The following letter was submitted by Noriko E. Okamoto, a student from Vassar College, Poughkeepsie, New York. For the past three years, Ms. Okamoto has been struggling against the administration and faculty at Vassar College to correct what she believes is a case of racism and sexism in the attitude and teaching methods of a tenured professor in the East Asian Studies Department. The responses she received from the Vassar administration, faculty, and community have been far from supportive or even sensitive to the issue. Ms. Okamoto is now appealing to the outside community for support.

**A CASE OF
RACISM & SEXISM**

I am writing this letter to enlist your advice and support. I am a student at Vassar College, and three years ago I complained to the administration at Vassar because I believed that a professor of East Asian studies was employing racist and sexist teaching methods. At this time, I was enrolled in an Introduction to Asian Civilization course taught by this particular professor, Donald Gillin.

Professor Gillin did several things in class to give me an impression that his methods were questionable.

1) He continuously told stories containing sexual innuendos in his lectures of Asian history. One story, not quite so subtle, was about a Chinese Empress. He reasoned that she was a feminist because she had had a portrait painted of her ministers waiting in line to perform oral sex on her as she sat nude with her legs spread apart. According to Gillin, in ancient China, only women were allowed to perform oral sex on men, not the other way around. It was considered degrading for men to perform oral sex on women. The Empress, therefore, was a feminist because she demanded equality.

2) He had the class read scenes of explicit pornography which were excerpts from Chinese novels. The novels, The Golden Lotus and The Tales of the Forbidden Palace, gave detailed descriptions of Chinese people and their sexual exploits. In one scene a man, having had sex with a woman, tells her he needs to go relieve himself. The woman insists that he go in her mouth instead. In another story, a man has a naked woman bound with her legs spread apart. As he eats plums, he tries to throw the pits into her vagina.

3) He presented a slide show which contains pornographic slides of Asian women. He explained that the purpose of the slides was to present the sexual stereotypes of Asian women. He believed that by presenting these slides his students can better understand the stereotypes and thereby, realize that they are inaccurate. For example, he would show a picture of a naked Asian woman with a vibrator and tell the class that "they always portray Asian women with sexual instruments."

When I questioned Gillin in class about the slide show he called me "a naive, Asian girl who has been overprotected by her parents" and ignored my protests as ravings of an overly sensitive Asian who was just upset because a white man had to teach her about native culture.

"They (Vassar Administration) believed that I was overreacting and implied that I lacked knowledge of Asian history and culture for Asian culture has a lot of sex."

When I approached the administration, they made me feel that my complaints were silly, petty and stupid. They believed that I was overreacting and implied that I lacked knowledge of Asian history and culture for Asian culture "has a lot of sex." I was told that sex and erotica was a fundamental part of Asian society. I was also informed that this was an issue which infringed upon the academic freedom of the professor. However, I was assured that the Dean would talk to the professor. Feeling that was all I could hope for, I dropped the issue.

Then this December, I was informed by a friend that Gillin had shown his slide show again and that he had even added bondage pictures to it. Upon meeting and getting together with other concerned students, I once again approached the administration on the issue that Gillin's slide show was offensive and that some action must be taken against him. The other students also questioned Gillin's use of Charlie Chan movies and of Hollywood movies with non-Asians portraying Asians in his class. Those who have had some background in Asian history, in addition, believed that he distorts facts by not putting facts within the context of Asian society and culture.

Despite the testimony of Asian students and former students of Gillin's courses that racism and sexism permeates his lectures and that he misrepresents Asians, the administration seems wary of taking action against Gillin who is tenured and the chairman of the East Asian department.

I believe this to be a serious situation. Because the majority of the students who enroll in the course are ignorant about Asians and

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Asian culture, they are easily persuaded by Gillin's representation of Asians. When he shows the slide show of nude women, he negatively reinforces the stereotype by not presenting any positive aspects of Asian women. When he shows Charlie Chan movies, he explains that the Chinese community has complained for years about them, then he adds that he personally has loved them since he was a child. Therefore, students leave these movies saying such things as "honorable Number one son" and "Confucius says" without realizing its racist undertones.

"I believe the rights of academic freedom need to be protected, but where are my rights and the rights of women and Asians not to be humiliated and sexually harassed".

The administration at Vassar argues academic freedom prevents them from acting. I believe the rights of academic freedom needs to be protected, but where are my rights and the rights of women and Asians not to be humiliated and sexually harassed. His teaching methods lack validity and purpose, should he be protected to continue such practice? How much emphasis should be placed on erotica in Asian Civilization? Does showing pornographic slides of Asian women to illustrate sexual stereotypes that Americans have of Asian women belong in an Introduction to Asian Civilization course?

Racism and sexism permeates Gillin's lectures. I doubt if European pornography in English literature would be tolerated under the same circumstances by white people, but because of the lack of sensitivity and awareness towards Asians at Vassar, Gillin has been allowed to do as he pleases with his course under the guise of academic freedom. He also has been able to use ignorance as his ally. Students take the course for a gut course and consider the course "funny".

To impress upon the administration and the Vassar community the seriousness of the issue, I would like to present a force of strength by asking Asian individuals and organizations outside of Vassar to write a letter of inquiry to Vassar College about the academic practices of Professor Gillin. Can I receive any help from you in at least bringing an awareness that such practices may be objectionable to Asians?

Letters to Vassar College can be sent to:

--Natalie Marshall, Vice President for Administrative and Students Services.

--Patrick Sullivan, Dean of College

--Donald Gillin, Professor of East Asian Studies

--Virginia Smith, President, Vassar College

or any other Vassar administrator or faculty member

c/o Vassar College, Poughkeepsie, N.Y. 12601 (914) 452-7000.

I can be contacted at Box 2755, Vassar College, Poughkeepsie, N.Y. 12601. Thank you for taking time to read this and I hope to hear from you soon.

by Noriko E. Okamoto

ASIAN / PACIFIC WEEK

UCLA Asian Coalition is planning its annual Asian/Pacific Week during the third week of the Spring Quarter. "The Struggle...The Dream" is a week long series of programs, to be held on April 16-20, expressing the cultures, histories and lives of Asian/Pacific Peoples in the United States. Through film, cultural presentations, folk dancing, food and a student produced history night, the event will draw on the creative and social expressions of numerous Asian Pacific ethnicity.

The theme will show a cross-section of the lives of Asian Pacific people in America. While the collective experiences in the United States have much in common (i.e. Chinese, Japanese, and Filipinos were used for cheap labor), there is much diversity as well. This diversity of experiences will reveal itself during "The Struggle...The Dream."

The program will include:

- "A tribute to Asian/Pacific Pioneers" a program designed to recognize the contributions by Asian/Pacific pioneers in the grassroots community organizing effort.
- "An Evening of Asian/Pacific History" will involve skits and song on the Asian American and Pacific Islander experiences in the United States.
- "Outdoor Festival" includes Asian/Pacific food sale and cultural program.
- "Song festival" an informal evening of amateurs to compete in a friendly competition.

Public is invited. Admission Free. If you are interested in more information, please call 825-7184, Asian Coalition.

15th ANNUAL MANZANAR PILGRIMAGE

April 28th marks the 15th Annual Manzanar Pilgrimage. On this day hundreds of people from the Los Angeles, San Diego, and the Bay area will trek out to the Owens Valley to visit the site of the largest concentration camp that Japanese were interned in during World War

This pilgrimage will feature an educational, cultural and religious program that starts with a community potluck lunch at 12 noon. This year's theme is "Peace" and with the majestic Sierra Nevada Mountains in the background, it is an ideal site for such an event.

The car/bus ride to Manzanar will take about 4 1/2 hours from Los Angeles by way of highway 395. Directions are the same for Mammoth with Manzanar located between the towns of Lone Pine and Independence. For information call (213) 660-5102.

from Bound feet to Boundless Skies

"From Bound Feet to Boundless Skies" will be the theme of this year's International Working Women's Day Celebration at UCLA. As Asian women raised under the feudal influences of Confucianism and feudal ideology, we rarely pride ourselves with role models sensitive to the history and contributions of Asian Pacific women in the United States. However, more and more Asian Pacific women have begun to express this sentiment through poetry, literature and music. Though these women have gained popular notoriety in their respective ethnic communities, no concerted effort has yet been made to bring them together in a comprehensive cultural event to share their talents with the larger student community.

In response to this conspicuous lack of recognition, Asian Coalition and the Asian American Studies Center are planning a cultural afternoon in commemoration of International Working Women's Day, Tuesday March 6 from 12-2p.m. at North Campus room 20. The program, which is free and open to the public will feature three Asian American women poets: Mitsuye Yamada, Nellie Wong, and Merle Woo. Each poet will recite poetry focusing on women's evolution in the struggle for equality, justice and dignity. In addition, Saachiko and Dom Magwili, a performing couple will entertain the audience with skits and songs dealing with Asian men and women relationships.

Public is invited to attend. For further information, call 825-2974.

Women's Voices for Peace

UCLA Asian American Studies Center and (APANA) Asian Pacific Americans for Nuclear Awareness will be celebrating in a joint International Working Women's Day Program in the Asian/Pacific community. This program is an attempt to promote the pioneering role of Asian/Pacific women who have been active in the peace movement.

This program will honor Asian/Pacific women peace activists such as Shigeo Sasamori, Hibakusha (Atomic Bomb Survivor) who has been active in the anti-nuclear movement; Kaz Suyeishi, chairwoman of Committee of Atomic Bomb Survivors; Juana Penland, a native Pelelauan who was involved in drafting the constitution which outlaws U.S. nuclear waste dumping in Palau; Sue Embry, a long time peace activist who organized the very first Hiroshima/Nagasaki commemoration; Nobuko Miyake Stoner, a Japanese American woman minister who has been active in the peace movement.

The program will also include cultural presentation by different members of the Asian/Pacific communities. The program will be held on March 11, from 3 - 7 p.m. at Castelar Elementary School in Chinatown. All interested people are invited to participate in the program. For more information, please call 825-1006.



Chinese Women Photo Exhibit

An exhibit of photos and artifacts about Chinese women in American from 1834-1982 will be displayed at John F. Kennedy Library, Cal State Los Angeles. This exhibit will take place from April 12-June 10, 1984, sponsored by the Chinese Cultural Foundation of San Francisco and funded by the U.S. Department of Education, Women's Education Equity Act.

This exhibit resulted from the archival research of 250 Chinese American women of different generations, backgrounds, and experiences who are pioneers in their field. The exhibit includes photos from exemplary women of the Los Angeles area such as Caroline Chin, first Chinese teacher in Los Angeles School District; Grace Wong Chow, a leading business woman; Louis Larson, first Chinese woman reporter of Metropolitan Newspaper; Betsy Loo, pioneer film actress; and many others.

For more information, call 224-2272 Elaine Townes at Cal State University of Los Angeles.

Linking Our Lives

A book on Chinese Americans, written by UCLA's Asian American Studies Center, and sponsored by the Chinese Historical Society of Southern California, will be titled (tentatively), Linking Our Lives: History of Chinese American Women in Southern California. The book will be dedicated to Helen Lim Young, who was a loyal and staunch supporter of the society as well as numerous Chinatown projects. Monies in her memorial fund will be used for this projects. To complete the book, Chinese Historical Society of Southern California needs photos of Chinese women at work or at home, involved in church activities or community events. Call Suellen Kwok, 828-6911, or Ella Quan 291-5388, if you have pictures that can be used for this book. For more information, call Asian American Studies Center at 825-2974 or Suellen at 828-6911.

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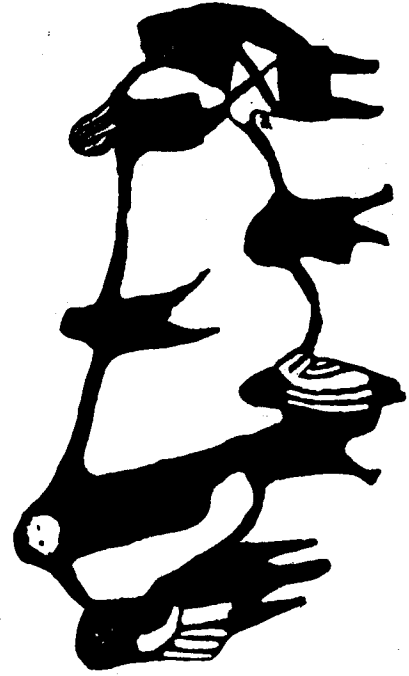
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ASIAN AMERICAN STUDIES COURSES

for SPRING 1984

15529 AAS 197C TOPICS IN ASIAN AMERICAN STUDIES: ASIAN AMERICAN PERSONALITY AND MENTAL HEALTH

S. Sue T Thu 9:30-10:45 Kinsey 141

This course examines issues and concepts relating to Asian American personality and mental health in contemporary society. (Same as Psychology 195)

15548 AAS 200C CRITICAL ISSUES IN ASIAN AMERICAN COMMUNITIES

E. Yu Th 1-4 Rolfe 2214

Conceptual frameworks and theoretical paradigms which have been used for community studies are reviewed and evaluated. The assessment of the applicability of the extant approaches to understanding Asian American communities is a major goal of the course.

15573 AAS 297 SEM 1 TOPICS IN ASIAN AMERICAN LITERATURE: STUDIES IN LITERATURE AND ITS RELATIONSHIP TO THE ARTS AND SCIENCES

M. Hom Tu 2-5 Haines 218

This graduate seminar examines and critically evaluates writings of Asian Americans.

15575 AAS 297 SEM 2 TOPICS IN ASIAN AMERICAN STUDIES: JAPANESE AMERICAN HISTORY

Y. Ichioaka, time and room to be arranged

This seminar will consider historical topics concerning second generation Japanese Americans.

12235 ANTH 231 TOPICS IN ASIAN AMERICAN STUDIES: PERSONALITY AND IDENTITY

A. Kikumura, time and room to be arranged.

This seminar explores the effects of class, caste, and ethnicity on the Asian American personality.

24351 ED 263G SEMINAR: ASIAN AMERICANS AND EDUCATION

D. Nakanishi M 1-5 Rolfe 2214

Issues such as bilingual education and affirmative action for Asian Americans will be examined in understanding the relationship of Asian Americans to the educational systems.

86430 TA 128 MEDIA AND ETHNICITY: ASIAN AMERICANS

R. Nakamura W 1-4 Melnitz 2586

Exploration of Asian Americans in mass media including portrayal in films. Roles and functions played by Asian Americans are examined in mass media, especially film.

For further information, please call 825-2974, 3232 Campbell Hall.

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