



Association for Asian American Studies
NEWSLETTER

May 2006

Vol. 23, No. 2

NEWS

**The Association for Asian American Studies
Presidential Address
President Franklin Ng, 2004-2006**

This presidential address was delivered at the 23rd Annual Meeting of the Association for Asian American Studies, held in Atlanta, Georgia, March 22-26, 2006.

THE GLOBAL IN THE LOCAL: TRANSNATIONAL MEDIA AND ASIAN AMERICA

The Hmong New Year celebration in Fresno is the most popularly attended event for the Hmong community in the United States. Hmong from throughout the country from states such as Minnesota and Wisconsin come to California to participate in the annual observance. Starting after Christmas Day, it lasts until December 31. People who partake of the event can go to a beauty pageant, purchase items on display, and sample different foods and desserts. It is a colorful and festive affair in which many Hmong wear their traditional clothing and welcome the opportunity to mingle with friends and relatives in a huge fairground setting. It is an observance at a local fairground that has become the meeting place for Hmong revelers who have traversed the globe to arrive at this venue.

Last December, while attending the Hmong New Year celebration in Fresno, I noticed that many vendors were offering Korean television dramas dubbed in Hmong. This caught my attention, and I decided to investigate the matter further. I asked several of my classes which have a large number of Southeast Asian students if they watched Korean television dramas or soap operas. To my surprise, about half of them indicated that they had seen these programs. I also discovered that many Chinese Americans and Japanese Americans in the Fresno community had also been viewing these programs.

A truly fascinating phenomenon in the past few years has been the spectacular popularity of South Korean television dramas in countries other than South Korea. It has been dubbed the Korean wave, or halliu (hallyu or hanryu) in Korean, hanliu in Chinese, and kan-ryuu in Japanese. The enhanced stature of the motion picture industry in that country several years ago, has been accompanied by television programming which is affecting popular culture worldwide. One of the most popular programs was Winter Sonata, a love story, which won a large viewing audience in Japan and other countries. This was followed by Jewel in the Palace (2003-2004), a historical presentation directed by Lee Byeong-hun, which offered insights into the

preparation of food for the Korean court and the practice of Korean medicine. This program was tremendously popular in Hong Kong, Taiwan, China, and elsewhere.

The popularity of the Korean dramas is astonishing. It has crossed national boundaries and cultural borders. In Japan, Bae Yong-joon and Choi Ji-woo, the actors in Winter Sonata (Gyeongju) (2002) directed by Yun Seok-ho, have become megastars before an adoring public. Bae Yong-joon has inspired a wave of Yon-sama or adoration of Bae by Japanese women. When he visited Japan, he was greeted by mobs of fans. Japanese Prime Minister Junichiro Koizumi has teased that "Yon-sama is more popular than me." Choi Ji-woo was invited to co-star in Rondo, a television series in Japan. Its first episode achieved the high-

Also in this issue:

From the AAAS Board.....	4
From th Secretariat.....	4
AAAS 2007 Call for Papers	4
Announcements.....	5
Accomplishments.....	5
Officers/Representatives.....	8

est ratings ever for such a program. Choi has also been featured in Christian Dior cosmetics ads in Asia, as a means to win a large following in its markets. Korean dramas have promoted Japanese tourism to South Korea. So many tourists walked on a log featured in the one of the scenes in *Winter Sonata* that it collapsed, and a statue of one of the actors—Bae Yong-joon—had to be erected in its place. Today Japanese women are poised in front of their televisions every day, intent on seeing their favorable Korean soap operas.

In China, the program *The Jewel in the Palace* (Dae Jung-Geum) had a huge viewing audience. The program is about a girl who becomes a cook in the royal palace and later even becomes the king's personal physician. President Hu Jintao of China is reported to have said that if his wife was watching it, he should also see it as well, and he regrets that due to his duties he occasionally misses some episodes. The "Korean fever" in China has led to an interest in Korean cuisine, the wearing of Korean costumes (the hanbok) for weddings, and plastic surgery to achieve a Korean look. In fact, people are learning the Korean language and studying Korean culture.

But this Korean wave has spilled over to Hong Kong and Taiwan as well. The star of *The Jewel in the Palace* is featured in Chanel cosmetics advertisements and her face is displayed prominently on the sides of buses and trams. Korean television dramas have been spectacularly popular in Southeast Asia, as well as in countries such as the Philippines, Malaysia, Vietnam, Singapore, and Indonesia. Further afield, they have won over audiences in Mexico, South America, Africa, Canada, and Europe.

In the U.S., the Korean dramas have drawn a large viewing public among Asian Americans. In Chicago and other areas, they have also won a large following with non-Asian viewers as well. YA Entertainment, a key distributor of Korean TV dramas in the U.S., has reported on a 2004 survey of Yahoo! Groups fan clubs devoted to the Korean dramas. Membership is broken down as follows: 66% of their members are Caucasian, 16 to 20% of them are second and third generation Asian American, and the rest are Hispanic and other ethnic groups. Communities with Korean markets and stores offer the programs on videos for rental or purchase. KBS and MBC, the television stations in South Korea that produced many of the Korean TV dramas, are also directly marketing their programs in the U.S. Internet sites like yesasia.com publicize new offerings and provide a fast and convenient way to buy the Korean television dramas. In Hawaii, with its sizable Korean American community, the programs can be purchased as boxed sets of DVDs at stores such as Barnes and Noble, Borders, Blockbuster Video, and Tower Records. A local paper, the Honolulu Advertiser, even offers a weekly guide to the developments in the different dramas offered on a Korean cable channel KBFD. For Asian American communities, access to Korean dramas can be obtained through AZN TV and Imaginasian TV. Or one can turn to the Hong Kong cable TVB, the Japanese cable NHK, or Korean TVK, all of which offer the Korean dramatic programs.

Why is there this immense interest in the Korean soap operas in places other than South Korea? First of all, the viewers can see instances of people wrestling with modernity. In American films and soap operas, the series are interminable and the plots are incomprehensible. The extramarital relationships and the ephemeral relationships between people are only sketched out. But in the Korean television dramas, issues of people confronting modernity are depicted. People with traditional Confucian values are facing the dilemmas of modernity—life in the city or urban areas. They are wrestling with family issues: ties between parents and children, relationships with in-laws, the negotiation of roles between husbands and wives, and the yearnings of youth and couples for love and romance. Second, the programs are crafted so that there is ample development of the characters. The presentation is such that people can identify with the leading characters. This is unlike American television soap operas which are often too complex and confusing for viewers and seemingly interminable in length. In contrast, the Korean television dramas usually end after sixteen or twenty episodes. Finally, the programs are extremely well made. Audiences are intrigued by the actors, scripts, settings, and the music. The South Korean government had made a decision some time ago to invest in the motion picture industry and to upgrade the quality of the country's film production. The investment paid off handsomely with Korean films winning critical acclaim at film festivals and other venues. It also helped to improve the quality of television program productions.

What has been the impact of the popularity of the Korean dramas? Some say that it has been a means of introducing Western values to those in Asia and other geographical areas such as Latin America and Africa. Korean dramas present Western values in a mediated form that is acceptable to those in China, Taiwan, Hong Kong, Southeast Asia and elsewhere. Others comment that it has fostered good will for Korea in Asia and the rest of the world. Certainly it has conferred economic benefits in the form of exported programs and tourism for South Korea. Moreover, the Korean programs have spurred in its viewers an interest in Korean culture and society, which traditionally was overshadowed by that of China and Japan.

At the same time, the high visibility of the Korean dramas have triggered negative responses as well. Asian countries have also been alarmed by the harm that might be occurring to their local programming. Jackie Chan, the Hong Kong film star, is alleged to have made negative remarks about Korean dramas. Taiwan has considered a ban on Korean programming during prime time hours for television viewing. China is contemplating telecasting more shows from Hong Kong and Taiwan. In Japan, a comic book *The Anti-Korean Wave (Ken-Kan-Ryuu)* written by Sharin Yamano and published in Tokyo by Shinyusha in July, 2005, has been criticizing the interest in things Korean. As a result, some Koreans have suggested joint productions with Japan, Hong Kong, Taiwan, and China as a way of addressing this concern with the dominance of Korean programming.

How long will the Korean wave continue? With the pressing demands for new programming to feed the appetites of its viewers abroad, will the Korean entertainment industry eventually descend into a formulaic and predictable mode that will diminish this infatuation with Korean television dramas? When Asian Americans, Asians, and others view these representations of Korean culture, what do they see? How do non-Asians view Asians and Asian Americans after watching these Korean programs? Are there any implications for reconfiguring gender roles and reconstructing identities after being exposed to these dramas? What does it indicate about leisure, production, and the consumption of popular culture in contemporary Asian American communities? There are these and many more questions to consider.

In his book *Golden Arches East: McDonald's in East Asia* (Stanford University Press, 1997), anthropologist James L. Watson discussed how globalization had led to an American icon being integrated into Japanese, Korean, and Chinese popular culture. In a reverse flow or counterflow, globalization has witnessed a mania for Korean television dramas worldwide. This trend in popular culture has crossed spatial, racial, and ethnic boundaries, and is being viewed by the Hmong and other Asian Americans in the United States. It is a case of the global going local, a dynamic and fluid process in which those who are engaged with our contemporary Asian American communities can use the tools of ethnography to uncover the interface between globalization and localization.

FROM THE AAAS BOARD

The Board wishes to inform you of an ongoing legal matter. Since it is ongoing, and to protect the best interests of the Association, we cannot provide details; however, we wished to give you the most pertinent information on this case.

Because of the Bonaventure's labor dispute and because of the Association's commitment to issues of social justice for and solidarity with picketing workers, the Association moved its 2005 annual conference in Los Angeles from the Bonaventure to another hotel. The Bonaventure has recently filed a suit against the Association for breach of contract. We are fortunate to have secured the pro bono services of a very able attorney, one who understands the mission of the Association and who is well-versed in the particularities of the Los Angeles legal landscape. We are confident that he will represent our interests ably. We will keep you informed of developments as is possible.

FROM THE SECRETARIAT

Additions and corrections to the **Directory of Asian American Studies Programs and Departments** may be sent by email to: ssh13@cornell.edu. Changes will be updated as they are received for viewing on the website. Please visit www.aaastudies.org to view the online Directory.

Johns Hopkins University Press Journals Department has recently launched our 2006 marketing campaign. If you have received an additional membership form in the mail and have already renewed your membership for 2006, please disregard this notice. We appreciate your support. If you have questions about your membership, please contact JHU Press at 1-800-548-1784.

2007 ANNUAL MEETING

New York City, New York

April 4-8, 2007

The Grand Hyatt New York

Park Avenue at Grand Central

New York, NY 10017

Tel: 212-883-1234

<http://grandnewyork.hyatt.com/property/index.html>

AAAS CALL FOR PAPERS

“Crosstown Connections: Asian American Urbanism and Multiracial Encounters”

The theme of the 2007 AAAS Conference is “Crosstown Connections: Asian American Urbanism and Multiracial Encounters.” Taking off from the conference’s location in New York City--the largest city in the United States and a historic international crossroads for immigrants, visitors, and commerce--this meeting explores cosmopolitanism in Asian American life, and the multiple and shifting identities, attachments, and worldviews of Asian Americans and those with whom they interact. The metropolitan area is home to approximately 1.5 million people of Asian ancestry, the nation’s second-largest concentration, and Asian American laborers, students, artists, businessmen, and intellectuals form a durable and central core group in the city’s fabric. As the world’s financial center and the hub of the nation’s publishing and fashion industries and artistic scene, New York has drawn a variety of people of Asian ancestry, including writers, scholars, painters, musicians and dancers, and masses of workers. The port of New York serves as a point of Asian migration. We seek panels, papers, workshops, roundtables and teaching sessions that explore the presence of Asian Americans in New York City and other urban environments--downtown, boroughs and suburbs alike—and their experience within the various places and institutions that characterize city life: theaters, prisons, offices, museums, factories, streets, mass transit, schools and universities, restaurants, and tourist sites. In keeping with the theme of cosmopolitan encounters, we especially encourage papers that explore the correlations and interactions between the experiences of Asian Americans and those of other groups and communities that make up the urban landscape, notably African Americans (including Caribbean Blacks); Latinos; Jews; Arab Americans; Muslim Americans; Irish, Slavic, and Italian Americans; Gays/Lesbians; and evangelical Christians. In using New York as a springboard, we also encourage papers that discuss generally the experience of Asian Americans in the Northeast (Mid Atlantic states and New England). In addition to paper proposals, we invite panel proposals as well as workshops, roundtables, and teaching sessions that explore ways of historicizing, contextualizing, and critiquing the impact of urban life and interactions on the Asian American experience.

Suggestions

In order to further dialogue and promote new visions, we are suspending this year our usual emphasis on submission of entire panel sessions. Although we continue to invite proposals for full panel sessions that meet the goals of the conference, we likewise encourage the submission of individual paper proposals, which the Program Committee will then

match together to form group sessions. Furthermore, we warmly invite applications from specialists in Immigration, Ethnic Studies or Religion to present papers on the history or experience of non-Asian American groups, thus contributing to larger comparative discussions across both ethnic and disciplinary boundaries.

Submissions that explicitly include interdisciplinary perspectives and/or connections with community organizations are particularly encouraged, as are submissions related to K-12 education. Submissions focusing on teaching issues are also encouraged.

The Association for Asian American Studies is committed to presenting an annual meeting in which sessions and participants reflect the pluralism of our campuses and communities.

All proposals must be submitted to the Secretariat no later than October 31, 2006. Electronic submissions are strongly encouraged; please visit the link below to complete the on-line submission form and upload abstracts and CVs.:

<http://www.aaastudies.org/call.tpl>

ACCOMPLISHMENTS

Huping Ling, Professor of History at Truman State University, was selected as the recipient of the 2005-2006 Allen Fellowship for Faculty Excellence at Truman with \$10,000 prize. The most prestigious awards at Truman since 2001, the Walker and Doris Allen Fellowships for Faculty Excellence at Truman State University recognize outstanding faculty members who have greatly contributed to the success of the University and its students.

Huping Ling's article "Reconceptualizing Chinese American Community in St. Louis: From Chinatown to Cultural Community." *Journal of American Ethnic History* Vol. 24, No. 2 (Winter 2005): 65-101 has won the Best Article Award, 48th Missouri Conference on History, 2006.

ANNOUNCEMENTS

TLC TO PURCHASE HISTORIC JOY KOGAWA HOUSE

VANCOUVER, BC – TLC The Land Conservancy of British Columbia announced today that it is moving forward with the purchase of the historic Joy Kogawa House and will prevent its demolition.

"While we still need to raise more funds to purchase and operate the house, our 'option to purchase' expires this weekend," explained TLC Executive Director Bill Turner. "We are out of time. So TLC has decided to step forward, and take out a mortgage if necessary, to make sure that this important piece of our country's heritage will not be lost."

Turner said that by exercising the option to purchase, it will put the future of Kogawa House under the control of TLC and the community. This, in effect, will take away the threat of imminent redevelopment. The house had been the subject of a development proposal, and a demolition permit had been requested. The City of Vancouver put that request on hold for three months in order to allow TLC and the Save Kogawa House Committee the time to raise funds to purchase the property.

To date \$230,000 has been raised from over 500 donors. TLC needs \$700,000 specifically to purchase the house and is seeking a total of \$1.25 million which includes funds for restoration and for an endowment to allow the house to be used both as an educational site addressing the issue of the internment of Canadians of Japanese heritage during the Second World War and as a site for a 'Writers-in-Residence' program.

"We are confident that, given enough time, we will be able to raise the necessary funds for this project. We have requests in to the City of Vancouver and to the Government of Canada, as well as to many other potential donors, and we remain optimistic that their support for this important project will be forthcoming. In the meantime, TLC is prepared to take on the risk and protect the site."

Noted Canadian Author Joy Kogawa was overwhelmed when told the news that her childhood home would not be demolished. "Words can't express how much this means to me," she said. "This is definitely a miracle. What a wonderful new day!"

Turner said that TLC would be exercising the option to purchase (i.e. making the legal commitment) this weekend, and that the purchase will close at the end of May. During that time, TLC needs to call on everyone who wants to help pro-

tect this important part of our heritage to make their donation as soon as possible. Donations can be made to TLC at (604) 733-2313 or online at www.conservancy.bc.ca.

For further information:

TLC: Bill Turner (250) 213-1090; bturner@conservancy.bc.ca

Heather Skydt (604) 733-2313; hskydt@conservancy.bc.ca

Save Kogawa House Committee: Ann-Marie Metten (604) 263-6586; ametten@telus.net

Todd Wong, (604) 240-7090; gunhaggis@yahoo.ca

DEATH OF DANIEL B. SCHIRMER

Historian and progressive activist Daniel Boone Schirmer died in Cambridge, Mass., April 21 at the age of 91. Many in the fields of American Studies, American History, and Asian American Studies are familiar with his books, *Republic or Empire: American Resistance to the Philippine War* (Schenkman, 1972) and *The Philippines Reader: A History of Colonialism, Neocolonialism, Dictatorship, and Resistance* (South End Press, 1987), co-edited with Stephen R. Shalom. He also made many other contributions to both activism and academia. The two were never far apart in his life.

A radical student leader, Boone was elected executive secretary for the Boston district of the American Student Union during its national convention in December 1938. The convention also passed resolutions against arming imperial Japan and Franco in Spain, and supporting provision of material aid to Republican Spain and occupied China. Those were the kinds of distinctions he would make throughout his life. He also fought Fascism in Europe by serving in Italy with the U.S. Army during World War II.

During the 1940s and 1950s, he was a prominent leader of the Communist Party USA. In 1949 and 1951, he represented the CPUSA in legal challenges to "loyalty oath" laws in Massachusetts that barred Communists from holding state, county or municipal office, or practicing law in the state. He soon gained national notoriety as newspapers across the country published accounts of the "Red Trials" of the McCarthy era. He spent four years living underground, finally turning himself in voluntarily in October 1955 to face "sedition" charges under the Smith Act. The trials of he and other "Bay State Reds" continued through 1957.

Learning of Stalin's horrific abuses in Russia, Boone became disillusioned with the CPUSA, but not with socialism, and returned to graduate school in the 1960s to become a New Left historian. *Republic or Empire* grew out of his dissertation written at Boston University in 1971. Also that year, his 1969 essay, "William James and the New Age," was reprinted in Irwin Unger, ed., *Beyond Liberalism: The New*

Left Views History (Xerox College Publishing, 1971), and he published "MyLai Was Not the First Time," an early comparison of the wars in the Philippines and Vietnam, in the *New Republic* (April 24, 1971).

After Ferdinand Marcos declared martial law in the Philippines in September 1972, Boone was among the first Americans to speak out against U.S. military and economic support of the Marcos dictatorship. On February 11, 1973, he gave an address on "The Philippines --Another Vietnam?" at the Community Church of Boston. In November, he was one of the founders of Friends of the Filipino People, an organization of Filipinos and Americans who campaigned to end U.S. support for the Marcos regime, release of political prisoners, and removal of U.S. military bases from the Philippines. In 1993, Boone, along with former Philippine senators Jovito Salonga and Wigberto Tanada, were honored in the Philippines for their leadership of the anti-bases movement that led to the historic 1991 vote in the Philippine Senate calling for removal of all U.S. military bases from the country.

Throughout the 1980s and 1990s, he continued to write about U.S. military bases in the Philippines, Korea, Okinawa, and Central America, and U.S. interventions in the Middle East. Many of his essays were published in *Monthly Review*, by Friends of the Filipino People, by the Boston Okinawa Network, and by organizations in the Philippines and Japan. Among his most recent publications is "Racism and Intervention in the Third World, Past and Present," in *Vestiges of War: The Philippine-American War and the Aftermath of an American Dream*, ed. Angel Velasco and Luis R. Francia (New York Univ. Press, 2002).

Responding to the invasion of Iraq in 2003, Boone revised *Republic or Empire* for online publication with a new preface by Howard Zinn, who also wrote the preface to the original 1972 edition. Thirty-one years after drawing lessons from the Philippine experience to address the war in Vietnam, they now urged study of American resistance to the Philippine War in relation to the new war in the Middle East. Long out of print, the book is now available from anywhere in the world and is once again being used in high school and college history classes.

In a Filipino-American Friendship Day essay published in 2002, University of the Philippines Professor Roland G. Simbulan paid tribute to Boone's dedication to improving U.S.-Philippines relations:

A Boone to the Filipino People
<http://www.up.edu.ph/forum/2002/July02/boone.html>

In 2004, the Association for Asian American Studies honored him with its Lifetime Achievement Award.

Boone is best known as an outspoken activist and scholar,

but some of his most important contributions were made quietly. A generous friend and mentor, he inspired and gave guidance to the work of generations, both in the classroom and out, in the United States and in the Philippines.

During the 1990s, Boone made significant donations to libraries from his massive collection of books, pamphlets and personal papers. He donated more than 4,000 books on Philippine and U.S. history to the Third World Studies Center at the University of the Philippines. He wouldn't allow the collection to be named after him, and proposed that it be named the Apolinario Mabini Collection, after the hero of the Philippine Revolution.

In 1994, he donated more than 960 rare books and pamphlets on U.S. imperialism to the John Hay Library at Brown University, this time allowing it to be named the Daniel B. Schirmer Collection on the History of American Imperialism. Mary-Jo Kline, the curator for American History who handled the donation, writes that "the presence of the Schirmer collection convinced the Library of its special obligation to provide students, faculty, and other researchers with broader and better balanced opportunities for studying the Western Hemisphere in the nineteenth and twentieth centuries as well as in the centuries of exploration and colonization."

A collection of antique stereoscopic cards of the Philippine-American War he gave to Jose W. Diokno, former Philippine Senator and Chair of the Civil Liberties Union of the Philippines, served as the basis for Maria Serena I. Diokno's book, *Voices and Scenes of the Past: The Philippine-American War Retold* (Quezon City: Jose W. Diokno Foundation, 1999).

Boone also donated personal and organizational papers to other libraries.

A memorial service will be held on June 17, 1:30-4:30 p.m., at the Friends Meeting House of Cambridge, 5 Longfellow Park, Cambridge, MA 02138.

This *Newsletter* is published quarterly in March, May, September, and November for members of the Association for Asian American Studies. Deadlines for receipt of copy are February 15, April 15, August 15, and October 15, respectively. Direct correspondence and inquiries to its editor: Sunn Shelley Wong, Asian American Studies Program, 420 Rockefeller Hall, Cornell University, Ithaca, NY 14853-2502, (607) 255-3320. We do not assume responsibility for the truth or accuracy of the information provided to us by our contributors. We reserve the right, however, to edit copy for clarity and consistency. *The editor* acknowledges with thanks the support of Cornell's Asian American Studies Program.

ASSOCIATION FOR ASIAN AMERICAN STUDIES (AAAS)
OFFICERS AND REGIONAL REPRESENTATIVES

President Term: 2006-08	Rajini Srikanth (617) 287-6758 rajini.srikanth@umb.edu	University of Massachusetts, Boston Department of English Wheatley,06,31 100 Morrissey Blvd. Boston, MA 02125-3393
Secretary/Treasurer Term: 2005-07	Thuy Linh Nguyen Tu (607) 255-3320 (607) 254-4996 (FAX) tt248@cornell.edu	Cornell University Asian American Studies Program 420 Rockefeller Hall Ithaca, NY 14853
Hawai'i/Pacific Islands Term: 2005-07	Theo Gonzalves (808) 956-8570 theo@hawaii.edu	University of Hawai'i at Manoa American Studies/1890 East-West Road Room 324 Honolulu, HI 96822
Mid-Atlantic/South Term: 2005-07	Crystal Parikh (212) 998-8538 crystal.parikh@nyu.edu	New York University 285 Mercer Street, 203 New York, NY 10003
Midwest/Mountain Term: 2005-07	Jigna Desai (612) 624-0363 desai003@umn.edu	University of Minnesota 457 Ford Hall Minneapolis, MN 55455
New England Term: 2006-08	Robyn Magalit Rodriguez robynmr@rci.rutgers.edu	Rutgers University, New Brunswick-Piscataway Department of Sociology 54 Joyce Kilmer Avenue Piscataway, NJ 08854-8045
N. California Term: 2005-07	David Palumbo-Liu (650) 723-3566 palumbo-liu@stanford.edu	Stanford University Department of Comparative Literature Stanford, California 94305-2031
Pacific NW Term: 2005-07	Moon-Ho Jung mhjung@u.washington.edu	University of Washington American Ethnic Studies Department Seattle, WA 98195-4380
S. California Term: 2006-08	Mary Yu Danico mkydanico@fulbrightweb.org	California State Polytechnic University, Pomona 3801 West Temple Blvd. Pomona, CA 91768
Graduate Student Term: 2006-08	Ligaya Domingo ligayadomingo@gmail.com	University of California, Berkeley Graduate School of Education 1020 Jackson Street, #202 Albany, CA 94706
Newsletter	Sunn Shelley Wong	Cornell University
Secretariat/General Information	Stephanie Hsu (607) 254-4774 (607) 254-4996 (FAX) ssh13@cornell.edu	Asian American Studies Program 420 Rockefeller Hall Ithaca, NY 14853-2502
Conference Information:	Cornell University (607) 255-3320	420 Rockefeller Hall, Ithaca, NY 14853-2502 Web Site: www.aaastudies.org
JAAS Editor	George Anthony (Tony) Peffer (920) 565-1516 (920) 565-1206 (FAX) Pefferg@lakeland.edu	Lakeland College P. O. Box 359 Sheboygan, WI 53082-0359

Asian American Studies Program
420 Rockefeller Hall
Cornell University
Ithaca, NY 14853-2502
