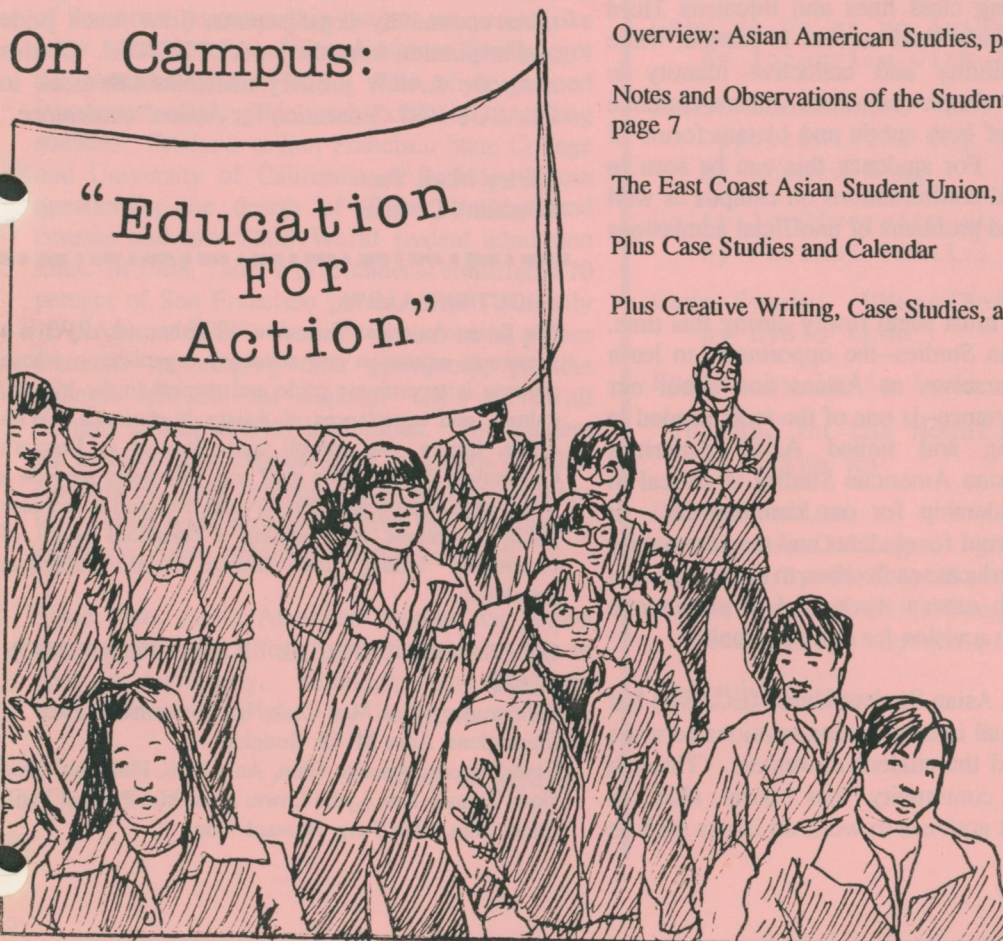


The Newsletter

Asian American Resource Workshop

Feb. 1987

On Campus:



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Plus Case Studies and Calendar

Plus Creative Writing, Case Studies, and More ...

Inside

Welcome to the second annual "On Campus" issue of the AARW Newsletter. Thanks to Amy Chu, numerous articles and creative pieces were solicited from students and organizations active in the East Coast Asian student movement.

Asian students face tremendous challenges today. A general anti-Asian climate exists hand-in-hand with increased conservatism. The "model minority" image continues to divide Asian Americans along class lines and threatens Third World unity. Individual success is praised, while social responsibility and collective identity is frowned upon. At the same time, Asians continue to be victims of both subtle and blatant forms of discrimination. For students, this can be seen in the recent racial confrontations on campus as well as the continued problems of unofficial admissions quotas.

Asian students must stand firmly during this time. Asian American Studies--the opportunity to learn more about ourselves as Asians and about our collective experience--is one of the tools needed to build a strong and united Asian American movement. Asian American Studies is critical to developing leadership for our communities. It provides the forum for students and the community to interact and educate each other, to draw pride and respect in each other's work, and to collaborate together to form a vision for our communities.

The East Coast Asian Student Union (ECASU) has been instrumental in establishing relations between the AARW and the student movement. Through ECASU the community has been able to draw in student activists to work on issues such as

the case of Long Guang Huang (against police brutality), the Bun Vong case (manslaughter), and in the current garment worker's struggle. The AARW's campaign for the establishment of Asian American Studies has been seen as critical to building a strong network between the community and students.

The AARW commends ECASU for its commitment to working within the community and for the leadership role it has taken to educate itself and its member schools and individuals. We, and other community organizations, draw much pride and inspiration from the work of ECASU. On this note, the AARW proudly dedicates this issue to ECASU's 1987 "Education for Action" conference.

Shirley Mark Yuen
Education Director

ABOUT THE AARW:

The Asian American Resource Workshop (AARW) is a grassroots education and advocacy organization whose purpose is to promote pride and respect in the history, culture, and experiences of Asians in America. With office, library, and exhibit space located in Boston's Chinatown, the AARW's staff and volunteers provide a wide range of programs and services designed to increase public awareness and develop a conscious sense of community among the diverse Asian American population.

ON CAMPUS SPECIAL ISSUE PRODUCTION STAFF:

Editors: Amy Chu, Man Chak Ng, Shirley Mark Yuen
Illustrations: Anne Mi Ok Bruining
Contributions: Annette Chin, Amy Chu, Phil Chu, Fred Dow, Tunney Lee, Lydia Lowe, Alice Ma, Parimal Patil, Elinor Shin, Chin Tang, Howard Wong

Asian American Studies Overview

by Amy Chu

With the steadily increasing Asian American population it is not surprising that Asian American Studies is drawing attention. What is Asian American Studies? It is the study of the Asian American experience and of the political, economic, and historical forces affecting it. It includes a diverse history beginning from the importation of Chinese laborers in the 1800s, to the World War II Japanese internment experience, to the immigration of Southeast Asians within the last ten years. Like other ethnic studies, Asian American Studies got its start during the '60s, a time of heightened awareness, ethnic pride, and social values among students. Students at San Francisco State College and University of California at Berkeley began questioning the dearth of Third World-related courses and low Third World student admission rates. In 1968, Third World students constituted 70 percent of San Francisco public schools but only 16 percent at SFSC. Students exhausted all proper channels in bringing their grievances, yet the colleges still did not respond. This led to all campus strikes at both institutions. This student led activity drew support from thousands of other students on other campuses and brought attention to a nation-wide problem. From this preliminary challenge, Asian American Studies was born.

Since then, Asian American Studies has grown despite persistent efforts by individual schools to deny its legitimacy. Although many programs have already been axed by budget cuts, Asian

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American Studies is well-established on the West Coast. East Coast schools are beginning to follow suit by demanding their own courses and programs. So far Cornell, Harvard, Tufts, UMass/Boston, and Yale, under pressure from students and concerned faculty, have or had at least one Asian American Studies course offered on a tenuous basis. But this number is not enough to address the needs of Asian American students, the fastest growing minority student population.

One of the goals of Asian American Studies is educational reform and the legitimization of Asian American Studies. Education plays an influential role in the shaping of an individual. With the absence of Asian American experience in curriculum, few are aware of the problems we, as a minority group, face. The history of Asian Americans has often been glossed over, omitted, or misrepresented in textbooks. Textbooks tend to teach a white history, a history claiming that our forefathers came from the Mayflower, rather than a multi-racial history for a multi-racial population. Our fathers came on crowded steerage ships as dime-a-day laborers, our mothers as garment workers or picture brides. As Bob Suzuki put it in his book The Education of Asian and Pacific Americans, "Due to the 'Anglo-centric orientation of most American schools, the curriculum usually omits or badly distorts the experiences and contributions of APAs. When information is presented, it is usually meager, superficial, or condescending, and often perpetuates timeworn stereotypes." An example is this excerpt from a history textbook from 1972:

"A dragon dance in San Francisco's Chinatown was something new for visiting rural Americans to see... The largest number of immigrants from

Asia--primarily from Japan and China--settle in California. Many chose to live in San Francisco's Chinatown and to continue cultural traditions like the dragon dance."

Statements such as these teach children that Asian Americans are tourist novelties who voluntarily live in the poor, substandard housing of Chinatown.

The hardest task is convincing students that non-professional education is equally important. Education should be more than a one-dimensional career tool. It should allow every student a chance to self-explore, question, and develop ethics. It should encourage awareness that we are all citizens of the world and that the United States should serve as a model of integration not segregation. Self-awareness among Asian American students is another important goal. The current Anglo-centric educational system rarely acknowledges the identity of the minority. Minority students are taught to assimilate--to become more "white." There are no options, no avenues to learn more about the Asian American heritage until one attends a college where Asian American Studies is established. Asian American Studies is for many the only chance to explore a part of their identity that has been locked away.

One hope for Asian American Studies is that it increases student involvement in the Asian American community. Students have great power in promoting constructive social change for the Asian American population and the creation of new educational resources. With the conservative and individualist attitudes of the '80s these goals have become harder to achieve. Students are less inclined to take non-professional courses not

simply because of selfish reasons but also for financial concerns.

With the rising tide of anti-Asian violence, it is even more imperative to have Asian American Studies on college campuses. Asian American Studies functions as a forum to clear up misconceptions about Asians and to sweep away ignorant Charlie Chan stereotypes and model minority myths. Statements such as "Asian American students will do almost anything to get ahead," which appeared in Newsweek's On Campus magazine, show a definite need for education for and about Asian Americans.

By spotlighting a small successful percentage of the Asian American population, the media has created the impression that all Asian Americans are a Horatio Alger success story; they need no affirmative action and can hardly be considered a minority. In fact, the reverse is true. The vast majority of Asian Americans have low income and represent only two percent of the U.S. population.

The importance of Asian American Studies cannot be overstressed. In the struggle for equality for Asians and other minority peoples in this country, education in the form of ethnic studies is an important factor. But for programs such as Asian American Studies to succeed, every group including students, faculty, community and other minority groups need to unite in their efforts for a truly equal and just multi-racial society.

Amy Chu is a sophomore at Wellesley College and a member of the Asian American Resource Workshop.

February is Black History Month! Check local listings for events.

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whole. Just the recognition by the Asian community that there are issues which face us collectively and not just as individuals will be an accomplishment. Bringing the conference to BU will be a catalyst for the Asian community to get together and have that Asian voice, a voice that can start to ask for such things as an Asian American Studies program, or one course on the Asian American experience, or even a Third World Center.

The conference is an end and a beginning for BU's ASU: the end being that the ability to have a conference at all at BU is

an accomplishment in raising Asian American consciousness on campus; it is a beginning because more Asians on campus will realize that something is happening and will want to learn and become active in the ASU.

Howard Wong, born and raised in Boston, is a biomedical engineering major at Boston University. He actively participates in ASU and AARW events and is training to become a professional bum.

ECASU

by Annette Chin

The East Coast Asian Student Union (ECASU) is a network of over forty schools of higher education throughout New England and the Mid-Atlantic region. Its primary goals are to build and strengthen Asian student organizations through educational, social, cultural, and political activities and to promote a greater understanding of the Asian experience in America.

The fundamental purpose of ECASU is to unify Asian students by providing a forum for addressing the basic concerns of Asian Americans. The two major activities that ECASU undertakes are the College Days held respectively in New York and Boston and its annual conference hosted alternately between the Mid-Atlantic and New England schools.

At the College Days, representatives from major East coast universities counsel high school students by answering questions concerning any aspect about college. These College Days are an integral part in the effort to recruit inner city, Asian high school students who otherwise might not have considered attending these institutions for a variety of reasons. For instance, they may be the first in their family to be able to attend college and may be unsure about which ones to apply, or they may have doubts about college in light of their family's financial situation.

The annual ECASU conference serves to generate and promote an awareness of current affairs among the participating Asian students and their

organizations. This year, the conference's theme is "Education for Action" and it is being hosted by Boston University. The theme reflects a major movement on East coast college campuses to try to get courses about Asian American Studies offered. Such classes should be made available as part of the American immigration experience to all students.

In conclusion, ECASU does not only sponsor events geared toward Asian Americans; it exists because it is through its networking and sense of collectivity that Asian student organizations can come together to make changes in society for the betterment of all Asian Americans.

Annette Chin is a junior at Harvard University and a member of the ECASU Executive Committee.



Notes and Observations:

The East Coast Asian American Students
Movement
1986-1987
by Fred Dow

Over the past six months since my arrival to Boston in September 1986, I have had an opportunity to interact with many Asian American students and activists. The following are some random thoughts on the subject of the student movement and Asian American Studies.

Recently, in a personal note reflecting on the "East Coast Asian American Scholars Conference," a friend and former professor of mine wrote, "I thought the Cornell conference was a big success. In a way, the enthusiasm of the participants reminded me of similar conferences on the West Coast in the early 1970's." This short but poignant note reflects sentiments similar to my own that have developed over the course of my stay in the Boston area. Indeed, I have found a high level of enthusiasm and the current level of activism and motion on campuses and communities in New England is very reminiscent of earlier struggles of Asian Americans in other regions of the country.

While the Asian American movement on the East Coast may be something of a "deja vu" for me, clearly, the current East Coast movement faces a different set of social conditions than that which confronted Asian American activists earlier. First of all, it is obvious that the present socio-political environment has substantially changed from the

conflict orientation of the 60's, a period which emphasized collective action and Third World mobilization. Presently, one can distinguish a condition in which accommodation tends to be the norm with individuals being more self-centered, career-oriented and conservative in their political attitudes. Generally, Asian American student activists see this state of affairs as creating critical barriers to gaining mass support in their push for establishing Asian American Studies on campuses.

A second condition which confounds the present attempts to initiate Asian American Studies has to do with the timing of the East Coast campaigns. Due somewhat to the earlier movements and mobilizations, college administrators have become veterans in these conflicts, and therefore, may be more sophisticated in their ability to neutralize protests and demands for resources and programs. Student activists can expect to confront more "combat-hardened" administrators when resistance is met. However, it is also possible that, as a result of the changes that the 60's and 70's created in personal attitudes and sensitivity towards minority issues and education, stronger alliances can be forged with those faculty and administrators who were positively influenced by this period. Support, internally, can make for an alliance that proves successful in obtaining necessary resources to implement Asian American Studies courses. Tufts and Wellesley may be good examples of this process.

Like earlier campaigns to establish Asian American Studies on the West Coast, the East Coast movement shows a high level of participation from several important constituent groups.

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Students have been an important factor throughout the campaigns. It is also apparent that community-based organizations such as the AARW have played a major role in mobilizing for the inclusion of Asian American Studies on campus. Community input into Asian American Studies provides a vital link in the network of support necessary for overall development. In addition, community-based organizations such as the AARW help to organize and coordinate the efforts of the many campuses in the New England area as well as serving to provide communication for the future of activities in mobilizing for Asian American Studies.

In many ways, my involvement with Asian American student activists and the AARW has given me much insight into the process of the Asian American movement on the East Coast in the 1980s. I think that, too often, being in one region of the country for too long creates a myopic view of the range of possibilities that are available to us. Certainly, the progressive work of the AARW, ECASU, and the Chinese Progressive Association was known to me. I had followed community news and struggles through this "Newsletter" as well as other local publications. It was obvious that important and timely struggle were being waged in the New England area by dedicated and committed Asian American students and community activists.

Unfortunately, as is too often the case, progressive movements fall on the shoulders of a few. It should be of concern that such a situation create conditions in which some of the most committed and brightest of these activists eventually "burn-out." Certainly, then, enthusiasm is not enough to sustain a movement. What is required and

necessary is that student activists, in alliance with community-based organizations and supportive faculty/administrators, must begin the process of systematic planning and analysis to set future priorities and goals in the campaign to increase Asian American Studies on campuses. This means that there must be study, debate, and dialogue on the topic. It means that students, community activists, and faculty must exercise leadership and engage other members of their constituency to commit to the dialogue and participate in whatever ways they are able.

Asian American Studies is an important source of knowledge for our communities. To gain a foothold means that we begin the process of control over the production of knowledge, something that has been historically denied to communities of color. It is a struggle worthy of our collective energies, and, ultimately, it serves to empower all of us.

Fred Dow is the Director of the Asian American Center at the University of Colorado in Denver. On sabbatical he is currently a Community Fellow at MIT researching on god-knows-what.



Model Minority Myth at Wellesley

by Pan Un

Asian American students at Wellesley College are wealthy, successful, and hard workers. They are bright and excel in the math and sciences. Most choose to major in biology, biological chemistry, or chemistry and plan to become scientists or doctors. Walk into any premed class in Wellesley's science center and there will be an unusually high percentage of Asians. On the surface, this description sounds encouraging; Asian Americans are the model minority. Upon closer examination, however, this myth proves to be not only misleading but also very damaging.

The image of all Asians being wealthy may be reinforced in part by the number of foreign students; since little financial aid is available to them, they must have enough money to cover both the cost of coming to the United States and of tuition. Some Asians are indeed wealthy, but this image applies to students in general at Wellesley College. Those Asians from the United States are not necessarily well off and it is presumptuous to assume that they are.

Even the idea that all Asians are successful is damaging to other Asian Americans. The image becomes distorted until people believe that Asians will do anything to get ahead. Consequently, Asians are seen as grade-grubbing cutthroats who only look out for themselves. Though this portrayal is obviously false to anyone who knows other Asians, this is the image that people who have little dealings with Asians will most likely

believe.

The misconception that all Asians excel in academics is especially damaging because it makes those that are not extremely gifted feel inferior. This idea places even more pressure on students to succeed. If students do not do well, they may feel that they have failed in some way because they should be able to do the work. They may even believe that there is something wrong with them. Not only do students expect too much of themselves, but the administration too sometimes has the same misconceptions. When Asian students come before the Academic Review Board, the administration does not always know how to deal with them, for Asians are the model students and never have any difficulties. For both parties, this stereotype produces a lot of frustration.

While some believe that all Asians major in math or science, this is not the case. At Wellesley, more than two thirds of the declared majors are nonscience. The stereotype perpetuated by the media and government places a lot of pressure on the students to do what is expected of them and major in the sciences. In addition to the pressure from society, the model minority myth reinforces parental pressure. In the end, this stereotype can force students into roles that they may have no desire to fill; they become scientists and doctors not because they want to but because it is expected of them.

Thus, the model minority myth does affect students at Wellesley College, but not in a positive way. The myth serves no purpose in helping Asians but

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instead forces them to be someone they are not. By providing people with preconceived notions about Asians, it hinders the students' development and causes feelings of inadequacy and anxiety. Each person is an individual and deserves to be treated as such.

Pan Un is a junior at Wellesley College and president of the Asian Association. She is majoring in biological chemistry and has also been active in Asian American Studies Committee.



AARW Work-Study Positions! The AARW is always in need of work-study students and student interns. Areas of work include Civil Rights Project, Asian American Studies Campaign, AARW Monthly Newsletter, a Media Group, as well as administrative and clerical support. Positions are available during school year and also during the summer. If you are interested, please call Shirley Mark Yuen, Education Director, at 426-5313 or send letter with resume.

Before I came to Wellesley I considered myself very American and wasn't aware of my Asian identity. After becoming active, I'm more interested in my Thai heritage.

- Pung Kulsakdinun, Wellesley '89

Learning and working towards Asian American Studies has been an experience. There is such a great need for it. Without it there can only be a perpetuation of ignorance that Asians would probably never overcome. I hope that through what I do and what others do a permanent Asian American Studies program can be established.

- Howard Wong, BU '87

Growing up as an Asian American:

An Interview with Tunney Lee

Tunney Lee was born in Toisan, China, and immigrated to the United States when he was seven. His family settled in Boston Chinatown where he attended the Quincy School and later Latin School. He is currently head of the MIT Department of Urban Studies and Planning.

Q: What was Chinatown like when you first arrived?

A: In those days, Chinatown was much smaller and most of it was north of Kneeland St. I lived on Oxford Place and after the war we moved down to Hudson St., because there were very few Chinese south of Kneeland St. until after the war was over, late '40s. I would guess the total probably wasn't more than a couple thousand in Boston. It was small. All the families knew each other. Most people worked in laundries and restaurants.

Q: Did most of your friends attend college?

A:...I would say in those days about half the kids went to college or high school. The other half stayed in Chinatown, worked in the family business.

Q: How were you treated as a Chinese?

A: Being called Chink was very common, and Charlie...no matter what their name was they would be called Charlie.

Q: What did you do after you went to Boston Latin?

A: Went to Michigan, Ann Arbor.

Q: What prompted you to go to Ann Arbor?

A: To get away from Boston... I thought Boston was a pretty dead town... I don't know why I picked Michigan. I think it was partly because my father...it was a kind of small Chinese contingent at Michigan. There were a few schools that Chinese from China would go to and Michigan was one... It was a state school so it didn't cost us much. I had lost touch with a lot of high school friends...A lot of them didn't go [to college].

Q: What was Ann Arbor like?

A: Ann Arbor was strange for a Bostonian. It was very Midwest. It's a big school, huge school. ...Lots of Germans, Dutch...

It was mostly white. Again there were a few blacks...Asian Americans, there were very few. Detroit has a very small Chinese community. In those days they put ethnic groups together. Italians in one room, Japanese Americans were in another, Blacks together.

Q: Why did they do that?

A: In those days it was probably right, kind of smart. No one ever questioned it. I wouldn't have. I felt it would have been more difficult. We never had a fork and knife in our house until I was fifteen. I went to Woolworth's and bought one...

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So I was relatively green living out of Chinatown. My two roommates--one was from Detroit, the other from Canada.

Q: Did they have the same kind of background as you?

A: Actually it was very interesting. One of them was from Edminton, and his family was actually from Toisan too. So we actually talked in Toisanese. The roommate from Detroit could understand, but he was very American. The Detroit Chinatown was much smaller so I guess he never went to Chinese school... He was much more American in some ways...He was a nice guy, but he was more jook sing. But we got along pretty well. In those days the dormitories were pretty crowded.

My roommate from Detroit was an interesting character. He used to wear what amounted to zoot suits. He was very much in fashion. He had kind of the haircut...I still remember the time we went to the Freshmen Dance. The three of us went and it was very strange anyway, because in 1949 basically there were no Chinese girls around. So asking a white girl to dance- it was okay, I mean no one stopped you, but he went up to ask somebody to dance and she said, "I'm sorry, I don't jitterbug." There was no music on, but he had his suit. He went home and burned his suit.

I went up and joined the Chinese Club, which was at that point not mostly Asian American but mostly Chinese from China... The Liberation just took place... I went around with them for a while but I found it very difficult. They didn't treat Asian Americans very well because we were just peasants and sons of peasants, and the class difference was still quite apparent. People who could afford to

send their kids over were really of a different class.

And I didn't speak Mandarin and that made a big difference. I really never felt comfortable with them. I wound up with the Hawaiians. There was a Hawaiian student's club which was actually quite big. They were much easier for me to get along with. I found I ended up spending more time with them.

Q: Was it because you could identify with them better?

A: Yes, we were Asian Americans. They were Asian and yet Americans. Even though it was kind of a strange culture they had compared to Boston. Still there was a little more of the Asian-American experience in them than the Chinese students club. So I spent more and more time with them.

Q: Did most of you consider yourselves Asian, or American, or both?

A: Chinese. The whole idea of "Asian" is very recent. Although there were Nisei on our floor, the aftermath of the war was still very vivid in our minds. Hatred for the Japanese. It took about six months before I could even talk to them. They were on the same floor. They were about four doors down. We never talked to them. They were really hated. Remember, this was 1949, four years after the war. Even though they were Nisei, they were not Japanese. They were Japanese Americans. But gradually, we became actually quite good friends with them. Because again, they were more like us. We found more commonalities than differences. In fact, I felt more comfortable with them than Chinese students. After the war they had more problems than the Chinese did.

Q: Was this normal?

A: Yes, everybody had names for everybody else. Italians were called "wops." Everybody was derided... There's always a level of racism everywhere. But it was mostly okay. People tend to try to hang out with each other...

Q: Did you or your friends have any problems after the war...

A: Well, the Korean War started then. When it really started I was still in Boston. And I remember I was working for an export import company, and it was called something like the Chinese Products Company. They changed their name when the Korean War started. And everybody was getting ready to be interned. People were really talking about it. They said if they can do it to the Japanese, they can do it to us because China was getting ready to help North Korea in the war.

Q: So that was a very genuine fear?

A: Oh, yes. People were saying what's going to happen? We're going to have to go and sell our businesses, and wondering whether we have to get ready. But it never turned out that way. But like the guy who owned the company, he took the China name right off. He didn't want to be Chinese at that point.

Q: What was feeling during the war when the Japanese were interned?

A: "Oh, good for them." We hated the Japanese.

Q: But you weren't worried about people confusing you with the Japanese?

A: Not on the East Coast... The feeling against Japanese was so high it extended to Japanese Americans... Fellow freshmen, I couldn't even deal with them. And then I found out they were human beings. ...

Q: So what was your major at this point?

A: Architecture. I always wanted to go into architecture right from the beginning.

Q: Did you ever feel limited in any way in being Chinese in this major?

A: Well, when you grow up in Chinatown, you get pushed in certain directions. Architecture for me is a compromise because engineering was where everybody was being pushed. Everybody. Because it was clear you wanted something valuable, and there were Chinese-American engineers. It's one of those deals where if you did well it didn't matter whether you were Chinese or not supposedly. Certainly, that was the feeling and there were role models in there. There was one Chinese lawyer. Harry Dow didn't come to Boston until much later. My father had gone to law school...But being a lawyer here and a lawyer in China was very different. The opportunities for a Chinese lawyer weren't that great.

Q: Did he ever push you toward engineering?

A: No, he was actually quite moderate. It was my grandmother. My interest was in art, actually. Maybe, who knows. Probably lacked the talent, to

be a painter. So architecture was a compromise; something that sounded halfway respectable. At that point there were very few architects.

Q: Was it unusual for you to go into architecture?

A: For a Chinese? It was pretty unusual in the '40s. Like I say, it's pretty hard to make the case now. Look at the introductory architecture class here at MIT. You look out and see: there're not all Asian, but you see a lot of Asian faces.

ECASU Conference '87:

Opening Opportunities for BU

by Howard Wong

The East Coast Asian Student Union's (ECASU) annual conference is being hosted by Boston University's Asian Student Union (ASU) this year. The theme is "Education for Action." The hope is that as a result of the conference students will take a more active role in their school's Asian student organizations or just become more involved in issues facing Asians. The conference will hopefully provide an educational basis for students to become more aware of some of the different issues facing Asians today.

The theme for this year's conference could not be more appropriate when referring to BU's ASU. About two years ago the ASU was much like any of the Asian clubs on campus. Though the ASU may not have sponsored as many social events as the other clubs, the efforts were still to maintain a *status quo* of programming for students. For example, the standard event for the ASU was to

have a one-day Asian festival in which different cultural acts were performed or films were shown.

It has only been in the last two years that the ASU made any effort to increase Asian awareness on campus. The recognition of a need for Asian awareness resulted from an educational process that involved workshops and individual study from members of the ASU. The ASU recognized that there was a need for an Asian voice that represented Asians on campus.

Like many other schools BU has many Asian clubs, but these groups rarely come together to sponsor events. One of the first acts in trying to unite Asians to create that voice was the expansion of the Asian festival day into an Asian Awareness Week. The Week did not just involve getting cultural acts from the other clubs but involved workshops dealing with such subjects as Asian American history, identity, and stereotypes. Efforts were made to establish the ASU as the umbrella organization for the Asian clubs. This would then provide the focal point from which the Asian students could speak.

With the effort to increase Asian awareness was also the need to become more knowledgeable of what other Asian students were doing elsewhere. This resulted in a group of ASU members attending the ECASU 1986 conference. With the enthusiasm that came out of the conference and the knowledge that other Asians were attempting similar things, BU's ASU decided to make a bid to host the 1987 conference at Boston University. It was hoped that by bringing the conference to BU the enthusiasm that a few members had felt at the 1986 conference would carry over to the BU Asian community as a

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Unity in Diversity

by Parimal Patil

The concept of 'Unity in Diversity' is the guiding principle behind Third World unity at the University of Pennsylvania. This concept implies that the diversity between Third World peoples is transcended by common themes inherent in their diverse cultures. Developing cultural identity and striving for social and political equality seem to be the common elements that guide every Third World student organization. Even though the expression of these themes is often different, the themes themselves remain common to all groups. An awareness and understanding of these common goals is therefore the necessary cornerstone for building Third World unity.

At Penn, this mutual understanding was achieved by minority student leaders in 1978. This resulted in the formation of the United Minority Council (UMC) in 1979 and the establishment of the Greenfield Intercultural Center in 1983. Since its founding, the UMC has grown to include The Association Cultural de Studentes Latino Americano, The Black Students League, The Caribbean Students Association, The Chinese Students Association, The Japan Culture Club, The Korean Culture Club, The Movimiento Studentil Chicano de Aztlan, The Penn Philippine Association, The Penn Vietnamese Club, and the South Asia Society. This council serves as the political voice for all Third World people at the University and regularly discusses issues such as minority attrition, admission trends, and campus racism. The presence of the Greenfield Intercultural Center and the increased representation in the UMC has provided the structural foundation

necessary for propelling Penn's minority community into the future. However, it is important to realize that the notion of Third World unity is continually evolving and being strengthened.

For example, in 1985 the Asian-American Students Alliance was formed in response to the absence of a unified Asian student movement at the University. In the past four years, the Asian groups on campus have acted independently within the UMC and seem to be distancing themselves from the social and political issues discussed in the council. The Asian Alliance hopes to reverse this trend. By serving as the political voice of the Asian-American community, the Asian Alliance seeks to introduce Asians and non-Asians to the issues inherent in the Asian student movement. Furthermore, it seeks to create an interested, informed, and effective Asian-American community capable of working independently and within the UMC to achieve its goals. Current projects include an Asian Awareness Week which will be held in the first week of October, an Asian-American Studies campaign, and a more active participation in the national Asian student movement. A more active and unified Asian community will further strengthen the UMC and Third World unity.

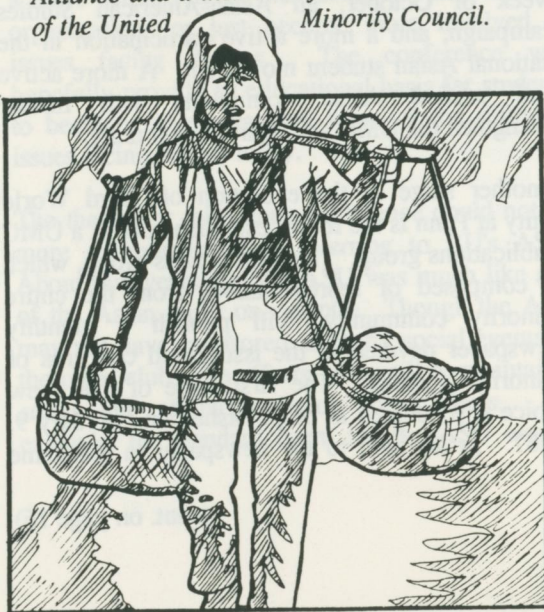
Another stage in the evolution of Third World unity at Penn is the recent establishment of a UMC publications group. The publications group, which is composed of representatives from the entire minority community, will publish a monthly newspaper devoted to the issues and concerns of minority students. The first issue of *The New Voice* is scheduled to be published on February 9, 1987. In addition to the newspaper, a magazine

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highlighting the cultural diversity of the Third World community is being planned. The presence and perpetuation of the newspaper and magazine will demand interaction between the various minority groups and will further develop and strengthen the reality of Third World unity.

However, despite the advances made over the last ten years, a great deal of work remains. Campus racism is increasing; racial and ethnic stereotypes remain firmly established in the minds of many students; integration at the expense of identity has affected many students; and general apathy dominates our every effort. However, most minority student leaders remain hopeful for the future and recognize that progress has been made. The future for Third World students at Penn remains promising, provided we never lose sight of the old adage, "united we stand and divided we fall."

Parimal Patil is a junior at the University of Pennsylvania double-majoring in philosophy and biochemistry. He is the president of the Asian Alliance and a member of the Steering Committee of the United Minority Council.



Case Study: UMass/Boston

by Lydia Lowe

This Spring, UMass/Boston is offering its first Asian American Studies course in close to ten years. "Asian Minorities in America" taught by Peter Kiang (formerly of the AARW) out of the Sociology Department and through the William Joiner Center for the Study of War and Social Consequences. At the same time, a proposal for an Asian American Studies Center--combining curricula, support services for students and community service--is before the UMass administration. The proposal has support among students, faculty, community figures, and some administrators. But it promises to be a long-term campaign.

Although the effort was initiated by members of the faculty and community, the important role of students is underscored by the recent experiences of getting the Spring course off the ground.

Up to one week before pre-registration for Spring courses began (last December), the Sociology Department discouraged any advertising for the course, saying everything was not finalized. Throughout the pre-registration period the course never appeared in a mimeographed addendum to the schedule booklet which most students received on the first day of Spring semester.

In contrast, students from the Asian American Society and Asian Center started advertising as soon as they heard the course might be offered. They wrote an article for the school newspaper, mailed letters to all the Asian undergraduates, held an "open

July 15, 1982

by Lydia Lowe

*don't let them tell you
chinese women
don't let them
tell you chinese women don't*

The papers said ten thousand
garment workers on strike
and auntie got the *Times*
although she couldn't read the words.

I saw myself in the picture
fabric sprawled in silence
then pulling through the streets
long yards of streaming banners.

Don't let them tell you
Chinese women can't be moved.
Ten thousand women!
Ten thousand years!

Quitting Time at the Factory

by Lydia Lowe

When the time clock shrieked
the *bossee* made me
search all your bags
before you could leave.

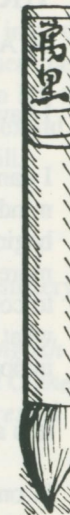
Inside, he sighed about
slow work, fast hands,
missing spools of thread
-- and I said nothing.

If you punched in late
the cold metal echoed:
dock fifteen
for two minutes lost

When the checks came
you'd squint at me
like an old village woman
eyes a magician's trick

your mouth pulled tight
as you pushed your open bag
in my face each afternoon.
Deui m jyu.

I couldn't look.
I could hardly wait
for the time clock
to punch me out.



Incense on the Mountain

by Alice K. Ma

I have not been here for a long time.

I can't remember when the last time was. In my mind, it has become a place of my childhood--of beginnings. When I was young, my parents came more often. Maybe it only seem so, because I tend to conflate the obscure memories of my youth into what seems like a few months, but it seemed more important to them then.

It is a gray day. It will rain soon.

In one way, it hasn't changed at all: all the names on the tombstones are the same. In the early part of the cemetery, anyway. Today, of course, the last row gained a new member.

In another way, it has changed immensely. No. It hasn't. I've changed--grown up. I've moved away. For the first time, I notice the narrow dirt road winding around the graves. I am aware of my inability to read the Chinese ideograms engraved on the uneven rows of black and gray and pink and marble tombstones. I realize that though this cemetery is in a city of cemeteries, this one is different. The simple existence of the others makes this one stand alone. It is a Chinese cemetery, and it's not like the others. It's not like the cemeteries I see on film or read about. It's not something I've encountered anywhere but here.

At the entrance, at the base of the hill, there is a large ornamental pagoda-like gate. It looks smaller to me now than it did when I first saw it. Today, it reminds me of the gates typically erected at the

entrances to the nation's Chinatowns: San Francisco, Boston, the others. Big. Proud. Cultural. Aggressive. The graves--the main attraction--fan out over the hillside, spreading outward in ever-increasing rows and inching jaggedly toward the summit. Once, when I was five or six, I hiked to the top--the very top--to see what perspectives the height would give me. Below, my relatives were tiny figures, burning incense on the grave of an ancestor. All I can remember now is clutching my father's hand tiredly and gazing down at the Toys-R-Us store in the distance, wondering how far away it was.

It was always the same relative's grave. Of all the dead people lined up expectantly in obedient rows and columns, we visited only one. We could have visited ten. It wouldn't have made our visits any more significant for me. Once, I asked who person was, and my mother explained patiently. But I've forgotten. We always came to the cemetery armed with incense, matches, food, flowers, and paper money. The food we brought to feed and honor the souls of the dead. The paper money we burned--offering it to the departed, the fire crackling in the silence, the smouldering ashes whipped around and ultimately blown away in the wind.

It is a very static cemetery. Only once did I ever encounter an open grave. There was a coffin; a somber, black hearse; a funeral wreath around the dead man's photograph; mounds of warm, wet, brown dirt; and a dark pit. I wondered who would bury the poor, dead Chinese man. Did a white man dig the dark, gaping hole in the earth? Did the white men who buried Chinese men in this Chinese cemetery feel any different than when they buried white men in other cemeteries?

I look around me, and realize how foreign this place of my childhood is. But how ironic. It is, after all, a foreign cemetery. Am I not a foreign person?

Below me, the pallbearers bring in the coffin. I wonder if it is heavy. I wonder if they have pallbearers in China. They must. They have Coke in China. They have jeans in China. They have WHAM! in China. Like every other self-respecting culture, they have America in China. Do they have China in America? Is there China in me?

The tombstones closest to me are shiniest--newest, unweathered. They are bilingual. To appeal, I suppose, to both English and Chinese speakers. The earliest graves--the ones dotting the bottom of the hill--have only Chinese tombstones, engraved, I suppose, by Chinese engravers. I wonder if it is more difficult to engrave Chinese characters than English letters. Does that make them more expensive?

I look at my parents. They are crying. I wonder if this means they will begin spending more time here. Making a living, filing income tax statements, watching VCRs, going to Fourth of July picnics, washing cars, and shopping for clothes leave little time for visiting cemeteries to worship one's ancestors.

We are nearly at the top of the hill. A few more dead people and there won't be any more room. A full cemetery. I've always wondered what happens when a graveyard runs out of vacancies. How do they make money to keep up the cemetery? I wonder if they will open another Chinese cemetery somewhere else. After all, Chinese people are dying all the time.

In slow motion, they lower the coffin into the grave. Silence. For a long time. And then there is the dull thud of dirt falling on the coffin lid, the soft whisper of it as it slides off the convex lid to the sides. I turn away, moving down the hill.

I will die someday.

I wonder if I will be buried in a Chinese cemetery.

Alice Ma is a sophomore majoring in English at Harvard University. She contributes to the Chinese students' literary magazine and is interested in journalism writing.

Asians at MIT

by Philip H. Chu

In September of 1986, the Massachusetts Institute of Technology issued a report entitled "The Racial Climate on the MIT Campus." On the first page of the introduction appears a footnote explaining:

"Asians, while a minority in the U.S. population, are not under-represented at MIT. Although not considered in these papers, there are issues to be addressed regarding the experiences of Asian students at MIT as well."

For the 1986-87 school year, 9787 students are enrolled at MIT, where 1241 of the undergraduates are minorities. Of those minorities 295 are black, 22 Native American, 234 Hispanic, and 690 are Asians. Thus, Asians comprise 15 percent of the MIT student body, contributing to the joke that MIT stands for "Made in Taiwan."

The disproportionate number of Asians on campus is evident in the large variety of Asian clubs and organizations. These include the Chinese Students Club (CSC), the Korean Students Association (KSA), the Hong Kong Students Society (HKSS), and the Vietnamese Students Association (VSA), among others. In addition, these groups often collaborate with other community and intercollegiate groups, such as the Intercollegiate Chinese Students Social Committee (ICSSC).

Another disproportionate representation in the undergraduate student body is the three-to-one male-female ratio. During the 1985-1986 school year, the CSC newsletter featured a survey of Asian students and how they felt about male-female

interaction at MIT. The responses ranged from general sympathy for members of the other gender to accusations that many Asian men at MIT were spoiled, eldest sons of the family who were accustomed to getting what they wanted.

Among the Asians themselves at MIT, there is quite a bit of diversity. Many have a strong attachment to their nation of birth, e.g. Korea or Taiwan, and intend to go back. Others, second or third generation Asian Americans, speak only English, perhaps even with a strong American regional accent. And then there are those in between, who have mixed feelings about their identity. Some join one of the Asian organizations on campus and have mostly other Asians at friends, while others are uncomfortable with the unfamiliar, and perhaps to them, unnatural prospect of staying in a largely Asian social circle.

Besides social issues, other implications arise from the large number of Asians on campus. In spring of 1986, an MIT graduate student named Arthur Hu wrote a two-column series about Asians at MIT. In this column, published by the tech, MIT's semi-weekly student-run newspaper, he suggested that Asians have been the victims of reverse discrimination at MIT. He cited a sudden drop in Asian enrollment at MIT and Harvard and noted a change in emphasis on admitting people with more extracurricular, athletic, and social backgrounds, which, he charged, tends to discriminate among Asians. His findings are mentioned in a recent story in Newsweek that covers the rising enrollment of Asian Americans and the possible resulting reverse discrimination. Newsweek notes that in the 1940's, colleges used a preference for a "diverse"

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Case Study: Tufts University

by Chin Tang

"Awareness. Continuity. Counseling. Culture. Diversity. Education. Legitimacy. Presence. Racism. They are in alphabetical order because no answer is more important than another. But somehow, it seems appropriate that 'Awareness' leads the pack." And so this paragraph opened the lead story of the December '85/January '86 issue of Expressions, a publication of the Tufts Asian Students' Club. The article, "Full Time?- Why???" argued the need for a full-time director. Later in the year, the administration named Linell Yugawa as the first full-time Asian American Center director. With the services of a full-time director, the Asian community at Tufts has inherited new responsibilities and benefits. Keeping that in mind, Linell has assumed the role as a liaison between various administrative offices and the Asian community. She has guided the Center into a more active role and has set up an Asian Women's Group, a Student Admissions Committee, and a Peer Advisor Group. Each Asian freshman has an Asian Peer Advisor and the Students Admissions Committee, chaired by a student, concerns itself with Asian American applicants.

This year, courses geared toward Asian American Studies made their debut through the American Studies Department. The courses, titled Asian Americans in the Twentieth Century and Asian American Literature, are the result of the hard work of Dean Toupin and Professors Hsiao, Miller, and Ueda.

The Asian community at Tufts is unique. The percentage of Asians filling administrative and faculty posts is relatively high, and a vocal Asian American student body, strengthened by active alumni, has given the Asian American student heightened leverage on campus. With a liberal administration and its push for academic excellence (highlighted by Tufts University's recent elevation into the "most competitive" category in Barron's Guide to American Colleges) and ethnic diversity, the Asian community at Tufts thrives.

Today, workshops, lectures, meetings, discussion groups, films, practices, conferences, and social events bombard the Asian American student at Tufts. Whether it's Tommy Woon coming to lead a discussion group, or Peter Wang coming to speak, or a cake and coffee study break sponsored by the Center, each event marks the benefits that Asian American students at Tufts have sought and enjoy.

Chin Tang is a freshman at the College of Liberal Arts at Tufts University and plans to major in biology and political science. He is the Tufts ASC treasurer and ECASU representative.

Case Study: Asian American Studies at Wellesley

by Elinor Shin

At Wellesley College, we Asian students really began to recognize the need for an Asian American Studies course in the winter of 1985. The idea was first tossed around by college members who took the Wellesley Wintersession class--the History of Asian Women in America. That particular Wintersession class was initiated and taught by a current Wellesley student. She stressed the need for such a course to her students. Gradually, more people became interested in Asian American Studies so that a formal committee devoted to the creation of an Asian American Studies course was organized under the Wellesley College Asian Association.

We were faced with the huge task of convincing Wellesley College administrators that they needed an Asian American Studies course. As with many colleges, Wellesley was undergoing budget cuts. Additional courses were being kept to a minimum. Several other professors has been pushing for their own new courses for years without success. How could we go about drawing support from the community? What would be our strategy?

Initially, the quickest and seemingly only way that we could get our course into the curriculum immediately was by introducing Asian American Studies course as an experimental class. It would be a good stepping stone to a permanent class. We decided to write a proposal for the experimental course that could be submitted in February of 1987. However, our organization lacked organization and direction, and we were still undecided as to a topic

for the course. The proposal was not completed until the summer of 1986.

By speaking with the faculty and staff, we learned a great deal about their attitudes towards the course. The Dean of the College was very interested. She promised us that if we could find enough professors who supported the course, she would find a way to finance it. The majority of professors were very enthusiastic towards Asian American Studies. I think many professors were surprised that an Asian group was finally speaking up for Asian American Studies. They thought Asian American Studies were long overdue. We got a tremendous amount of advice on the complexities and administrative red tape that is involved in initiating a course.

Some professors urged us to reach the students more for their support. Others told us to continue to track down key decision-making faculty members and administrators and speak to them in person. Professors suggested we try to get our course adopted by one of the History, Women's Studies, or East Asian Studies departments. We applied for a grant to finance an Asian American journal on campus and looked into booking speakers and films to increase the college's Asian American awareness.

We wrote the experimental proposal finally with the intent that the class would be about Asian American women. We thought that a course on women would appeal to more members of the college. This year we had the fortune to have a Women's Studies professor who is very supportive of Asian American Studies. She is going on sabbatical next year; the course topic and professor to replace one of her units had not been decided on

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yet. She approached the college administrators for us and asked them to consider an Asian American women's course to fill the extra unit. The Dean of the College at first vetoed the idea in spite of her professed enthusiasm for the course. Teachers with whom we had been speaking to rallied around us. As a result, next year Wellesley College will have an Asian American class for the first time.

We have much work ahead of us in terms of drawing a large enrollment for the class and choosing just the right professor to excite the students. We ultimately want our course to be adopted by a department so that Wellesley students can use the course to help fulfill their majors. We will still submit a proposal for the experimental course for the 1988-1989 school year. If we build up enough interest in Asian American Studies through next year's course, speakers, films, and publications, we will have a firm basis on which we can appeal to administrators for one or more permanent classes.

Elinor Shin is a sophomore at Wellesley College and is an active member of the Asian American Studies Committee.

Americans, but you see lots of Asian faces. And there's a lot of Asian architects. ...There were a handful in the whole school. Like Latin School you could count them all on one hand. I think there were five or six.

Q: What did other Asians in the school end up majoring in?

A: Engineering probably had the highest number.

Q: Was it because of the reasons you said?

A: Yes, it was a very traditional feeling there. It was also because the language did not make much difference. It was also the same with architecture.

Case Study: the ASU at Queens College

by James Yee

Within recent months, the Asian Student Union (ASU) of Queens College has seen changes--many for the better. The club has been granted more office space and more funding (increased two fold over the previous year). However, the road to these improvements has been a difficult one, obstructed by apathy, splinter groups, and a general anti-Asian environment.

In the early years, the Asian Club had switched officers so frequently that the club had never accomplished any significant events. One major event held in 1980 led to the total obliteration of the club. In the spring of 1980, an Asian dance party was held in the Student Union Center. There were three security officers. Later on, members from a Chinese youth gang crashed the party. Eventually a fight broke out. One of the gang members allegedly shot a security officer. The event was followed by a four year probation for the club.

The Asian Club collapsed within a year of that incident. Then, smaller ethnic groups quarrelled for the remaining treasury. These became splinter groups which would further split up the organization. The organization had a severe probation which froze their source of funding. Without any social functions the club was reduced to a nominal existence.

Two years later, some freshmen noticed the lack of an Asian association and took the old office of the

Asian Club. They formed the Asian Student Union. In the first year, the funding group refused to finance the ASU because it was technically a new club due to the new name. On the other hand, it was put on the same probation because the ASU took the place of the old club, even though its officers had changed. So, the ASU had been faced with a Catch-22.

The hardest struggle that the ASU has endured was lifting the probation. Under the probation they could not hold any parties; they could not hold any social events in the evening and they could not hold any events off-campus. Despite the facts that the incident occurred due to the underestimation by Security and the gang members were outsiders and not of the Asian club, that could not alter the opinions of the funding committee. As a matter of fact, the ASU was often asked about the Chinese youth gangs. The funding committee somehow equated the collegiate club with the gangs! Outside of Queens College, no one has heard of gang violence on campus.

I joined the ASU as the Activities Coordinator in 1985. During that year, we amended the constitution and gained a sense of political direction. Additionally, we made contact with ECASU and we promoted Queens College at the ECASU College Day. This almost sanctified our existence in the eyes of the funding committee and cleaned our club's image. Although it seems that we've made a fair amount of progress, our share of funding is far from a fair share. On our campus for instance, the Black Student Union gets about ten times the funding of the ASU and the Federation of Italian American Organizations gets seven times the funds of the ASU. These are just some of the statistics of the unfair distribution of club funds.

The funds, in no way reflect the proportionality of the memberships or the peoples on the campus.

In April 1986, the president and I went to the 6th Annual ECASU conference. In the course of that day, we realized the absolute need for the political edge of our club. Last September, we petitioned for a retrial of the Vincent Chin case; the issues the club follows most are the ones on Anti-Asian violence. We've attained a club advisor to help further the insight and foresight of the club. Our advisor teaches courses in Asian American Studies and knows many community groups. Through the advisor, we've also strengthened ties with the Korean Culture Club. The future should bring more cooperative events. On a closing note, the President of Queens College recently asked the community what they'd like to see in the college. They replied that the college needed more Asian professors and more Asian studies. ASU can't be far behind.

James Yee is the Vice President of the Asian Student Union at Queens College.



(cont. from page 20)

student body to limit enrollment of Jewish Americans.

Perhaps more than the publishers of MIT's Minority Report realized, there are indeed issues to be addressed regarding Asian students.

Philip Chu is a junior majoring in computer science at MIT and a member of the Chinese Students Club.

U. Mass., cont.

house" for the course, called friends and membership lists, and put up posters with the course name and schedule number. The course now has fifteen students enrolled (and growing), and every one of these was registered through efforts of the Asian Center!

Students and faculty plan to work closely together this semester to document the needs of Asian students and apply pressure on the UMass administration to support the proposal. Outside funding will also be sought. The Asian American Society is forming a student committee on Asian American Studies which can inform more students about the proposal and conduct an on-going educational campaign. For more information, contact the Asian Center at (617) 929-7683.

RESOURCE LIST

The following organizations, institutions, and small businesses have resource materials and staff who can assist you in learning more about the Asian American experience.

Amerasia Bookstore
Asiarema, Inc.
129 Japanese Village Plaza
Los Angeles, CA 90012-3908

Asian American Studies Center
3232 Campbell Hall
University of California
Los Angeles, CA 90024
(213)825-2968

Asian Books, Inc.
12B Arrow Street
Cambridge, MA 02138
(617) 354-0005

The Council on Interracial Books
for Children
1841 Broadway
New York, NY 10023-7648
(212)757-5339

Japanese American Curriculum Project
414 East Third Avenue
San Mateo, CA 94401
(415)343-9408

AMERASIA JOURNAL is an inter-disciplinary journal published twice a year by the Asian American Studies Center, University of California, Los Angeles.

subscription: \$7.00 for individuals; \$14.00 for libraries and institutions.
address: AMERASIA JOURNAL
Asian American Studies Center
3232 Campbell Hall
University of California
Los Angeles, CA 90024

EAST WIND is the only national magazine of art, politics, and culture of Asians in the U.S. published twice yearly by Getting Together Publications.

subscription: \$8.00 for individuals; \$12.00 for institutions.
address: EAST WIND
P.O. Box 26229
San Francisco, CA 94126

Feb. 21, Sat., 2-5 pm, 1987 Remembrance Day Program. Ell Center, Room 356, Northeastern University (Huntington Ave.). Free Admission. Program and update on the Redress movement. Speakers include Barney Frank, Chairperson of the House Judiciary Committee; Grace Uyehara, Legislative Education Committee/JACL; and a representative from Governor Dukakis' office. (This program is being co-sponsored by the AARW, Japanese American Citizen's League, and the Asian Council of the Rainbow Coalition.

Feb. 22, Sun., 8-9 pm, WUMB 91.9 FM. Dragon Gate Radio Program: Bilingual Cantonese-English program featuring Remembrance Day and Black History Month.

March 8th is International Women's Day. The AARW and Chinese Progressive Association will be co-sponsoring an all-day program including panel discussion and film showings.

AARW MEMBERSHIP APPLICATION

Please make your end-of-the-year tax-deductible donation to the AARW! Your contributions support our programs, services, and resources.

Name: _____ \$25. Regular/Individual
Agency: _____ 35. Institution/Family
Address: _____ 10. Student/Low Income
City: _____ State: _____ \$ _____ Additional
Zip: _____ Phone: _____ Donation (Donors should
Expertise/Interests: _____ check their workplace for
matching grant programs)

Make check payable to AARW and send to AARW, 27 Beach St., 3rd Fl., Boston, MA 02111.

THANK YOU!

WELCOME to the following new and renewing members: Hei Wai Chan, John Chan, Richard K. Chang, Douglas Jin Chin, Mary Ann Chin, Yuen Annie Chin, Doreen A. Chong, Susan Chung, Lynn Wang DeLacey, Frederick H. Dow, Chrys Fa, Maya Gillingham, Larry Y. C. Ho, K.H.C. Huang, Shirley Hune, Gloria Jan, Victor Lai, Teddy Lee, Tony T. Lee, Tunney F. Lee, George W. Liao, Ramsay Liem, Lawland Long, Meizhu Lui, David Masunaga, Young Mi Pak, Suzanne Pan,

Richard Primack, J. David & Maryellen Sakura, Horace Seldon, Yuan-Shou Shen, Heather Sheu, Linda SooHoo, George Tanaka, Sara Ting, Elizabeth Ahn Toupin, Pan Un, Albert T. Wong & Family, Tin Sek Wu.

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Asian American Resource Workshop

Mar.'86

Special Issue! ON CAMPUS

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Model Minority Myth: 1986 Update by Suzanne Pan

In recent years we have seen a proliferation of articles in the national media on Asians as the "model minority." Asians are portrayed as the successful minority, that other minorities should emulate. For us as Asians, we must realize the destructive nature of this myth and the reason behind its existence. The best way to begin would be to critically look at the different "model minority" myths.

(1) "Asians are overrepresented at the nation's top universities." I won't argue that Asians are "overrepresented" at the nation's universities when compared to our representation in the U.S. population; but when looking at the pool of applicants to the universities, we are underrepresented and unfairly treated by college admissions offices. Asian Americans have the lowest acceptance rate of all ethnic groups. Studies done on admission rates show that at

(continued on page 8)



Welcome to this special "On Campus" issue which focuses on the East Coast Asian student movement. Under the coordination of Marie Jhin, a sophomore at Wellesley and an AARW work-study student, articles were solicited from many campuses affiliated with the East Coast Asian Students Union (ECASU). Featured are articles on the model minority myth, admissions and affirmative action policies, ECASU activities, poetry, and case studies of activities at various campuses.

Asian student organizations have played a critical role in the Asian American movement. Many of us first became active as students. These organizations help to shape the identity of Asian American students and develops their historical understanding and political views on being Asian in America.

Recently, Asian students have been the focus of many news stories--from the NEW YORK TIMES to the NBC NIGHTLY NEWS. Asian American admissions policies have been questioned and threatened. These "model minority" articles paint all Asian Americans as success stories. To help us understand the effect of these on students and what the ramifications are for Asian Americans, the two featured articles by Suzanne Pan

(MIT '86) and Margaret Chin (Harvard '84) gives us an Asian American perspective on these issues.

It is important that students of today uphold and fight for the gains won by student activists of 5, 10, 20 years ago. The articles on ECASU and the case studies show what Asian students are doing in response to these attempts to undermine the rights of Asian Americans.

For these reasons, the Asian American Resource Workshop proudly dedicates this issue of the newsletter to the students and organizations that constitute the Asian student movement.

NEWSLETTER PRODUCTION: "ON CAMPUS"

EDITORS: Margaret Chin, Marie Jhin, Julian M. Low and Shirley Mark Yuen
 ILLUSTRATOR: Anne Mi-ok Bruining
 CALLIGRAPHY: Ping-Kam Chan
 LAY-OUT: Brant Lee/JFK School of Government
 WRITERS: A. Paayfen Chang/Brown '86
 Janet Chiang/Duke '86
 Annette Chin/Harvard '88
 Kevin Fong/University of Penn. '84
 Helena Huang/Cornell '86
 Steve Ing/Yale '87
 Derek Kamemoto/Princeton '88
 Ellen Lam/Harvard '87
 Dara Lee/Wesleyan '86
 Stacy Lee/Wellesley '87
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 William Oh/Yale '87
 Suzanne Pan/M.I.T. '86
 Mei Mei Tuan/Wellesley '88
 John Yee/Harvard '86
 Katie Chin/Boston University '87

Asian American Admissions and Affirmative Action:
Why Students Should Organize
 by Margaret Chin

Asian American Admissions and Affirmative Action work has increased tremendously since I got involved with the issues in 1980. I was just a freshman at Harvard overwhelmed with the thought of how exactly affirmative action worked for all Third World people. I myself had just figured out that working class Asians should be recruited into the elite schools, like I had been. It made sense because the majority of these people would never consider going to an Ivy League school even though they had the capability.

By participating in New York Asian College Day in 1980, I met many other students; in particular, those from Princeton, Brown, and Yale who were also really interested in formulating ideas on Asian American admissions. They welcomed all younger students. They also saw the need to educate all students about the circumstances that Asian American high school students faced as they prepared to enter college.

And when the older students and younger students in the East Coast Asian Students Union (ECASU) got together and exchanged ideas on: Why have Asian American admissions? Why have College Day? Why look and analyze the numbers? We realized that all of us

together could come up with a more unified and deeper understanding of the need for a policy on Asian American admissions and affirmative action.

That's how it all got started. Look at how much the work has developed. From the initial ECASU Admissions Task Force that studied Asian American admissions statistics from 25 universities and wrote an analysis of the situation for BRIDGE magazine in 1982 to the in-depth admissions report produced by Brown in 1983, to the continuing studies at Yale, Harvard and Columbia.

And while these Asian American students are doing this on the East Coast, pressure on the West Coast is pushing for quotas against the admission of Asian American students. Or, at the very least, people there are re-writing affirmative action programs to eliminate Asian Americans.

This is a reality on the West Coast, particularly in the University of California system. So far, as of 1984, they raised the entrance requirements of the verbal SATs to directly reduce the number of Asian Americans that can qualify for U.C./Berkeley. But what is a reality there is a foreshadowing of possible actions here on East Coast campuses.

(continued on next page)

(Admissions, cont. from page 3)

We have to be wary of articles congratulating Asian Americans as a "model minority" and having "made it." (Refer to S. Pan's article in this issue.) These articles point to a few Asian Americans who are successful but ignore the real conditions of the majority of us living in Chinatowns and other inner-city communities.

Today, we have to take a broader look at what the real consequences are for advocating the elimination of Asian Americans from affirmative action programs. In reality, most of these advocates are using the "success" of Asian Americans as a reason for the re-examination of affirmative action policies for all Third World people in all aspects of life, including the workplace.

This is not the first time the Model Minority Myth has been used to attack all Third World groups. Historically, the "success" stories first appeared during the Civil Rights Era of the 1960s. They were used to show everyone that a minority group had "made it" by pulling themselves up by their own bootstraps and that these protests by Afro-Americans were unnecessary.

The model minority theory is divisive to the Third World Movement because all of us are

held up to an impossible ideal. The system encourages each group to pursue their own success. This causes racial divisions, false competition, and mistrust between us. The clever thing is that it makes us (Third World people) blame each other for problems--and not the source of our problems.

As Asian Americans, we are not equal members of this society. At least, not yet. True, we have a high percentage in Ivy League schools; but like Blacks and Latinos, our positions in the various professions do not reflect this educational background. We are not well represented in government, tenured professorships, or in managerial positions, to name a few examples. We must remind ourselves that we have more in common with Blacks and Latinos than mass media depicts.

ECASU and all Asian student organizations must counter the model minority myth and strive to eliminate the divisions it has caused with other Third World students. Asian American students must take concrete stands to support Black and Latino students' rights as well.

As ECASU once helped to organize Asian American students to work on admissions policies, it must once again take the lead and organize to strengthen affirmative action and Asian American admissions policies.

Margaret Chin '84
Harvard
AARW Steering Committee

THE EAST COAST ASIAN STUDENTS UNION (ECASU) Background

The East Coast Asian Students Union (ECASU) is a network of Asian and Asian American student organizations from the New England to the Mid-Atlantic regions. Its primary goals are to build and strengthen Asian student organizations through educational, social, cultural and political activities and to promote unity through greater understanding of the Asian experience in America.



ECASU was founded on April 1, 1978, at a conference at Princeton. Thirty-five colleges and 275 students attended the workshops and plenary sessions and passed the ECASU Principles of Unity. In the fall of that year, the Mid-Atlantic region separated from New England and within a few months ceased functioning. This occurred following a series of internal struggles.

From the time of the split, the New England region sponsored an annual Asian College Day, annual conferences, and published two ECASU journals (Spring 1983 and Spring 1985) which featured articles, speeches, artwork, and creative writing. In 1980, the Mid-Atlantic ECASU was reformed and steadily thereafter built up its network and base. The two regions were finally reunited in 1984, on the basis of cooperation and collectivity with the goal to uphold the rights of Asian Americans.

The fundamental purpose of ECASU is to unify Asian students by providing a forum for addressing the basic concerns of Asian Americans. It also provides Asian students with the support and inspiration necessary to carry on the struggle of Asian Americans. Meeting students from other campuses, exchanging ideas and political views, sharing experiences--all serve to strengthen the movements on campuses as well as the Asian American movement as a whole. ECASU exists because it is through this networking and sense of collectivity that Asian student organizations can come together to make changes in society for the betterment of all Asian Americans.

Kevin Fong '84
U. of Pennsylvania
AARW Steering Committee

Marie Chin '88
Wellesley College

(Above calligraphy: Asian Student's Union)

ASIAN COLLEGE DAY

"What is an Asian American College Day? How is it different from any other college days?" many students have asked.

Asian College Day is an annual event sponsored by the East Coast Asian Student Union (ECASU). The purposes of College Day are 1) to recruit Asian students from inner-city high schools in Boston; 2) to provide financial aid information; 3) to give an Asian American perspective of college life; and 4) to encourage more Asian students to apply to Ivy League universities.

To many students, the difference between Asian College Day and other college days is that "Asian" is tagged onto the title and that it targets Asian high school students rather than all high school students. The real difference, however, is much greater than that.

Asian College Day targets students who are mostly immigrants and who come from low-income families. This population is usually neglected by college recruitment officers. The recent belief that there is an overrepresentation of Asians in American colleges and universities hurts these students. Asian College Day attempts to dispel this belief and encourages more colleges and universities to participate in recruiting Asian students.

Many immigrant students with limited English skills are often intimidated by college recruitment officers. As a result, they become discouraged and develop the belief that higher education is reserved for those with a high fluency in English. Asian College Day, with bilingual interpreters, encourages these students to voice their concerns on the opportunities offered by different colleges and to ask questions about financial aid. In addition, there is also a workshop on how to write a personal essay.

For those college-bound high school students, Asian College Day also offers an Asian American perspective on college life. Student recruiters can give an informal description of what college life is like for an Asian American, which is not available during other college fairs. Asian College Day provides not only a financial aid information booth but also a center where the Asian American college life experience can be shared to both immigrant and American-born students.

It is important that ECASU continues to offer this special college day to Asian students in the Boston area and to increase the participation of more colleges around the New England area to offer the students a variety of choices.

Ellen Lam '87
Harvard/Radcliffe

亞裔學生團結起來

1986 ANNUAL ECASU CONFERENCE
Princeton University
April 4-5, 1986

The Annual ECASU Conference, held at Smith College last year, will be at Princeton this year. The conference will be a weekend affair, with 200-300 students expected from campuses throughout the East Coast. It is the once a year time for students to come together to learn and share different aspects of the Asian American experience--social, cultural, and political.

This year's theme will be "Asian Students on Campus" and will focus mainly on the "model minority myth." The featured keynote speaker is Peter Nien-chu Kiang. Kiang, once a student activist at Harvard's Asian American Association (AAA) and in ECASU, is currently one of the most recognized and respected leaders of Boston's Asian community. After graduating from Harvard, he helped to establish the Asian American Resource Workshop. He was recently named one of BOSTON MAGAZINE's "Faces to Watch in 1986."

Following the keynote speaker and panel discussion, four workshops are scheduled: 1) Organizing Student Groups on Campus, 2) Asian American Women, 3) Asian American Studies, and 4) Asian American Admissions. Tentatively scheduled pre-conference events include a slide show on the history of ECASU and an act by an Asian comedian. Evening events include movies and a party for all participants.

The ECASU conference is not only very interesting but a lot of fun! Come and be a part of this experience! For more information about ECASU or about the conference, contact Derek Kamemoto, c/o ECASU/Mid-Atlantic Region, 86 Olden Street, Third World Center, Princeton University, Princeton, NJ 08540.

Derek Kamemoto '88
Princeton

Marie Jhin '88
Wellesley College

(Above calligraphy: Asian Students Unite!)

(Model Minority, from cover page)

Harvard-Radcliffe, only about 15 percent of Asian American applicants are accepted while there is an overall acceptance rate of 20 percent at Harvard-Radcliffe. There are similar statistics at Brown University and this is believed to be a prevailing trend at most universities. The attitude of the university admissions offices is that there are too many Asians and so they have set an upper limit on the number of Asian Americans they will accept. Funny, they never said there were too many whites when these same universities were lily-white fifteen years ago.

(2) "Asians are narrow-minded, unimaginative, and only technically oriented." It is true that there are many Asians in the technical fields of science, medicine, and engineering, but I don't believe that it is a result of us being unimaginative and narrow-minded. Asians have chosen the technical fields because they meet with the least amount of discrimination and subjectiveness. Asians have been channeled into certain occupations as a direct result of the racism in this country.

"I feel very isolated in the Harvard community. I feel the need to work with other Asian students because to work on this alone is very hard and very discouraging. By getting involved with the Asian American Association, I hope to contribute to making this campus more tolerable for Asian American students."

Anonymous



Historically, Asians have taken those jobs which no one wanted or which are less threatening to the white workers. The Chinese laundries and railroad workers and the Japanese gardeners are all examples of jobs that weren't wanted or threatening to white workers. This racism still shows itself today in subtle forms such as the technical fields which Asians choose because they can be judged more objectively to the less subtle forms such as Chinese women working in sweatshops of garment factories because they aren't highly desired jobs.

Also to say Asians aren't creative is to discount the cultures of Japan, China, Korea, or the Philippines, where many of our families are from. It discounts the numerous poems, short stories, novels, and plays written by Asian Americans which aren't widely known because mainstream publishers refuse to publish and publicize such works. Why don't they publish such works? Because they tear at middle class complacency and their self-righteous American ideals of freedom and justice by telling of the injustice and oppression faced by Asians in America. You ask, who are these authors? They include playwrights Frank Chin, David Henry Hwang, and Genny Lim; poets Lawson Inada and Fay Chiang; novelists Louis Chu and John Okada and the pioneer writer Carlos Bulosan who gave many of these writers their inspiration.

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(3) "Asian Americans are successful! Look at their median family income--it's higher than everyone else's, including whites (as reported in the 1980 Census).

These statistics hide many facts which show that Asians are not as successful as perceived to be. These statistics hide the fact that most Asians in this country live in urban areas where the cost of living is higher and therefore median income is higher. These urban areas include Los Angeles, San Francisco, New York City, Boston, Philadelphia, Chicago, and Honolulu. In fourteen out of eighteen metropolitan areas where Asians reside in significant numbers, their median income is lower than that of whites. For example, in New York City, with the largest Asian American population in the country, the median income of Asians is \$18,024 compared to \$23,208 for whites. That's a difference of \$5,184! These statistics don't show that Asians, on the average, have a higher number of wage earners per family. They also don't show that Asians with comparable education to whites, Blacks and Chicanos, Asians earn the least.

These "model minority" articles often point to I.M. Pei, An Wang, and Connie Chung as examples of our success story, but they are the exception. One out of seven Asians live below the poverty line, as compared to one out of ten whites who live below the poverty line. The people who write these articles must walk through Chinatown with their eyes closed. Beyond those "wonderful" restaurants and "quaint" gift shops is a ghetto which no one notices.



The history of Asians in this country has been one of oppression and injustice. From 1854 when the California State Supreme Court ruled that a Chinese couldn't testify for or against a white man in a court of law, to the 1882 Chinese Exclusion Act--the first law passed to exclude a group of people solely on the basis of race, from immigrating to this country--to 1906 when California ruled miscegenation between Asians and whites as illegal, to 1924 when the INS* established the National Origins Quota--bringing Asian immigration to a halt--to 1942 when Executive Order 9066 put 120,000 Japanese Americans, two-thirds of whom were American citizens, into concentration camps, to 1983 with the brutal murder of Vincent Chin and the murderers getting only probation and a \$3,000 fine. . .to today, when Long Guang Huang and other Asians were beaten up by racists among the swirl of anti-Asian movies like Year of the Dragon and Rambo.

(continued on page 10)

(Model Minority, cont. from page 9)

In light of such falsehoods, the next question might be: why do these articles exist if they don't represent reality? This is best explained by the timing of these articles. The first trend appeared in the 1960s at the height of the Civil Rights Movement when Blacks and other minorities were taking their demands to the streets. Then Asians were used as "examples" to Blacks--that Asians were doing fine without "special privileges."

Today, the articles serve to perpetuate the rightward atmosphere and are justification for taking away all the rights won in the 1960s. Rights such as ethnic studies, affirmative action programs, financial aid, etc., because these programs supposedly no longer work.

These articles serve to divide the minorities, because the ruling class in this country knows that if minorities were united, they could be a formidable force. We, as Asians, must realize this and join with Blacks, Latinos, and Native Americans to demand our rights. It was not too long ago that Asians were rarely seen on elite college campuses. We now are enjoying the benefits of many of the rights won in the '60s through struggle, with this struggle often led by Blacks. We could lose what gains have been made if we do not join with other Third World people at this time to fight once again for our rights. Our existence and active participation in this society are threatened by the persistence of this "model minority" myth.

Suzanne Pan '86
M.I.T.

Announcement
AARW INTERNSHIPS/VOLUNTEER
POSITIONS

The Asian American Resource Workshop (AARW) is currently recruiting for work-study positions to begin this summer and fall. Areas of work include:

- 1) Asian American Studies Campaign (read article on next page): Research and Teaching Assistant positions.
- 2) Media Group: Clerical support for archival materials (photographs and slides). Setting up systems for distribution.
- 3) Civil Rights Project: Community Outreach Coordinator and clerical support. Students interested in law, civil rights issues, or community organizing are particularly encouraged. (We welcome bilingual speakers: Cantonese, Vietnamese, Cambodian, and Laotian.)
- 4) Newsletter Committee: Writers, illustrators, people to work on production (typing, layout, and mailings).

Asian American students interested in learning more about the Asian American experience (history, art, culture, issues, etc.) are encouraged to contact the AARW for more information. (617)426-5313.

AARW ASIAN AMERICAN STUDIES CAMPAIGN (1985-86)

Introduction

The Asian American Studies Campaign is a year-long program (1985-86) initiated by members and volunteers of the Asian American Resource Workshop (AARW) in collaboration with ECASU/New England to promote Asian American Studies on campuses. Through educational workshops, we hope to promote pride and deepen understanding among students about themselves as Asian Americans. Following the workshops, we encourage student groups to become advocates for Asian American studies programs on their various campuses. Information gathered from these workshops--level of attendance, interest and demand for future workshops--is critical to lobbying for administrative and faculty support.

Thus far, the AARW has conducted one or a series of workshops on the following campuses: Boston University, Brandeis, Harvard/Radcliffe, M.I.T., Mount Holyoke, Smith, Tufts, and Wellesley. Topics currently offered include:

- *Asian American History
- *Asian American Identity
- *Stereotypes and the Media
- *A Case Study of Long Guang Huang and Boston's Asian Community
- *The Japanese Internment Experience
- *Apples and Oranges (Male/Female Working Dynamics)
- *The Asian Student Movement

Tentatively scheduled for the next academic year are:

- *Asian Americans and Affirmative Action
- *Asian Americans and Politics
- *Third World Unity
- *Asian American Art and Culture

These workshops are developed by a committee of volunteers (AARW members and students) who are then trained to lead them. If you are interested in working on the Asian American Studies Campaign for an academic project or as a work-study student, or if your student organization is interested in scheduling one for your campus, contact Shirley Mark Yuen at the AARW. (617)426-5313.

You often see us as quiet Asian women
something which we are not
racist words enrage us
though our emotions show not.

Our wounds have turned to scars
the band-aids cease to stick
the Suzy Wongs you saw us as
will never again turn her tricks.

We are not your piece of clay
something which you can mold
you think we are young
yet our history is 2,000 years old.

Exotic with almond shaped eyes, subservient
images which in your mind revolve,
such blatant misconceptions
which Charlie Chan could not solve.

The passive type you saw us as
you'll never see again
there is nothing to support that image
for our pride can no longer bend.

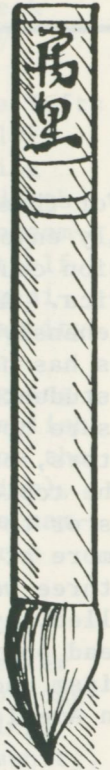
Stacy Lee '87
Wellesley

My past
is not mine alone.
It is the past of my people.
It is the past of my mother and father.
It was once a half-empty book;
My birth was in the middle.

Now
I am learning to read the first half
and understand.

Now with this understanding
I will write the second half.
My future
is this second half.
It is not mine alone.
It is the future of my people.

John Yee '86
Harvard/Radcliffe



On Asian American Theatre:

"I started to study theatre because I wanted a liberal arts education, theatre encompasses all of that and also makes it more alive and is creative. It allows me to use my imagination. . . Theatre is in me, a part of me. . . something very intuitive, very humanistic. First, you need to learn facts and history; this builds feelings inside which need to be released; I prefer to release these feelings through theatre. . . It's a two-way street, feeding information to the audience in return for their feedback, responses. Asian American plays communicates Asian American history and life in a subtle way. . . there is a need for Asian American theatre, writers, actors, etc."

Barbara Joe/Smith '86
Theatre Major, English Minor

Asian American Studies at Wellesley College
Case Study

For three weeks in January I really enjoyed leading the Winter-session course on Asian Women in America. At first, I was a bit apprehensive because this type of class has never been introduced to the students at Wellesley. I was not sure how the students, administrators, or faculty would respond to the topics outlined in the syllabus or to my teaching it, a sophomore at Wellesley. But, during the three weeks with 12 students enrolled, my anxieties disappeared. Instead optimism, confidence, enthusiasm and a new insight towards Asian America filled my students.

Over the course, we traced the "roots" of "our" ancestor's. We learned that it was not an easy transition for the newly-arrived immigrants of 150 years ago or today. It was especially hard for the few Asian women who arrived since they faced triple oppression--sexism, racism and labor exploitation. We felt the painful effects of the Exclusionary Acts and the Japanese Internment experience through poems and journal entries. Most importantly, we learned about the contemporary issues affecting Asian American women through class discussions, an AARW workshop in conjunction with M.I.T., and an inspirational speech by Suzanne Lee, a leading activist in Boston's Chinatown.

Since the Wintersession class, an Asian American Studies Campaign Committee was formed with support from the Wellesley Asian Association. The committee is comprised of 20 determined women who will present the need for a semester-long course to the students and administrators, especially since ten percent of the student body at Wellesley is Asian or Asian American.

The Wintersession course has ended, but this is just the beginning for the Asian American Studies Campaign at Wellesley College.

Marie Jhin '88
Wellesley

"As Asian American women at Wellesley, we must fight the apathy which causes the majority of our students to remain uninvolved. We, who are proud of our heritages, yet concerned about our futures, are determined to turn the growing awareness on our campus into a campaign which will educate us further until we can finally hope to erase all forms of prejudice which cause discrimination and racial violence in our society today."

Mei Mei Tuan '88
Wellesley

Duke University

It's mid-January and the typical scene on the quad is students walking around in shirts and jeans, some of the t-shirts sporting trendy Chinese characters. According to University admissions statistics, about five out of 100 students on campus are Asian. Many students contend that they simply don't notice anymore who is Asian and who isn't. It seems there is a distinct paucity in Asian awareness. Perhaps Duke's location in the South is the factor which isolates it from other universities which do have active student groups on campus. Our 4-year old Asian Students Assn. is still struggling to build up a substantial membership.

This year, I am teaching a house course on Asian American women. We will look at the effects of family life, stereotypes, and interracial relationships on As. Am. women with a view towards how As. Am. women relate to larger issues, such as educational rights, employment opportunities, and violence against minorities and women.

Of the 150 Asian women on campus, only three have chosen to take the course. My other 11 students are Caucasian. While I feel class discussion may benefit from a diverse class, I cannot help but wonder why the Asian enrollment is so low. In the future the Asian identity will surely benefit from the sudden promotion of race relation talks on campus by both the administration and student groups.

Janet Chiang '86
Duke University

Asian Awareness Week
Tufts University

It all began with the Tufts Asian Students Club in 1977. Since then, the increasing growth in the number and ethnicities in Tuft's Asian community has manifested itself in the need for more organizations. The Tufts community has seen the birth of the Asian Students Center (going under evaluation to establish a full-time director from the current part-time position), the Korean Club, the Vietnamese Club, and the Mandarin Society.

The Asian Students Center arose out of the need to somehow coordinate the workings of the entire Asian community. The Center and Director serve as the unifying core through which the Asian community is joined and through which they work.

Realizing the needs of the Asian students were not being met, as well as the need for increased cultural awareness, a tradition was begun. The first week of March is set aside and designated as Asian Awareness Week. This week provides the Asian community with the opportunity to raise the cultural awareness level of the Tufts community.

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Wesleyan University

Few schools offer any opportunity for students to learn about the historical and contemporary issues facing Asian Americans. In order to increase the awareness among students at Wesleyan, another senior and I will be facilitating a Spring semester course entitled "Asian American Women: Examining the Myth of the Model Minority."

This course, part of a project funded by the U.S. Dept. of Education, is undergoing a trial run at a number of universities this spring (read case studies on Brown and Duke). Each course will be taught slightly differently, depending on the instructors, who are in each case Asian American women themselves.

In order to avoid getting bogged down in red tape, my co-instructor Nona Liang and I decided to offer the course as a group tutorial. The only prerequisite is an open mind and a genuine interest in the subject.

If all goes well, the course will show that students can take the responsibility of educating each other about issues which they feel are neglected by their administration. While Nona and I have been supported and encouraged by our faculty, the bottom line is that we are teaching it ourselves, and learning a lot in the process.

Dara Lee '86
Wesleyan

"Asian Women at Brown:
Building Bridges"

As Asian women in America, we are united by a common status of instability. However, in the past and still today, we are actors--shaping our environments and contributing to our families and communities.

By establishing a course specifically for the study of Asian women in America, we are placing Asian women where they belong--in the center, proud and visible. Through "Building Bridges" we will uncover the experiences and survival strategies Asian women have developed. In essence, we are celebrating the personal and collective history of Yellow women in the United States, gathering strength from each other to take on challenges that confront us, our families, our communities, and Asian sisters in all walks of life.

A. Paayfen Chang '86
Brown

"We need to make the majority of Asians on campus who don't think being Asian American is a handicap more aware of the discrimination and racism which, though subtler than in the past, still exists and pervades society outside of the sheltered walls of college."

Herbert Y. Lin '87
Harvard/Radcliffe

Asian American Coalition
Cornell University

(Tufts, continued from p. 15)

The main function of the Asian American Coalition (AAC) at Cornell University is to provide a medium through which those students of Asian descent may express their shared experiences and concerns through collective activity.

AAC participates in minority recruitment, ethnic studies, educational policy, financial aid, affirmative action and coalition building. These activities are part of the process of working toward an active role in the university and community struggles for the betterment of conditions for Asians everywhere.

Last semester, AAC held a conference which focused on Asian Americans working as professionals in the community. Career options and obstacles were presented and discussed. AAC also holds biweekly discussions where issues of concern are addressed. Such efforts are aimed at increasing the depth of knowledge and breadth of awareness of common heritage, racial and national discrimination, and responsibility to social progress.

This spring, the AAC hopes to continue to enrich and to educate the Cornell community with a conference on Asian Americans in the Media. Suggestions are always welcomed!

Helena Huang '86
Cornell University

This one week is of great importance. We can address relevant Asian American issues and discuss them; we can cultivate ethnic and cultural appreciation; we can educate, increasing sensitivity and understanding. We hope to build these bridges of communication and understanding in working towards mutual fellowship.

The student committee working on this year's Asian Awareness Week has chosen the theme "Asian Variations." Through workshops, lectures, group discussions, films, panel discussions, and various cultural events of different Asian ethnicities, we hope to make the non-Asian community aware of the diversity within the circle of Asian peoples.

Karen Lew '86
Tufts

on being Asian American:

"It's part of me, how can they ignore what they see in the mirror. It makes me both angry and sad."

Annette Chin '88
Harvard/Radcliffe

The Formation of an Asian American Publication
Johns Hopkins University

TRADEWINDS is the Johns Hopkins Asian American Magazine which was a direct result of an attempt to start an Asian American Student Coalition (AASC) in the Spring of 1984. Proposed AASC projects were to include an Asian weekend, a film festival, a study of admissions policies, and TRADEWINDS. But, owing to the existence of other Asian organizations on campus (Chinese Students Assn., Indian Students Assn., and Korean Students Assn.), the proposal was denied by the Student Activities Council (SAC). As a result, it was proposed that a budget be allocated to begin one objective of the AASC, the Asian American magazine.

TRADEWINDS published its first issue in February 1985. With the aid of the SAC budget and our sales of advertisements to Asian businesses in Baltimore, approximately 600 copies were printed and distributed. The magazine consisted of imagistic and illustrative art, a poem, personal accounts of the Asian experience, Indian economic growth, recipes, and articles on the Chinese Students Association (CSA) and Korean Students Association.

Presently, TRADEWINDS will resubmit the proposal for the establishment of the Asian American Student Coalition. The proposed structure consists of a Steering Committee composed of three members: a Spokesperson, Coordinator, and Editor-in-Chief. The responsibility of the Editor will remain unchanged. The role of the other two Steering Committee members will be to investigate and introduce Asian American issues and interests, as originally planned, and include such concerns as Asian American Studies.

John Y. Lim '86
 Johns Hopkins

"Being active in the Asian community is not only important in educating and enriching others, but has been self-fulfilling by making me more aware of my identity every day."

Katie Chin '87
 Boston University

Asian American Admissions
at Yale

A recent editorial in the Yale Daily News concerned about "ending Asian quota" typifies the well-meaning but altogether mistaken public understanding of the Asian American admissions issue at Yale and other New England schools. The editorial begins auspiciously by describing vital statistics and noting that an informal quota, a ceiling on percent admitted, might exist for Asian American applicants to Yale. However, in proffering possible solutions, the News turns to standard formulas of success and eventually rehashes the 'model minority' myth to support their conclusion that Asian Americans should be "declassif[ied] for admissions purposes."

Their neat paraphrasing of a recent New Republic article ("The Triumph of Asian-Americans," May, 1985), from which they admit they obtained most of their information, leads to dubious, if not ludicrous, assertions. The final sentence, for instance: "Yale has reached the point where its Asian applicants may actually have a better chance being considered as students than they do as Asians." It seems, assuming that the editors of the News are reasonably well-informed, that the general population has little under-

standing of the issue as it stands, and indeed of the history and intent of affirmative action itself. And if they do, as the author of the New Republic article might, they are able to manipulate their knowledge in such a way as to support the current national onslaught against affirmative action policies. Such is the fashion these days.

The case for Asian American admissions to Yale begins with the overall admissions picture. A selective school, Yale has admitted approximately 18% of its applicants in recent years. Each application initially gets two readings. Special interest groups receive an additional evaluation which takes into account their unique circumstances. Athletes, alumni children, and the five minority groups on campus each have an admissions officer responsible for taking into account particular situations. The Minority Recruitment Program (MRP) director is responsible for third readings of minority folders. The MRP, established in 1972, formally recruits minority high schoolers and attempts to get accepted students to matriculate. Student recruiters are sent out each fall across the country to target schools of high minority population.

Yale's commitment to affirmative action is not etched in stone. The school suffers, for

(continued on next page)

(Admissions/Yale, from p. 19)

instance, from a lack of tenured minority and women professors. The MRP, as well, was fought for by student activists in the early '70s. The point: Yale gives sparingly. Thus, when something breaks the status quo, Yale hardly budes. The case of Asian American admissions is a clear example of this.

Last year, the number of Asian applicants to the class of '89 jumped 20% to over 1,200. Only 16.75% of these students were accepted; the overall acceptance rate for the class was about 18%. The trend had been noticeable since Asian Americans first started applying to Yale in significant numbers in the early '70s. The number of applicants grew steadily from 251 for the class of '79 to 1,023 for the class of '88. Yet the number of admits during the same period had only increased from 101 to 199. The percent admitted, therefore, has been plummeting each year, from 41.9% for the class of '79 to the 16.75% this past year, a watershed mark since it was the first time the Asian American admit rate dipped below the overall rate.

The importance of the figures becomes apparent. Affirmative action, as Yale interprets it, reaches a certain point at which it no longer works. There seems to be a ceiling, an upper limit on the access that affirm-

ative action is supposed to afford. The very ideal of affirmative action is corrupted by the statistics; how can Yale be helping a minority group when being a member of that minority group gives one less of a statistical chance of getting accepted? The issue, of course, is not that simple. But the point is ultimately compelling: Asian Americans as a group must necessarily find it more difficult to come to Yale than the average applicant.

The admissions office answers our concerns with administrative skill; after all, their ace in the hole is that they know the applicant pool while we do not. Their major argument stands on the "protection" of the non-hyphenated student, that is, the white, non-legacy, non-athlete student, who admittedly has the least percentage chance of being accepted (near 10%). If 10,000 Asian Americans were to apply, their argument goes,

"Students in the conservative 80's seem absorbed only with their studies and social life. Good grades and a good social life are satisfying but a more important concern should be the future of Asians in America, as a whole. We must face the past and present issues affecting all Asians in America, and only if we work together can we make a difference."

Marie Jhin '88
Wellesley

the percentage accepted will have to go down to fulfill the University's striving for diversity as well as allowing the non-hyphenated student to retain their low admit rate. The point is, they assert, that the admissions process works under the constraint of class size (about 1,100) and therefore it would be unfair to "push" the non-hyphenated applicant any further from the picture.

My contention is that 10,000 Asians have not applied. The numbers become deceiving at such high values. Besides, the criterion evidently being used assumes that Asian Americans as a group offer no diversity outside their heritage. In fact, this observation lends credence to the idea that Asian Americans do continue to suffer pervasive and systematic discrimination. A failure to understand the socio-cultural factors that lead to such trends as scientific career interests or non-assertiveness during an interview, relegates these issues to the individual applicants and discriminates against them. In addition, the implication that Asian Americans are solely responsible for forcing down the non-hyphenated applicant's plight, as well as comparing the two in terms of merit, fails to account for the ideology of affirmative action.

Accept the fact that Asian Americans suffer from discrimination in this country, and you



can accept that affirmative action was created to combat against these social forces of discrimination. It is meant to be that positive step towards righting the barriers that may have slowed a minority group's progress through society. And in the Yale sense, it is meant to offer a chance at an education that would otherwise be unreachable. The white student faces none of the social barriers unique to the minority applicant. Thus, the absence of a Yale education may, for instance, mean less to a white male applicant who has and will presumably experience little resistance to his mobility, than to a minority given the same education and level of achievement. Studies in fact have proven this true for Asian Americans with high levels of education working at lower levels of salary and leadership positions than their white counterparts.

(Admissions/Yale, from p. 21)

All of Yale's arguments, however, ultimately stem from the nationwide misperception of Asian Americans as being over-achieving, scientific, narrow-minded, family-oriented, and brilliant: we are the super-immigrant, the model minority. This feeds the issue with the touchy controversy of stereotype versus reality. As people outside the selection process, we have a limited influence in proffering our point of view. Yale is a bastion of conservative thought, particularly concerning its own constituency. It is an exclusive club that abhors change, if change will loosen the grip of the dominant. Asian Americans threaten that dominance.

This spring will be important. There was an indication that the Dean of the College might formulate a new admissions policy concerning Asian Americans, with the possibility that affirmative action for the group be cancelled altogether or at least altered. Also, preliminary statistics point to another major increase of at least several hundred Asian American applicants, which means that the admit rate may decrease even further. It is then that we shall be better able to gauge Yale's commitment to affirmative action for Asian Americans.

William Oh '86
Yale

Asian American Studies
and the
Floating Counselor Program
Yale University

An Asian American History course, taught last semester by Phil Tajitsu Nash, was a success. More than twice the expected 20 students took this weekly seminar, indicating strong student support for Asian American Studies. Although Yale did not originally offer an Asian American Studies course for this Spring semester, the efforts of Amy Yamashiro ('87) and others at the end of last semester were successful in establishing an Asian American Women's study group for course credit.

Another achievement of the Third World students' community at Yale is the institutionalization of the "Floating Counselor" program. Each of the four minority groups--Asian American, Black, Chicano, and Puerto Rican--along with administrators, choose two or three floating counselors per group. They are paid on an equal basis with the regular freshmen counselors and also live in the freshmen dorms. The floating counselor program serves not necessarily as a substitute for the regular counseling program, but as an alternative means for minorities to deal with freshmen-year difficulties.

Steve Ing '87
Yale

AARW Events

March 22, International Women's Day Celebration, co-sponsored by ASIA and AARW. Panel discussion, "Exploitation of Asian Women: Boston and Beyond," 2-4:30pm. Film showings, "Small Happiness: Women of a Chinese Village" and "Community Women" (aka "Metropolitan Avenue"), 5-7pm. \$4/both events, \$3/single event. At the AARW. Information: 426-5313.

DragonGate Radio Show, WUMB
91.9 FM, 8-9pm.

March 16, Chinese Women Community activists.

March 30, Chinese Americans and Overseas Chinese.

On 2/15 an AARW Benefit Party was held at Weggie's which was a smashing success! Thanks to Laura Tai and Michael Liu for pulling it off; thanks also to Todd Lee for being DJ for the night, and to Helen Liu and Carlton Sagara for helping, and last but not least, to all the AARW members who cooked and donated food. Over 50 people attended and the party did not end until after lam!

AARW Silkscreen Survey Results

Out of a mailing of 1,000, the AARW got a 2.5% response. Most of those who responded are women and Asian, completed college, and are over thirty-five.

The survey indicated a strong interest in seeing Asian American programs and would make an effort to see one.

The most watched Asian American film is Dim Sum, followed by Chan Is Missing. First place winner in our drawing was Paul Nagano, who received a \$25. gift certificate to Golden Palace restaurant. Thanks to those of you who returned the survey!

Announcement

Asian CineVision (ACV) is accepting entries to the 1986 Asian American International Film Festival to be held in June. Deadline for the Festival is March 12. Entries must be 16mm or 35mm works by Asian or Asian Americans. For information: (212) 925-8685.

MEMBERSHIP APPLICATION

Name: _____ \$15. Regular/Individual
 Agency (if appl): _____ \$25. Institution/Family
 Address: _____ \$ 5. Student/Low Income
 City: _____ State: _____ \$ _____ Additional Donation
 Zip Code: _____ Phone: _____ (Donors should see if their workplace has a matching grants program.)

Make check payable to AARW and send to AARW, 27 Beach St., 3rd Fl., Boston, MA 02111.
THANK YOU!

ACKNOWLEDGEMENTS

WELCOME to the following new members: Tran Binh, Anddie Chan, Mimi Chan, Douglas Chin, Katie Chin, Doreen A. Chong, Michael Gardner, Nancy Goon, Flora Houn, T.C. Hsia, Neal Johnson, Dara Lee, Teddy Lee, Ronald Olmstead, Nancy Sweezy, Caroline Wu, and Earl Yen.

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