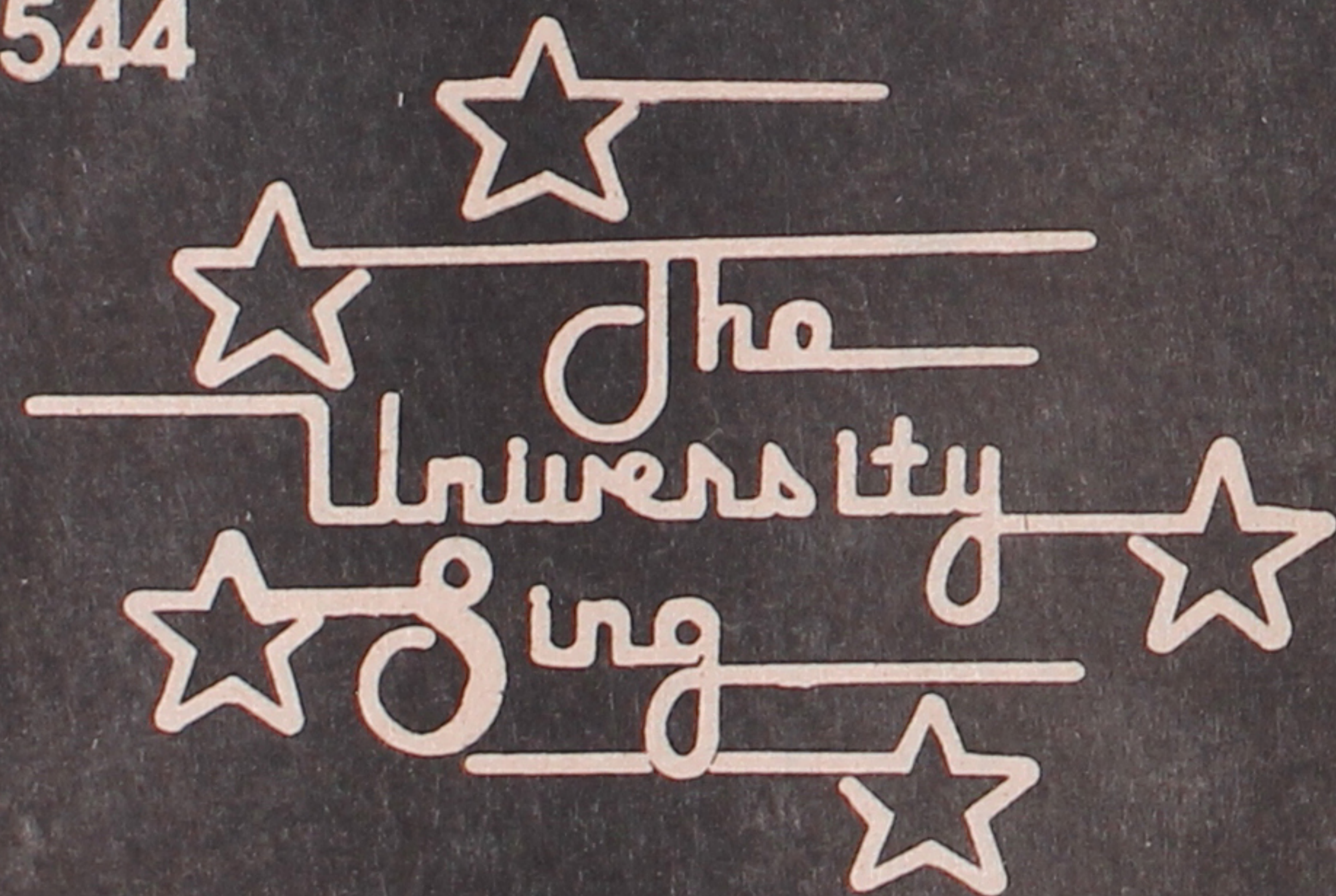


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January/February 1981

The UCLA Asian/Pacific Newsmagazine

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Excuse us . . .

Due to a production mistake in the November/December 1980 issue of Pacific Ties, the photo accompanying the "1st Tongan Conference Held" was erroneously inserted and uncaptioned. The photo, a mural painted by Faustino Caigoy from the west wall of the Lung Association building of Beverly Blvd and Union Avenue. Officially named, *Malayang Lahi* the mural was unveiled June 1, 1977.

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This coveted and distinguished award is presented by the UCLA Alumni Association each year to honor and recognize students whose general achievements and talents might not otherwise be noted.

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Deadline:

- Friday, February 13, 1980
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 - UCLA Alumni Association
 - James E. West Center
 - 405 Hilgard Avenue
 - Los Angeles, California 90024

If you have any questions, please telephone Deborah Hammond at 825-3901.

Refugees Resettle in California

UCLA's SEAAP aid refugee resettlement

by Stephen Shibata

During the past year, the UCLA Field Studies development Office, under Dr. Jane Permaul, has administered the Southeast Asian Assistance Project (SEAAP). Dennis Mizoguchi, the project coordinator, describes SEAAP as a program whereby students were able to develop internships allowing their participation in various agencies aiding the Indochinese refugees.

Participating students were stipended and made a one year commitment to work 25 hours/week during the school year and 30 hours weekly during the summer. Mizoguchi notes that the students "had a lot of responsibility" and says one reason for their participation was to gain "work experience for career decisions." "In the process they staffed and developed many useful refugee assistance programs.

The need for such programs and such participation is great because of the continuing large scale immigration of Indochinese refugees to the United States. Currently 14,000 refugees immigrate to this country each month. Since 1975, more than 435,000 Indochinese, which include refugees from Viet Nam, Cambodia, and Laos, have resettled in America. Because of continued persecution of ethnic Chinese in Viet Nam, and also because of continued fighting between Vietnamese and Khmer Rouge forces in Cambodia, large numbers of refugees remain in Southeast Asia and immigration to the United States and other countries will continue.

Needs for refugee assistance programs are especially great in California since this is where a sizeable proportion of the Indochinese are resettling. Between 1975 and November 30, 1980, the U.S. State Department reports that 143,094 refugees have resettled in California. This number represents approximately one third the national Indochinese refugee total.

In addition, the actual California total is probably higher than this State Department figure. This is because that figure does not include the potentially thousands of Indochinese who have moved to this state after having originally been resettled elsewhere.

Within California, the greatest number of refugees are resettling in the Southern California area. The state estimates that as of August 1980, there were 47,583 refugees in Los Angeles County, 24,969 in Orange County, and 15,000 in San Diego County.

In comparison, San Francisco and Marin Counties combined listed 16,505, Santa Clara and Santa Cruz Counties listed a combined 11,191, and Alameda and Contra Costa Counties similarly listed 5993.

The large number of Indochinese refugees in California have created problems in many areas where resettlement assistance, housing, schools, and other resources have been inadequate to handle needs. In some cases, notably in Linda Vista near San Diego, the strain on resources has affected other low income groups and has produced tension and incidences of violence.

Despite this, large numbers of Indochinese refugees will probably continue to resettle in California. This is due to several factors.

First, many of the private volunteer agencies which are federally funded and currently charged with providing resettlement services are established in areas which already have large refugee populations (i.e. such as California).

Also in attempts to reunite families, the largest proportion would tend to go to areas such as California which already have a large Indochinese population.

Finally, because of its climate, economic opportunities, and already large Indochinese population, California is an attractive destination for refugees originally resettled elsewhere.

Partially in an attempt to allow better planning and thereby avoid over taxing of state and local resources, the Refugee Act of 1980 was passed. This act creates a bureaucracy in the Department of Health and Human Services and the State Department which would serve to establish permanent and hopefully more efficient refugee assistance programs.

Under the act, city, state and federal governments would be required to plan and give feedback concerning how federal refugee assistance funds should be spent. This would theoretically increase their influence in an area which to date has largely been the responsibility of various volunteer agencies. Wider participation in policy making process would ideally result in better assistance programs.

Any legislative or policy decisions aside, there remains at the human level the fact of a large and growing Indochinese refugee population in California, and especially Southern California. The refugees are in need of assistance, education, and opportunity as they strive to reestablish themselves and their families.

Assistance in resettlement comes from volunteer agencies including the Catholic Welfare Bureau, Lutheran Social Services, International Rescue Committee, Church World Services, Los Angeles Unified School District/Indochinese Social Service Project, and Chinatown Social Services.

According to Mizoguchi, the Catholic Welfare Bureau served as the "umbrella agency" for the SEAAP program and recommended areas where student interns would be most needed. Based on this Mizoguchi recruited 20 students and helped place them in agencies actively aiding the refugees.

As examples of the students' experiences, Mizoguchi notes that several taught ESL (english as a second language) while others worked on citizenship and green card processing (legally unnecessary but useful for expediting job searches).

"They also did paralegal work," says Mizoguchi, "such as traffic cases and landlord-tenant disputes.

Another intern worked on job development and "went out to the community to find out what kind of jobs were available." Setting up a small business whereby some refugees could make and sell craft items was also one of the projects carried out.

Still another intern, says Mizoguchi "worked as a health resources coordinator and developed a booklet of LA health services available to refugees.

The SEAAP program ended in December 1980 and is currently awaiting re-funding. Mizoguchi says that if all goes well, a new program may be ready to start in February or March.

Currently Mizoguchi is coordinator for a program which has an aim parallel to the SEAAP project. This is the Consumer Education project which is also administered by the Field Studies Development Office.

This project consists of ten students working to produce audio-visual materials designed to educate the Indochinese as to the basics of the American market place. The materials will be provided to interested agencies for the cost of duplication.

The reason for this project according to Mizoguchi is that the background of the refugees has changed with time. The first group of Indochinese who came in 1975 included "a lot of professional and educated people, more so than today." In contrast, current refugees have been less exposed to American culture, and to the American market place.

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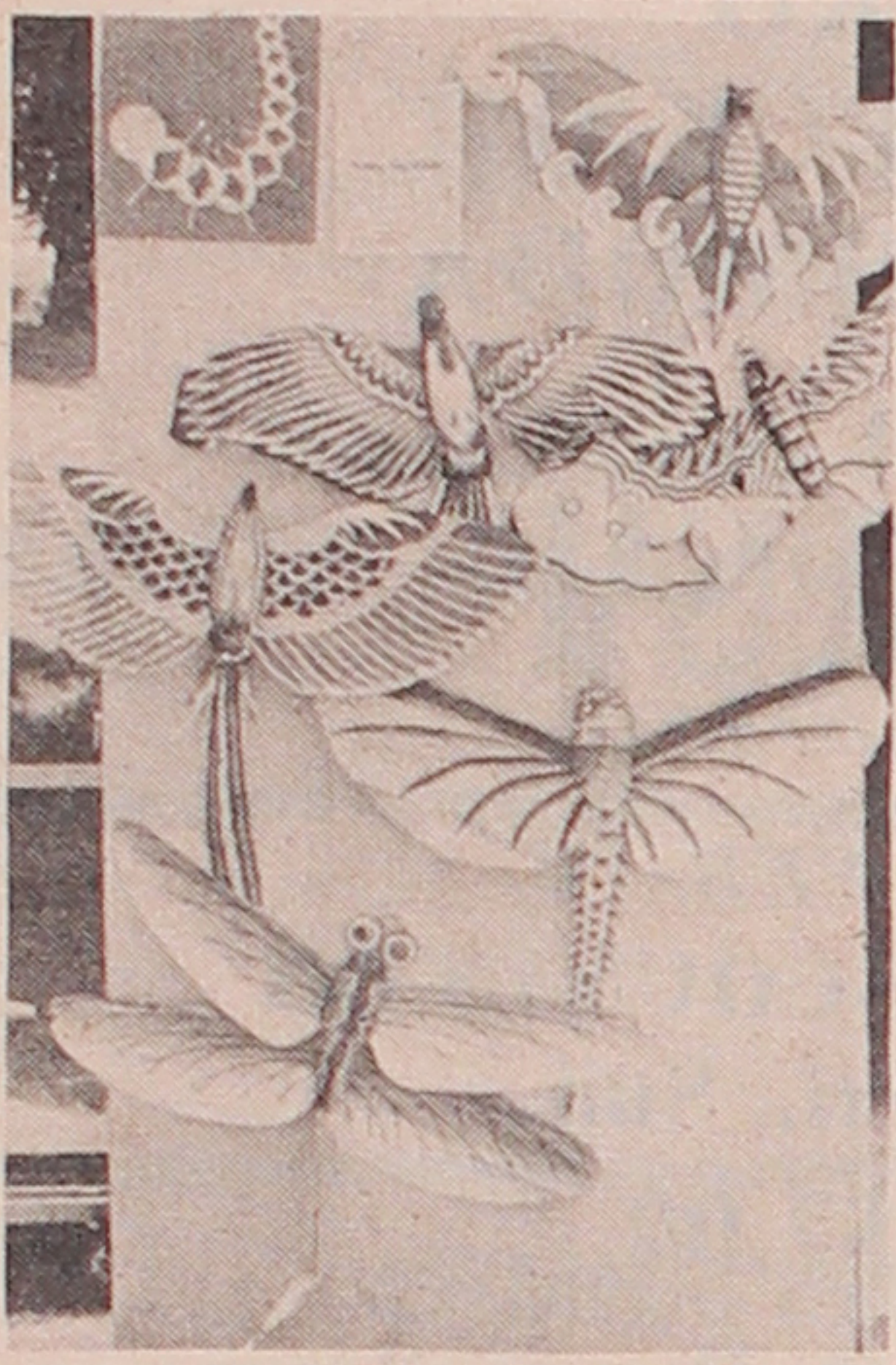
Job duties for both positions include liaison work & resource person for Asian Student organizations & Pacific Islander & Asian American communities; assistance in development of various S/CP projects, and some clerical work.

Applicants should have experience in Asian Student and/or community organizing; demonstrated ability to relate to students; and ability to perform job duties with a minimum of supervision. Bilingual skills would be desirable.

For further information and application forms, contact Roy at 2240 Campbell Hall, 825-1006

CALENDAR

Sunday, February 1
Chinatown Teenpost 3rd Annual Firecracker 10K Run
 "In 1980 Spatac Race of the Year"
 In Chinatown, corner of College st. and N. Broadway, north of Civic Center
 Race starts at 9 a.m.
 \$6 if pre-registered, \$9 late registration
 For information call day or night 617-1929



Wednesday, February 4
Asian Pacific Womens Caucus Meeting
 3221 Campbell Hall
 12 Noon
 All interested persons welcome.

Asian Coalition Speakers Bureau
 "Foreign vs. American Born"
 North Campus 22
 12 Noon
 Sponsored by Asian Coalition.

Thursday, February 5
Lunar New Year



Sunday, February 8
Jazz Concert.
 Featuring the music of Don Ellis, Stan Kenton and guest conductor-soloist: Glen Stuart
 9 p.m.-midnight
 Gung Hay Restaurant, 14800 Crenshaw Blvd
 Co-sponsored by The Music Station and Gung Hay Restaurant



Tuesday, February 10
Asian/Pacific Awareness Day
 Cal State L.A. - Student Union
 10:30-5:30

Sunday, February 15
Valentine's Day Dance
 Cal State L.A., P.E. Bldg 134
 9:00 - 1:00 am
 Featuring Asian Persuasion.

Wednesday, February 18
"Asian Identity"
 Asian Coalition Speakers Bureau presentation.
 North Campus 22
 12 Noon
 Sponsored by Asian Coalition.

Sunday, February 22
Coed Volleyball Tournament
 Sponsored by Asian Coalition
 For more information, Call 825-1006



Tuesday March 3 - Friday March 6
International Women's Day
 Events throughout the week
 This years theme: "Solidarity - Power of the Future"



Saturday March 14 - Sunday, March 15
Chinese Students Association Technical Conference
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Photo by Jeanne Mae Wong

There is a place where I never find myself.
 My surroundings keep me quiet
 As if no change were taking place in the world.
 Always things take place where I am not.
 I feel that my time is time past;
 Time when I can be what I have to be.
 Nobody has neglected me.
 But when I look away,
 The hands of a clock slip by
 In the ticking of a downward-looking clock
 The night is a marsh which does not flow
 Like a coelacanth napping
 Crouched down.
 When you fall asleep, time comes to an end.
 In the time which has just ended,
 You wished you could lie down waking.
 Left behind,
 Or passed by,
 I am watched coldly
 By blinking eyes.
 Time is simultaneously fading away.
 The darkness turns to milky white,
 I can't see anything else.
 It is like a shadowy world seen by a chrysalid through the
 cocoon,
 Inside of which I happen to be.
 What hatched out in that sunlight?
 Butterflies,
 Or moths, I wonder.
 I don't remember how many seasons have passed since then.
 Nowhere can I find myself as I was that joyful summer*.
 Kwangju, a growing azalea, is bleeding with war cries.
 Having experienced thirty-six years,
 I feel I have had my time past.
 Only, in the far streets I have left behind,
 Time makes progress, encouraging people.

In the year one thousand
 One hundred
 Li T'ang painted
 A Miriad Trees on Strange Peaks
 A silk fan
 With ink and slight colour
 In the Sung dynasty.

Ch'i is of the mountains'
 Clouds and mist
 It is the breath
 Of cosmic energy
 The man of awareness
 Is its vehicle
 By Ch'i he is infused
 He translates it to action
 Follow the Spirit
 And learn of the Ch'i
 Thus the way of power
 Shall you walk
 And the way of power
 You shall be.

The crane
 Leading one back
 From the land of the immortals
 Shen Chou paints
 The return home
 The quiet lake
 Distilling a style
 Uniquely its own
 Among panoramic landscapes

"With crane and lute aboard, I am homeward bound across
 the lake;
 White clouds and red leaves are flying together.
 My home lies in the very depths of the mountains,
 Among the bamboos, the sound of reading,
 A tiny couch and a humble gate."

I sit quietly
 Listening to the sound of a book page turning
 And from the words
 There forms a face
 And in the eyes
 A low fire burning

Now is the time of my victory
 The present is my book of truth
 Today the past I've covered and forgotten
 This hour is the triumph of my youth

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ATTENTION:
AAP STUDENTS

Sign ups for **TUTORS**
 will begin:

Monday- Jan 12th - 9:00-3:30
 outside of 2210 Campbell
 will end:

Friday- Feb. 13th - 3:30

The Case of Carole Fujita

The Fujita case is a classic example of both kinds of prejudice

by Mary Nishimoto

On May 15, 1980 F. Carole Fujita, staff pharmacist, Harbor/UCLA Medical Center, requested a hearing before the Los Angeles County Civil Service Commission based on discriminatory actions taken against her at Harbor General Hospital. The Commission held 2 hearings in early October 1980. Later that month, the 5-membered Commission unanimously found that Fujita had been a victim of discrimination based on race and sex.

Carole Fujita, who holds a Doctor of Pharmacy from USC, was originally recruited by Delmar Hollenbeck, Director, Pharmacy Services, Harbor/UCLA Medical Center, to set up Harbor's unit dose program. In that telephone conversation, Dr. Fujita was promised a promotion to Pharmacy Supervisor I within the near future.

On September 28, 1978, Carole left her job at County/USC Medical Center to assume the duties of planning, organizing and directing the operation of the Unit Dose Program, which included training and evaluating 12 pharmacists, 9 technicians, 4 messengers and 1 helper. Although Dr. Fujita was the acting supervisor of the largest section of pharmacy personnel, she did not receive equal pay or rank with three white male supervisors who had lesser responsibilities and fewer staff to supervise. (The Equal Pay Section of the Federal Equal Employment Opportunities Commission is now investigating this portion of Dr. Fujita's complaint.)

Twenty-seven months later since her arrival at Harbor/UCLA Medical Center, Fujita has not received her promised promotion. In spite of it's finding of discrimination, the LA County Civil Service Commission recommended a promotion be given to the staff pharmacist when such a position becomes available. In short, the Commission had not granted the promotion nor back compensation.

Once again Carole's attempts to obtain her promotion have been stalled, thwarted, despite the fact that her supervisor, Mr. Delmar Hollenbeck, had given her a rating of 100 (maximum score) in appraising her promotability. In a memo to Myron Goldberg, Director of Personnel, Harbor/UCLA Medical Center dated November 5, 1979, Hollenbeck stated that Fujita had functioned as a supervisor for over 12 months, and requested that Personnel initiate a re-classification of her position.

Later that month Hollenbeck informed Fujita that a job description and a reorganization chart were needed to begin reclassification. He asked her to write up a job description, which she completed 5 days later.

On November 27, 1980 Hollenbeck sent another memo informing Goldberg that Fujita was the Acting Pharmacy Supervisor I. Three days later, Bonnie Nairns from Personnel asked Hollenbeck for an organization chart in order to process Fujita's papers. Fujita submitted an organization chart to Hollenbeck on January 10, 1980.

Harbor personnel submitted Fujita's promotion papers to the proper authorities on April 17, 1980. While Fujita's papers were being held in Harbor personnel awaiting the organization chart, Hollenbeck, in a memo dated January 24, 1980, informed the pharmacy staff that Kenneth Conklin had been made the Acting Associate Director of Pharmacy.

On her behalf, Fujita's lawyer, Russell Iungerich, has already appealed the Commission's ruling. As of this writing, no final decision has been made.

In addition to the LA County Civil Service Commission hearing, Fujita has taken further action. She has filed a complaint for assault and battery and intentional infliction of emotional distress against Hollenbeck and the County of Los Angeles, **Fujita v. Hollenbeck**, filed in LA County Superior Court on May 23, 1980. With assistance from the Civil Service Commission, Fujita has also file an Equal Employment Opportunities Com-

mission (EEOC) complaint against the County. Both complaints are pending.

Carole Fujita was physically assaulted by her supervisor, Mr. Delmar Hollenbeck, on January 23, 1980 while on duty at the Pharmacy Department, Harbor/UCLA Medical Center.

Carole describes the incident: "I was meeting with the Directory of Pharmacy, Delmar E. Hollenbeck, in his office. The office door was left open. We disagreed on several points. Mr. Hollenbeck suddenly became uncontrollably agitated and lost complete control of himself. He jumped up from his desk, rushed toward me, grabbing my shoulders. He held my shoulders so I couldn't move and twisted my shoulders so I couldn't move and twisted my body towards the door. I was then pushed against the wall with great force. Next Mr. Hollenbeck grabbed my upper arms, injuring my arms, shoulders, and neck, as he physically tried to throw me out of his office. At this point I shouted, "Take your hands off of me - right now!"

Seeming to come to his senses, Mr. Hollenbeck let me go. I then left the office. This violent outburst by Mr. Hollenbeck occurred very quickly and I was so shocked that he would physically attack me, that I could not get out of his path."

Due to physical injuries caused by the battery (acute sprain to both the cervical and lumbar spines) Fujita was unable to work for 7 months.

Subsequently Dr. Fujita submitted grievances to Jane Hurd, Hospital Administrator, Harbor/UCLA Medical Center and to Alvin Karp, Deputy Director, Coastal Regional Health Services. Both persons denied the grievance, citing lack of evidence, either written or oral, which would substantiate the pharmacist's allegations. Karp's recommendation was for Ms. Hurd to meet with both Fujita and Hollenbeck to "initiate a climate of cooperative working relations" so that a "tabula rasa" - a clean slate" may be started upon Fujita's return to duty.

In his letter to Alban I. Niles, President, Civil Service Commission, County of Los Angeles dated June 20, 1980, Fujita's lawyer, Russell Iungerich, requested that the Japanese-American pharmacist be given a temporary work assignment away from Mr. Hollenbeck. That request was granted. As of August 13, 1980, Dr. Fujita reports to Long Beach General Hospital on temporary assignment.

Carole's case is not an isolated one. While preparing for the Civil Service Commission hearing, Dr. Fujita compiled statistics from the Harbor/UCLA Medical Center Pharmacy which indicate that neither a female, nor an Asian American, nor any minority has ever been elevated to a supervisory position. All 4 of the current supervisors are Caucasian males, while 42% of all pharmacists at Harbor/UCLA are Asian Americans and 27% are women (not counting supervisors). It is interesting to note that although Asian Americans have been consistently ranked at or near the top of county promotional lists, they have never been selected to fill vacancies.

The Fujita case has implications for all minorities. In response to these implications, Asian American community support has been growing. "The friends of Carole Fujita" was created and organized to help raise funds to defray the pharmacist's legal expenses. Already the group has held it's first fundraiser, a benefit chowmein luncheon held at the Tokyo Towers, Little Tokyo, on Sunday, January 18.

Further information regarding the Carole Fujita case may be obtained from the law offices of Russell Iungerich, 205 S. Broadway, Suite 808, Los Angeles, CA 90012, (213) 625-0387, or from The Friends of Carole Fujita, c/o Asian/Pacific Women's Network, LA, P.O. Box 6847, Torrance, CA 90504.

by Jennie Tsao

Talking to an Asian Gay

How would you contrast your life as a homosexual and your experience of growing up in an Asian family? Were your parents traditional or more modern/liberal?

My parents were first generation and were strict in the sense that they were religious. Western religions, not Eastern religions; they're Protestant. I had a semi-traditional upbringing. I didn't learn Chinese even they spoke it.

The main difference in my life now is I'm more on my own now that I'm away at college and they don't know what I'm doing. I don't really tell them what I do.

Is there anything specifically in Asian culture that is an additional obstacle to realizing a gay identity?

I don't know. Being raised an American citizen, I'm not really acquainted with Asian culture.

When did you first realize you were gay?

It's hard to say. There were hints as early as six (years old). I was always attracted to men but I didn't think that was anything "abnormal." I even though I might eventually get married, but around my junior year in high school I realized that wasn't right for me.

Is there prejudice/racism in the gay community towards Asians or other minorities?

Yes. Even though I have never personally experienced any. Studio One, for example, one of the biggest gay discos is said to discriminate against Blacks.

"Some Asians feel that some gay men treat Asians as the "bottom man."

What is the general reaction of Asians/Asian community to your gayness? What about you parents and family?

Few know I'm gay. The reaction of Asians and the community would probably be unfavorable. My parents and family don't know I'm gay.

There has been a consistent theme throughout Asian American visibility in the media which portrays Asian men as sexless, emasculated. Has this media image had any direct or indirect impact on you?

Not really. Some Asians feel that some gay men treat Asians as the "bottom man". I don't.

Are you satisfied with your life?

Ye. I have the same problems as other people. Like I think about my career and so on. Being gay isn't really a problem now. Sometimes though it is hard to lead a double life.

What kinds of oppression do you face that can be directly attributed to your Asian ethnicity?

It's difficult to say. As an American I have had problems. But I could see that a gay emigrant Asian would have a very hard time getting a green card.

What is the Asian/Pacific Gay Lesbian Association?

The Association is comprised of about 100 members from all parts of L.A. We are a socially based organization. We've had dinners and Oriental folk dances. We try to represent various cultures—Chinese, Japanese, Pilipino and Hawaiian.

Why was it formed? Are political issues involved in the group?

The Asian/Pacific Gay and Lesbian Association was formed to foster support for Asian pride and to give the gay community a better feel for Asians. We also give Asian identity support. We are mainly a social group with political possibilities.

Nine people were asked to give their opinions on the topic of Asian homosexuality. Eight were students, all of them were Asian/Pacifics. From these nine on-the-spot interviews, we found that homophobia is present but not overtly recognized. One of the people we stopped happened to be gay, thus adding another dimension to our interviews.

Three questions were asked: What would you do if you found out someone in your family was gay? How do you feel about Asian homosexuality? Is there anything in your upbringing as an Asian that had influenced this view?

A graduate student in Management, D.S.:

Oh, shit. I'd be shocked. Any of my relatives, huh? I'd be very shocked, but I wouldn't be totally antagonistic to them. I would try to face it. If I could talk to him/her and try to see how this came about, I would try to. There must be some motivation, it's not like some Supreme Being said, 'Ok, you're gonna be gay.' There must be some process. I would try to see what happened, what the full circumstances were, and see if it's possible to get them back.

I am from Korea about 8 years. Homosexuality is socially oppressed a great deal. I'm sure if that's how it was in America years ago, but its not like that anymore, right? It's really criticized. So my attitude about it in general is, I'm against it. Especially in Asians. I feel close ties with Asians, even if they are Chinese, Japanese, Second Generation, third generation, just as long as they have black hair, I feel they're my kind. So since, my standard is that it's not healthy, it's not ideal.

Yes, I went to Berkeley and used to live in San Francisco. I worked in the city for about 10 months. In the company I worked for, at least 10% were homosexuals. I didn't know about it at first. But as time went on—I didn't know how they talked, how they walked, what they liked—and my encounters with them were very unpleasant. I was approached many times. One guy even fell in-love with me. He was undergoing a sex change operation to become a woman. He was a secretarial worker. He was Pilipino. Many Pilipinos are homosexuals. I was approached several times—to the point of being harassed. So, lots of them gave me the impression of being disgusting. I would definitely teach my children and anyone I know to stay away from them. But, it doesn't mean I hate them.

A Junior, majoring in English, W.K.:

I'd try to be as sympathetic as possible. I would want them to feel that they're still loved by me. Hey, is this going to be like an interview? See, I'm gay. It's hard. I wanna be true to them. My family doesn't—my mother knows to a point. I keep on dropping hints so she'll be prepared. The more I drop hints, the more hostile she gets. The last time, I went a little too far and she kicked me out of the house.

I think being Asian and gay is much more difficult than being Anglo and gay. You do face a certain amount of prejudice, but in two different ways—one is just racial hatred, the other sort is much more stereotypic assumption that they think you're a passive person. Usually, I don't think they're conscious of a very prejudice view. But, I just tell them I don't really appreciate it.

My mother was divorced from my father when I was 8. She didn't identify much with the Japanese American community. She worked as a janitress. She needed help in terms of day care and babysitting and the community wouldn't help out that

much. So, she was pretty turned off to the Japanese community. Because of that, my brother, sister and I didn't get involved with the community. If I was really into the Japanese community I think there would be a lot more pressure about coming out. We tended to be loners. I didn't feel peer pressure. Culturally, I really haven't found anything. We were brought up as Americans.

A Junior in Microbiology, M.I.:

Don't know. Find out when that happens.

Haven't heard too much about it. Nope.

A Junior in Sociology, C.L.:

First off, I'd be surprised. Well, I guess it could happen.

What can I say? I don't know.

I guess so. I'm Korean and many of the Korean immigrants and kids don't get enough love because both of their parents have to work. They go out seeking motherly love or whatever. I don't want to say if it's bad or good. It's a choice. I'm in between. But I think the fact that their parents aren't home has a lot to do with it.

S.C., not a student at UCLA:

Nothing.

People think it's abnormal, but I don't.

Yes, I think so. Attitude, behavior.

An English major, V.S. is a Sophomore:

I'd probably laugh. I don't know. Gay? I don't really know, its so hard to say. I guess I'd be very curious about it. Can we go to the next question?

I've only met one, actually. I guess it's hard to categorize; they're just Asian and they happen to be gay. They don't bother me, unless they come on real strong. Live and let live.

I don't know. I'm not very Asian. You know we never talk about anything in Asian families actually.

A Sophomore, undeclared, N.H.:

I don't know, I wouldn't give a positive response to it. But I can't think negatively about them if they're in my family.

I'm not for it at all. I've never seen one.

No. Being Asian doesn't take over that much as far as my culture. I'm pretty Americanized.

A senior in Math/Computer Science, M.J.:

I'd be pretty shocked. I don't know how I would react. I'd have a hard time being very close to them and supportive.

I'm one of those people that doesn't think those things happen. Like when I was young, I never thought Asians got in trouble and when I found out there were Asian gangs I was shocked. It's part of the stereotype in my own mind. It's not something that we'd do—that type of attitude.

I'm not sure. It's not anything conscious. My parents didn't reinforce the idea that there is no homosexuality among Asians. But they are pretty concerned even if they don't come right out and say so.

A Freshman, undeclared, G.A.:

I'd be surprised. That's my first reaction. I think I'd notice before they told me. I could probably tell by the way they acted.

I know it exists and I know someone who is. They're still normal people.

I'd say Asians in general would be surprised to see another Asian who was homosexual. Because I guess the culture background is really strict.

Hawaii offering Management Program

Students from twelve countries from both sides of the Pacific and Europe who attended the Pacific Asian Management Institute (PAMI) in the past three years praised its uniqueness. For sure, PAMI is a unique and pacesetting international business program available only in Hawaii. Nothing is clearer today than that we need to learn more about business in Asia and America. It is the PAMI program which provides an opportunity for systematic inquiries into business ideologies, organizational behavior, legal, economic and political environments of Pacific-Asian countries.

The Summer PAMI is conducted from July 3-August 14 at the University of Hawaii. This is an intensive, full-time residential six-week training program. International business experience and other cultures into classroom delivery.

Participants of the program are permitted to take a maximum number of three courses and credits can be transferred to the participants' home institution.

Through this program, participants can strengthen their functional knowledge in any one or combination of the following fields: International Marketing, International Finance, Multinational Business Management, Comparative Management Systems, Asian Business and Economics.

The PAMI program is staffed by international faculty and business executives with rich experience in international business. The composition of students and faculty is completely multinational and cross-cultural which facilitates international exchange of views and opinions to the fullest extent.

In addition to the above instructional program, participants are provided with field trip studies to Hawaii's foreign trade zone, multinational business firms, alternative energy plans and other places of educational importance. Participants will also attend the Pacific Asian Lecture Series, where distinguished guest speakers dwell on specific issues of current events in Pacific Asian business.

Typical student PAMI fee for a participant sharing a double room with three meals a day from Monday through Friday, the room and board cost is \$386.00 for a six-week period. The food for Saturday and Sunday is an additional cost to participants. The course itself costs \$375.00 and textbooks and other teaching material are approximately \$100.00.

The deadline for application is May 15, 1981. For further inquiry, write to:

Pacific Asian Management Institute
College of Business Administration
University of Hawaii
Honolulu, Hawaii 96822
(808) 948-7564

CSULB offers Indochinese students new program

Indochinese students planning to become elementary or secondary teachers have an opportunity to complete their professional training in the Indochinese Interdisciplinary Bilingual Education Program at California State University, Long Beach.

The purposes of this newly funded three-year Title VII program are to: 1) provide pre-service training for Indochinese students with a junior or senior university standing and who wish to pursue teaching as a career goal; 2) assist elementary level Indochinese teachers in completing the requirements for a bachelor de-


gree and in earning a Ryan Multiple Subjects Credential with a bilingual emphasis (Indochinese languages/English); 3) assist secondary level Indochinese teachers in fulfilling the requirements of the Ryan Single Subject teaching credential with a bilingual emphasis (Indochinese languages/English); and 4) provide staff development for existing teachers, school administrators, counselors, and other school staff at both the elementary and secondary levels in Indochinese culture language, teaching methodologies and curriculum materials.

Students who apply for the program may also qual-

ify for a \$2,000 annual stipend, plus \$250 for books and \$250 for fees from the Title VII Bilingual Teacher Preparation Project.

The requirements for the stipend include 1) junior university standing; 2) a 2.75 overall grade point average; 3) enrollment in a minimum of 12 units per semester; and 4) working as a teacher's aide in a bilingual classroom for at least 15 hours a week.

Recruitment is now on for the 1981 spring semester. Anyone interested should contact Dr. Julie Chan at CSULB, school of Education, 1250 Bellflower Blvd., Long Beach, CA 90804, or call (213) 498-5636.



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Yue Made Honorary Prof. in China

Dr. Alfred S. Yue, professor of engineering and applied science, was honored with the title "Honorary Professor of Jiao Tong University" in Sian, during a visit to the People's

Republic of China. The title conferred for only the second time in the 80-year history of the University, recognized Professor Yue's research on solidification of materials and conversion of solar energy into electricity.

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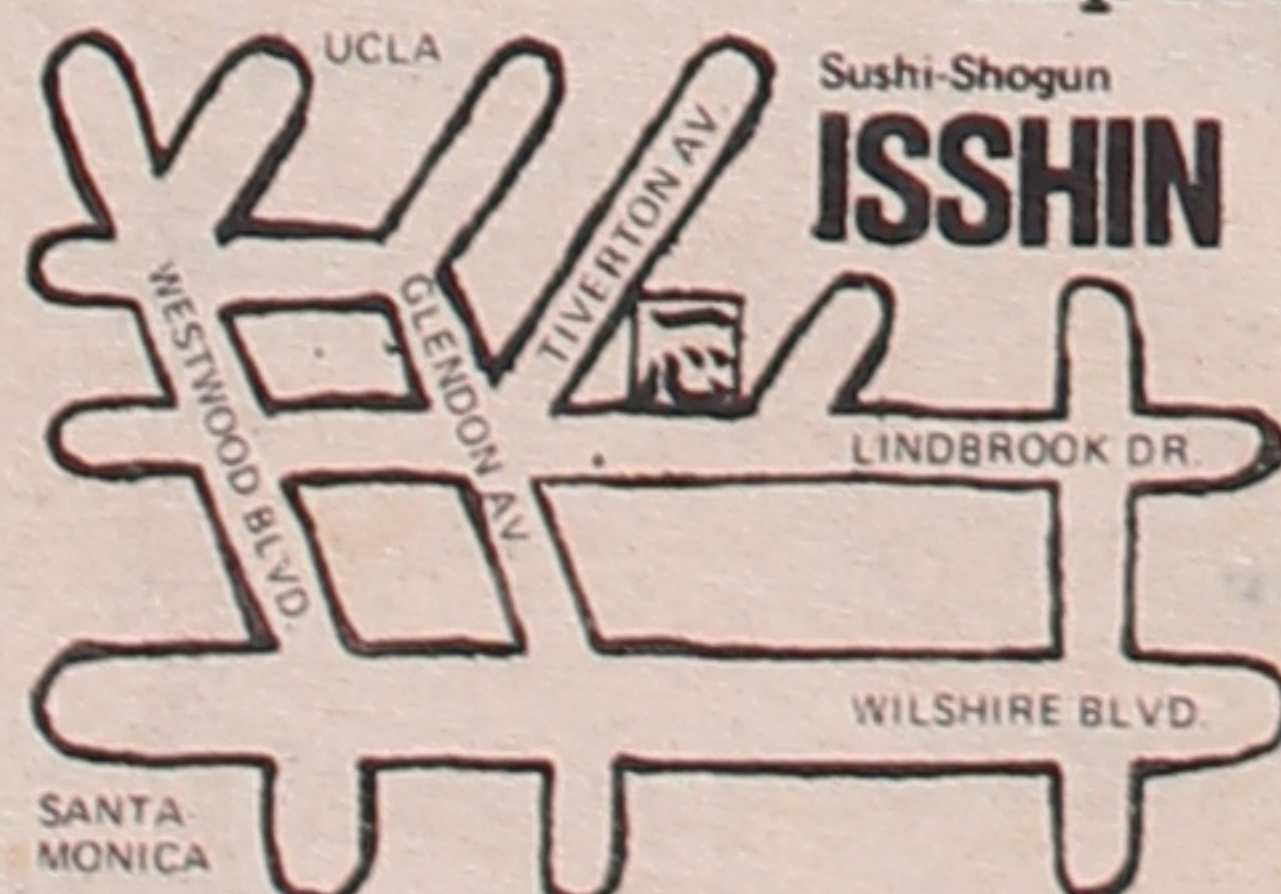
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**A/P
Immigration
Conference
calls for unity**

Immigration and refugee issues are of vital concern

Over 400 individuals from across the state and nation attended the 'Asian/Pacific Immigration to the United States: Historical and Contemporary Issues' conference at USC's Davidson Conference Center on December 12 and 13.

The conference, which was organized by Asian American Studies programs at UCLA, USC, and CSULB, featured fourteen specialized panel workshops on Asian/Pacific Immigration issues, and exhibits by over twenty Asian/Pacific organizations. Major keynote addresses were made by attorney Ellen Ma Lee, former Executive Director of One-Stop Immigration Center of Los Angeles; award-winning journalist Kyung Won Lee, editor of *Koreatown Weekly* of Los Angeles; Alex Esclamado, publisher of San Francisco's *Philippine News*, and UC Berkeley Professor Ron Takaki, author of the highly-acclaimed *Iron Cages*.

According to UCLA Professor Don Nakanishi, the conference coordinator, the two-day gathering clearly demonstrated that immigration and refugee issues are of vital concern to all Asian/Pacific communities, especially in light of current deliberations by the Select Commission of Immigration and Refugee Policy. Immigration issues cut across the special organizational agendas for all Asian/Pacific ethnic groups, and served as crucial linkages for sustained discussion, research and action.

Calls for unity and legislative advocacy were repeatedly made in panel workshops and keynote speeches. Alex Esclamado, for instance, urged Asian Americans to create a national immigration task force which would lobby for major reforms in U.S. immigration and refugee policies. Similarly, Professor Takaki argued that unity and vigilance among all Asian/Pacific American communities, as well as all minority groups, were absolutely crucial in protecting and advancing minority and immigrant rights during a period of heightened conservatism in the nation.

The conference also featured dramatic readings of the immigrant experience in Asian American literature by the Pacific Asian American Women Writers - West (PAAWW-W), and film presentations by Loni Ding, producer of the 'Bean Sprouts' children's television series, and Bob Nakamura, director of Visual Communications of Los Angeles. The conference closed with a special reading by Beinvenido Santos, author of *A Scent of*

Apple.

The gathering, Nakanishi said, 'showcased and pulled together several dynamic, creative, and powerful forces which are in operation in Asian American communities, as well as Asian American Studies. We witnessed the enormous strides which historians, filmmakers and creative writers have made in the past decade to capture the significance and meaning of our immigrant past and present. We observed the talents of a number of Asian American attorneys from across the nation who have been working diligently to seek major immigration and refugee public policy changes. And finally, we witnessed the strong concern—as well as the many positive achievements—of psychologists, social workers, community organizational leaders, educators, and policy makers, who have developed programs and strategies to deal with the needs of the evergrowing Asian/Pacific immigrant and refugee population.' Over ninety individuals from Asian American organizations, Asian American Studies, government agencies, and Asian American law groups directly participated in the conference program.

Funding for the conference was provided by a major grant from the California Council for the Humanities, a state program of the National Endowment for the Humanities. Contributions were also received from KNXT, KNBC, Chinese Historical Society of Southern California, Pacific-Southwest District of the JAACL, Mazda, Nissan, Toyota, Carter Hawley Hale Stores, Ota and Mori Law Office, Kenwood Electronics, American Fund for Czechoslovak Refugees, Asian/Pacific Family Outreach, Refugee Resettlement Program of the International Institute of Los Angeles, Atlantic-Richfield Foundation, Sumitomo Bank, Merit Savings and Loan Association, Far East National Bank, Fuki Mortuary, USC School of Public Administration, USC Center for Asian Studies, Pacific Asian Consortium in Employment, Jewish Federation-Council of Los Angeles, Nishiyama, Maui, Leewong, Evans & Saldin Law Office, Korean American Forum, and Mr. See-Myon Kim of Los Angeles.

A final report for the conference will be available in late January. For a complimentary copy, please write to the Asian Immigration Committee, Asian American Studies Center, 3232 Campbell Hall, UCLA, Los Angeles, CA 90024.

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Guide to Campus Organizations & Community Services

Asian Rehabilitation Services

ARS serves any person who may have one or any combination of the following disabilities: emotional, physical, developmental or mental. Designed to assist disabled people in maximizing their functional level. 601 S. San Pedro St. 623-2313.

Draft Registration Information

Find out about draft registration before you register. See a draft counselor about medical, hardship or conscientious objector status. For more information, and the draft registration counselor nearest you, write: Coalition Against Registration and the Draft (CARD), 633 So. Shatto Place, Los Angeles, CA, 90005. Or call 487-1720 or 831-9085.

Service for Asian American Youth (SAAY)

A community service organization aimed at Asian/Pacific youth from disadvantaged backgrounds, recent immigrants or youths facing racial discrimination in education or employment. SAAY has a crime prevention program as well as a continuation school, SAAY High. 9209 Santa Monica #1, Los Angeles, CA, 90029. 660-7830.

Asian Women's Health Project

Offers basic women's health services, family planning services. Their services include health education, screening for infections, Pap smear, breast exams and birth control. For appointments or information call 295-6571. Fees on a sliding scale.

Pacific/Asian Rape Care Line

Free confidential counseling or information on sexual assault. Bilingual counselors available for sexual assault, incest or wife battering. Open Mon-Fri, 8:30-5:00. Call 388-0466 for more info.

Pacific/Asian Rape and Battering Line

A direct line and a source for victims of rape and battering. Offers crisis counseling (in person/phone) as well as community education programs. Free. Multi-ethnic and multi-lingual staff. Volunteers needed. 1543 W. Olympic Blvd., Rm. 319, Los Angeles, CA 90015. 380-0446. Open Mon-Fri, 8:30-5:00, 24-hr. hotline.

Asian Outreach Hotline

Any problem or if you need someone to talk to. Tues., Wed., Thurs., Fri., from 9:30-11:30, 665-3581.

Seinan Service Center

Offers variety of social services including information referrals, translation, DPSS, social security, legal aid, and escort services. 3228 W. Jefferson. 734-2175.

Asian American Drug Abuse Program (AADAP)

Offers to the community, abuse treatment, education prevention and outpatient services. Counseling and supportive services, legal aid, detoxification and referrals. Call 293-6284 for more information.

Pacific/Asian Children's Center

A screening clinic for children ages birth-21 years. Bilingual bicultural staff offers physicals, immunization, vision test, blood test and TB test. Call for appointment 9-5 at 748-8431, 1501 W. Washington Blvd.

Hotline for Refugee Settlement

Office of Refugee Resettlement, U.S. Dept. of Health/Human Services provides 2 nationwide toll free telephone lines to aid refugee resettlement. For emergency translation, or information on government programs call (800) 424-0212. Or, for information on printed matter for teachers call (800) 336-3141.

Asian Coalition

As an autonomous organization, Asian Coalition sponsors campus programs including Asian Orientation and Cultural Awareness Week, as well as participating in community service projects. Meetings every two weeks (see Calendar for exact dates). Director: Sam Law 825-7184.

Asian American Christian Fellowship

A chance to gather together for Bible study and socializing. Also participates in community service projects, Discipleship and rap groups. Administrator: Greg Chao, 825-7184.

Asian American Law Students Association

Formed in response to a need for greater representation in field of law. President: Danny Mayeda, 825-7184.

Asian Education Project

A community service program tutoring elementary school children in Chinatown and neighborhood schools. Weekdays and weekends. Call Karen Lam for more information, 825-7184.

Concerned Asian/Pacific Students for Action

Formed to bring together students interested in addressing needs and concerns evolving around political and social issues affecting Asian/Pacific students within the UCLA and greater Asian/Pacific Communities. President: Chuck Park, 825-7184.

Kendo Club

A club for people interested in Kendo and other martial arts. Performs exhibitions and weekly workouts. President: Atushi Fujimoto, 825-7184.

Asian Pacific Women's Caucus

Comprised of undergraduates, graduates and staff, the Caucus focuses on issues relating to and affecting Asian/Pacific women. Meetings every odd Thursday, noon in 3232 Campbell. Call Mary Nishimoto or Susie Ling, 825-1006.

Asian Education Project 825-5178



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