

0.1.1484

University of California, Los Angeles

**CROSS
COWREZTS**



AASC Korean American Conference
ASIAN AMERICAN STUDIES CENTER
READING ROOM SUMMER QUARTERS
1984

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

ADDRESS CORRECTION REQUESTED

ASIAN AMERICAN STUDIES CENTER
READING ROOM

CROSS CURRENTS

News Magazine of the
Asian American Studies Center

Volume 8, Number 1

Editorial: Sweet and Sour3
 Korean Conference.....5
 Asian Graduation.....7
 Pilipino Affirmative Action Update.....9
 Who's Who at the Center10
 Breaking Silences.....13
 Asian American Studies Conference.....15
 Survival Day '84.....17
 Simpson/Mazzoli Update.....18
 AASC: Courses for Fall 1984.....19

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 articles 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.

Staff: Jai Hwa Lee, Christina Sonu, Editor:
 Bernie LaForteza Warren Furutani

Contributors to this issue: Susie Ling and Yoon Park

Editorial

Sweet and Sour

On May 22nd at Mann's Chinese Theater in Hollywood, the Pacific Asian American Youth Services Coalition (PAAAYSC) had a multi-thousand dollar fundraiser. No car washes, bake sales, or raffles this time. Through a Keith Umemoto (Director of the A/P Hypertension Program, etc.) family connection and Edmund Soo Hoo Chinatown connection, the coalition hooked up with Henry Ehrlich, Director Special Projects for Paramount Pictures Corporation. Uncle Hank, as he's known by many in the Asian American community, he has done much, made them an offer no one in their right mind could refuse.

Would they like to use an exclusive premiere showing of George Lucas' sequel/prequel to "The Raiders of the Lost Ark" for a fundraiser? You mean George Lucas will donate a premiere showing of "Indiana Jones and the Temple of Doom" to the PAAAYSC? Uncle Hank's yes was not Hollywood hype because he came through with all he promised.

Needless to say all involved, Chinatown Teenpost, Omai Faatasi, Service for Asian American Youth, Central City Action Committee, Search to Involve Pilipino Americans (SIPA) and others were all pleased with the fundraiser and Paramount Pictures generosity. All who attended were glued to the edge of their collective seats because of the non-stop action and excitement. But many left the theater with a "sweet and sour" taste in our mouths.

The sweet was because very deserving and important youth services organizations made needed funds to continue their excellent and necessary work in the community. Also the film overall was entertaining. The sour was that the film itself smacked of pre-war comic book Asian characters and the usual accompanying racism.

Without giving away the plot, the movie starts in a night club in Hong Kong with the floor show going full blast. Indiana Jones enters the picture when he sits down at a table to negotiate with the owners of the club over a special idol. (no not the Maltese Falcon) Needless to say the Chinese characters are exactly that. Cartoon characters with tight eyes and Hitlerist mustaches! No way mistaking the "bad" guys here. As the poison, pistols, flaming shish kabob skewers, machine guns, etc. come out of no where the adventure starts. Finally escaping by smashing through a window with the blonde bombshell singer in tow, Dr. Jones falls through multi levels of awnings and crashes through the roof of an awaiting get away car driven by his faithful companion. His name is "short round" or usually "shorty". This "cute as a button" precocious child drives the

Continued from page 3

Auburn helter skelter through the streets of Hong Kong. Using wooden blocks tied to his feet, so he can reach the pedals, he crashes more than drives through the appointed alleyways. Needless to say they are being chased.

The sidekick played by a Vietnamese Chinese youth named Ke Huy Quan is excellent. There is a natural feeling about his acting and it seems he and Harrison Ford (Indiana Jones) have what is called "chemistry" on the screen. The problem is once again the media opts to use a child actor who is a minority as comic/cute relief for the white male star. The T and A abundant female lead is also there in stereotypical fashion as she moans, swoons, and screams throughout the adventure. The use of either the precocious child of color or the generously endowed female lead is standard fare on TV and in the movies.

We have been inundated with the cuteness of Gary Coleman (Arnold on "Different Strokes"), Emanuel Lewis (Webster on "Webster", and now Short Round (did not even rate a real name) in "Temple of Doom". Attractive women as side kicks for white male leads are so numerous I cannot count them but the treatment is best typified by the fact that he is called S/R and does not rate a real name and she is just called "Willie" while repeatedly in the film a point is made of addressing Indiana as Dr. Jones.

Of all the many things that happen in this adventure movie, the most typical of the latter day comic book approach is the basic plot. The victims, a small village somewhere in India, view the arrival of Dr. Jones as a message from the gods (he literally falls out of the sky). He then of course comes to the rescue-- pretty standard "Great White Father" fare.

But all in all "should we bite the hands that....?" I believe the generosity of Paramount was genuine. I have heard speculation that they were motivated by self interest. That being to diffuse any negative reaction from the Pacific Asian communities. If people have seen another current movie, "Sixteen Candles", they know that the movie making community is not very sensitive or concerned about negative Asian images or community reactions. Therefore the diffusing theory does not hold much water. But maybe that is the point to be made.

We in the Asian Pacific communities need to renew our vigilance of the media and their representation of Asian Pacific people. We have accepted Magnum PI cruising around Hawaii without a Pacific Islander or Asian in sight. (maybe as a part of the background or in his Vietnam War flash backs). The assertive Asian woman doctor in St. Elsewhere is called Dr. Armstrong with no explanation why. It reminds me of another Asian woman character in an old TV series whose name was Mrs. Livingston. Rosalind Chao in "After MASH" is married to an understanding ethnic White man. There is not one regular television series where an Asian woman has an Asian name or where an Asian regular is married to another Asian. Obviously there are not many shows with Asian regulars. Thank goodness for the news and Tritia, Connie, Joanne, etc.

But it doesn't stop here. This distortion of reality is also seen in reference to the Black community as well. On television there are two shows where Black children have been adopted by white parents. Now I'm sure this has happened, but there is not one regular appearing

Continued on page 15

The Korean American Community in the '80s

KOREAN CONFERENCE

Korean Americans, particularly those of the recent post-1965 immigration, are revitalizing the Korean American community and raising questions about their identity and role within American society. To begin this important dialogue, the conference on Korean Americans on June 1 and 2 at the UCLA campus brought together many people from the Korean American community to share their diverse perspectives and further develop awareness. Sponsored by the UCLA Asian American Studies Center, and titled "The Korean American Community in the 1980's: Emerging Issues, Changing Responses," the conference provided a forum for scholars, professionals, researchers, writers, students, and other community persons from across the nation to address and discuss many of the major issues relevant to today's Korean Americans. Communication among members of the Korean American community, different generations, and various ethnic groups was the major purpose and result of the conference.

Generating questions rather than providing answers, the conference participants raised controversy in a number of areas. Coming from divergent backgrounds, with varying perspectives, panelists presented differing viewpoints on the roles and functions of politics, media, literature, economics, the family, and women within the triangular context of the Korean American context of the Korean American community, the United States, and Korea.

Several issues aroused interest, questioning, and some soul-searching throughout the conference. For example, the panel discussion on the economic and labor status of Korean Americans raised the issue of the "American Success" image of Korean Americans in business and education. One of the panelists focused her talk on the work ethics and the successes of Korean Americans. Another panelist and members of the audience were concerned that Korean Americans become aware of the manipulations of the American power structure, the need to go beyond the "making it" model, and the need to overcome the traditional American beliefs in meritocracy and hierarchy.

The 1.5 or Knee-High generation of young Korean Americans also posed many questions about their future. The 1.5 generation are those born in Korea and brought to America at a fairly young age, raised and schooled, for the most part, in the United States. What is their role in the Korean American church? How are they to deal with their

Continued on page 6

Continued from page 5



Korean media panelists (l to r) Ken Roh, Kapson Lee, Russell Leong (AASC), and Sophia Kim.

"old-fashioned" parents? And most importantly, who and what are they to identify with, being neither completely Korean, nor 100% American?

Of all the issues, interethnic relations was perhaps the most urgent. Dealing primarily with Black-Korean relations in Los Angeles and New York, no real answers were provided as to how to deal with this often volatile situation of Korean merchants entering Black communities to open up small businesses. What did become evident was the need for dialogue among the community members, the need to understand historical and cultural values, and the need to overcome barriers and build bridges.



Attentive Asian Pacific students in audience.

As the Korean American community continues to grow and mature, the need for communication and understanding will become greater. Developing an awareness of ethnic, political, and social identity, the issues involved, and their roles within the Korean American community and the larger American society, Korean Americans must continue this crucial dialogue started by the conference participants.

by Yoon Park

SPEECH BY
SUSIE LING

Center of Graduation

UCLA

Asian Graduation



This is a poem written by Akiko Yosano in 1911.

The mountain moving day is coming
I say so, yet others doubt
the mountain sleeps but only a while
In the past
All the mountains moved in fire
You may not believe it
But all sleeping people will now awake and move.

Distinguished guests, parents, relatives, and friends. We are members of the Asian Pacific contingency of the graduating class of 1984. We are the children of mountain movers. We proudly stand before you today to celebrate our accomplishments at UCLA and to say a fond farewell. In the few moments left before we turn from students to graduates, we would like to reflect on the time we've spent here, where so much of our education occurred outside the boundaries of the classrooms.

Friends. We've made a lot of good friends here at UCLA, friends from a diverse range of backgrounds. This diversity has been possible because UCLA is a public educational institution with doors open to people regardless of their race, sex, class, or experiential background. However, this diversity was brought about by student and community struggles; struggles that need to continue if UCLA shall ever be as diverse as Los Angeles herself. We all benefit from this diversity and we hope our children shall have the same guarantee to access. From diversity, we've made friends to party with and to study with. We've gone to Rose Bowl games together, twice. We've debated, argued, we've worked together and most importantly, we've grown together. These friends and relationships we shall definitely cherish a life time.

Roots. During our time here, we've rediscovered our roots and our heritage. We are more appreciative of our communities and yes, we have even become closer to you our parents and grandparents. We learned about being Asian Pacific Americans. I'm not talking about hyphenated schizophrenics or even worse, about "Orientals!" No! We

Continued on page 8

Continued from page 7

are Asian Pacific Americans-- a proud, sensitive, multicultural people. We are the products of 150 years of railroad workers, and refugees. In this fifteenth anniversary of Asian American Studies, we would especially like to acknowledge the courage and inspiration of students like ourselves who fifteen years ago paved the way for us to be here today and for ethnic studies to be part of our curriculum. These are our roots. And we are damn proud of them.

Responsibility. Knowledge comes hand in hand with responsibility. It is not OK for us to just to know about and benefit from the movements of yester years. We now carry a responsibility to be progressive activists. Do not see us as individuals today. We are part of a team. But see the hundreds of people behind us and beside us who may not have the resources to be physically here but who have made our being here even more important. This is our joint achievement and we represent that team. Where ever go from here, we have the responsibility to continue being part of that team working for social improvements in our communities to bring about an even more humane society-- for Asian Americans, for Pacific Islanders, for women, for Third World people, and for all peoples on this planet.

These lessons we've learned about roots and responsibility and these friends we've made-- this is what we shall carry on. I know my classmates join me in wanting to extend special gratitude to all the people that have directly supported us through our UCLA career. Baba, Mama, Obachan, Ojichan, Ate, Kuya, Aunts, and Uncles, and other members of our respective clans, from the bottom of our being, thank you for all that you will be. We would also like to express our thanks to the significant others who have shared in our growth. Our sincere gratitude goes to the faculty and support staff of UCLA, especially the people at the Asian American Studies Center. Your guidance and care have contributed much to our campus experience. Standing before you today, my classmates and I are quite nervous. We are excited and ready for our futures but are anxious too. We shall need your love and support as always.

And to all the underclass members, thank you and good luck. We leave you all our lecture notes, the S/CP office, plans unfinished. We leave you the political issues on campus that demand your attention. We leave you the bureaucracy that is part of this campus. Good luck in making your own dents in this institution. Buts friends, we are taking along our own dreams.

This graduation celebration is neither an end nor a beginning. It is just a rest stop for us to catch our breaths. Now is the time for us to command new energy to continue the work that needs to be done. Because you see, my friends, mountain moving is hard work. And all of us graduates here, we know our responsibility and our heritage. The Bruin class of 1984 will indeed move mountains.

I thank you.

--this speech was given by Susie Ling at the
Asian/Pacific Graduation--

UPDATE: UC Pilipino Affirmative Action

Finally it seems that the struggle for Affirmative Action for Pilipino Americans has come to an end as Pilipinos are re-instated in the U.C. Affirmative Action Plan in the Early and Immediate Phases of the Affirmative Action Plan. However, the re-inclusion of Pilipinos will last only until 1986 when further study and evaluation will take place that will finally decide the fate of Affirmative Action for Pilipinos in the U.C. System.

In late April, students and staff from UCLA and Berkeley attended the system-wide U.C. student Affirmative Action Advisory Committee and introduced a proposal to maintain and keep Pilipinos as a targeted group for Early and Immediate Outreach. The delegation agreed that Pilipinos be kept in the Affirmative Action Plan until 1988 for further review afterwards. But, the motion was watered down to Pilipinos being included until 1986 with further review. Although the motion was seen as a compromise, it was still considered a victory as Pilipinos were to be dropped from the Affirmative Action Plan this year 1984.

For many, the reinclusion signified an end of a two year struggle. When news about the decision to drop Pilipinos from the U.C. Affirmative Action Plan hit the campuses, there was shock and disbelief--many had interpreted this action as an attempt to eliminate the last of the Asian Pacific Islanders from the Affirmative Action Plans of the University.

Since first news of the elimination of Pilipinos, from the Affirmative Action Plan, various rallies and demonstrations were organized and finally a conference was held on March 10 that specifically focused on this Affirmative Action issue. The conference titled "Pilipinos: the Cutting Edge" organized by the UCLA Samahang Pilipino, Asian Coalition, and the Asian American Studies Center.

For those who organized and for those who attended the conference, the news of re-inclusion came as a pleasant surprise--many expected more of an uphill battle. Many were ready to execute the tactics and strategies that were developed at the Affirmative Action Conference. Now, however, with the inclusion of Pilipinos until 1986, the strategies will be put on hold. The conference organizers and delegation members still plan to meet and further discuss the future of Affirmative Action for Pilipinos.

However, Pilipinos have not been included in the April copy of the U.C. Affirmative Action Plan. According to Mr. Ed Apodaca of the U.C. President's Office, Pilipinos will be included in the revised issue of the Plan yet to come out. Students are still concerned that the University may not live up to its promises.

But for now, after the University Affirmative Action Committee's decision, Pilipino students in the U.C. system and other concerned people can enjoy a small victory for at least the next two years. Anyone interested in participating in organizing before the 1986 deadline should call at (213) 825-2974, or 825-1006.

by Bernie La Forteza

WHO'S, OHM AND WHO OHM WAS AT THE CENTER

THE LONGER, THE BETTER : ROBERT MORI

"When did you start working at the Studies Center?" A pause, counting on fingers, looking at an old personnel file, "What was the question again?" Sometimes when cleaning up in the office you come across materials that were produced by the Center years ago. It's interesting to see the names of those who were here back then. It's especially interesting when one of those people is still here on staff at the Studies Center. You know, they started out as bright eyed undergrads and started working at the Center as student assistants. After graduation, they came on board as full-time career staff. It's logical. They know the job better than anyone else, and more than that, they have grown with the Center and become an indispensable part of the whole. One such veteran left the Center this year.

Robert Mori, ex-Assistant Coordinator of the Reading Room, has put away his last index card in the Reading Room card catalog. He no longer will be around to guide other bright-eyed students through this growing maze of Asian Pacific American literature and knowledge. As much as he shared the knowledge found in these books and research papers, he also shares his own view and perspective of the Asian Pacific American phenomena, a view he developed while not only fighting to make the Center and cause of ethnic studies grow, but also in numerous community campaigns around a wide assortment of issues.

Robert Mori has left the Reading Room. With multiple cameras under his arm, he has a successful photography business (specializing in wedding photography), he is seeking happiness in paradise (he's getting married in Hawaii). We all wish him the best.



Robert Mori

THE FIRST.....: SEREISA MILFORD

For too long the field of Asian American Studies has been dominated by studies of the Chinese and Japanese American experience. This also has been reflected in the staffing patterns at most Asian American Studies Programs. The Center at UCLA is no exception.

Realizing that this is a gross oversight, the AASC has been making every effort to enact its own affirmative action hiring plan. One and half year ago, Jai Hwa Lee, a Korean American, was hired in the Student/Community Projects Unit. By no means the first Korean hired at the Center, but none the less currently the only Korean on career status. The distinction of being the first to be hired from a certain ethnic group is not a "moot" point. On June 11th, Sereisa (pronounced Seraysa) Milford, has the distinction of being the first Samoan hired on career status at the Center.

Ms. Milford comes to UCLA by the way of the Carson Samoan community, BYU-Hawaii, and Western Samoa. Although having her BA in accounting, Ms. Milford prefers working with people rather than numbers. Before coming on board at UCLA as the Assistant Coordinator of the Center's Reading Room, Sereisa worked at the Community Development Center in Carson and also in the aerospace industry where she practiced her academic skills.

Wanting to expand her knowledge of other Asian Pacific American groups was the impetus for applying for the position. By the same token she will also add a Pacific Islander perspective to the AASC as well.

MVP (MOST VALUABLE PERSON) : TIM DONG

Whenever you observe an organization or agency, one or two staff stand out as being very important to the overall running of the place. At the Asian American Studies Center, one of these people is Tim Dong, assistant director, and he is leaving to seek out new horizons.

A four year veteran of the ethnic studies wars, Tim is moving on to be one of the three affirmative action staff in the California State University Systemwide office. In that position he will oversee and monitor the system's affirmative action plan and also develop additional affirmative action policy. He feels this position has some teeth in it and is looking forward to being able to continue his work with ethnic minorities in the field of education.

Getting his PhD in Experimental Psychology from UC Riverside, Tim worked at the Wright Institute (faculty member and research coordinator) and Long Beach State (taught Asian American Studies) before replacing Ron Hirano as Assistant director at the Studies Center. He stated that he appreciated working with the people who dedicated to Asian American and Ethnic Studies, but feels for that the position is a transient one. Finding the experience interesting and challenging, Tim feels that the opportunity to work at the Center should be made available to others. Consequently

Continued on page 12

Continued from page 11

We at the Center will surely miss Tim. He is the staff person whose desk should have the plaque that says "the buck stops here". If he is not on the frontlines fighting with the administration then he can be found looming around the background doing whatever is necessary to keep things moving and keep people's spirits up. MVP of the Asian American Studies Center: Tim Dong.



Sally Chin



Tim Dong

NOT ON YOUR CHINNY CHIN CHIN: SALLY CHIN

Anyone who knows Sally Chin or has gotten to know her will not be surprised by the news that she is leaving the Center. This graduate of Oberlin College exhibited from her first day at work that she not only had the skills and ability to be an excellent secretary, but could have easily performed the tasks of most of the coordinators and their assistants.

Since Sally was living and working in Cleveland before moving to Los Angeles, there is no question as to why she came here. But the move she is about to make up to the Bay area is shrouded in mystery. The staff at Cross Currents has taken it upon themselves to clear up some of the rumors that have been hovering around Sally's relocation.

- a) She is not getting married. (yet)
- b) Any innuendos directed at the coincidence that Sally and her supervisor, Tim Dong, are leaving not only at the same time but together are false. He's going to Long Beach and she's moving to the Bay Area.
- c) Although it is commonly known that Sally wishes she was around in the "heyday" of the sixties, she is not going to San Francisco to put a flower in her hair.

Although a shadow of mystery has been purposely cast on Chin's impending move, all of us who know and love her know her future is bright.

BREAKING SILENCES

"ASIAN WOMEN AND SEXUAL HARASSMENT"

In a successful effort to break the stereotype of the quiet, submissive Asian Pacific women, four women discussed their struggles of confronting sexual harassment during the UCLA Asian American Studies Center community program, "Breaking Silences" on June 9. Approximately 100 women and men from diverse ethnic groups, ages, work experiences, and community organizations came to Amerasia Bookstore to hear about three on-going cases of Vassar (New York) student Ellen Okamoto, Chinese banker Peggy Joslyn, and Korean immigrant Eun Chung Kerr. Community activist and Asian American Studies professor, Dr. Judy Chu also participated in the panel discussion.

After visiting student Heidi Kim and Asian Coalition Director Mel Ilomin opened the program with a ballad by Karla Bonoff, moderator Chrissy Sonu introduced the issue of sexual harassment as one of "a sexual expression of power between a man who has the capability of bringing economic job-related reprisals down on a woman who refuses his advances. The harassers are not acting as lovers and this myth that sexual harassment is sexually-motivated must be broken. They are behaving as bullies who can use their superior position in employment to threaten women's economic, physical, and psychological livelihoods." The experiences of the panelists too sadly reflected Sonu's assertion that "your silence will not protect you," but their affirmation of bluntly confronting this issue seemed to have opened meaningful discussion on a problem too often shrouded in silence.

Indeed, after leaving a fulfilling job as a loan officer of Bank of America, Peggy Joslyn moved to a Chinese bank to "help my people," but much to her dismay, was fired for "insubordination" when she continuously refused sexual advances by her superiors. She was reinstated after she agreed to drop the charges in exchange for her former position, but was subsequently "laid off" when she continued to speak out against relentless sexual overtures while shortly thereafter two men were hired in her place. As in her original lawsuit, Ms. Joslyn incurred tremendous emotional grief in suing her "own people" and financial costs but her belief in a principle of stopping sexual harassment have kept her fighting in court.

Similarly, Eun Chong Kerr is also suing her supervisor at San Francisco Community College district for sexual harassment from which she has suffered high blood pressure, vomiting, severe depression, kidney dysfunction, and physical deterioration. According to Eun Chong Kerr supporter Jai Hwa Lee, Ms. Kerr was fired when she refused

Continued on page 14

Continued from page 13

to have sex with him. Ms. Kerr thanked her supporters for their moral and financial contributions but was advised by her attorney not to speak in her case since it is pending in civil court and any statements could be used against her. Instead, Jai Hwa Lee read from an official court transcript which revealed alleged physical, sexual, and psychological accusations against Ms. Kerr's employer.

Though sexual harassment is typically considered as a physical expression, Ellen Okamoto identified sexism and racism as being major components that breed sexual harassment against women of color. Ms. Okamoto alleges that her East Asian Studies professor overemphasizes the use of pornography in his introductory course, which has the danger of presenting a distorted view of Asian women. Throughout her struggle against the Vassar administration, Ms. Okamoto, as with the other panelists, experienced isolation from her peers who felt that fighting an institution would jeopardize their own careers. Without having to go to court, Ms. Okamoto was able to generate enough pressure on the administration to receive a statement from the professor that he would never again mention women or sex in his course.

The final panelist, Dr. Judy Chu, was distressed by the conspicuous lack of community support for these women around such a serious issue. Putting the problem into an historical context, Dr. Chu believes that sexual harassment and the reluctance to speak out against it stem from the same stereotype that Asian women are seen as submissive victims and, therefore, less likely to protest. She called for continued education throughout the community and support for women who are courageous enough to break the screaming silence.

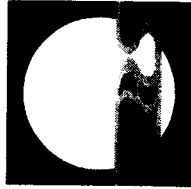
by Chrissy Sonu



PROFESSOR GILLIN(VASSAR)...

In response to a letter written in Cross Currents by Ellen Oakmoto, (Winter '84 issue) we received a reply from Professor Gillin, the professor at Vassar in question. His 29 page response was too long to be duplicated in Cross Currents, therefore we requested a shortened version. Unfortunately, the shortened response does not fully reflect the view of Professor Gillin. If you are interested in reading the full reply, please read the May 18th issue of the Pacific Citizen, and/or contact professor Gillin at P.O. Box 345 Vassar College, Poughkeepsie, New York 12601.

-the Editor-



AAS CONFERENCE

ASSOCIATION FOR ASIAN AMERICAN STUDIES

The Association for Asian American Studies, the nation's only professional organization dedicated to the promotion of teaching and research in Asian American Studies, is coordinating its biannual national conference. This year the conference will be held on the UCLA campus from 26 to 28 October 1984.

This year's conference, which will focus on "Community: The Roots of Asian American Studies," promises to be a unique and exciting gathering of community members, researchers, educators, students, and others interested in the continued development of the field of Asian American Studies. It is the hope that there will be a wide array of workshops, panels, exhibits, media presentations, and cultural programs, which will serve to showcase the enormous contributions which groups and individuals across the nation have made in capturing the dynamics of the Asian Pacific experience.

The conference theme, "Community: The Roots of Asian American Studies," deals with one of the most continuously important issues in Asian American Studies since its inception fifteen years ago. Although the issues of campus and community relations has never been fully resolved, the profound demographic shifts in the Asian American population, renewed anti-Asian hostility along with the promulgation of more stories of Asian American success, and the maturation of scholarship on Asian Americans compel us to address this fundamental concern with new perspectives.

On the same weekend and in the next building, the Asian Pacific American Law Students Association will also be holding their national conference. The two groups will be working closely together to coordinate interests and cultural programs.

For more information regarding the National Conference, please contact Association for Asian American Studies c/o Asian American Studies Center, 3232 Campbell Hall, UCLA, L.A., Ca. 90024 or call (213) 825-2974.

Continued from page 4

show on television today where Black children have Black parents. Some reoccurring reruns do, "Goodtimes" and "What's Happening". But the current trend is in the "Different Strokes" and "Webster" vein.

As far as the Hispanic community is concerned, there is not much to say because there is not much on television. AKA PABLO was on and off before I could draw a conclusion. (I did wonder if all those people lived in the same house) So their roles as either police or gang members will have to suffice for now.

Continued on page 16



CHINESE HISTORICAL SOCIETY OF SOUTHERN CALIFORNIA

The first of its kind, an attractive, illustrated walking tour guide of Los Angeles Chinatown is announced by the Chinese Historical Society of Southern California, CHSSC.

This brochure provides a self-guided tour that explores the history and sights of this community, now well over a century old. The pocket-sized tour guide opens up to an easy-to-use 17 by 22 inch three-color sheet. The guide contains many photographs and concise descriptions of local history and 36 points of interest, keyed to a clearly marked street map.

Chinatown is one of the great urban communities of metropolitan Los Angeles. While experiencing a new era of growth as an ethnic community, it remains a major tourist attraction. This up-to-date and historically accurate guide was prepared to meet the continual high demand originating with the Society's 1981 Bicentennial Chinatown walking tours.

At one dollar and fifty cents (\$1.50) donation, the guide is available from the Society at: C. Yee, CHSSC Tour Guide, 4721 Konya Drive, Torrance, Ca. 90503.

Formed in 1975, the CHSSC is a non-profit corporation seeking to uncover and disseminate information about Chinese American history. Working with other organizations, its purpose are education and community service with monthly meetings and numerous projects.

Continued from page 15

This manipulation of the media is creating false and misleading images. The conclusion I draw with the Asian women characters is that although Asian they are a part of the White (man's) world. The conclusion I draw with "Different Strokes" and "Webster" is that Blacks are like cute mischievous children who need to be taken care of by the White adults.

An over reaction, paranoia, another racist plot by White people. None of the above. I think perhaps the most maligned people on television today are Whites themselves. Their depiction on daytime and primetime soap operas is appalling.

The "bad guys" here are obvious. The movie and television producers are pandering to the base emotions and images of the American public. The reason they are appealing to these attitudes is because their concern is ultimately as vulgar as well. The quest for box office dollars and TV ratings. Rather than appealing to the American public with creativity, innovation, and beauty. Many movie moguls and TV producers have opted for racism, sexism, and negativism to sell their products.

by Warren Furutani

A SURVIVAL DAY 84

AUGUST 5TH

A reception has been planned for Little Tokyo on August 3 as a result of the news that the Mayor of Hiroshima has announced official plans to send the Hiroshima Memorial's peace flame out of Japan for the first time in history in response to a request and visit to Japan by representatives of Asian Pacific Americans for Nuclear Awareness (APANA). The flame will be hand-carried to Los Angeles by Mr. Kenichi Yasui, Vice President of the Hiroshima Survivors Association, and other atomic bomb survivors, who will arrive on August 1.

They will present the peace flame at the "Survival Day '84" peace rally, which includes commemoration of those who died as a result of U.S. atomic bombs dropped on Hiroshima and Nagasaki. The event, on Sunday, August 5th in MacArthur Park, will include observance of the moment of silence marking the time the A-bomb fell on Hiroshima, synchronized to occur exactly at the same time as it occurs yearly throughout Japan. Discussions are currently taking place to create a permanent site for the Hiroshima peace flame in Los Angeles as a symbol of international peace and friendship.

A reception to honor Mr. Yasui and other peace representatives from Japan and the Pacific will be held on Friday evening at 7:30 pm, August 3rd at Little Tokyo Towers, 455 East Third Street in Little Tokyo. The Hiroshima/Nagasaki commemoration program, entitled "Asian and Pacific Voices for Peace", is an annual event sponsored by APANA and endorsed by the Committee of Atomic Bomb Survivors in the U.S. and other peace organizations. The program features the lighting of candles from the Hiroshima Peace Flame, conducted by Reverend Wesley Yamaka, as well as presentations by Dr. Michio Kaku, Japanese American anti-nuclear physicist from New York City, and A-Bomb survivors from Japan, the Pacific and the U.S. Guests from Hawaii will speak about their efforts to halt U.S. military bombings of Kahoolawe, an island sacred to native Hawaiians. Nobuko Miyamoto, performing her original songs, and traditional dancers from Hawaii, will also highlight the evening.

Television producer-host Sumi Haru is slated as mistress of ceremonies, succeeding last year's emcee, actor George Takei of Star Trek fame, who will participate in the August 5th Survival Day rally.

APANA encourages the public to attend both events, which are free of cost, and invites those interested in helping with preparations to contact APANA at 626-2249 or 746-5028.

simpson/mazzoli

The recent passage of the Simpson-Mazzoli Immigration Bill represents a major attack on the existing rights of immigrant and minority communities. The Bill will increase discrimination, harassment and exploitation of immigrants in general and will not resolve the flow of undocumented workers across the U.S. border.

The Filipino community, one of the fastest growing Asian community in California has become part of the victims of INS raids and beatings, such as the case of Emily Cruz in Santa Clara County - whose house was forcibly raided by the INS.

Of course, the main target of the INS is the Hispanic community who experience INS crackdowns day to day. The passage of the Simpson-Mazzoli Bill means the legalization and justification to increase repression will further drive the undocumented worker underground.

Attacking the undocumented worker and refugees as the source of unemployment is not looking into the root of the problem. The U.S.'s unequal relations with Mexico and countries in Central America-- U.S. foreign policy and economic interests are central factors to the poor economic conditions in Mexico--which undocumented workers flee from U.S. involvement in the civil war in El Salvador.

The Simpson-Mazzoli Bill will create further division based on color line, increase anti-immigrant sentiments, and place the blame on undocumented workers who are actually just victims and not the source.

As an immigrant community, we will continue our opposition, and build support with the Hispanic and other communities to fight the implementation of the Simpson-Mazzoli Bill.

by Rose Ibanez

Continued from page 19

15550 AAS 297 FIELD STUDIES IN ASIAN AMERICAN STUDIES
D. Nakanishi W 1:00-4:00 Rolfe 3123

Research in field settings relevant to Asian American issues and topics are structured and analyzed in this class.

FOR FURTHER INFORMATION, PLEASE CONTACT THE ASIAN AMERICAN STUDIES CENTER, 3232 CAMPBELL HALL, 825-2974.

Fall Quarter: AAS Class Schedule

15500 AAS 100A INTRODUCTION TO ASIAN AMERICAN STUDIES
The Staff TuTh 12:00-2:00 Dodd 121
15501 -- Discussion 1A W 12 MS 5217
15502 -- Discussion 1B M 3 Bunche 3156
15503 -- Discussion 1C Th 10 Bunche 2160
15504 -- Discussion 1D Th 1 Bunche 3150

The first course survey of Asians in America, this course focuses on the history of Asian Americans. Topics covered include social/political conditions of the home countries of the immigrants, the history of Chinese, Japanese, Filipino, and Korean immigration and settlement, the concentration camps, and the new immigration.

15516 AAS 103 ASIAN AMERICANS AND THE LAW
The Staff Th 1:00-4:00 LS 2142

This course will survey major Federal and California cases and legislative laws directed specifically against Asian Americans from 1850 to the present. Topics covered include law dealing with immigration exclusion, the concentration camps, affirmative action, and bilingual education.

15520 AAS 105 ASIAN AMERICAN WOMEN
The staff MW 2:00-4:00 GSM 2284

The course will present an in-depth look into the condition of Asian women in America. Topics will include racial and cultural stereotypes, influence of Asian history and philosophy, and relations with Asian American males and other Americans.

15528 AAS 197B THE FILIPINO AMERICAN EXPERIENCE
The staff Th 1:00-4:00 Knudsen 1200B

The experience of Filipino Americans is explored from the early immigrants to the current immigrants. The historical, social-cultural, economic and political issues relating to Filipinos in America are presented.

15536 AAS 200A CRITICAL ISSUES IN ASIAN AMERICAN STUDIES
The Staff Tu 1:00-4:00 MS 5148

This is the introductory course of the graduate program in Asian American Studies. This course is a critical examination of the research literature on Asians in America; the goal is to develop alternative interpretations of the Asian American experience. Topics covered include Asian American history, economical/political issues, and social/psychological issues.

Continued on page 18