

University of California, Los Angeles

CROSS CURRENTS



SAME STYLE, DIFFERENT GENERATIONS.
S/CP Agbayani Village Trip

WINTER QUARTER '85

q. r.

UNIVERSITY OF CALIFORNIA, LOS ANGELES
ASIAN AMERICAN STUDIES CENTER
STUDENT/COMMUNITY PROJECTS
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CROSS CURRENTS

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CROSS CURRENTS, the newsmagazine of the Asian American Studies Center, is printed to keep readers abreast of current development 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 represents 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.

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ASIAN AMERICAN STUDIES : A NEW ERA, A NEW VISION

I always believed that Asian American Studies was an academic manifestation of the Asian American Movement; a sort of conscience and tool for social change in higher education. I also believed that its vision to develop an inter-disciplinary, accredited field of study would re-shape the "facts" of American history to include the struggles and contributions of Asian America.

While I still believe in these things, permit me to be philosophical now and make a few personal, discouraging reflections on the progress and accomplishments of Asian American Studies (AAS). As AAS at UCLA enters its 16th year of student mobilizing, curriculum development, and research and publication development, I cannot help but feel very tired and somewhat disappointed. I'm tired of treading through bureaucratic manipulation and administrative apathy, and I'm disappointed that we who are involved with AAS are still plagued with the same struggles of the past. So, are we really making progress? I'm not so sure anymore.

At the recent National Asian American Studies Conference, held last October at UCLA, the last scheduled panel was to address the question, "Is AAS still relevant to our Asian Pacific communities, Asian Pacific students, and the academic community?" The ten panelists, considered leading proponents and directors of Asian American Studies programs in the United States, presented their assessment of the state of AAS. I was not moved by what was said, but rather what was not said; no mention of future plans, goals, an expanding vision or challenge.

The preceding 15-year struggle for academic credibility, recognition, and legitimacy, and what lies ahead of us in the next 15 years, also causes me to question the university's support towards ethnic studies. As the university reduces our operating budget each year, changes student admissions policies to reduce the Asian Pacific American presence on campus, and eliminates our introductory Asian American survey courses from the breadth requirement, I seriously wonder what all this means to Asian American Studies. So, the struggle for survival continues, but are we just spinning our wheels?

And what of those faculty, researchers, and staff who have committed themselves to developing AAS? They have had to walk that difficult, fine line that makes their efforts to effect social change seemingly incompatible with their efforts to strive towards academic excellence and institutional legitimacy. Fifteen years ago, the struggle endeavored to embrace both, however, the emphasis today seems more of the latter. The struggle for survival continues. What, then does the future hold for AAS?

I believe that the agenda for Asian American Studies in the 1980s calls for an expansion of its conceived goals and objectives (established over 15 years ago). In order to keep up with the changing profile of the communities we serve, we really must

THE PRIDE & THE PREJUDICE: WOMEN of COLOR SPEAK

*This testimony was given before the Los Angeles Commission on the Status of Women by Judy Chu PhD on March 1, 1985. She teaches the Asian American Women's class at UCLA's Asian American Studies Center.

I am pleased to be able to speak today on the issue of employment and Asian American women. There are many misconceptions about Asian American women that are based simply on ignorance, and you are to be commended for allowing us the opportunity to address these issues publicly.

First, let me clear up one of the most prevalent myths about Asian American women and employment; we are not all television anchorwomen. Of course, I am only kidding, but this comment actually belies a problem that Asian American face, which is the myth of the model minority. Asian American women are often times seen as having "made it" both in school and in the work world. This would be great if it were true; unfortunately, such an image is not only false, but it diverts attention from the real problem we face. It may even cause resentment when we try to correct the situation.

Now, there are some images about Asian American women that are true. We are indeed more highly educated than the average American woman. This is not too surprising. Asian American cultures place great importance on education. The question is, what does this mean for the employment picture?

Unfortunately, education does not translate into upward mobility. In America, education is supposed to be the great equalizer. However, an analysis of the census statistics shows this does not hold true. Let's take the incomes of those with B.A.s and analyze the incomes. When Asian American women are compared with White men, Asian men and White women, Asian women always come out on bottom. Using statistics done on Chinese American women, of those earn 59.6%, Chinese men 38.3%, White women 10.2% and Chinese women 9%. And when we take postgraduate degrees, the gap is not less but greater at, respectively, 67%, 51%, 27% and 13%. Perhaps the lack of seniority is the reason Asian American women earn less. But when a federal civil service study was done in 1977, it was found that for same years of service, White men earned \$2,000 more than Asian men, White women earned \$2,450 less than White men and Asian American women earned the least of all, at \$1,785 less than Asian American men.

It is clear that Asian women face the double problem of race and sex discrimination, leading to low mobility jobs. While many Asian women do attain their B.A.s, many of these women are becoming clerical workers, our largest job category. And while it is true that we have a relatively high percentage of Asian American women that are professional technicians, very few of them are promoted to management. As a matter of fact, Asian women are rarely in high visibility jobs. If they are professionals, they are accountants, nurses, and health technicians rather than lawyers, judges, physicians.

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KOREAN LANGUAGE CLASS

In recent years there has been a renewed interest in East Asian studies. This interest, which in the past had unfortunately been limited to China and Japan, has now properly grown to include Korea, a country long deserved of scholarly attention. Understanding the history, politics, and culture of Korea is an integral part of understanding East Asia.

Presently East Asian Civilization courses at UCLA show a conspicuous absence of classes dealing with Korean Studies. The existing program in the Department of East Asian Languages and Cultures is heavily centered upon China and Japan, ignoring a country which plays an essential role in the East. A program in Korean studies would benefit students in other departments such as Political Science, History, Linguistics, Anthropology, Sociology, Economics, and International Law, to name a few. It would also benefit interdepartmental programs such as Asian American Studies, given the increasing importance of Korean community in Los Angeles.

With the offering of a Korean language program at UCLA, the university can present a more balanced and comprehensive program in Asian Studies. As a start in the right direction, we are requesting that the university establish an introductory series of Korean language classes comparable to those in Chinese (EALC 1A, 1B, 1C) and Japanese (9A, 9B, 9C) with provisions to subsequently insure second and third year Korean as well.

In view of the political, economic, and cultural importance of Korea, and the increased student interest in Korean language classes, such courses would satisfy a presently unmet need. Furthermore, Korean language classes would meet the new foreign language requirement for incoming freshmen as of Fall 1985. The inclusion of Korean language classes will greatly enhance the East Asian Languages and Cultures Program and, in turn, the academic quality of UCLA.

For more information, please contact the Korean Language Class Working Committee at the Asian American Studies Center at UCLA(213) 825-1006.

*The UCLA Asian American Studies Center, the Korean Students Association and interested faculty and students have been launching a petition drive to pressure the UCLA administration to offer Korean language courses.

NEW FOLKS...

susan montepio

Resource Development and Publications welcomes Susan Montepio to our publications staff. Susan came to the U.S. from the Philippines in 1980. She is interested in organizational folklore - studying the ethnography of organizations, such as business corporations. With two masters degree, one in anthropology and the other in folklore, Susan is working towards her Ph.D. at UCLA.

"Contrary to previous management strategy, human beings do count in an organization. People make an organization work," according to Susan. When asked her opinion of the Center, she said "The atmosphere here is very Asian." If you would like to know exactly what Susan meant, catch her drinking tea in 3237 Campbell Hall.

ruth imperial

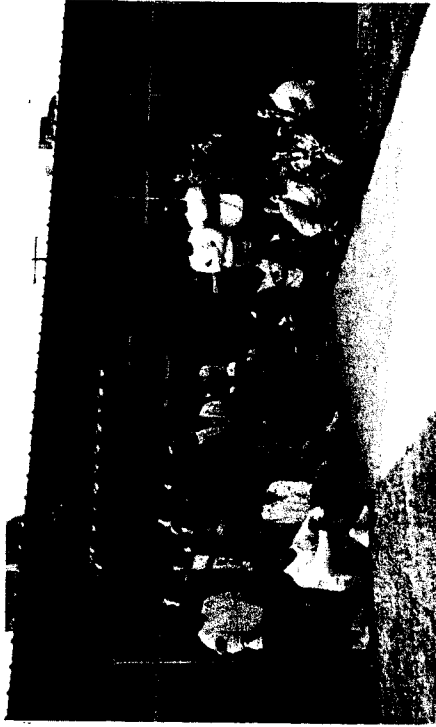


The Asian American Studies Center welcomes Ruth Imperial who joined the staff about a month ago. Ruth brings enthusiasm and spirit in addition to her friendly smile to the main office of the Center as a secretary. Although new to the Center, Ruth is no stranger to the university, she has worked at the Department of Economics before joining the Center. When asked why she decided to change her job, Ruth stated, "I wanted to work closely with Asian American communities."

Ruth immigrated to the United States about two years ago after graduating from the University of the Philippines with a BA degree in Broadcasting Communications. During her senior year, Ruth interned with a local television station in Manila to pursue her career in the field of broadcasting.

Ruth is currently taking a UCLA Extension course on International Marketing in the hope of pursuing her career in this field. She spends her spare time horseback riding and trying international cuisine. Ruth also enjoys traveling. She traveled to Hong Kong and Thailand while in college. For now, Ruth finds her job at the Center challenging and exciting.

Echoes of Struggle



agbayani visit

Why visit Agbayani Village? The place isn't really a lot to look at, just a single building on a forty acre patch of dirt too alkaline to grow anything. It has no beach and no ski resort. There are no flashy discos, no video arcades, no multi-level shopping malls, nor any fancy restaurants. George Washington never slept there, and its doubtful that Prince or Michael Jackson will ever schedule it into their concert tours. It's not even the only place to find Filipino old timers (you can find an easy dozen of them at any Filipino community center in any west coast city even on a slow day). But for everything that Agbayani Village is not, there are a hundred things, burned into the memories and experiences of the first wave of Filipino workers, that draws students and community members to its forty acres year after year. It has come to symbolize the struggle of a people to build lives and homes in a new land. It has come to symbolize the beginning of the Filipino American experience and exists as a well-spring of inspiration to continue the struggle against the racism and oppression that still bind today's Filipino community.

On December 1, 1984, a group of about forty students and staff from UCLA drove up to Delano, CA, on a field trip to Agbayani Village (funded by a Mini-Grant from the Academic Affairs Commission of the Undergraduate Students Association Council). Though they had done a little reading about the Village in their Asian American Studies Class, "The Filipino American Experience" (taught by Royal Morales in the Fall Quarter of 1984), the majority of the students had never been there before. Their first visit with the manongs (a term of endearment and respect for the first wave of Filipino immigrants) of Agbayani Village was awaited with a mixture of anticipation and anxiety. "What will I say to them? What will they say to me?" were the questions on the minds of many of the first time visitors. Though these students knew (through readings and discussion) what the manongs were, they did not know who they were, and, as with anyone about to encounter a living part of a tremendous historical experience, many were not quite sure how to react.

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Manong Willie points the way...

Those who had been to the village before looked at the trip on a different light. Most of these people had been there quite a few times in the past, and would probably return quite a few more. They saw the visit as both a reunion with friends and recommitment to the dreams and ideals that helped to build Agbayani Village. For them,



Evening sing along

Agbayani Village was a symbol of Filipino people against racism and the hard earned history of working people over oppression in the fields. Yet beyond that, the Village was also a somber reminder that the struggle continues along various fronts throughout the Filipino and other minority communities.

Agbayani Village is many things. On the very first level, it is a retirement home maintained by the United Farm Workers Union, housing predominantly retired Filipino farm workers. It stands about two miles due west of Delano, CA (about 30 miles North of Bakersfield) surrounded in all directions by fruit orchards, vegetables, and grapefields. The men who live there, the manongs, have spent most

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their lives working those fields, thousands of miles from family and home, in a country that treated them with a bittersweet combination of opportunities and oppression. These men, after years of backbreaking toil, have come into retirement at Agbayani Village, where they live their lives quietly, tending their small gardens and raising chickens. Theirs is a hard earned and well deserved retirement. Though little compensation to a generation that opened so many doors for workers and minorities, the Village provided hot meals, soft beds, and companionship for men who might not have other resources.

On another level, Agbayani Village is a landmark in the history of California, the labor movement, and the Filipino American experience. Filipinos had been coming to the United States since the 20's and 30's, working whatever jobs they could find as they pursued dreams of wealth and success. Large numbers of Filipinos went to work in the fields of California, following the harvests up and down the state. Heatstrokes, back injuries, and muscle problems are constant threats to the field hands, yet these and other work hazards are intensified as the farm owners start minimizing expenses in order to maximize profits. As unorganized immigrants, the farm workers were easily exploited and forced to work long hours under horrendous conditions, for little pay and the constant threat of losing your job for voicing complaints. Despite these conditions, however, Filipinos were always at the forefront of organizing labor against the injuries in the fields.

In the Salinas Valley, the Filipino Labor Union was directly responsible for winning wage increases in 1933 before its fall. The Filipino Agricultural Laborers Association was also responsible for pay increases and improving working conditions in the fields in 1939 before its end during WWII. But perhaps the greatest contribution of Filipinos to the farm labor movement was made by the Agricultural Workers Organizing Committee (AWOC). In 1965, the AWOC engaged in its greatest struggle against the growers of the San Joaquin Valley--and won. This was the great Grape Strike of 1965, and the victory saw not only the merger of the AWOC with the National Farmworkers Association to form the United Farm Workers Union, but also a commitment by growers to set aside monies for building a retirement facility for farm workers--Agbayani Village. The village was built in 1974 by volunteers from the community. It stands today as a monument to the struggles of the first wave of Filipinos to build a decent life for themselves, their fellow laborers, and their children.

Visits to the village tend to be eye opening, educational, and often very emotional. It is too convenient and all too easy for students and staff of a big university to get wrapped up in the microcosm of campus life, forgetting the struggles that opened the doors of the university to minority students. A visit with the manongs is always a strong jolt for reminding students of the realities of history, and this visit was no exception.

The group arrived in Delano just in time for a typical Filipino lunch of chicken adobo and rice (for all their years in America, the manongs still cling to Filipino culture and tradition). A tour of the village and walk to the union hall and clinic as highlighted by

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emotion-filled accounts of personal experiences and organizing history by the manongs. Students were clearly moved by the manongs' stories of trial and tribulation, of struggle and pain, and the brief pauses in their testimonials revealed quiet sobs from the students. Returning to the main building, the students took the opportunity to sit and talk with the manongs on a more personal scale. Small clusters of students took walks with a few manongs around the building, through the gardens, to the chicken coops, or into the individual rooms, while others just sat and repped in the lounge, the dining hall, or the patio. Each of the manongs had a little something to share, a little story to tell, and each student found him/herself listening and asking and sharing perhaps a little more intimacy than s/he had expected. A bond was being created that spanned the distance between generations, between the wisdom of experience and the eagerness of youth. A bond was being created that would make the next morning's parting no casual experience.

After dinner, students and staff from the Asian American Studies Center presented a brand new color television for the recreation room. Manong Willie Barrientos spoke for all the brothers of Agbayani Village in a stirring and emotional speech on the history of the village and the struggles that built it. He spoke of things past, of toil and labor, of fighting for ideals and standing up for the right to live as human beings, but emphasized that students and the youth of the Filipino community should not only study the events of the past, but apply their lessons to solving the problems of racism and injustice that continue to exist in the present. Keynote speakers Cas and Jennifer Tolentino, long-time activists in the Filipino community, underscored the relevance of the past experiences of the manongs in the continuing growth of the Filipino community, pointing at Agbayani Village as a symbol of the struggle for equality and opportunities for Filipinos and other Third World people in the United States. The evening ended when the manongs and students joined hands and hearts in celebration of the unity of their collective lives and experiences. They sang and danced into the night, sealing the unity of their struggles in a bond of friendship.

The message from the manongs was clear. It showed in their stories of the past and their hopes for the future. It could be seen in their rooms, decorated with photographs, posters, and banners of the labor movement and the UFW. It could be felt in the deep, rough, crevices of their hands and it showed in the quiet storms found in the recesses of their eyes. They had lived their lives in hardship and pain, in joy and sorrow, struggling to open doors and create opportunities against the hate and oppression that welcomed them into this country. They fought and worked and shouted and bled that following generations might have a better, more just opportunity for building lives and homes, and now that struggle is passed on to the youth. To carry on the struggle for equality, opportunity, and human dignity--this was the message of the manongs. To carry on the struggle in every field, every profession, and every arena, and to pass it on and to pass it on until equality and human dignity are not just words, but realities for all people. To remember the lessons of the past, and to carry them through to the future--this was the message of the manongs.

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Manongs and Assistant Coordinator, Jai Lee

This trip to Agbayani Village affected each visitor differently, but none was left untouched. For many, a heartfelt compassion for these men brought tears for the pain they had endured and respect for the pride with which they had survived. For others, the visit put into greater perspective their personal struggles and life experience. And for still others, it was a rededication to an image of a better world and the struggle to build it. Perhaps for a few, the visit was little more than a history lesson, but even this is yet another seed planted by the manongs of Agbayani Village that many blossom into something more quenching to the soul. The manongs themselves grew from the visit. Each visit to the village renews their hope that their lives more not been lived in vain. Every visit and every visitor is made to feel at ease among the manongs. To pass on their history to a new generation, to pass the fruits to the heirs of their experience renews and reassures their hope that the world is a little better for their having lived.

Dawn comes quickly to Delano, and almost as quickly as it began, the visit with the manongs was almost over. There is no easy way to leave Agbayani Village for anyone who has experienced the energy and the life of the men living there. Despite the harshness of their lives, they radiate energy and life to all who come with open hearts and minds to hear their stories. Tears and embraces were exchanged. Photographs and good wishes traded, and with quiet reluctance, the visitors left Agbayani Village.

No one can say, once the students and staff returned to the routine of life at UCLA, what impact the visit had. How many would actually take up the challenge of the Agbayani Village and carry on a movement that began with the manongs? How many would simply fall back into the rhythm of their lives, a little more educated, but relatively unaffected? No one can say. It can only be said that stories were told, that experiences were shared, and that a history was revealed. The seeds have been planted, and only time can reveal what will grow. But the movement will continue. The experience of the Filipino community will continue, as will the experience of the entire Third World community, moving always toward that image of a better world, and the manongs of Agbayani Village, their lives, their struggle, their experience, will have made a difference.

by Emilio Virata Jr.--

WOMEN'S WEEK

IN CELEBRATION OF
INTERNATIONAL WOMEN'S DAY
MARCH 8



In commemoration of International Women's Day, a coalition of UCLA organizations came together to sponsor a week-long celebration and festival. AFSOME, La Raza Women, African Activists Association, Asian Coalition, Asian American Studies Center, the Gay and Lesbian Association, the Women's Resource Center, Women's Studies Center, International Students Center, Student Committee for Arts, student Committee for Women's Studies and other UCLA groups held a week of programs beginning March 4 and culminating on IWD March 8 with a noontime concert at Ackerman A-level featuring Sabia.

IWD originated on March 8, 1857 when women garment and textile workers in New York City staged a demonstration protesting poor working conditions, low wages and a 12-hour workday. Again in 1908, on this same date, working women marched in New York City in protest of sweatshops, demanding equal pay for equal work, abolition of child labor, establishment of child care centers, and women's suffrage. Two years later, at the Second International Socialist Congress in Copenhagen, German Socialist leader Clara Zetkin proposed that March 8th be proclaimed International Women's Day.

In countries throughout the world, including the USSR and China IWD is a national holiday. Yet in the United States, its country of origin, IWD goes unrecognized by the national government. However, women's groups across the country still commemorate this day with celebration, marches, dance and discussion. The planning committee UCLA hoped to enlighten and educate the campus community to feminist concerns around the world in their weeklong celebration IWD.

Crowds of up to 200 people attended programs including forums, equity pay and women in India; slideshows and films documenting women's rights in LA and the US; and presentations by revolutionary historian Gerda Lerner and spiritualist Starhawk. The American Women's Art in Kerckhoff Gallery. The week ended with a noon concert featuring Sabia, a Latina folk music group, which brought the week an uplifting and festive close. These events were planned not only to celebrate International Women's Week but to inspire others to continue work. Their success hopefully points to more such programs in the future.

ASIAN WOMEN UNITED

Asian Women United has extended the deadline for outlines and summaries of articles and creative pieces for its upcoming anthology from December 31, 1984 to March 31, 1985.

Funded by the federal government, the year-long book project will produce a 250-300 page anthology of contemporary and historical essays, creative writing, oral histories, photos and graphics by or about Asian American women, including Chinese, Japanese, Filipino, Korean, Southeast and East Asians.

"If writers and artists have existing completed materials that they would like to submit, we'd like to receive them by March 31. If it's something new which they are now just proposing, they can send in an outline or some sort of summarized treatment by that date," said Diane Yen-Mei Wong, the project coordinator. "We do need those short proposals by the end of March so that our editorial board can make some preliminary decisions about what to include."

Another project director Judy Yung noted that the December holiday season contributed to the decision to extend the deadline. Several potential contributors had indicated that they would not be able to send in their materials by the original date.

Despite the holidays, however, many pieces of writing and proposals have come in from all over the country, including New York, New Jersey, Washington, Maryland, Hawaii and California.

Proposed topics for the book include economic roles (e.g., small businesses, employment patterns, garment workers and professional women); family/cultural changes (e.g., youths, separated families, aging, battered wives); women and war; traditional society (e.g. religion, sexism); alienation and mental health; community and political activism (e.g., civil rights, mainstream politics); literature and bibliographies.

Artists and writers included in the finished anthology will be asked for their work, said Yung. She added that the editors--poet C. Mirikitani, Professor Elaine Kim, writer/performer Emilya Ho, teacher Chung Hoang Chuong, researchers Jane Singh and Mazumdar--have decided to emphasize new and unpublished works, but also consider those pieces which have appeared in smaller magazines.

Writers want to emphasize again that writers and artists have until March 31 to send in to us either completed works or at least a summary of the proposed topic," stressed Wong. "We at Asian Women United have allotted ourselves only one year to finish the project, so we need to get moving on identifying, collecting and selecting materials as early as possible. One year may seem like a long time to some people, but those 12 months fly by all too quickly as far as we are concerned."

Send materials to Asian Women United, 3538 Telegraph Avenue, Berkeley, CA 94609. For information call Diane Wong at (415) 547-3258. Funds for the project come from the U.S. Department of Education, Title IX Educational Equity Act Program.

JANRP

JAPANESE AMERICAN NEWSPAPER RESEARCH PROJECT

The Japanese American Newspaper Research Project (JANRP), a Japan-based research group, is planning a symposium on the Japanese immigrant press. Composed primarily of Japanese scholars, this group has been conducting historical studies of Japanese immigrant newspapers in the United States and Canada. The group is headed by Professor Norio Tamura of Tokyo Keizai University and has been funded by the Toyota Foundation since 1981. On the American side, Yuji Ichioka of the UCLA Asian American Studies Center and Yasuo Sakata of the UCLA Japan Exchange Program are official members.

The group held its first symposium in Tokyo in November 1984. Underwritten by the Toyota Foundation, this symposium focused on the Japanese immigrant press during the Meiji period. Eleven papers in all were presented, including one by Yuji Ichioka on Abiko Kyutaro, the founder and longtime publisher of the Nichibei Shimbun of San Francisco. These papers will be published soon as an anthology by Keiso Shobo, a Japanese publishing house.

The second symposium will be held in Los Angeles this summer and will focus on the Japanese immigrant press during the 1930s. The thirties form a crucial historical background to the wartime incarceration of Japanese-Americans. In terms of Japanese American history, four broad historical themes characterize this decade: 1) the Great Depression and its impact on the Japanese immigrant community; 2) the coming age of the Nisei and the development of the so-called second generation problem; 3) the Sino-Japanese conflict and its effects on the Japanese immigrant community and on Japanese-American relations; and 4) the resurgence of anti-Japanese agitation. The second symposium will explore these broad historical themes.

Along with the Japanese American Newspaper Research Project, the Toyota Foundation, the Asian American Studies Center, and the Japanese American Cultural and Community Center will co-sponsor the symposium which will be a two-day, weekend affair, probably in mid September. It will combine formal presentation of scholarly papers with panels composed mainly of Japanese-Americans who were actually connected with the Japanese immigrant press in the thirties.

A few Nisei have already endorsed the preliminary plans of the symposium and pledge to participate in it. Harry Honda, Dyke Miyagawa, Vince Tajiri, and Togo Tanaka are among them.

For more information, please contact Yuji Ichioka who is planning and coordinating the symposium. He can be reached at 3232 Campbell Hall, Asian American Studies Center, UCLA, Los Angeles, CA 90024. Telephone: 825-2974 or 825-8420.

ASIAN AMERICAN STUDIES

PRP

PILIPINO RESEARCH PROJECT

UCLA Asian American Studies Center's Pilipino Research Project is currently entering its second year. The project, coordinated by UCLA Ph.D. candidates Tania Azores and Brad Bagasao, investigates the social and psychological characteristics of recent Pilipino immigrants in the United States, exploring Pilipino values, examining the changes immigration has created for them, and how these changes have affected the development and growth of the Pilipino community in the United States. In addition, the project will attempt to identify ways in which Pilipinos can improve their socio-economic status and have a voice in policy decisions affecting their lives.

Pilipinos have become the largest Asian/Pacific population in California, and the second largest in the nation. For more than 60 years, the Pilipino community has been growing and developing. From the earliest field hands and farmworkers, to the postwar servicemen, and current wave of professionals, each generation of immigrants from the Philippines has brought a different perspective, adding to the collective experience of the Pilipino community. Yet despite their long history in the United States, Pilipinos have yet to gain full participation in the American mainstream. Economic exploitation and racial discrimination (both subtle and overt) still deny Pilipinos the social, economic, and political equality they have so long sought. The reaction to these forces determines, to a great extent, how well the Pilipino community will fare in dealing with the mainstream community. The Pilipino Research Project explores the role of Pilipino values in dealing with mainstream America.

Currently the project is conducting a survey of Pilipino organizations in Los Angeles, including labor, social, cultural, recreational, religious, political, professional, educational, service, and women's organizations. There are over 250 Pilipino voluntary associations in the greater Los Angeles area today. The Pilipino Research Project sent questionnaires to some 200 of these organizations, which play a special role in ethnic communities, particularly when new immigrants make up a large segment of its members. Thus, the project wants to study the role of voluntary associations in the Los Angeles Pilipino community, look at the types of organizations that exist, what their activities are, and how they serve the community.

As yet, about 40 questionnaires have been returned. It is of vital importance to the Project to get as complete a response from the community as possible. Without the full support and cooperation of the community the work of the project will remain incomplete. All organizations that received questionnaires are greatly encouraged to complete and return them to the project. To obtain a questionnaire and participate in the survey, contact coordinators Azores and Bagasao at the Asian American Studies Center, 3232 Campbell Hall, UCLA 90024. Telephone: (213) 825-8420.

LUCIE CHENG:

UCLA's WOMAN WARRIOR



Lucie Cheng, the director of the Asian American Studies Center at UCLA, was honored at the Fourth Annual Women Warrior Awards Banquet on Friday, February 22, 1985. Lucie was honored for her contribution to the Asian American Studies Center of UCLA for the past twelve years. Under her directorship, the Center has attained national prominence as one of the leading centers for the studies of Asian Americans in the United States. She has also been the director for the exchange program between UCLA and Zhongshan University, China.

She is one of the authors of Linking Our Lives and Labor: Immigration Under Capitalism and a professor of Sociology. She also serves on the Editorial Board of Amerasia Journal. Lucie is married to Arthur Rosett, a professor in the UCLA Law School.

Lucie was honored along with, Yen-Lu Wong, Choreographer/Dancer and founder of The New Repertory (TNR), for excellence in the Arts; Lily Lee, President of Lily Enterprises, for Business; Dr. Ruby Hsu, Louie, Organizer and First President, Friends of Chinatown Library for Community Service; The Honorable Maxine Waters, Assemblywoman for 48th District, for Government; Dr. Inday Guzman, Cardiologist, Medicine/Science; Greg Loganis, Olympic Gold Medalist, Springboard and Platform Diving, and Debbie Green, Olympian, Women's Volleyball Team for excellence in Sports. Mitsu Sonoda received the Life Achievement Award for a lifetime of commitment and contribution to the Asian community. This award was sponsored by the Asian/Pacific Women Network of Los Angeles.

Partly this has to do with our cultural background. Two thousand years of Confucian tradition has given women a legacy of second class citizenship that they had to overcome, saying that it is better to stay in the background. Asian American women have their own personal battle against sexism within their own community. Thus when Peggy Joslyn came to work at the Asian-run General Bank of Commerce in Chinatown as Vice-President, she faced sexual harassment by her boss and was fired when she did not acquiesce. She has since filed a suit.

But the problem partly has to do with the perception of society that Asian American women will not fight back and do not have resources, that while they are good workers, they will not rock the boat. Such an attitude was reflected in the case of Carole Fujita, a pharmacist at Los Angeles County/USC, who was appointed to acting supervisor of the largest unit at Harbor/UCLA pharmacy, worked in the pharmacy for two years but never given the promised appointment. When she decided to file suit, she found that while 42% of the pharmacists were women and 27% are women, never had an Asian American nor a woman minority ever been elevated to a supervisory position at Harbor/UCLA.

Not all Asian women face these problems, the problems of the immigrant and refugee Asian women are even greater. One of the cases of this happened a week ago. It's the case of Fumiko Kimura, a Japanese immigrant woman and devoted mother, who was despondent over the fact that her husband had kept a mistress for three years, and committed suicide by walking into the ocean by the Santa Monica beach with her children. She survived but her children did not. Her 11-year-old child suicide is considered an honorable act in Japan, but in America, Fumiko is now charged with murder.

Such a case reflects the deep cultural conflict that immigrant women feel as they try to adjust to new ways in America. It also reflects the vast isolation by language and culture. Fumiko had to turn to; there is no Asian Women Center in the Los Angeles area. Immigrant and refugee women have to take low mobility jobs usually as garment workers, waitresses or light industry factory workers, where there are few benefits to protect them. Very few immigrants are unionized, nor are the Los Angeles Chinatown garment workers.

This lack of protection results in low wages, health hazards, and harassment. We are currently supporting the case of Un Chong, a Korean immigrant woman, working in a CETA position as a community aide in a community college. Her supervisor forced himself on her one day, and being fearful of her job, she did not report anybody. He continued this for one year, until she decided that she could take it no longer. To her credit, she is filing suit against him. It turns out he did this to other immigrant Asian women, because he figured that they would not fight back.

We have not yet begun to talk about the unquantifiable damage to the family in the Asian American community. In order to survive on low wages in America, Asian American families

typically have a high labor force participation. It is not unusual to work 6,7 days a week, and if there is a family business, sometimes for free. But there is a cost. The man who was once dominant is no longer so; and thus, there is evidence that of rape and battering amongst Asian families. With mothers working, and the lack of available child care, youth wander on the streets. Add to this situation cultural alienation, and it is no surprise that we've had youth/gang conflicts.

These kind of problems surface frequently in Los Angeles County where we have one of the largest concentration of Asians in the United States. Yet we have only one social service for Asian American women, the Center for Asian/Pacific Families, which is for battered women. So much more needs to be done. We know that the only way Asian American women can be reached because of their particularities is through specialized outreach that is both biculturally and bilingually sensitive. We need services that will inform Asian American women of their employment rights, and encourage them to take actions on violations. We need advocacy for unionization so that Asian American women will not be exploited. We need career workshops that will encourage young Asian American women to break tradition, be assertive and climb the career ladder, if that is their goal.

I believe in the greater potential of Asian American women to contribute productively to this society, given the opportunity. I hope that, together, women of color can make that happen. Thank you.

cont. from p. 3

re-evaluate and forge new ground. The Asian Pacific communities are changing rapidly, in composition, needs, and direction; even our AAS classes graphically reflect this change.

It really is time for students, our communities, and academic supporters of Asian American Studies to rise up, once more, and move Asian American Studies into a new era, with a new vision. We must do more than merely survive.

Marjorie Lee

cont. from p. 19

action for Asian Americans will be examined in understanding the relationship of Asian Americans to the educational system.

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 CONTACT THE ASIAN AMERICAN STUDIES CENTER, 3232 CAMPBELL HALL, 825-2974.

SPRING QUARTER CLASSES

15527 AAS 197A THE VIETNAMESE AMERICAN EXPERIENCE
C.D. Pham W 3:30-6:30 Boelter 3400

An introduction to the study of the Vietnamese American experience. Topics include the Vietnam War, the admission of refugees into the U.S., federal and state resettlement programs, the adjustment of refugees to new lives, the shaping of the Vietnamese communities, and Vietnamese American literature.

16629 AAS 197C TOPICS IN ASIAN AMERICAN STUDIES: ASIAN AMERICAN PERSONALITY AND MENTAL HEALTH
S. Sue TTH 9:30-10:45 Dodd 161

This course examines issues and concepts relating to Asian American personality and mental health in contemporary society.

15548 AAS 200C CRITICAL ISSUES IN ASIAN AMERICAN COMMUNITIES
J. Liu Th1-4 Bunche 1265

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 M297 TOPICS IN ASIAN AMERICAN LITERATURE: STUDIES IN LITERATURE AND ITS RELATIONSHIP TO THE ARTS AND SCIENCES M. Hom Tu 2-5 GSM 4357B

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

15575 AAS 297 TOPICS IN ASIAN AMERICAN STUDIES: JAPANESE AMERICAN HISTORY Y. Ichioka F 1-4 GSM 3343C

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

12237 ANTH 231 TOPICS IN ASIAN AMERICAN STUDIES: PERSONALITY & IDENTITY K. Ito W 1-4 Hainese 312

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

24651 ED 253G SEMINAR: THE ASIAN AMERICAN EDUCATION
D. Nakanishi M 1-5 Moore 324

Issues such as bilingual education and affirmative

reading room round-up

continued from Fall 1984 issue -
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Tenure Track Open

The School of Architecture and Urban Planning and the Asian American Studies Center invite applications for a tenure track position for an economist with background in urban planning beginning July 1, 1985. Primary specialization must be in Asian American Studies. Particularly desirable are interests in urban and minority communities and labor economics. (Graduate degree in Urban Planning and in Economics at time of application.) The appointment will be made at the Assistant Professor level. Send Vitae and names of 3 references by April 10, 1985 to Edward Soja, Chairman, Search Committee, School of Architecture and Urban Planning, UCLA, Los Angeles, CA 90024. EOE/AEE



drawing from ECHOES FROM GOLD MOUNTAIN

Illustration by Mark Yamaka