

THE SPECTRUM

THE NEWSMAGAZINE OF THE ASIAN COMMUNITY AT TUFTS

SPRING 1996

SHEDDING A LAYER OF APATHY ASIAN-AMERICAN ACTIVISTS WITHIN THE TUFTS FACULTY

BY KIM TRAN

If you plan to stumble through Tufts with your eyes closed, Dean Jean Wu and Dr. Frances Chew won't let you. If you say we can't talk about race unless there is a person of color in the room, Dean Wu will help you develop the necessary skills. Pay attention to these two Asian-American faculty activists. Their work both on and off campus has inspired the university to shed a layer of apathy. From Dr. Chew's counseling to Dean Wu's multicultural consulting, each activist has injected energy into Tufts. Each professor sets high standards for their students, fellow faculty and the university. Their visions for Tufts as it enters the 21st century is interwoven with experience, a little bit of dreamin' and a lot of hard work.

Dean Jean Wu, Dean of Advising

Jean Wu, Dean of Advising, arrived in October of 1993, bringing a wealth of experience after six years as the Dean of General Studies at Bryn Mawr University and four years as the Associate Dean of the Colleges at Brown University. To remain in touch with students (and step outside of Ballou Hall), Dean Wu teaches a course in American Studies entitled "Growing up Racial/Ethnic." The course addresses the need to incorporate and understand ethnic history into the broader history. In the future, Dean Wu aspires to developing a well-respected Asian-American curriculum, starting with a regularly offered Asian-American studies course. Right now, Asian-American studies is taught every other semester. Wu noted that currently other courses shoulder the burden of inconsistent and nonexistent Asian-American Studies core classes. Dean Wu hopes to see Asian-American courses in politics, history and advanced literature.

Dean Wu believes the process of re-education is "not hopeless, but uphill." Furthermore, Asian-



Dean Jean Wu.

photo by Kim Tran

Americans need to find a voice to effect change and realize that although social histories may differ, certain aspects, such as violence, are shared. "Asians/Asian-Americans are often stuck in a wild card syndrome, stuck between a black and white dialogue." In this position, students may feel the need to side with either the black or the white community; often at the expense of creating a strong Asian-American community.

Dean Wu openly rejects myths about Asian-Americans. She feels that the myth "Asians have no problems" often leads to silent victims. "I feel that students would feel better about their education at Tufts if they were more [politically] active." While Tufts needs to get students engaged in dialogue across racial/ethnic lines, students lack the devices to speak about such issues. "Given all the work that needs to be done within the community," Dean Wu doesn't "understand apathy." She hopes that student leaders will

see **FACULTY**, page 7

THE COMMON MARKET

BY JIM HU

Amid the swank fashion boutiques and pretentious cafes of Newbury Street, it is easy to walk past Shino Express, one of the most affordable sushi bars in the city. Its entrance, practically blocked by the prominent Rodier, lies in the corner of two buildings. There are no tables inside, just a counter that weaves along the wall, and a sushi bar manned by three chefs. Japanese magazines fill a small wooden rack next to the entrance, and music blares from a small radio behind the bar. But perhaps most notable about the place is the sign on the wall that reads "25 Pieces for \$20.00". An order of rolls go for under \$4, nigiri under \$1.50. And guess who most of the customers indulging in these bargains are...college students.

Hideo Shinohara, 43, (commonly known as "Shino", or "Famous Shino" by his associates) is the man behind the bargains. Shino Express is his most recent venture into affordable Japanese cuisine. Besides being the former head chef at the Kyoto Steak House and Sushi Bar, his most notable project was the development of Porter Exchange's Common Market—a conglomeration of Japanese restaurants, shops and hair salons in the heart of Porter Square. This put the Famous on the Shino.

It was over a decade ago when Shino first came to Boston as a tourist. Still living in Tokyo at the time, Shino realized the city's potential and set his mind on returning for business. "Nice town," he said to himself, "I try business."

What was it about Boston that lured him into emigration? "In Boston, student town. How many



The place. photo by Leigh Tsai

student? Too many."

It was from this observation that Shino developed his successful formula for food service: larger quantities, faster service and affordable prices. "That's why cheaper, like a student price... *my* style."

The Common market is one of the most frequented eateries among students who crave Japanese food. On any given occasion people can choose from a variety of tastes: from mammoth bowls of soy sauce noodles at Sapporo Ramen to cheap shrimp and chicken tempura at Tampopo. For people who have spent time in Asia, walking around the Market feels all too familiar. The heavy scent of sesame oil, and the jumbled layers of Japanese conversation give the market an air of modern Asia.

"People in Japan," says Building Manager Lee Barnes, "when they come to Boston know to come to Porter Exchange for good Japanese food." Brought in by the real estate management firm Dolben Co.,

Barnes oversees the hourly logistics of running the building. Barnes equates the success of the Common Market to its consistent clientele and its immunity from the atmosphere of "your typical shopping mall." For these reasons, the Market rarely relies on extensive advertising strategies or promotional campaigns. Barnes believes in its self-sufficiency. "As long as their people are happy to come here we do what we can to keep this a high quality mall so people will continue to come here."

The history of the Common Market began with the departure of Sears and Roebuck from the building in the mid-80's. Shino at the time was looking to start a grocery store. When he got word of the available rental space at Porter he decided to move in. Thus was born Kotobukya grocery store and sushi bar. Shortly after establishing the store, Shino began attracting his friends to set up their respective projects with the idea of forming a family of businesses under one roof. "I say, 'Have your own business,'" Shino reflects. "They say, 'We trust Shino!'" One by one came Sapporo Ramen, Cafe Mami, Tampopo and the hair salon.

Today there are over eighty employees working in the Common

see MARKET, page 8



The man.

photo by Brant Silvers

ACROSS THE PACIFIC

THE TAIWAN QUESTION: AN AMERICAN FOREIGN POLICY PERSPECTIVE

BY WILLIAM TIAO

Since the normalization of relations with Beijing in 1979, the United States has sought to balance its interests between China and Taiwan. The importance of Taiwan in this relationship is unequivocal. On the one hand, the People's Republic of China sees Taiwan as a province of China proper. It has said, unambiguously, that it reserves the right to use military force if Taiwan declares its dependence. On the other, a long history of political, economic, and military involvement in Taiwan has given the U.S. a large interest in the future of the island. An attack by China would seriously imperil U.S. economic and strategic interests, as well as destabilize the entire East Asian region. As Taiwan inches closer towards declaring independence, this trilateral relationship is now in peril.

While these two giant powers struggle to define their roles in a post-Cold War era, a conflict over the "Taiwan Question" is starting to evolve at a time when Sino-Ameri-

can relations are entering a difficult phase. In order for the United States to solve this foreign policy dilemma and avoid a potentially serious crisis, the U.S. must develop a new framework for U.S.-Taiwan-Chinese relations. In doing so, it must take into account the powerful changes occurring in Chinese and Taiwanese domestic politics, as well as its own obstacles in achieving a balanced policy.

The China Factor

Napoleon Bonaparte prophesied that "when China wakes, it will shake the world." A century and a half later, his prediction is now coming true. Holding more than one-fifth of the world's population, China is now the fastest growing economic power on Earth. Its GNP per capita has quadrupled since 1978 and foreign trade has grown more than 16 percent per year from 1978-1994. Since Deng Xiaoping took power, China has undergone massive

changes in its economic, political, and social organization. While the rest of the world has welcomed many of these changes, it is precisely because of these changes that many of the problems with the Taiwan issue are being exacerbated.

For the People's Republic of China (PRC), the Taiwan Question is an internal Chinese affair to be dealt with only by those on either side of the Taiwan Straits. Historically, the PRC views Taiwan as a renegade province which it lost in the first Sino-Japanese war of 1895. When Chiang Kai-Shek fled with his Kuomintang (KMT) forces and established the Republic of China on Taiwan, he planned to use the island as a base to prepare for an invasion of the mainland. In 1950, an impending Communist invasion of Taiwan was postponed indefinitely because of the beginning of the Korean War. The United States sent a naval fleet into the Taiwan Straits and declared that Taiwan was in the American sphere of influence, not to be interfered with by Communist

see **TAIWAN**, page 10

UNREST IN BANGLADESH:

A POLITICAL PROFILE OF POLITICAL CONFRONTATION

BY ASIF ISLAM

Bangladesh's recent attempts to hold elections have left the nation besieged by a series of general strikes and social unrest. Political dialogue between the two principal parties, the center-left Awami League (AL) and the center-right Bangladesh Nationalist Party (BNP), has deteriorated into political brinkmanship. The controversy started when the party in opposition, Awami League, refused to participate in the general elections planned this year unless the BNP relinquished its power and established

an interim authority to administer the nation during the election period. Bangladesh's constitution requires that the Prime Minister and her cabinet hand over power to the President and charges the executive office with the duty of maintaining the administration and administering the elections. Prime Minister Khaleda Zia, who is also the chief of the BNP, has maintained that her government will strictly abide by the constitution and refuses to step down during the election period.

AL chief and leader of the opposition, Sheikh Hasina has vowed to withhold her party's participation in any election until the BNP government meets the opposition demands, claiming that without an interim authority the electoral process will almost certainly be manipulated.

The growing rift between Bangladesh's principal political players has its roots in the nation's short but explosive history. The AL's political dis-

see **BANGLADESH**, page 8

ANOTHER SENSELESS HATE CRIME

BY MAI PHAM

Tragedy befell the Vietnamese community on Jan 29, 1996, when Thien Minh Ly, a 24-year old Vietnamese man and former graduate of UCLA, was murdered while rollerblading in his Tustin hometown high school tennis court. Ly was found lying in a pool of blood the following morning by a janitor, maimed by an excessive number of stabbing wounds to various parts of his body, as well as slashing wounds to his throat. In the immediate aftermath of his death, friends, family, and acquaintances could not fathom the senselessness of the crime that ended Ly's life. All who knew him remembered him with love, respect, and admiration. A man of exemplary integrity, intelligence, confidence and spirit, Ly embodied the model Vietnamese American. He was a dutiful and loving son to his parents, a beloved older brother to his younger siblings, and a friend that one could always count on in times of need. He was an academic in endless pursuit of knowledge: at UCLA, he obtained both an English and a Biology degree in four years, had just completed a Master's in Physiology and Biophysics at Georgetown, and was contemplating the study of Law just before his death. While at UCLA, Thien was a leader: he wholeheartedly dedicated himself to the UCLA Vietnamese Students' Association (VSA) as VSA's Culture Night Director, VSA's newsletter editor, and finally, at the height of his VSA involvement, as VSA President '92-'93.

Hundreds attended the candlelight vigil held for him the same week he was murdered. An article about his death hangs in the UCLA English counseling office. Flowers from all over the VN community overflowed the mortuary during his viewing and funeral. Tears flowed endlessly for Thien; his was a loss mourned by all.

It was not until March 2, 1996 that the mystery surrounding Ly's murder ended. That day, police arrested Gunner Lindberg, age 21, and Dominic Christopher, age 17, after discovering a letter that Lindberg had written to a former prison inmate in New Mexico. The letter contained graphic details about the murder, as well as the writer's apparent insouciance about the whole incident. Sandwiched between birthday plans,

20% OF THE STUDENT POPULATION, 0% OF THE CURRICULUM

BY ELIZABETH CHEN

During the Harvard 7th Annual Asian-American Intercollegiate conference, a very relevant workshop was held concerning the struggle for ethnic and Asian American studies that is taking place in universities across the country. The workshop featured Julie Kim, Susan Wu, and Jan Hyung Kim - three Asian-American students at Northwestern University who battled an intransigent administration for the establishment of Asian-American studies at their school.

Asian-American studies, focusing on the experiences of Asians living in United States, is often mistakenly used interchangeably with Asian studies, which centers on the experience of Asians in Asia. King and Wu stressed the fact that Asian-American studies is not culturally based and not a type of "feel-good" ego booster for Asian-Americans or a form of reparation for righting racism or any wrongs done to the Asian-American population. "Asian-American studies is an examination of Asian peoples in the United States including topics such as families, economic and political situations, immigration history, sociology, anthropology. It is an effort to understand the struggles of the Asian-American experience." stated Kim.

The Asian-American population at Northwestern University comprises approximately 20% of the undergraduate student body and had been demanding Asian-American courses for the past four years. Although various student groups had continually tried to implement Asian-American programs, their efforts were only met with nominal efforts and indifference.

Asian-American students at Northwestern submitted a 200 page proposal to the administration including over 1200 student signatures, an attempt to define what is meant by the term "Asian-American studies", letters of support from various faculty and staff members and class syllabi and descriptions of Asian-American Studies Programs from around the country.

The Northwestern administration rejected this hefty proposal after only a very short one week period of consideration. Replies doled out to students as a formal response were insufficient and not well thought through according to the students. "It was just as if they had flipped through the proposal and glanced at the pages. I don't

see HATE CRIME, page 12

see CURRICULUM, page 12

ON THE HOMEFRONT

THE EMERGENCE OF VIETNAMESE GANGS

BY MICHAEL CHEN

The vista of faded bungalows and crumbling apartment houses of Chinatown and Dorchester provide a stark contrast to the neatly trimmed campus of Tufts University. Here Vietnamese gangs greet the casual observer. These Asian street gangs are not well publicized, and consequently few know of their dangers or even of their existence. Through this article, I hope to give the reader a sense of what Vietnamese gangs are, although I do not pretend to be a "gang specialist". [Much of this article's information is culled from *Newsweek* (Morganthau, 2 August 1982), "Studies In Sorrow: An Old Note On the Birth of Vietnamese Gangs" (William. Cassidy, Aug 1982), "Bui Doi: Life In A Vietnamese Gang" (Ahrin Mishan, Aug 1993), and "Self-Fulfilling Prophecy: Color of Authority and the Rise of Vietnamese Street Gangs in Orange County, California" (William. Cassidy, 13 Jan 95).]

It takes little time for a young man or woman to become a whole-hearted member of the gang culture. Subjects who were thought to be normal students have, within days, become total criminals. Total immersion in the gang culture is its own form of brainwashing. Kidnapping of young females into traveling gangs is much more common than is generally realized. Females are forced into sex acts, narcotics use, and other criminal behavior. Due to the cultural emphasis on shame in the Vietnamese family, they feel that they can never be part of a normal family again. The gang becomes their family. There are both female Vietnamese gangs, such as Innocent Bitch Killers, South Side Scissors and Mid-

night Flowers, and male gangs, including the Natoma Boyz, The Chosen Brothers and Nip Family, most of which also have associated female groups (e.g., Natoma Girlz). By recent estimates, there are well over 1,000 Vietnamese gang members, out of a total of some 6,000 Orange County gang members of Southeast Asian descent. It is their early and on-going experiences of hardship that form the basic bond for the gang. Therein lies a telling vulnerability that is, perhaps, a key element in understanding who they are. These factors form a common foundation for the gang members as they come together in places like motels and run-down apartments and houses, where they learn to survive on their own. There are also "daily rounds" of gang life: there's an occasional crime when the money runs low, some daily "cruising" around and "kicking back", partying many evenings, and frequent visits to clubs and coffee shops. The coffee shops are especially important, as they often serve as gathering spots for friends and fellow gang members. It is most often there that stories are told, information is shared, and new recruits are to be found. As a locus of gang social activity, they can also be centers of violence. Shootings are not as frequent among Vietnamese gangs as among African-American or Latino gangs, but when they do take place, coffee shops are common locations. If there is any sense of territoriality, it is only in the preference for certain coffee shops or similar "hang outs." Unlike African-American and Latino gangs, Vietnamese gangs do not claim "turf," that is, an area in an urban or rural neighborhood that is designated by the gang as their sov-

ereign territory. This is due, in part, to the fact that they are not heavily involved in drug dealing, thus they do not need to claim authority over a particular area. Theirs is a "roving turf," such that, for example, a particular coffee shop might be "turf" for the Natoma Boyz for a period of time, and then be frequented by another gang. Thus Vietnamese gangs can be described as nomadic. They will change their hangouts, residence, or even move from city to city depending on a number of different circumstances, such as: increased pressure from local police, avoiding warrants, the promise of a lucrative criminal opportunity in another region, visiting relatives or merely the desire to change their setting. As a consequence, there are no definite areas where you are likely to find a particular gang, nor where you are likely to find gang members in general.

This situation arises out of the very nature of their activities. Since Vietnamese gangs are not heavily involved in drug dealing (although there is a fair amount of marijuana and some crack-cocaine use), there is no real need to establish "turf." Without a need for territorial divisions, there is relatively little around which gang divisions are formed. Thus rivalries are seemingly forced, more as a means of self-definition than self-preservation. For example, divisions may be formed out of events that have no direct relation to gang activity, such as a dispute over a gang member's girlfriend. Such relatively minor conflicts may quickly escalate into dangerous exchanges between gangs, including shootings. But such events are rare with the Viet

see GANGS, page 11

QUESTIONS OF UNITY

BY SHUBA SATYAPRASAD AND RITU SINGHAL

We've chosen to write this article at this time because we feel that the issue of South Asians in the Asian-American community has recently climaxed. We have entered an era during which waves of conservatism are spreading across the country and efforts to limit minority rights are on the forefront of political agendas. These are issues that effect all people of color. However, until the Asian-American community has dealt with its own questions of unity, it will be impossible for us to move forward. The purpose of the following material is simply to outline the issue of South Asians in the Asian-American community at Tufts University, and in turn, to foster further discussion.

The fact is that South Asians weren't nationally considered part of the Asian-American community until the 1980 census. It was at the urging of an Indian from New Jersey that this change occurred. It wasn't until 1987 that Tufts University first recognized South Asians as Asian-American.

Therefore, having recently become part of a larger group has resulted in questions about the validity of South Asians as Asian-Americans. For example, a South Asian going to Asian Night at Europa leads to a very uncomfortable situation because that person is immediately perceived as "different". This is also the case for an East Asian attending a South Asian function. Beyond just these social examples, as we all know, the lack of community is felt on a variety of levels, including political and cultural, but more important are the deeper implications.

The perceptions held by the South Asians and the rest of the Asian-American community are part of the problem. Not being considered and not considering ourselves part of the community causes divisions. South Asians hold the perceptions that their differences arise through appearances, culture, and a lack of choice in being part of the greater community.

While other Asian-Americans hold the same perceptions, it is also the distinct group histories which add to the divisions. For example, South Asians are a very recent immigrant group primarily comprised of professionals, such as doctors and engineers. South Asians have the advantage of not being a refugee

see UNITY, last page

RADICAL ASIAN-AMERICAN THOUGHT IN THE 21st CENTURY

BY KIM TRAN

Asian Pacific American empowerment is a radical idea. Some Americans see empowerment as Japanese companies taking away "American" jobs; or as Korean grocers exploiting African-American communities; but in reality Asian-American empowerment is about correcting myths such as the "model minority". Furthermore, the Asian Pacific American community must move forward and examine institutions and laws which are even more damaging than the model minority myth. Public policy must directly address anti-Asian violence, promote the education of Asian-American issues and unify the Asian Pacific American community.

As Asian Pacific Americans move into the 21st century, we will move as either a strong, united block, or as a fragmented community. To unite, Asian Pacific Americans must realize our full political, social, and economic potential. Ironically, Asian-Americans are slated to become one of the most sought-after advertising markets, yet negative and limited images of Asian/Asian-Americans are found in television, movies and broadcast media (with male images practically non-existent). Increasing visibility within the media will help solidify a united community which is ready to respond to issues such as anti-immigrant reforms. With the high tide of anti-immigrant reforms adding to the increase of anti-Asian violence, people of Asian heritage must establish an identity and not allow the media to create one.

This anti-immigrant sentiment is one factor in the rise of anti-Asian violence. Immigrants are seen as "job stealers" or "unlawful members of society", and thus because Asian immigrants may fear deportation or do not speak English, they become easy targets. In Massachusetts alone, while Asian-Americans make-up less than 3% of the population; 9% of hate crimes were committed against Asian Americans in 1994. (Source: Asian-American Resource Workshop, Boston, MA.) The reality is often more distressing than statistics because the numbers do not reflect victims who are reluctant to report hate crimes. A unified Asian community must ensure that the crimes reported will be fairly prosecuted.

Asian-American unity was tested in the late 1980's when the US government and Census Bureau decided that South Asians would be considered "Asian-American". South Asians do not always identify with other Asian-

see EMPOWERMENT, last page

FACULTY**cont. from page 1**

unite to change the status quo on campus. A solid background in Asian-American studies can be a powerful tool to guide with which student leaders can recognize the need for change.

Developing curriculum which is truly multicultural is one of Dean Wu's challenges. The classroom is like a segment of society filled with power structures and privilege dynamics. Educators are not always prepared to address power structures or handle them, especially if it means dealing with racism. "We [educators] are not trained to be sensitive and aware of inequality," says Wu. Dean Wu facilitates multicultural workshops for faculty members. At the end of winter break, Dean Wu conducted a multiculturalism workshop for approximately twenty faculty members. The workshops discussed ways in which a classroom structure and teaching style can be re-evaluated to include the diversity of its inhabitants.

As a newcomer to the Boston/Cambridge area, Dean Wu eagerly welcomes any chance to build ties with the communities surrounding the hill. The national Asian-American Studies Association is a resource lacking at Tufts and Wu's involvement will help instigate a strong Asian-American studies program. Although academics and students alike often compare the East Coast/West Coast growth in Asian-American studies, the East Coast is clearly lacking. Dean Wu feels she can bring Tufts to a level comparable to even UCLA, where the Asian-American Studies department just celebrated its 25th anniversary. When Philip Kan Gotunda, an award winning playwright now at UC Berkeley, spoke at Tufts this past spring, he applauded Tufts for taking steps towards recognizing the value of Asian-American

studies in academia, but acknowledged that a long road lay ahead.

Dr. Frances Chew, Professor of Biology

Every student who has gone through Biology 13 and 14 should thank Dr. Frances Chew. Years ago, Dr. Chew decided to video-tape lectures for students who spoke English as a second language. Biology students quickly took advantage of the opportunity and lectures are now available in the library. Life without "Bio tapes," is unthinkable. Students have been known to harass library workers and fellow classmates to watch these high demand tapes.

Chew's continued commitment to improving student life is uncontested. This semester, after discussing recent campus issues with

**Dr. Frances Chew.***photo by Kim Tran*

some Asian-American leaders, Dr. Chew wrote a letter of support for the students. In just one day, Dr. Chew organized an email network to gather Asian-American faculty signatures for the letter.

Frances Chew has taught at Tufts for the Biology department, Experimental College and in interdisciplinary studies. Dr. Chew teaches

Ecology courses at both the undergraduate and graduate level. She has worked closely with the Urban and Environmental Policy department. Each of her classes emphasize a constant search for new frameworks.

"Often we are limited by what we have immediate access to which includes our library, our teachers and our own perspectives." Chew emphasizes transcending this mental roadblock. Dr. Chew encourages her students to challenge themselves and find a variety of reference points, perspectives, theories and frameworks. This search requires analyzing a wide scope of sources, authors from different countries, disciplines and backgrounds. She follows this philosophy by occasionally teaching a Center for Interdisciplinary Studies (CIS) course which incorporates a number of disciplines to examine one issue. Chew team taught an interdisciplinary course on Haiti and encouraged students to explore an unfamiliar subject through experiential learning, problem solving and integrative thinking which utilized film, books and parallel cases. By analyzing parallel cases, students are able to borrow innovative solutions from a field of choices.

Her Ex-College course, "Taking the Initiative" encouraged students to utilize their own resources when it came to tackling issues such as racism. She has also team-taught a "Chinese Diaspora" course that was cross listed as American Studies and English. Dr. Chew is a role model for faculty and students alike for constantly improving the quality of life on campus.

see DR. CHEW, page 8

DR. CHEW
cont. from page 7

When Dr. Chew was tenured, there were so few Asian professors that the Tufts student newspapers ran the photograph of a professor from the Chinese Department instead of a photograph of Dr. Chew. The university has progressed since those days; and owes much of the movement to Dr. Chew. Almost eleven years ago, Dr. Chew saw a need for support staff for Asian-American students on campus. Along with two other faculty members, Dr. Chew instigated the creation of an Asian-American Center Director. Linell Yugawa, cur-

rent director of the Asian-American Center is located at 17 Latin Way in the Start House. The center, a resource for all communities, promotes Asian-American activities and runs the Asian-American Peer Leading Program.

Dr. Chew advocates building strong alliances with groups feeling oppressed, "We're not settling unless it's rights for everybody. It's simply not O.K. to find systematic biases in the society." Dr. Frances Chew understands Dean Wu's concern with talking about emotionally charged issues. Dr. Chew's classes teach people to create safe conditions where they can

"brush off that layer of emotional dust." Dr. Chew helps students "clean the underwear under the armor."

These two Asian-American faculty activists serve as role models for the university. Their clear vision for a future at Tufts includes addressing Asian-American concerns. Both acknowledge that community-building requires the hard work of students across all racial/ethnic lines. Dean Wu's commitment to establishing a strong Asian-American studies program at Tufts, complimented by Dr. Chew's commitment to student life enhances the Tufts experience. Apathy is unacceptable to Dean Wu and Dr. Chew.

MARKET
cont. from page 2

Market. Most are native Japanese students studying English and taking classes at universities around the area. The pool of employees is extremely close and eager to help each other out. If a restaurant is short staffed, someone from another restaurant would fill in. Shino stresses the importance of friendship and trust. This is not an element of his style for success, but an intrinsic understanding among the entire community.

"It's like a family," describes Steven Matejko, the head chef at Sekitei Restaurant.

Matejko is one of the only Caucasians working in the Market. As a minority in this environment he considers himself well-respected by his co-workers. But there are certain limits to his acceptance. "I don't mind the language barrier," Matejko explains. He shrugs and scratches his goatee. "Information travels fast. I don't have to hear anything." Matejko works comfortably distanced from the gossip.

With Porter Exchange under his belt, Famous Shino foresees grander projects in the blurry future. When asked to speak about his business fantasies Shino beams and his face becomes rosy with tickled delight. "If I have power, I have big

money... yeah. I want to do... like a Chinatown, like L.A. Little Tokyo." As for now Shino envisions the next wave of sushi as an "IHOP and Burger King mix style... a sit down drive-thru."

Best of luck, Famous Shino. Forty percent of Boston is rooting for you.



The ramen. photo by Leigh Tsai

BANGLADESH
cont. from page 3

inction lies in the fact that it was the party which coordinated the independence struggle and ultimately won independence for Bangladesh from Pakistan in December 1971. Sheikh Hasina's father, Sheikh Mujibur Rahman, is hailed as the father of the nation. The BNP has had no less of a glorious career. Khaleda Zia's assassi-

nated husband, Major General Ziaur Rahman, was chief martial law administrator and later president of the state in the late 1970s. During the BNP rule under Ziaur Rahman Bangladesh enjoyed a normalization in national life and a reconstruction of the economy in the aftermath of the liberation struggle's massive displacement of large portions of the population. The political

confrontationalism between these two parties lie in their parallel claims to have won Bangladesh its independence. Whereas the AL is solely responsible for the creation of the state in 1971, the BNP looks to its legacy of decreasing the nation's economic dependency to base its claims. This friction is further undermined by the

see next page

A SPECTRUM PROFILE: SUSAN MASUOKA

BY THEA MARSTON

Susan N. Masuoka began her position as the Director of the Aidekman Art Gallery in the Fall of 1995. She grew up in West Los Angeles and attended a grammar school whose student body consisted of one third Japanese Americans, one third Mexican Americans, and one third Caucasian students. From second grade until the end of high school she attended school with Professor Ueda who is a history professor here at Tufts.

Ms. Masuoka attended UC Berkeley for undergraduate school in which she double majored in literature and design. After graduating she traveled in Europe and then went on to attend UCLA where she received a MFA and MA in design. She then spent ten years working in Latin America in which she divided her time between Guatemala and Mexico. While living in Mexico Ms. Masuoka started a family and had

her son. Her son, being born in Mexico, became one of more than ten thousand Japanese-Mexicans living in Mexico.

Ms. Masuoka has other ties to Mexico as well. Her grandfather was able to immigrate to the United States before 1920, but when his siblings attempted to join him, they were not able to get in, because of the various Asian Exclusion Acts. So, instead her great aunts and uncles immigrated to Mexico, where they have lived for over eighty years. Mexico proved to be more tolerant than the United States during World War II. Ms. Masuoka's parents were forced into internment camps, while her uncles and aunts were simply forced to move inland, because of the pressure the U.S. was putting on Mexico. Ms. Masuoka comments, "To me and my family, Mexico represents more freedom and liberty [than the United

States]."

Susan Masuoka is currently working on her dissertation titled "Concepts of 'Primitivism' and Mexican Art of the 1920's and 1930's" in order to receive a Ph.D. in Art History from UCLA. She enjoys being at Tufts and working with scholars in the academic community. Her long term goal here at Tufts is to "collaborate with different departments on exhibitions that deal with issues that never would have gotten exposure." The exhibit that Ms. Masuoka has helped bring to Tufts is titled "In the Eye of the Jaguar; Human Rights and Politics in Guatemala" and it will run April 18 through May 19 this spring. Susan Masuoka, with her diverse background and experiences, has brought with her to Tufts fresh ideas, and we eagerly await the varied exhibitions that she will bring to the Tufts Community.

cont. from page 8

fact that both the father figures in these two parties were assassinated and there is a strong belief in both quarters that the other party has had a hand in these murders.

Had the Awami League not intentionally derailed the election process, then this would have been the nation's third truly fair and impartial election. Hopes for a resolution to the national crisis were effectively scuttled when the AL pulled out of the elections and failed to register as candidates on January 5. The AL had been pursuing a policy of non-cooperation with the ruling party which later turned to smearing the BNP and then calling for several nationwide strikes. The BNP has shown a surprising degree of restraint and has overlooked the AL's accusations of potential election rigging and granted the AL the right to strike. When non-cooperation failed to gather popular support, the AL refused to participate in the elections in the hope that it would validate its claims that an election administered by the BNP will yield a one-sided result. The BNP, for its part has won a considerable amount of support because of its unwillingness to deviate from its strictly legalistic posture. When the BNP formed the government at the beginning of Khaleda Zia's term it was only due to a coalition it formed with the

Islamist, Jamaat-e-Islami. The single most popular party at that time was the Awami League. The widespread disenchantment with the Awami League's filibustering may have radically changed that original equation.

In the streets of Dhaka and in other urban centers, there is a growing discontentment with the rapidly deteriorating situation and a sense of bitterness at the AL's use of strikes to propagate its agenda--this is so because of the enormous economic costs that are induced by such tactics. There is also a growing sense of concern from the urban middle-class who tend to be secularists, that the Jamaat-e-Islami will win a disproportionately high number of votes especially from the urban and rural poor who are hardest hit by the strikes and who may be encouraged by the Jamaat's aloofness from the politics of deadlock.

The final resolution of this political quagmire may come as early as the 8th of March, which have been set as the new election dates after they were moved back from the 15th of February. The level of this nation's disillusionment with the politics of cat and mouse tactics are sure to be registered at the polls. What is left to be seen is whether Bangladesh's politicians rise to the expectations of their weary constituents.

TAIWAN**cont. from page 3**

powers. From the Chinese perspective, this move by the Americans into what had been an internal Chinese affair, was the impetus for the Taiwan Question.

The changing dynamics of Chinese politics are now making the Taiwan issue even more contentious. As the aged paramount leader Deng Xiaoping is reported to be near his final moments, a power struggle has ensued within the PRC leadership. This has given the military branch a greater say in China's foreign policy. When the United States allowed Taiwan President Lee Teng-Hui into the country last summer to visit his alma mater, China's President Jiang Zemin's initial response soon changed when the People's Liberation Army intervened. The PLA insisted that the United States was attempting to partition China by promoting Taiwanese independence. Not wanting to appear weak during a power struggle, Jiang decided to recall the Chinese ambassador to Washington for consultation, start missile tests and other military exercises along the Taiwan Straits, as well as initiate a string of diplomatic accusations against Lee and the United States. The Taiwan Question will assume greater importance as the Chinese Communist Party continues to replace its ideological fervor of Marxist-Leninism with an increasing dose of nationalism. These three elements - nationalism, the power struggle, and the military - could prove to be a potentially dangerous combination if Taiwan declares its independence.

The American Perspective

The American position on the Taiwan Question has already proved to be an extraordinary hindrance to Sino-American relations. The overall status of America's policy towards China has been problematic as of late. Disputes over human rights abuses, intellectual property rights, trade deficits, and the PRC application for membership into the World Trade Organization are just a few of the problems that have appeared during the post-Tiananmen massacre period.

There are two major problems with American foreign policy towards Taiwan and China. The first is the lack of a coherent framework for overall Sino-American relations. Since President Nixon normalized relations with the PRC, Beijing and Washington have established a relationship of *realpolitik* that lasted over 25 years. The Taiwan problem was put aside for the

larger goal of countering Moscow. Now that the Cold War is over, the United States is in flux over its China/Taiwan policy. While Beijing continues to demand for a relationship of *realpolitik*, the demand for a more human rights-focused American foreign policy is weighing heavily on President Clinton and the U.S. Congress. In response, the Clinton Administration has developed a policy of "constructive engagement." It calls for the peaceful assimilation of China into the world community of multilateral, international organizations - if it agrees to the rules already set forth in these arenas. Despite its good intentions, the Administration has not followed through on its policy, allowing its departments to go astray with demands on the Chinese. Clinton himself appears to be uninterested in foreign policy towards China and has done little to improve the situation. His credibility has been largely diminished after his vacillation on the human rights-MFN issue. The absence of a framework is a primary reason for the inconsistency of U.S. foreign policy towards Taiwan and China.

The Second problem in developing a coherent Taiwan/China policy is the structure of the U.S. government itself. When Congress was taken over by the Republicans in 1994, the leadership decided to use Taiwan as a way to demonstrate the weakness of the Clinton Administration's foreign policy agenda. Some members of Congress would like to see the Sino-American relationship erased and have defended Taiwan's interests to the maximum. It is because of the Congress that President Clinton acquiesced to allow President Lee into the country. While this has helped gain Taiwan international recognition, and may have potentially helped the independence movement as well, it has not aided the Chinese-American relationship. In fact, many experienced China watchers were surprised at the degree of protest that the Chinese leadership demonstrated in response to Lee's entry into the country. The power struggle between Capitol Hill and the White House is sending mixed signals over what U.S. policy towards China and Taiwan is at the moment.

The Spoiler: Taiwan

As Taiwan's economic miracle starts to become a reality, its citizens are now turning their attention to quality-of-life issues. The biggest winner of this trend is the Taiwanese Independence Movement (TIM). Born out of the ashes of the February 1947 massacre where KMT soldiers killed thousands of native Taiwanese citizens, the TIM

see next page

cont. from page 10

developed during the brutal 40 year martial law tenure of Chiang Kai-Shek. After martial law was lifted, most members of the TIM joined the Democratic Progressive Party (DPP) and they formed the first legal opposition party to the ruling Nationalists. The more Taiwan's citizens demand for international political recognition of their economic success - by attempting to join such international organizations as the United Nations and the World Trade Organization - the angrier Beijing has responded.

A New Framework for U.S. Foreign Policy Towards Taiwan and China

Sino-American-Taiwanese relations are at a crossroads. It is important to set out a new American standard to achieve the policy set forth in 1979. It is a policy that rests on three principles: 1) adherence to a one-China policy acknowledging that Taiwan is Chinese territory, 2) maintenance of a pragmatic dual-track approach of diplomatic relations with China and informal relations with Taiwan, and 3) insistence that the Taiwan issue be settled peacefully by the Chinese themselves. This framework is noble, but no American President has ever worked out a set of priorities to achieve them. Moreover, the changing dynamics of Taiwanese and Chinese societies calls for a complete overhaul of U.S. foreign policy in the region.

The first priority should be an overall review of Sino-American relations. A new framework should

be developed, priorities established and then thoroughly executed. The stronger U.S.-PRC ties are, the less likely that violence across the Taiwan Straits will occur. That means the U.S. must be willing to bargain with China on other issues where it has less of an effect - particularly on domestic issues. The second priority should be to involve the rest of the world in the Taiwan Question. Many countries have an economic stake in Taiwan and China, and some have even ventured to sell Taiwan military arms despite Beijing's disapproval. The United States needs to increase these countries' involvement in the dispute so as not to take all of the blame for "interference" in the Taiwan Question. Thirdly, the President should suggest a review of the Taiwan Relations Act - providing China with a tacit warning about possible American involvement if it decides to attack. Fourth, the U.S. should be particularly attentive for any warning signs of a possible Chinese attack on Taiwan. If the U.S. were to find any, it should carefully leak this information to the Taiwanese. A better prepared Taiwan would reduce the risk of American involvement and would keep the Americans from being caught off guard, as in 1991 when Iraq invaded Kuwait.

As China enters the 21st century, it is inevitable that it will create a certain amount of havoc on the international system. However, the possibility of a military attack on another political entity is too high of a risk for the international community to stand by. The United States should take the lead and establish a strong U.S. position on the Taiwan Question, with the understanding that the way in which it handles this problem will be indicative of how it handles the rise of China.

GANGS**cont. from page 5**

name gangs. Instead, all of the gangs recognize a common enemy in the police, who indirectly seem to create the definitive bond that joins all of the gangs together.

As a relatively new gang group, the Vietnamese gang members have often adopted the practices of Latino and African-American gangs. These practices can then be transformed, often taking on characteristics that are distinctly Vietnamese. Such appropriation applies to every-

thing from clothing styles (adopting elements of the "Chicano" look in the late 80's) to tattoos (many Vietnamese tattoos are written in "Esestyle," i.e., a Latino-style script) to slang expressions ("homeboy," "kickin' it" and many other terms originated with Latino and African-American gangs). Similarly, "jump ins" have long been used by African-American and Latino gangs as an initiation rite.

The survival of the group depends upon the success of a few gang members in committing crimes. They are most involved in robberies and

burglaries, including shoplifting, auto-theft, car burglaries, computer theft and armed robbery. The most common and most lucrative form of robbery is home robbery, or "armed residential invasions," as they are referred to by the police.

Thus, the Vietnamese gang is a potent force. It supports itself economically through criminal activity. It functions as a surrogate family. It fosters an alternative, "fun" way of life for lost teenagers. Vietnamese gangs can no longer be ignored.

CURRICULUM

cont. from page 4

think the faculty really took the time to discuss to issue.' said Wu.

In response to the administration's deafness, seventeen students declared themselves on hunger strike after a campus-wide protest on April 12, 1995. Vowing to continue the hunger strike until the administration committed to hiring new professors who specialized in the field of Asian American studies, hunger strikers with arm bands remained outdoors in set up tents, the symbol of the movement, for one

week. The action was the result of decisions made by individuals willing to put themselves on the line, stressed Kim. There was a lot of publicity and awareness that the general public was exposed to through the media and a grassroots rally. This was the main reason, the students explained, that the students chose a hunger strike instead of a sit-in. "A sit-in wasn't done because it was the expected course of action. Students were being followed by the university police. The hunger strike got us the media attention necessary for public awareness." said Jae Kim.

see ETHNIC STUDIES, page 13

HATE CRIME

cont. from page 4

news about a friend's baby, and talk about the need for a new tattoo was this boastful account of what happened the night of Jan 29th:

"Oh I killed a jap a while ago I stabbed him to Death at Tustin High School. I walked up to him Dominic was with me and I seen this guy Roller blading and I had a knife. We walk in the tennis court where he was and I walked up to him. Dominic was right there I walked right up to him and he was scared I looked at him and said 'Oh I thought I knew you' and he got happy that he wasn't gona get jumped. Then I hit him... "I pulled the knife out a butcher knife and he said 'no' then I put the knife to his throaght and asked him Do you have a car And he grabed my hand that I had the knife in and looked at me, trying to get a discription of me so I stomped on his head 3 times and each time said 'Stop looking at me' then he was kinda knocked out Dazed then I stabbed him in the side about 7 or 8 times he rolled over a little so I stabbed his back out 18 or 19 times then he layed flat and I slit one side of his throught on his jugular vain. Oh, the sounds the guy was making were like Uhhh. Then Dominic said 'do it again' and I said 'I already Did. Dude. "Ya, Do it again' so I cut his other juggular vain, and Dominic said "Kill him Do it again' and I said 'he's already Dead' Dominic Said 'Stab him in the heart' So I stabbed him about 20 or 21 times in the heart.... (LA. Times, Orange County, "Grisly Account of Ly Killing Believed Penned by Suspect," 3/7/96)

White supremacist paraphernalia were found at Lindberg's and Christopher's home. Lindberg carelessly referred to Ly as a "jap" in the letter he wrote to his friend yet Lindberg staunchly denies a racial motive. The Tustin police, too, seem reluctant to publicize the racial implications of the crime. For instance, the Tustin Weekly omitted the words "I killed a jap" in their rendition of Lindberg's letter (Tustin Weekly, "Graphic death scene details described," 3/8/96) Furthermore, both the Tustin Weekly and the LA Times have stated that the police attribute robbery as the motive for Ly's murder.

In light of this information, the inference that can be made is obvious. Racial motivation undoubtedly played a part in the murder. For how could Gunner Lindberg and Dominic Christopher so easily, blithely, and violently kill Thien Minh Ly if they respected him as a human being? They "stomped" on him with about as much thought as they would step on an ant. They listened to his cries of pain and torture with sadistic delight. They continually attacked him when he was already helpless, and then, to add further insult to the injury, Christopher kicked Ly's bleeding face. To the two murderers, Thien was nothing but a "jap," a sub-human organism whose life they had a right to take. But what did Thien mean to those who loved him; how did they feel? They are heart-broken, bereft, angry that his death was caused by an unnecessary, random act of violence. And what about the Vietnamese Community? News about Ly's murder and the ensuing arrest of his two assailants have horrified and enraged the Vietnamese community in Orange county, so much so that the Vietnamese Community of Orange County (VNCOC), a non-profit human and social services group, and various other organizations throughout the VN community in Orange county, joined under the name of the Thien Minh Ly Ad Hoc Committee. Their purpose is to ensure that the murderers re-

Since the time of arrest, both parties have confessed their part in the murder. The original arraignment date was set for March 22, 1996 for Lindberg, but has been pushed back to April 19, 1996. Likewise, Christopher's arraignment has been pushed back twice. It is not known yet whether Christopher will be tried as an adult.

Was there racial motivation behind the crime?

see next page

cont. from page 12

ceive just punishment for taking Ly's life.

A candlelight vigil was held April 6, 1996 by the Council of Asian Pacific Americans of Orange County to raise awareness about violence against Asian-Americans; one of the people being honored was Thien Minh Ly.

We must preserve Thien Minh Ly's name in order to remind others that no one is safe in the U.S. while

ignorance and racial hate run rampant. WE must strive to become more aware of the dangers facing Asian-Americans in present day American society and educate others that all our cultures are beautiful. WE must cry out that a tragedy such as this could happen and work to teach everyone to respect all of humanity. You can voice your opinions and state your outrage by writing to any of the following people:

-Mayor Jim Potts, 300 Centennial

Way, Tustin, CA 92680

-W. Douglas Franks, Chief of Police, same address as above

-Editor of the Tustin Weekly, 181 El Camino Real, Suite A, Tustin 92680

We would also like to establish a memorial/scholarship fund in honor of Thien Minh Ly. For details and info.

Direct your email to Maister@UCLA.edu.

ETHNIC STUDIES**cont. from page 12**

The university administration took the hunger strike as an insult and its only response was to give the students a 24-hour nurse. Administrators declined to acknowledge the hunger strike because they believed it was a form of coercion.

After one week, the hunger strike was causing harmful effects on its participants. One hunger striker lost 18 pounds and none of the hunger strikers had been able to do any schoolwork. Thus, the hunger strike was transformed into a serial hunger strike, where people struck as long as they could and then passed on the strike to another striker. Sixty people were involved, with an average of one to four days of striking. After a month of the hunger strikes, the administration still had no response to the students' requests.

The final word to the administration to show that students were serious took place at a rally during the "Day at NU," when all freshmen prospectives came to see the school. Two hundred to three hundred ralliers stood at street corners where the prospective tours were supposed to pass and passed flyers to all the tours, although the tour guides were instructed to detour around them, according to Wu. "Several of the students came here in the fall. I saw a few of them in the orientation groups because I was an orientation guide. The positive result is that the new students are the new blood, the ones who will carry on with the fight after we are gone. They were informed about what was happening and were made aware of how important this issue is to a minority student."

Northwestern students are currently working with the administration over the inclusion of Asian American studies into the curriculum. The curricular policy committee, which comprises a group of six faculty, two students, and two ex-officios, and the faculty are looking over curriculum proposals and considering whether an Asian American studies program is legitimate and possible for Northwestern.

Though ten classes have been offered, none of the professors have formal training on the subject and no new professors have been brought in to teach the courses. The current faculty pool teaching the courses comprise already current faculty and graduate students. Three of the classes are freshman seminars, meaning that the class is limited to fifteen freshmen. Although many of the classes are inaccessible, requiring tough prerequisites or graduate student status, enrollment has been good.

The Northwestern students stressed the importance of coalition building for the progress that was made. In terms of campus organizations, Asian-American students wrote to many groups for support and gained it through effective communication. Many organizations that gave support were not ethnic or culture student groups.

Students are still in the process of negotiating for a tenure track position, with a committed professor that was hired just to teach Asian-American classes so that Asian-American studies would have permanence. Right now, the program is being funded through the Dean's "Slush Fund." The students are also advocating for a large general survey class at the lowest level that anyone can take.

UNITY

cont. from page 6

group and of being economically privileged. On the other hand, groups such as the Vietnamese and Cambodians, who also immigrated recently, are primarily refugees starting new lives with very little. The Chinese came in the 1850s, worked on the railroads and in mines, and proceeded to be the first immigrant group to be excluded under the Chinese Exclusion Act of 1882. A final example is that of the Japanese who first came to the mainland in the 1890s. Their immigration pattern was very unstable, culminating in World War II when Japanese Americans were placed in internment camps.

Many South Asians attempt to hold on to these distinctions in fear of losing a sense of self if they were to identify themselves as Asian-American. Additionally, South Asians as a group have not suffered as other Asians have, as seen by the various immigrations histories.

EMPOWERMENT

cont. from page 6

Americans; on the other hand, Asian-Americans often fail to include South Asians in literary anthologies, political discussions and decision making. Together, the communities must weigh the advantages of political unity. Accepting the importance of increased diversity within the Asian-American community could increase resources which would further strengthen the community. The South Asian question is only one example of diversity within the Asian American community.

We are first generation immigrants, refugees, second generation doctors, sansei generation professors, playwrights, sculptors and more. Because we are diverse and often dispersed throughout the United States, one of our most important goals will be to pool our resources. For example, Asian-American role models exist in all spheres of life; they need only to be recognized. In addition, the re-

However, this is slowly changing as gang violence, community violence against South Asians, such as the Dot Busters in New Jersey. In addition, the new inflow of South Asian blue collar workers has changed the make-up of the community.

South Asians need to question if they can confront the reality of these problems alone. What is often overlooked are the advantages of being part of the larger Asian American community. Though there are differences, there are common values and upbringings. There is a community that shares the problems South Asians are now beginning to face. Within the larger community, each group provides the numbers to combat issues facing the community. However, each individual must decide for themselves how they fit into the overall picture and if their differences are so large that the similarities are of no importance.

sources must be accessible for the entire community from the immigrant to the artist.

Asian Pacific American empowerment is radical because it requires a re-education and re-evaluation of the perception of Asian Pacific Americans. Those "radical" students, professors, lawyers who are re-educating need a strong platform upon which they can stand and will be supported against the fragmentation of Asian Pacific Americans, immigration reform and anti-Asian violence. The community must be educated so that my future daughter will not have to justify why she was accepted into a university and a non-Asian was not; so that my daughter is not part of the model minority myth when she performs well in school; and so that my parents will understand why I "waste my time" with politics. Public policy which increases awareness will put us on the same page when it comes to talking about Asian Pacific Americans.

THE STAFF
EDITOR-IN-CHIEF
JIM HU
ASSISTANT EDITOR
KIM TRAN
DESIGN/LAYOUT/PRODUCTION
LEIGH TSAI
BUSINESS
THEA MARSTON
CONTRIBUTING WRITERS
ELIZABETH CHEN, MICHAEL CHEN
ASIF ISLAM, MAI PHAM,
SHUBA SATYAPRASAD, RITU SINGHAL,
WILLIAM TIAO

Congratulations! You have become another proud reader of THE SPECTRUM's inaugural issue. Go share your ecstasy with the person next to you. Don't mind the initial eye roll or huff. Just hold out the issue in front of you and watch his/her frown brighten into a beaming smile. No one will look the other way with THE SPECTRUM in your hand. Try doing this to your professor and see what happens to your GPA.

This is an official publication of ACT, the Asian Community at Tufts... yes, that all-too familiar acronym— that organization that threatened the TCU Senate with its "scare tactics." In fact this very newsmagazine was close to being disemboweled by the ALBO scalpel. There were questions about why the publication did not produce the designated number of volumes (four to be exact) listed on the budget. There were also concerns that ACT was not spending all of its money. While we managed to dodge the bullet in time, allow me to explain why only one issue has been released.

Clear and simple: We didn't have enough money to produce more than one.

The Asian-American presence is also clear and simple. Representing 15-20% of the student body, we are a significant voice in campus politics and relations. Our cultural, political, and professional influence in American society only strengthens year after year. We are as diverse as Tufts makes itself out to be. We are Thai, Vietnamese, Indonesian, Chinese, Bangladeshi, Korean, Nepali, Filipino, Taiwanese, Cambodian, Indian and Japanese—a spectrum of cultures. Read what we have to say.

This is a newsmagazine devoted to addressing Asian/Asian-American political and cultural issues around the Tufts community, across the country and around the globe. Through insights and opinions, analyses and profiles, we communicate topics that most people in the Tufts community would take interest in reading. Learn about the political situation in Bangladesh, or read about Asian-American faculty members that are playing strong roles in Tufts' future. Or read UCLA student Mai Pham's account of a hate crime. We hope you can take time and pleasure to read this cover to cover.

Jim Hu
Editor-in-Chief