

envisioning
and building
a stronger
asian american
community

visions

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cambodian deportation

Momoko Hiruse

Last March, the United States and Cambodia signed agreements to deport non-citizens in the US convicted of aggravated felonies back to Cambodia. Disclosed publicly last May, over 1500 Cambodian Americans have received orders of deportation. Sending back Cambodians to a country known for its corruption seems to be the worst solution to this deportation issue. Many came to the US for refuge as children, and are now faced with the threat of being sent to a country they have never lived in and where they hardly know the language.

Cambodians sought refuge in the United States, after involvement of the US in Southeast Asia, mainly with the Vietnam War, bombings in Cambodia, and training the Hmong to fight against the Laotians. Since 1983, about 71,500 Cambodian refugees have entered the US, and in 2000, the census numbered US residents of Cambodian descent to about 171,000.

One of the main issues is the phrase "aggravated felonies," as this term encompasses a broad amount of crimes, ranging from shoplifting and writing a bad check to robbery and assault and murder without differentiating the degrees of the crime. Triple jeopardy is also an issue as most of the deportees have paid their time in prison, and committed the crime a long time ago. Even if they are now beneficial to society, the U.S. still wants to punish all of them a third time by sending them back to a country known to be politically corrupt.

According to Jennet Sambour '03, another general problem is that citizenship in America is granted to those who have access to information about citizenship and money to pay.

She said many deportees came from neighborhoods rife with crime and were living in pockets of poverty.

"PrYSM wants to look at the deportation campaign and issue from a holistic contextualized point of view, perspective, meaning that deportation is not an isolated thing.....It's not just something that happens just to the Cambodian community, but it happens all across the country to ethnic communities. It's connected to 9-11, it's connected to post 9-11 politics...It's not about changing bad things, or criminals, or evil people out of the country. It's about reforming a system that reduces conditions so that these people can live."

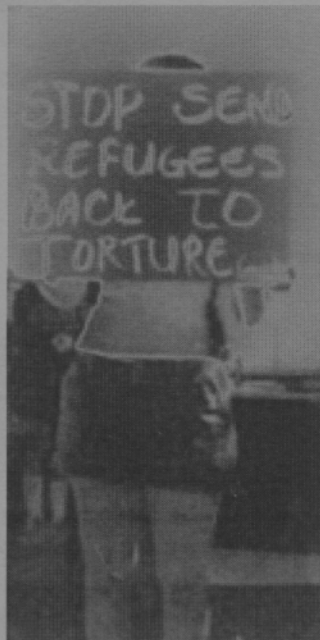
- Sarath Suong

Sarath Suong '02, a leader in the Providence Youth-Student Movement (PrYSM), noted that there are about 100,000 Cambodians living in the U.S., with

no citizenship and no criminal record. Yet with this new deportation development, simply shoplifting could mean immediate deportation. Suong continued to say that there is an overall feeling of frustration and desperation, and people have started to come together to form organizations such as PrYSM.

The Family Unity Group is another organization developed recently with the aim of changing current policies. Its goal is to allow those facing deportation for crimes committed earlier in life to stay, as they have proven themselves to be productive, supportive

members of society with jobs and families. Other organizations have also tried to narrow the definition of aggravated felonies that qualify for deportation.



helen zia and asian dinner dreams

Doreen Wang

Helen, if I can call her that, is one of those people you want to meet in a small, well-heated room with food and a company of few. It seemed perfectly natural to have our dinner family-style, all hands dipping into the same bread basket, all dishes covered with the same array of green and orange and red curries, while eating out at Kabob n' Curry Thursday night, October 31, 2002.

The author of the critically acclaimed book Asian American Dreams is often looked to as a historian or some kind of expert by both individuals who know her work and don't know her work, handling questions such as whether the emerging idea of diaspora among various Asian groups is eclipsing the term Asian America. As Helen Zia answers each question thoughtfully with her twenty years of research and experience among Asian-American communities, she also follows up explaining that she doesn't consider herself an academic, but a writer. She is a woman who has worked with private and public identity struggles to form them into a voice with pen and paper, and equipped with these tools, she has spent her life helping others and bringing light to injustices, such as her invaluable work in the Vincent Chin case, which many chose not to face.

However, she is also realistic about the divisions and challenges of her efforts in the "community" and aware of her privilege as a Chinese-American trying to truly include Pacific Islanders in the scope of Asian American communities. It becomes increasingly obvious that Helen does not sit on comfortable, sticky seats of complacency in some theory-heavy academic chair, rather she is physically out, on the move, all over the nation, speaking to different constituencies, continuing the fight for a more democratic world. She can recall racially based



violence towards Asians from two years ago to twenty years ago. However, she doesn't stop there. A thinker and a listener, Helen wants to know how students at the table have experienced more overt racism on the East Coast as compared to the West, and in return she offers her life examples on being Asian-American in three geographical points located on the United States map.

There is something intensely personal and non-abrasive about her. She relates her experience working within the confines of the media to our experience as Brown students, and she becomes noticeably disturbed when hearing about Brown's recent debate on whether or not to arm the campus police force, bringing in examples of how police brutality towards Asian-Americans have shaped her views on a racial profiling history that cannot be ignored.

As Helen opened up an annual celebration and a worthwhile critical reexamination of what kind of community we are building at Brown as Asian-Americans, her words, whether spoken or written, seemed to have touched more than a few. At the very least, those who heard her speak on Thursday, cannot doubt the sincerity of her continuing efforts and actions.

NATIONAL DAY OF ACTION AGAINST DEPORTATION NOVEMBER 8th,

@ INS 200 Dyers St. Providence ,RI

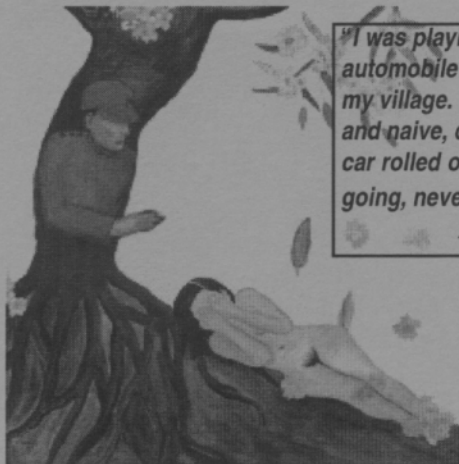
PrYSM is organizing a rally on November 8, 2002 which is the National Day of Action against Deportation in which cities across the country will be rallying and protesting (Washington DC, Long Beach and Oakland CA, Lowell MA, Philadelphia PA, Madison Wisconsin, New York NY, and Providence RI). They are also organizing a conference in Washington D.C. from November 15-17 that will work in conjunction with various organizations nation-wide. [Email sonofangkor@hotmail.com](mailto:sonofangkor@hotmail.com).

If you're interested in joining the **Family Unity Network**, [email tcduong@searac.org](mailto:tcduong@searac.org).

Returnee Assistance Project (RAP) is a group assisting the returnees with literacy training, job placement, housing and other basic support services. They may be reached at rap@everyday.com.kh.

unjust, untold, and unresolved: the story of WWII comfort women

J. Harold Lee



"I was playing jump-rope in front of my house when an automobile pulled over. I had never seen a car before in my village. When the driver offered me a ride, I, curious and naive, climbed in with my friend. Immediately, that car rolled on with us in it and then kept on going and going, never returning me to my village..."

— Kim Yoon Shim, former Korean comfort woman

During the 1920s, the Japanese Imperial Army began to enlist women and girls as young as ten years old to become sexual slaves for its soldiers. Known as "comfort women," they were often raped more than 30 times a day at "comfort stations" located throughout East Asia. While being regularly exposed to sexually-transmitted diseases for which they received improper or no treatment, they were also beaten, tortured, and mutilated for resisting sex. If they became pregnant or too ill to continue with their duties, they were either discarded or murdered. The number of comfort women is believed to have been more than 200,000—the majority of these were from Korea.

In order to enlist new comfort women, recruiters would kidnap young girls or use manipulation tactics. In a time when Japanese imperialism had been responsible for diminished social and economic conditions, it was easy to con women and young girls into going to Japan under the false pretense that they would be provided with jobs once they got there.

Following the end of WWII, the Japanese government moved to hide all evidence of comfort women by disbanding its comfort stations and massacring most of the inhabitants. Yet they have been unable to erase these atrocities from the minds and spirits of the comfort women themselves. Even after their so-called "freedom," they have been unable to lead normal, productive lives. Former comfort women often suffer from depression and are labeled as social outcasts. Many are physically disabled, maimed, and mutilated as a result of their "servitude."

In 1991, Hak-soon Kim became the first living woman to come forward as a former comfort woman. "I have lots of unspeakable grudges against Japan. My life has been full of misery because of what Japan did to me," she said. "I had to tell someone about this. Which is why I decided to reveal that I was a comfort woman."

Since January 8, 1992, weekly demonstrations have been held in front of the Japanese embassy in Korea and also other major cities in the U.S. every Wednesday at noon in all weather conditions.

There is currently an ongoing class-action lawsuit filed by 15 former comfort women in U.S. courts. The lawsuit was filed under the Alien Tort Claims Act, which gives foreign citizens the right to file suit against other foreign citizens, foreign entities, or U.S. citizens for violations of international law. Due to the elderly age of most former comfort woman, this lawsuit represents one of the last opportunities to make a meaningful legal challenge against Japan. And yet, the Japanese government has motioned to dismiss the case on the grounds that Japan has "sovereign immunity" in U.S. courts and that it has resolved all of its war-related issues, including the matter of comfort women, in its numerous post-war treaties (which is untrue; the various treaties that Japan signed with the women's home countries do not prohibit the filing of individual claims, nor could Japan have waived the women's claims in any of its WWII treaties since it had officially denied the existence of comfort women until the 1990's).

Shockingly, although the United States is not even identified as a party in this case, the U.S. State Department has filed a "Statement of Interest" in this matter which not only opposes the lawsuit but supports the Japanese government in its motion to dismiss it outright. By doing so, the U.S. government has essentially expressed its support for the atrocious exploitation, kidnap, rape, and murder of innocent women and young girls.

(cont'd page 4)

sexual violence in the south asian community

Faizah Malik

In spring of 2002, University of California at Berkeley initiated a study entitled "Sexual Violence in the South Asian Youth Community," in an attempt to directly investigate South Asian American's understanding of and response to sexual violence. The study found that sexual violence amongst South Asian American youth is the result of an inevitable manifestation of power relations between men and women.

The study cited that males are endowed ultimate superiority and many are conditioned to believe this from childhood. With an inherent understanding that they are the "providers," South Asian men often attempt to suppress their emotions and enhance their hyper-masculine appeal which is usually characterized by homophobia and male-chauvinism. Conversely, the study found that South Asian women, are conditioned from birth to reaffirm their self-esteem through external validation, and are rewarded for dependent behavior.

This disparate female and male gender socialization creates a power rift between South Asian men and women. Sexual violence then becomes a manifestation of that power and control. But the study also made note of the fact that this paradigm does not explicitly rationalize homosexual sex violence which remains an even more highly stigmatized issue in the South Asian community.

Of particular interest to the South Asian community is that many do not share open communication with family in matters of sexuality. After surveying hundreds of South Asian youth ages 18-25, the study showed that 95.5% of youth found that the South Asian community had no adequate support network for sexual concerns. In a community where there is no space for any sort of sex talk, victims of sexual assault are even more silenced. I have many South Asian friends who can't even tell their parents about their boyfriends/girlfriends. It is alarming then to think of how many cases of sexual assault within the South Asian community are not reported because women do not want to bring shame upon the family.

According to the study, this silence around social problems can be attributed to cultural norms and the community's desire to project itself as a well-assimilated and moral "model minority." In an attempt to prevent racism and better assimilate into the white mainstream, South Asians commonly attempt to differentiate themselves from other people of color and reaffirm their status as a "model minority." Admitting to the existence of sex violence would then be compromising this moral façade. As a result, the "model minority" complex restricts the South Asian community's ability to adequately address sex violence.

As far as solutions are concerned, the survey offers a two front attack. The first solution is to actively alter the gender socialization process from childhood and secondly to increase community support of progressive organizations such as the Alliance of South Asians Taking Action (ASATA), Narika (a service for abused women) and or Trikone (South Asian LGBT support network). For more information and a copy of the survey, visit the website at www.geocities.com/genderstudy.

Much remains to be said about the general lack of awareness that most people have of the nature of these terrible crimes. Indeed, the horrific tragedy of the comfort women has gone untold and unreconciled for far too long. It is time to stand up: get informed, get outraged, get active (write to your congressman/woman), and above all, never stop fighting and *never* forget.

The protestors have seven demands:

"Admit the drafting of Japanese military comfort women!"

"Officially apologize!"

"Disclose the truth about the crime!"

"Establish memorials for the victims!"

"Pay restitution to the victims or their families!"

"Teach the truth in textbooks so that the same crime is not repeated"

"Bring the war criminals to justice!"

Only 25% of comfort women are believed to have survived their tragic pasts.

timeline of third world actvism at brown

1968 – Strike and Takeover of U. Hall

- Demands:- increased minority admissions
 - improved financial aid packages
 - retention of students of color

1968 – Formation of AASA

1975 – Third World Student Strike

- Demands: - recommitment to Financial Aid support
 - recruitment and retention of students and faculty
 - a minority admissions officer
 - increase in black student population

University Agrees to:

- increase black admissions by 25 %
- form a minority review committee
- recruit more blacks from Providence
- support TWTP

University does NOT Agree to:

- revise financial aid allocations
- provide funding for hiring faculty of color

1985 – Takeover of John Carter Brown Library

- Demands:-Recommitment to '68 and '75 demands
 -Documentation of demands for Ethnic Studies
 -Move TWC out of basement of Rites and Reasons
 -Contract outside group to assess minority life at Brown
 - more financial aid for minority students

1989 – Another student uprising asking for a recommitment to demands of '68, '75, '85

- numerous rallies denouncing racism and homophobia on campus sparked by racist and homophobic graffiti
- Coalition Against Racism and Homophobia forms

1991 – Take over of University Hall

- demanding Need-Blind admissions
- Numerous students arrested, but charges were eventually dropped.

1995 – RESist forms

- AASA starts a movement to bring Asian American Studies to Brown

asian american activism:

As Asian Americans our allegiance to America and our belonging in American society is constantly questioned. Our entrance closely monitored, and our communities scoured by the INS, we are excluded and interned, detained and deported by the country we love and work in, the only country we know. We embrace our American identity lent to us in times of peace, served to us on a silver platter, palatable in a consumable multicultural form. But in times of national crisis it is stripped from us time and again as history continues to repeat itself and we, as a people, are made victims of racist scapegoating and racial profiling. But we, as a people, claim our American identity because it is who we are, and it is ours, and it is our responsibility to defend.

For this it is important that we recognize the history of activism we as Asian Americans have at Brown and in the annals of American history. We need to recognize that our people have a loud, collective, resilient voice clearer than the shriek of "Aiiieeee!" still shrill and reverberating in the racist imaginations of those who hear it in our anger, sadness, worry, and fear.

Below is an account of two incidents on Brown campus retold with the hope of (re)kindling the energy of our predecessors and their drive to evoke change at Brown, in their communities, and in themselves

towards an american identity

Victor StaAna

On December 5, 1968 eighty-five black student activists joined by a handful of Asian-American and Latino students took over University Hall and presented their demands to the administration: greater recruitment and retention of minority students and faculty, greater commitment to financial aid, a minority admissions officer, and a number of black students admitted and retained to be at least proportional to that of the greater United States. In the Class of 1968, there were less than two Asian American men, and no Asian American women. In 1969 Asian American Student Association was formed.

As a result of the takeover, change in admissions policy was scheduled for implementation and between 1972 and 1973 the number of black matriculated students increased over 300% - a victory for the coalition of Third World student activists. Since then, however, the number of black students has consistently decreased while the numbers for Asian American students has consistently increased. In the class of 2005, only 95 black students matriculated to Brown and there are roughly two Asian-American students for every black student. Complicating the

issue, increases in admission for Asian Americans was disproportionate amongst Asian American ethnicities, particularly evident when examining South and East Asian admissions with Southeast Asian admissions.

In the Spring of 1985 the Third World Community at Brown launched a series of protests incited by the attack of a black student in his dorm by a white student. Another multiracial coalition of students of which Asian Americans were a significant part, outlined thirty pages of demands to then President Howard Swearer. In their list of demands, the students called for a new location for the TWC, and outlined a plan for Ethnic Studies at Brown: a curriculum created by students, faculty, and the community that directly addresses issues of racism and equips students with the educational tools to deconstruct and combat racism theoretically and practically, at Brown and in the community. In response to the students' demands, the following year the University moved the TWC from the basement of Rites & Reason Theater to its current location in Partridge Hall, and agreed to allocate funding towards forming an Ethnic Studies concentration.

Because of the struggles of the Asian

We need to recognize that our people have a loud, collective, resilient voice clearer than the shriek of "Aiiiee!" still shrill and reverberating in the racist imaginations of those who hear it in our anger, sadness, worry, and fear.

American students who came before us, our presence on this campus is a statement itself. This, however, cannot be the extent of the presence we make of ourselves as a community. Silence and apathy are oppression. Too

often activism is equated with anti-American subversive activity instead of the exercise in democracy and the implementation of American ideals that it is. We, as a people, need to claim our American identities and write our own collective history.

gary locke: one step forward, one step back?

Chris Hu and John Brougher

Gary Locke is the youthful, popular, second-term Democratic governor of Washington State. His father fought in the Second World War, and Locke himself is a third-generation American. A Yale-educated Eagle Scout, he was a tough prosecuting attorney prior to entering politics. Throughout the eighties and early nineties, he paid his political dues by rising through the ranks of Washington State's House of Representatives and had a successful term as chief executive of King County, which includes metropolitan Seattle and most of its suburbs. Since he took office as Washington governor in 1997, Locke has made dramatic gains in improving the state's public schools and its government's fiscal responsibility. In 2000 he was re-elected by a comfortable margin. By all accounts, Gary Locke is one of the Democratic Party's lesser known but quickly rising stars. His centrist, business-friendly stances make him an appealingly moderate DLC, 'New Democrat,' Clintonite figure. The battle for the 2004 Democratic presidential nomination is slowly shaping up, and there is still no clear favorite. Locke has all the proper credentials for a viable run at the presidency, so what's there to prevent him from becoming the nation's first president to hail from the Pacific Northwest?

Race. If elected, he would also be the first Asian American US president in history. This fact alone means that his chances of even achieving the Democratic Party's nomination are rather slim, even if the very prospect of him contesting the primary is highly promising. True, Locke was able to win office in a state that is only marginally more Asian than the country as a whole (5.5% to the nation's 3.6%, largely due to Seattle, which is 13.1% Asian-American). But it is unlikely that the entire nation would be as receptive, especially since Asian-Americans have yet to achieve much political visibility or strength outside of Hawaii. And even if many white Americans might be open to the idea of an Asian-American governor in a single midsized state, they would likely be more resistant to electing one as "leader of the free world," particularly since Locke is of Chinese descent at a time when the People's Republic is seen as a potential enemy--"war on terror" notwithstanding.



At best, he might hope to be chosen as the Vice Presidential candidate of a white Democrat from the Midwest, Northeast or South as a token West coaster and, of course, a token minority.

This raises the question of what Gary Locke's rise to prominence means for the future of Asian-American politics. Though Locke does not appear to be seriously considering running for president in 2004, the very existence of a conceptually viable Asian-American presidential candidate is something quite new and positive. However, would Locke have been acceptable candidate for white Washington voters in the absence of centrist political views and 'all-American' background? Gary Locke's political success is potentially a step towards greater Asian-American political participation and representation, but there is the danger of his example leading to the perpetuation of "model minority" status. Locke was able to get white voters to see beyond his race—he "played by the rules" just like any middle-class white American, and his official biography heavily plays down the issue of race. If the Locke model is the only path to Asian-American political power, then success will have to come at the price of identity politics: "yellow" will have to become "white," which is a debatable future for the Asian American community. Thus our attitude towards the Washington governor's career is that of cautious optimism.

"rhythm of the mind":

a new vision for human rights in the 21st century

Jennifer Pranolo and Myra Pong

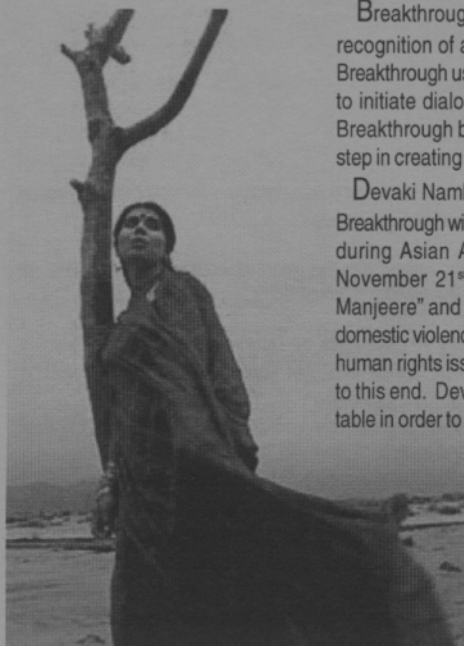
A woman truck-driver sits at a road-side stall drinking a glass of chai. She watches her daughter dance among a group of women of all ages and backgrounds. The women are clapping, laughing and dancing together. It is an electric moment of shared rhythm and hope.

A STATEMENT FROM BREAKTHROUGH TV

This image from the award-winning music video, "Mann ke Manjeere" ("Rhythm of the Mind") encapsulates both the mission and methodology of Breakthrough, an international non-profit human rights organization based in New York and New Delhi. Breakthrough believes that human rights are about the daily fabric of our lives, about how we relate to each other and to ourselves. Human rights connect us to every other individual in the world through universal entitlement to the right to life, food, shelter, freedom of expression, and freedom from violence.

Breakthrough's aim is to build human rights culture: universal recognition of and engagement with the concept of human rights. Breakthrough uses popular culture (TV, video, music, and the Internet) to initiate dialogue across nationalities, ethnicities and identities. Breakthrough believes that mainstreaming human rights is the first step in creating a human rights culture.

Devaki Nambiar, South Asian activist and Program Assistant at Breakthrough will present Breakthrough's work and discuss its strategies during Asian American History Month at Brown University on November 21st (Wilson 102, 7pm). She will screen "Mann ke Manjeere" and "Babul," 2 award-winning music videos addressing domestic violence. Devaki will facilitate a discussion on mainstreaming human rights issues and the ways in which we can use popular media to this end. Devaki hopes to bring something a little "off-beat" to the table in order to find a new rhythm for social justice activists at Brown.



"My mind has begun to play its
own rhythm today....

I have begun to believe in
myself."

– Excerpt from "Mann ke
Manjeere"

Other Events in AAHM Independent Asian American Film/Media Series

JEANETTE ROAN '92 is an Assistant Professor of English and Film and Media Studies at George Mason University in Washington DC. She will be screening an experimental narrative feature film, followed by a lecture entitled, "Shopping for Fangs: The Search for Self and the History of Asian American Identity."

NARHEE AHN '93 is committed to raising the visibility of Asian American women's stories through media representation. Following screenings of three short films: *Avenue of the Asian Americas*, *A Son for Sensei*, and *Under Elegy*, Nahree will lead a discussion on the films and her work as an independent filmmaker.

affirm life

Vincent Chong

October 26, 2002

This shit just never stops.

3:30 AM.

I had slept for 2 hours before I awoke.

Today was to be an exciting day, so as hard as I tried to crawl back into unconsciousness, my mind kept running from place to place.

For all the running my mind has done in the past, I don't think it's ever found what it's looking for. I'm not even sure for what or who it's looking for in the first place.

Maybe it was the rain, I thought. It had been pouring all night, the clouds like B-52 bombers flying unnoticed in the black sky, waging war on the innocent ground below.

I was afraid of the rain, afraid of the lightning that it might bring, but on the inside, it seemed quite peaceful.

I decided to get up and wait.

Today was to be an exciting day, and I wanted to feel good.

So I shaved my head and took a shower; that always makes me feel fresh and clean.

Put on my "Educate 2 Liberate" shirt because I wanted to catch people's eyes tonight. Most people were going to the conference for the party, but I was given the opportunity to instigate, and I wanted to feel ready.

I wanted to feel confident.

And I wanted to reassure myself that the day wouldn't be in vain.

6:00 AM

Walked out of the house listening to Suheir Hammad's beautiful voice urging me to "affirm life." Through all that hurt, she was still able to stay up. She makes me happy.

It was still raining, but that didn't bother me.

I hadn't really seen sunlight in three days, so all I noticed was the gleam of orangish light creeping up in the horizon, and I was caught up thinking of the warmth it would bring.

Today was to be an exciting day.

On my way to the bus station to meet up with my FAMily, I stop by Dunkin' Donuts. I hate how I've become dependent on other things to keep me up, but caffeine was acceptable because friends and family don't seem to work anymore. I wonder if they ever have.

I got a free meal because brother behind the cash register didn't have any change. So of course automatically Ice Cube is in the back of my mind rappin' "Today was a good day..."

When I got to Kennedy Plaza, it was still raining, but the sun was out, and so were the people. Just a few, but faces will always be more appreciated than space.

Met up with them crazy Filipino cats just in time as we promptly watched our bus to Boston roll out of the station without us.



8:15 AM

Today was to be an exciting day, and I was feeling good.
So I uncharacteristically struck up a conversation with a brother waiting for the NYC express.
He was shipping out today, he explained. To Kuwait.
Never would I wish a military life on anybody, not even a sworn enemy.
I thought I saw a twinge of sadness in his eye, but maybe I was just projecting the breaking of my own heart.

Brother was white, but a brother nonetheless, so I wished him well.

"Don't do anything stupid man, and take care of yourself."

"Thanks, son."

But as I was walking away, already flipping through the words of tonight's presentation and making sure I would be on point, his voice snapped back to bite me in the ear like a provoked cobra and prevent me from escaping the grasp of a cruel world.

I was blindsided by a blind man.

"Don't worry, I'll kill some for you."

Whoa.

Hold up, GI Joe.

Do you know who I am? Or is everyone supposed to like that statement?

What if you were shipping out to Mindanao in the Philippines? Would you tell me that you'd drop a bomb on my family?

Positivity always seems to be countered with the venomous sting of negativity. Kind of like when candlelight vigils were interrupted by breaking news scenes of opportunistic politicians pushing for more death and destruction.

Today was to be an exciting day.

This shit just never stops.

October 27, 2002

9:45 PM

Looking for meaning can be hard.

"I have never been so hungry that I willed hunger.

I have never been so angry as to want to control a gun over a pen.

Not really...

I have never owned pain that needs to be spread like that...

Affirm life.

Affirm life.

We got to carry each other now.

You are either with life, or against it.

Affirm life."

I am.

I am one.

I am one love.

Ikalat Muna – Pass it Around.

Looking for meaning can be hard

When somebody out there is creating meaning for you.

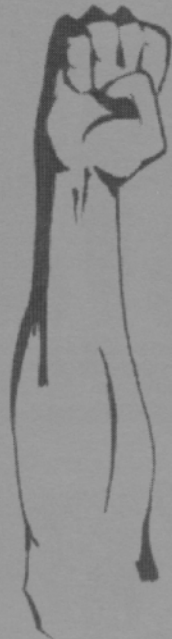
I am.

I am one.

I am one love.

Ikalat muna.

Pass it Around.



Welcome to Visions, a newsletter for the Asian American community at Brown University. Visions was created in hopes of bringing together a diverse group of people and to reflect on the commonalities and differences within our community. We hope that Visions serves as a forum for students to share their experiences and thoughts. In celebration of Asian American History Month, this issue focuses on some of events that have or will take place during November, such as Cambodian deportation, Korean comfort women, sexual violence in South Asian communityS, Asian American activism at Brown These editorials are simply a perspective on some of these pertinent issues that affect our community and we hope that it provokes dialogue and discussion. Within the diversity, we hope to find solidarity and understanding across all ethnic groups.

- Delphine Huang, editor-in-chief
Kisa Takesue '88 Assistant Dean of Student Life

Rites and Reason Theatre

presents

An RPM Kaleidoscope Production

"THE GOLDEN LOTUS"

by Frances Ya-Chu Cowhig '05

directed by Jen Swain

A story about foot-binding in Ancient China and one woman's courage to defy tradition

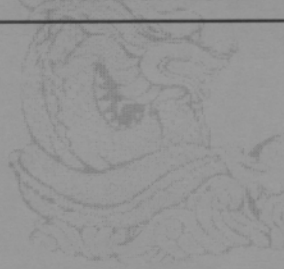
Thursday, 11/14/02 - Sunday, 11/17/02 7:00 PM

Thursday-Saturday 7:00pm

Sunday 3:00 pm followed by FolkThought

\$5 suggested donations

call for reservations: 863.3558



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AN ABERCROMBIE AND FITCH BOARD MEETING.

SIR, AREN'T YOU AFRAID OF A POSSIBLE PR CRISIS OVER THESE NEW T-SHIRTS?

THE SLOGANS AND THE CARTOONS SEEM A LITTLE OVERLY STEREOTYPICAL.

OH, COME ON NOW, SINCE WHEN DID ASIAN AMERICANS BECOME POLITICAL?

EXCUSE ME. *PUFF*PUFF*

IF WE DON'T PAY FOR SWEAT SHOP LABOR, WE PROBABLY WON'T EVEN PAY REPARATIONS FOR THIS EITHER!

