

BAGMAL NEWSLETTER

BOSTON ASIAN GAY MEN AND LESBIANS

October 1987

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MARCHING FOR OUR RIGHTS

by Jack Lo

I could not believe my ears. Matt Segel, a disc jockey on KISS 108, made a homophobic comment on his morning program. A straight woman asked him what she should do because her best friend is gay and everyone thinks that they are having an affair. Matt Segel suggested that the "gay guy" should put on a dress once in a while so that people will know that he is not interested in women. I was furious and called him up to complain. Instead of apologizing, he responded by insulting me: "Listen, Sing Ho...."

I never used to be upfront about all gay, lesbian, and Asian issues. I just wanted to fit into society, find a lover. I liked dancing, dining out, shopping. I never cared if anyone was called "faggot," "chink," or "jap." I thought everybody loved me. How fortunate I was to live in such a wonderful country. Besides, I could act straight in any "straight place" and be safe. Being gay was only my life after dark and on the weekends.

How ignorant of me. There are people dying of AIDS. There are gay

people being beaten up. The sodomy law rules that we cannot have sex with whom we love, even in our own bedroom. Many gay Asians feel isolated. We hear insulting remarks from white-dominated society. We are often called cute little house-boys.... How can we stand this ignorance?

The March on Washington, October 11, will be a historic event for all gays and lesbians across the country. We are all going to Washington, D.C., to the capital. We are telling the world that we are human beings. We also will proclaim that we are lesbians, gays, and Asians. We are proud of ourselves. Gay Asians are an integral part of the United States. We will not be forgotten.

During this march, gay Asians will be together marching with our banners. We have power, and we are going to use it. For love and for life, we are not going back!

This will be an Asian contingent made up of gay Asian groups from

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Calendar

Thursday 24 September
Some time in the evening
"The Big Demonstration and Other Pieces" by the United Fruit Company. Performance to benefit the People of Color Task Force of the March on Washington. Jack Lo says: "Hilarious! Outrageous!" Admission \$4. At the Haymarket.

Tuesday 6 October
7.00-9.30 p.m.
Affirmation Gathering for people of color and their lovers, friends, or loved ones who have been affected by AIDS. A cultural event, with speakers, poetry, music, and refreshments. Presented by the Minority Concerns Committee of the AIDS Action Committee as part of AIDS Action Week, 4-11 October. At the Jorge N. Hernández Cultural Center, 85 West Newton St, South End.

Saturday-Sunday 10-11 October
March on Washington. No discussion meeting this month. Go to this instead.

Tuesday 13 October
7 p.m.
Dinner in Chinatown with David Moy, president of Asians and Friends Chicago. Meet in front of Jordan Marsh at Downtown Crossing (Winter and Washington Streets) and walk to Chinatown. All welcome.

Sunday 8 November
1 p.m.
Potluck and discussion meeting. Topic: The March! If you didn't make it to DC, find out what you missed. At Sionghuat Chua's, 91 Westland Ave (corner of Hemenway St), apt 420, Boston, 536-9309. There's no buzzer, so call from the pay phone across the street. For Asians.

compiled by Andrew Li

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across the country. On Saturday, October 10, Washington Bridge, a Washington group, will hold a party at the Normandy Inn. This is an opportunity to meet our gay Asian brothers and sisters and build a nation-wide network.

On Sunday, October 11, at 9 a.m. we will be at the rally sponsored by the People of Color Caucus. There will be cultural events and Asian speakers. At the afternoon rally, 12 noon, the Asian contingent will parade to celebrate our Asian pride and beauty. We are proclaiming our existence and our civil rights. We will be part of this historic event.

For transportation and hotel arrangements, please call the Boston office of the March on Washington (426-5605). Call now, as space is running out and prices are going up. If you need subsidized transportation, please call the same number. The number of the Washington office is (202) 783-1828, for information after you get there.

Here is the program as it stands now (mid-September) for the March on Washington, October 10-11:

Saturday, October 10
1 p.m. Museum tour. Meet at the Arthur M. Sackler Gallery, Smithsonian Institute.
7 p.m. Party organized by Washington Bridge for the Asian contingent at the Normandy Inn, 2118 Wyoming Avenue, N.W., (202) 483-1350.

Sunday, October 11
9 a.m. People of Color Caucus rally. Cultural performance and speakers.
12 noon. March (location TBA)
2.30 p.m. Rally.

For more details, please read *Gay Community News*.

The United Fruit Company, the outrageous political street theater group, will present a performance to benefit the People of Color Task Force entitled "The Big Demonstration and Other Pieces." It will be the funniest show you have ever seen. At the Haymarket, Thursday evening, October 24.

I hope to see you all in Washington. The future of gays and lesbians is in our hands. Your support will make a difference. If you should have any further questions, please call me at 547-8647.

Jack Lo, Co-chair BAGMAL
P.S. I have just been informed that Chicago's Asians and Friends have made March sweatshirts. You can order them through me at \$10 per.

ENDORSEMENT

The Steering Committee of BAGMAL has agreed to endorse the goals of the Committee for Civil Liberties and Sexual Liberties (CCLSF) and the right of its members to be free from governmental harassment. The CCLSF was formed to ensure that in cases where gay men and lesbians are accused of sexual activity with teenagers, and where no violence, rape or coercion is involved, the civil rights of both the accused and the alleged "victims" are fully observed by police and prosecutors. The endorsement was requested by the CCLSF in the face of slanderous reports in a local newspaper that it was a "Child Sex Defence" group with no support in the gay and lesbian community.

The more desperate the situation you survive the stronger you become

AN INTERVIEW WITH DANNY YU

by S. H. Chua



Photo: Chris Pomiecko

Let's start with some background.

Probably one of the most distinctive things in my background is that I went to an all-boys' private school for thirteen years in Richmond, Virginia. So the environment I was socialized in was very bourgeois, very preppy, very conservative American South, very white. I was one of 2 Asians in 13 grades.

Where is the money behind this community?

I equate Richmond as sort of the Connecticut of the South so it's very much stockbrokers - old money, lot's of old money, lots of tobacco money, bankers, lawyers, doctors very traditional upper middle class to upper class.

What about your parents?

My father is a mechanical engineer and owns an engineering firm. He has a branch in Taipei, a branch in D.C., a branch in Richmond. My grandfather was in the Nationalist

Danny Yu is in his junior year at Tufts University, Medford Mass where he was also the leader of the Tufts Gay and Lesbian Club for a year. This interview took place on September 17 in Danny's dormitor. I thank him for sharing his views with our readers.

government. They were in China, the Revolution came, they moved to Taiwan, my grandfather stayed in the government there. My father left to go to school in the U.S. and he stayed so he's been in the States more than he's been anywhere else. I grew up speaking Chinese. I speak Mandarin fluently. My biological mother actually died when I was 10. And then my father has since remarried - also a Chinese woman.

Any siblings?

I have a half brother who is 7.

No other Asians in the neighborhood?

Absolutely purely white upper-middle class to the core. It's so hard to explain to you.. the community is closed, it's very stagnant, so growing up gay and Asian.. it was quite unbearable.

Originally my father was working in a firm before he opened up his own firm and I can say that one of the reasons he was asked to leave was: well he was Executive Vice-President of the firm. And the rest of the partners just said - because the President was leaving - and they said if you don't leave we will vote you out. It was a racist thing. My father had literally worked bottom up from the firm. And going to a small white school, the teachers were racist, the students were racist, the parents were racist. To a degree of public humiliation specifically directed at me. I guess I learnt day one even before thinking of my sexuality, I knew what it is to be different.

Do you feel your parents helped you

at all with your experiences in the school?

It's very interesting. My father has the immigrant mentality which is you get to America, you work, you work and you work and you charge your way to the top and you don't let anything stop you. So he's a very strong person but to some degree that has also blinded him. Like he refuses to believe what happened to him in the previous firm was racist. It's blatantly so to my eyes. And therefore when I can remember having been 3 years old and a brick was thrown at our door with a note tied around it saying - "Chinks get out" or something. It was directed at me; it was kids' writing and I remember my father saying, "See you're this young and you're already making trouble". So immediately it was my fault, it was blaming the victim. Asians in general, I think, are brought up to be passive and silent and respectful, whatever, so to make waves in a community or to create a stir is bad. And so when it was seen that our family was creating a stir just by existing, then I was blamed. So it was just like a double oppression. Because my father to this day still refuses to acknowledge that I had sat through incredibly racist, oppressive situations. I can remember one time when I was in 7th grade the classroom was cold. And I asked the teacher if I could close the window. It was in February. It was an all-boy's school so it builds Male Character to leave the windows open and all that. And I said, "Can I close the window?" and he says "Close the window? Are you cold? I thought you people knew how

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to keep yourselves warm?" I mean just absolutely asinine, made no correlation whatsoever. So he said, "Paper makes very good insulation." So he puts me in the front of the class and wrapped me in newspaper, made a coolie hat for me. And this was in front of a class of 13 year-old kids. Absolutely humiliating. And then taking it back to my father, my father says, "What do you want me to do? Talk to the headmaster?" Just sort of like this is a hopeless situation, why are you making such a big deal about it? Just learn to live with it.

You had a small circle of friends though that helped you survive your years there?

It was always small. I didn't take jokes well. I was never the "ha, ha.. Chinese, Japanese, ha ha.." I never took that well. If you rebel against it, it comes down harder on you. But if you accept it and laugh with them which is what they want to a certain degree then you become sort of their pet minority. You become sort of their pet friend who happens to be different. It's a very sort-of patriarchal, condescending relationship.

How about coming out? You had experiences very young?

You mean sexual experiences? In 7th grade was my first sexual experience and it was with this black kid who was one of two people of color in my school. It was very much sort of kids fooling around. And after that he didn't speak to me. He called me faggot a lot. He did the natural turn-around. And what happened senior year was we sang in the same Glee Club and ended up together again. So from 7th grade to senior year in high school we did not speak very much; in fact he was very belligerent. And then we began a sexual relationship which sort of I guess rekindled the friendship. It was a love relationship, it was definitely a romantic relation-

ship you could say.

When did it strike you that hey, this is the way I am?

Well I remember that right after my experiences in 7th grade I said, "Oh my god. And I said the words "I feel so guilty". I said that to him. And he at that point just did not want to deal with it. I think I fought it until... I remember 8th grade sex education - all boys must go through this stage - and I thought I'm still in this stage. 9th grade came around and by 10th

You become sort of their pet friend who happens to be different. It's a very patriarchal, condescending relationship.

grade, I'm like "OK I'm this way but I'll never tell anybody. I'm going to go ahead and have children, marry an Asian woman, marry Chinese woman and have Chinese babies, make my parents happy. And if it gets bad at some time I'll just kill myself." That was just my plan. That's the way I was going to conduct things. And then what happened was senior year I was looking at colleges and I went to Brown which has a very active gay community. And my cousin: she models some and was associated with some gay men who were students there. And she introduced me. And suddenly these were real people, who were students who were doing normal things - in quotation marks- and were OK. And I think I wanted so badly for it to be OK that all it took was one or two people to say "hey this is OK" and that made it alright. And I came back from that trip just glowing. Feeling absolutely positive and just was determined that I am gay, that's it, there's no question, I've known it. It was really like I was building up to wanting to hear a voice, "it's OK" and I heard it. And then I told a couple of

good friends in school.

This thing about wanting to kill yourself and pleasing your parents. Was that ingrained in you - this whole burden of the Chinese son?

Oh yes. For my mother - my mother's dead - I was not just the only son I was the only child. So it was a double burden. Plus my mother's dead and there was this whole idea in my father's head that was never spoken though I knew of - sort of keeping something of my mother alive. Because my father loved my mother very much, I know that. So when I had dates - the kind of scene that I was in was a debutante scene - so when we had debutante dances I would escort all these white women, of course. White women went to these things and I was the token Asian. And my father would just say "Don't get serious with anybody - with women he meant and when you do you should find a Chinese woman" And then I got older - the last party of my senior year - he started saying "You should find yourself a Chinese girlfriend when you get to college" Sort of expecting me to follow his pattern. And it's a very much a cultural-sociological thing. Asian fathers don't intervene in their sons' lives until it's time to get married. Or mothers also. They usually don't want to know anything of their social lives until it's time to fulfill - I call it sort of a block check-off. You have these things - an Asian wife (✓), an Asian babies (✓), a marriage that lasts for ever (✓) and you find a very stable good job (✓). You know there are these little things that all Asian men are supposed to have. I'm probably not going to have any of them. I might have children, that's it but I'm not going to be making the \$80,000 or the \$100,000 because I've seen it. It's not something that I'm dying or craving for.

Have you come out to your father?

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My freshman year. Within the first two, three months. He was stopping off in Boston talking to some people. I had been to some Tufts lesbian/gay community meetings. I mean I knew what I was, there was no question. It's just personally I've been disadvantaged in various and sundry ways throughout my life that if I don't immediately turn about the situation into something that's good, like for me to stop saying that "being gay is something awful" and say "this is what's good about myself" in some ways so I can feel positive about myself to reassure myself it's OK - that if I don't do all these things then I know I'll start to sink. That's how my life works I think.

So what was his response?

It was very mixed. At first it was like what would your mother say. She'd be turning over in her grave.

So first it's guilt.

Yes tons of guilt. And then he said: "On television I see these men they want to get married to one another. Is this what you want?" And it was well - maybe. I think I tried to give him a watered down version. Even though I'd had sex I told him I hadn't. I told him that for now this is the way I was instead of saying this is it - it's never going to move. I was frightened too. I don't think I was secure in my personal-political - that link - beliefs. I came out to him about two weeks before Thanksgiving and I went home for Thanksgiving. I remember being in the grocery store buying the turkey and he's saying to me - you're sick, you're screwed up. He wouldn't talk to me but he would drop these little words. And we wouldn't look at each other when we pass in the halls. It was very hard. It was very tense. But then the night I came out to him he took me out to dinner and he was saying, "Well I would never have the guts to say something like that". So he's a good man and sort of smart and part of him except for the way he was

socialized could probably deal because he loves me very much. But he has so much to uphold. It's like the American saying, "the more you have the farther you fall if you lose it". It's very much like that.

Let's move on to Tufts. How do you characterize your experience here first of all as someone Asian - a Chinese-American student.

Compared to Richmond which is my only other experience - wonderful. I can speak up as someone Asian-identified- as an Asian student at Tufts and people will even stop, more so, and listen. And listen more carefully. Now Tufts has lots of administrative problems and all kinds of problems with its very much upper class white student body but in some circles I have some respect for who I am.

Do you find support because there are more Asian students around?

I think just visually it is very reassuring because I know faces and names and even though I have only one close Asian friend here. The students here are very mixed - Hong Kong, Singapore, American-born and a large Korean population. I don't feel threatened as an Asian man, not any more so than our society is racist in nature. I have heard things - but I don't feel immediately threatened every day when I get up. I feel more so being gay than being Asian.

How out are you to the student population?

I am so out.. I was the leader of the Tufts gay student organization last year and we also had a racial incident on campus which turned into 3 months of sensitivity training - a couple of months of very intense activity. I ran homophobia workshops, I made a speech after Mel King spoke. I'm taking a class in Philanthropy and Voluntarism - talking about people in America volunteering their time. And we went around class

saying what is the biggest commitment that we've made. And I immediately said the gay community. And it wasn't until after the class that I thought: I've just come out. As an act I came out to a whole bunch of people. I walk around with a bag that has everything on it (pointing to the many buttons on his bag). There is nothing to hide.

What has been the response from the Asian students here to you. Do you know?

Not very warm and receptive. I have a friend. She is very progressive - she works with the Chinatown Peoples' Progressive Association - she's a feminist and identifies herself as so, so I can talk to her. My first year I had quite a few Asian friends but they were all seniors and have since graduated. And they dealt with it very well. They all had other friends who are gay. The truth is that, I think that as a cultural trait Asians don't like to make waves. They're afraid of losing face, of being disrespectful.

You're not really involved with the Tufts Asian Students' Club?

No. I was president of the Mandarin society - which is part of the Asian Students' club. This was last year, first semester at the same time that I was President of Tufts Lesbian and Gays. Every meeting had 12 - 15 attending.

And everyone knew that you are gay. There was no overt hostility but no one brought it up to discuss it with you either?

Except for the President of the Asian Students' Group last year. We did coalitions and things.

Has your openness helped spur other Asian students to come out?

I actually was talking to an Asian guy. He's Thai. He comes from a very

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much upper class ~~continued from page 5~~ have a marriage arranged for him, he's Buddhist - and he just fought it all the way.

He sought you out?

Sort of. He came to a lesbian and gay dance and I started talking to him. And we had lunch a couple of times and I was trying to tell him that he has to stand up for himself, that he can talk to me whatever. But he got frightened off and he doesn't speak to me anymore. I do suspect quite a few people around campus who are gay and Asian. The community is not conducive to coming out I don't

Did you feel that you might have lacked particular support for the Chinese part - the cultural part?

That was my only conflict with the group ever. And that occurred last year when the university was under this roll of being everything sensitive, that meant gay and lesbian sensitive, racially sensitive, whatever. And I was speaking out on campus as both an Asian student and as a gay man. And I really had a problem with the Director of the Asian student center. She said that I was not speaking out enough as an Asian student. Now in every one of my speeches I always acknowledge who I was and why

As far as your coming out - don't you feel there was something lacking in that you were coming out and joining a group of people who were all white?

Yes. Because you know the gay community, the gay men's community, is very physically oriented. I went out to bars pretty much as soon as I started coming out. But my friends were all these young, campus-type, white college students so they got scoped over, and they were the ones who were always socializing. And I never felt that people approached me sexually. I've since known that that was also because of the circle we were socializing in.

It's hard for me to tell whether I'm being too sensitive to these things or are they true. It's also hard when you have no one to compare notes with.

think. The strange thing is that in as much as Asians don't speak out that much against, I don't think they would really have a fit if the person was their friend. It's not like coming out in a fraternity, if you know what I'm saying.

I think you respect people's individuality more in Asian cultures.

I don't know whether it's respect or not dealing. Sometimes I think that it is not addressing the issue.

Now how about the gay and lesbian students here. When you came out you went to the group?

TGLC (Tufts Gay and Lesbian Club) is a very special group. I've seen how other groups interact. There's something in how the meetings are run or the tradition of how the topics come up. It's just very warm, very human, very supportive. And I can remember talking about how I came out to my father and the group just poised on the edge of their seats and just crying with me. It was almost like therapy but they were friends. Wonderful.

racism was very much.... I had found racism in the gay community. I articulated all these things in what I was saying, in what I was writing and I think her problem was that she was upset with the other Asian students for not speaking out. I was the President of the Tufts Lesbian and Gay students after all. The problem with the gay students was that every time that I would try to explain my own racial oppression they would say - "Yes, there are people who are blind and there are people who are in wheelchairs and there are black people.." To me that is a tactic people use to avoid dealing with themselves as oppressors. Instead of saying that as a white person, I am part of a group that oppresses, instead of acknowledging that because that is too scary for them they just bring up other people so that your oppression doesn't seem quite as great. And I was furious. I stormed out of a meeting one night because they were feeding that shit. And I raised hell and I made sure that everyone knew where I was coming from. And to this day I am the only person of color in our group. And we had a meeting last night of 27 people.

So you felt that you were excluded by default from this "dating game" simply because of race. That although these were all yours friends, warm and close friends and so on and yet just because of the way you looked you were not included.

It's hard for me to tell whether I'm being .. and this is also sort of oppressing yourself, learning to internalize oppression - whether I'm being too sensitive to these things or are they true. It's also hard when you have no one to compare notes with. I would notice that they would have a certain standard of person that they think that they could get and they would tell me that "Hey, he's cute over there, you should go talk to him" and that person would be comparatively much different looking not, in big quotes, what most people consider good looking. It's like I can never do quite as well is the theory. And even as recent as yesterday someone whom I know and who is really a fairly decent friend of mine said to me, "Isn't it true that the only people who are like attracted to Asian men are Vietnam vets and older men." And that's just the most asinine thing.

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There's a point when I've been so furious but now it's just like, "he's ignorant". That was a very hard thing for me to deal with.

Just coming out then wasn't the only solution. You had overcome one hurdle and a new set of contradictions arose. You lacked really a peer group, in a sense.

Absolutely.

Are you still President of the Tufts Lesbian and Gay Club?

I did one year on the club and I just went crazy. There's just such an incredible amount of work to be done and as leader, you are representative on every faculty-student committee on the issue. You're just spread too thin. On campus I decided that I still want to stay involved. In this country it is privileged to be a student, I think and I want to accept that and enjoy it I guess. And I really want to direct my energies, work on very specific projects as opposed as to large organizations. For example there is a student-faculty committee on AIDS and I want to do outreach especially to minority communities - education - and bring speakers from the minority communities. A part of what our Lesbian and Gay group does is to go speak to classes and I think the perspective I bring is very different.

Most people assume gay people are white. And here you come out in front of a group and you are Chinese. Do you find any special reaction to this?

You know what's hard is that white people who want to deal with the issue of racism usually only want to talk about black people. And when you bring up Asians they'll mention oppression as, oh ya, and them too.

There's this whole other thing of the model minority.

And that's it. They see, oh ya, you guys are the doctors, the restaurant owners. And I'm like "No". We're also the people like the waiters and bus-boys who stand on the street corners in Chinatown waiting to take the vans out to the suburbs to cook. We're the P and L garment workers who are displaced because they think that because we don't speak English they can screw us over. I get really tired of constantly educating. I educate on the gay/lesbian level, I educate on the realistic Asian level. It's difficult. Many times I feel I just want to shut these doors and say: I need time for myself.

Let's shut the doors then and talk about your personal life. How's your love life?

My love life is wonderful. My love life is so good. I'm so in love with the most wonderful man.

When did this happen?

Six months ago. And it's one of those things that. I think that especially when you're Asian and you run around in white bars, and if that's what you are looking for but even in political things. Especially political white people. Because political white people will talk to you and really want to know you, really understand your oppression and all this stuff but they don't want to date you. That's my perception a lot of the times. That's a very broad generalization. I met my lover/boyfriend/significant other - my partner, he's my partner, I met him through TLGC - the gay group. He was a graduate student in Public Policy, a radical program at Tufts and we got involved through politics. After we were writing letters to the editor about some horrible homophobic act that was done on campus we decided that hey, we should do some non-political stuff together. It was just very quick, we weren't even thinking. And one thing just led to another and we fell in love.

What's your impression of BAG-MAL?

Great. I've been only to one meeting. This is fair. I'd definitely go to more but I'm just over-extended. What was good for me was to sit in a room of people who are not only racially like me but as far as sexual orientation like me. And to be able to hear all these things that I can just think but not voice - like racism in the gay community with gay men and how gay male culture being very physical and how that feels. It's hard because to a certain degree all this happened after I had worked through a lot of these things. I had worked it through by myself and I'm sure it would have been a lot easier if I ...

In other words you might have needed the group much more at an earlier stage.

Definitely before I took over TLGC. By the time I took over TLGC I was dealing with my racial identity and what that meant. I was very much telling other people about it. I think that if you are marginalized you create a community immediately and I was forcing other people to be my community. You understand what it's like to be Asian or you at least be able to listen to me...

It's very much like people always talking about role models. Well you find that you become your own role model. That you find you have to create your own and you become your own role model.

Exactly. In some ways and I say this is a very Eastern approach - there's good and bad to everything. It seems that the more desperate the situation that you survive the stronger you become. You might not always feel that strong but your potential always is sort of stretched further. It's not easy being both Asian and gay.

In a sense maybe you have gone

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On race and beauty

by Andrew Li

Some people like blonds; others don't. "What of it? *Chacun a son goût.*" I agree. However, this article is not about taste, which is beyond question; it is about stereotyping, which often masquerades as taste and which is most definitely open to question. What in the world am I talking about? I am talking about the two issues about which we, as a racial minority, cannot take a *laissez-faire* attitude.

The first has to do with how non-Asians see us. Some find us, as a group, unattractive. This probably has to do with cultural conditioning (see below). Others find most or even all Asians attractive. One can argue that this preference is a purely aesthetic one (slim-bodies-and-black-hair) and is therefore immune from discussion. I find this a tricky argument to make, however, because race is more than a set of physical characteristics. It includes a whole set of cultural traits, both real and imagined. Very often the person who likes Asians for their slim-bodies-and-black-hair also likes their gentleness-and-spirituality. This is not aesthetics; this is stereotyping. All Asians are not gentle-and-spiritual. All blacks are not rhythmic-and-musical.

The other point of interest at the intersection of race and beauty is what we, Asians in a white society, see as beautiful. To the extent that the sense of beauty is arbitrary (i.e., there is no accounting for taste), I refrain from questioning others. But—and this is a big but—the sense of beauty is *learned*. In general, the Asians I have met in Asia prefer Asians, while those in North America prefer whites. They

find Asians less attractive than whites. Why is this? Is this pragmatism in the face of a statistical reality? I think not. This is what we learn living in this society. Everybody knows that whites (and, finally, in these modern times, blacks) have good times drinking Coke and dress sexily. Asians are skinny and study a lot. Which would *you* prefer? Once again, we are dealing with stereotypes and not reality.

This is the point at which I question the "taste" of other Asians. I am not saying that Asians who are not attracted to other Asians suffer from self-hatred or political incorrectness. My point is merely that we must not be prisoners of cultural conditioning. We all have minds and we should use them.

DANNY YU

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beyond that problem but a lot of Asian men find it hard to find friends, partners, lovers, people to have sex with. Because I think they find themselves excluded on a basic physical level.

I don't have a lot of Asian gay men who are friends of mine but I do tend to wonder taking a cross-section of u and ask what do you look for in a lover, or not even a lover, what do you look for just for a one-night stand. And I would guarantee you almost and just from sitting in that meeting where it was discussed with about 10 - that it was blond, it was either the jock-type, the all-American look. That just interested me a lot.

Do you have words of advice for other gay Asian students who might be reading this.

I always say that a truly intelligent person takes advantage of all their resources. Looks around them and their immediate vicinity and says

there's this organization, and there's this library and there are these people and there are these support groups. And if I need these it does me no good to sit in this room by myself. This whole thing of this solid, silent male strength is for the birds, especially when you are as marginalized as being Asian and gay. The strongest thing I can think of for someone who is just coming out, a freshman or something. Go the BAGMAL or read that Chinese author, Pai Hsieng Yung, or go to therapy. Find something, do something to make you feel good about yourself 'cos then you feel powerful, then you can feel you can do something, you are somebody. I'm convinced that when you are just discovering that you are gay, and you are just starting to get in touch with what that is, juxtaposed against being Asian, you don't feel good about yourself.

How can BAGMAL do more outreach to students?

This is one way I would be willing to get involved in BAGMAL. It is actually to go to a meeting at Harvard, or go to a meeting at BU, and propose that they do a meeting on racial diversity within the gay and lesbian community and have them invite speakers.

These are the gay groups. How about Asian student groups?

But I don't think that your response will be as positive. The gay community has a lot of problems but one thing it does, it embraces the men in dresses. I'm not saying that it's always understands and it's always sensitive but I think it is more prone to be accepting than a lot of other communities.

新书介绍

始传于宋代的神话故事《白蛇传》以其深邃的笔触描写了一个修炼百年的白蛇青蛇二姊妹，眷慕人间生活，奔向人间寻找爱情，建立家庭，及甚得而又失的经历。故事流传至今，可以说是人人皆知。但新篇《青蛇》则更进一步的揭示了故事之所以曲折的内幕，值得再读。

名为白素贞的白蛇由于好奇尝试人间的爱情生活，希望有一个男人在她的生活中关怀她，想化身为人来到人间。而名为小青的青蛇妹妹却百般阻挡，因为她爱着姊姊，不愿一个男人把她夺走，但又奈不住好奇心。当俩人设计在苏州西湖遇上许仙，并让白素贞与他结为夫妻后，幸福与灾难同时降临，由于白素贞神灵使家业甚为兴旺，故许仙感到自卑，胡思乱想。在妻子怀孕时，他又期望能得到小青，而小青对他们的婚姻感到不满，想把白素贞夺回。可自己又不免为许仙的外貌而动心。在他们彼此之间相互勾引时，另一个煞星降临——法海和尚，后者能识破白青两人来自于蛇，故设计许仙使白素贞还形为蛇。面对真相，软弱的许仙惊恐而死。为救夫命，白素贞舍身盗灵芝，但许在服用灵芝复活后，却与小青共度春宵。对于白素贞的献身，许置之不理，不顾妻子身孕，与法海奔往金山寺，为使许回心，从法海手中夺回许仙，小青再施计水漫金山，但不幸临产在即，只好放下阵来。而法海却乘机将白素贞压于雷锋塔下，直到轰轰烈烈的文化大革命才得以自由与青妹再度团聚，但她仍旧免不了为男人而动心。之所以法海为苦苦地与这一个蛇精斗争，是因为他也爱上了美貌地许仙。

此故事文笔简单易懂，但能给人一些新的启示，如果你自己读后，一定会喜欢这个故事。

同期出版的另一本新书《霸王别姬》以同样简单易懂，寓意深刻的趣笔叙述了一个扮演霸王和虞姬的戏子，一块学艺，一块出科，一起苦练，一起出名。及其在社会动荡中的经历。在二、三十年代的中国，社会被分为三、六、九等，戏子属于最低等

地位与妓女相并论，而男扮女装以花旦角色出名的程蝶衣，生活在这种环境里生活有悲有欢，但无论社会如何变更，世道怎样变，他对师兄台上扮演霸王的段小楼却一直是一往情深。他一直期望着师兄能对他这扮过虞姬的师弟有任何爱的表示，可等到头岁白，生活迫使他们分别再聚时，才得到他一直挂记在心上的答案。他们到底怎样了结他们之间的感情呢！最好你自己找一下答案，书中有些场面的描写是很生动、细腻、有趣，很好地掌握了一个男人爱另一个男人的心理与日常举动，并且有助于学习中文。

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