

PROPOSAL pt. 1

The main problem is that the government is not required to collect detailed data on Asian Americans and Pacific Islanders, therefore specific issues that these subgroups may face could be masked and misrepresented in major policy decisions. There is also a lack of Asian American Studies in K - 12 and Asian American students are not provided with the proper education and resources to feel included in a school setting. Furthermore, there is a lack of community involvement on these issues. The main audience of the documentary film and interactive website are K - 12 school teachers and young students. The general public and voting population would also be a targeted audience because the skewed data may have an effect on them as well.

The goal of our frontpage is to draw the audience in, inform what the website may be about, and provide visuals or logos relating to the interview provided. While some may provide more information than others, the point is to allow the audience to have insight and background information so that they have ideas on what will be provided. In the textual analysis, the written words and still images are clear and concise for the audience. Info is easy to navigate so that the audience feels invited to further investigate the site.

As a group, we came to the conclusion that both our narrative analysis and textual analysis were relatively simple. In regards to the interviews we saw, they all effectively used most or all of the elements. The only one that wasn't really present was an abstract and we assume that it is because the clips were part of a larger interview. In terms of the websites, we

got mildly varied results. All of them were fairly unassuming sites that can really only be described as barebones with very little content welcoming the user. The only one that stood out is the 8centric frontpage that had more interactivity and overall more to do on the first page than the rest.

As for their effectiveness, we came to the agreement that all the interviews were pretty effective. The most effective one is the “Auntie Amy” interview. The interviewee’s first-hand account storytelling, combined with the use of visuals, real personal photos from the time that help illustrate, make the interview effective. These elements, along with the fact that the interviewee seems to be speaking directly to the camera do a good at job forming a personal relationship with the viewers, make the viewer want to know more.

To contrast, the Michelle Obama interview had no photos or engaging visuals but its effectiveness lies with the rapport the interviewer and interviewee have with each other. They have more of a conversational interview in which the First Lady shares the story of the time she met President Obama. In this way, we conclude that this interview is still effective but maybe not as effective as the rest of them.

PROPOSAL pt. 2

#1 problems/obstacles:

A common theme found in the four interviews is the obstacles faced by the AAPI community including: the aggregation of data, invisibility/voices silenced, structural racism, racial harassment and violence, unequal job hiring opportunities, etc. Janelle Chan says a big

challenge for the AAPI community is, “to be heard and to be recognized. Our information and our statistics about our community is oftentimes lumped together as ‘other’, we’re oftentimes not disaggregated in terms of what ‘Asian American’ means” (time code: 22:05 - 22:21). In another interview, Peter Kiang talks about the racist violence faced by the community. Peter explains that an event that played a role in his decision to become an advocate for the AAPI community was the 1982 murder of Vincent Chin in Detroit (time code 1:59-2:15). Chin was blamed for the decline of the auto industry because of his AAPI background and was beaten to death; his killers were fined but served no jail time. Later, Peter played a role in a protest in Boston in 1983, when a Vietnamese refugee was murdered outside of Boston. Some of the more current obstacles that Kiang discusses in his interview are racial harassment, bullying, and lack of support in language and culture for AAPI children in K-12 schooling, as well as discrimination for AAPI in the workplace. He explains the gap between communities and the need to bridge this gap that exists. In a third interview, Leverett Wing discusses the issue of racial profiling, and shares a story about when he was working as a legislative aid in the State House. Someone who also worked there racially profiled him as a janitor. He states, “and so it dawned on me at that point that we don’t have enough people from communities of color up at the state house, so that people think that we belong.” (4:00 - 5:10)

#2 solutions

The second theme found in the interviews is solutions to the problems faced by the AAPI community mainly through nonprofit organizations. Some solutions suggested by the interviewees include: disaggregating data, providing affordable housing and communities for

Asian Americans, teaching about AAPI history and issues in schools etc. Janelle Chan says how important it is for Asian Americans, “to have affordable housing for folks in places they work, in places they live, in places where they want to be surrounded by their community” (time code: 5:48 - 5:59). Some of the solutions Peter Kiang mentions to help AAPI students are the K-12 education system integrating more Asian American content, and the Massachusetts Department of Education acknowledging the importance in learning and teaching about AAPI issues. Peter explains that his involvement in teaching Asian American Studies at UMass Boston is hopefully a start for more AAPI education in universities and public schools as well.

#3 civic involvement

A third common theme found in the four interviews is the need for civic involvement. In Jason Chou’s interview, he emphasizes the need for young people to become more involved. He states that, “advice I would give to young people is to be more involved” (8:40 - 9:30) he elaborates on the fact that there are tons of non-profit organizations that need help and have roles to fill. And even though he describes it as difficult work, he also emphasizes its necessity. Peter Kiang says the way to become involved in the AAPI community is to shed light on issues that AAPI are facing and recognize the lack of education in our school systems. Janelle Chan mentions the importance of civic involvement in non profit organizations that help build community and talks about ACDC, a corporation that aims specifically at helping the AAPI community, “Asian Community Development Corporation which is based in Boston’s Chinatown...builds affordable housing, mixed-income housing, in the Boston region,

placemaking, working with youths, working with seniors to shape neighborhoods that they live in” (time code: 1:55 -2:10).

#4: prominent organizations and individuals

The fourth and last theme that each of the interviews mention is prominent individuals within the AAPI community. This involves influential people who contribute to positive changes in equality and civil rights for Asian Americans. Janelle Chan names individuals who have inspired her such as, “Caroline Chang, who was a former board member for Asian Community Development Corporation. Paul Lee, also who was, or is board president. They’ve inspired me by their stories of how they view their hardships growing up... how they’ve used their professional skills and talents to fight for their neighborhoods and communities” (timecode: 14:57 - 15:27). Peter Kiang mentions UMass Boston faculty that made contributions to Asian American studies such as Paul Watanabe, Rajini Srikanth, Shirley Tang, and Loan Dao. He explains that UMass Boston staff contributes to helping the AAPI community “in terms of political participation, literary voice, media production, community development...” (timecode: 10:50-11:18). He also mentions Scott Miyakawa who created the first Asian American studies course at UMass Boston in 1973. Peter also helped to found the Massachusetts Asian American Educators Association and the Coalition for Asian Pacific American Youth, all while teaching Asian American for the past thirty years at UMass Boston. UMass Boston, in 2007/2008, became the only school in New England to be recognized as one of the first Asian American Pacific Islander-serving institutions by the US Department of Education.

Jason identified four prominent individuals that helped impact the AAPI community: Caroline Chang helped start a lot of nonprofits in the Chinatown area of Boston; Paul Lee, who was also Jason's mentor at the Commonwealth of Massachusetts Asian-American Commission, is a lawyer who helped found the Asian-American Lawyer Association of Massachusetts; Professor Peter Kiang is the head of Asian American studies at UMass Boston; and Professor Shirley Tang who was one of Jason Chou's professors and inspired him to pursue digital media. Jason said that "[T]he reason I'm in digital media, and why I'm involved with so many nonprofits, is because my last year at college at UMass Boston I'd taken her digital media class, and through that I was introduced to a lot of community issues and nonprofits" (16:11-16:37).

HISTORICAL DOCUMENT SUMMARY

Types of documents

Two interracial marriage reports from 2015 to 2017 documented a shift in attitudes toward interracial marriages. The evidence in both reports suggested that Americans have grown to be more accepting of interracial marriage ever since the Loving v. Virginia supreme court case in 1967. The "Other Racism" article from an issue of the Suffolk Journal in 1968 sheds light on how some of the students felt during this time of radical social change. The article addressed institutional racism, and how can Suffolk as an institution could be more inclusive of non-white students.

2 suffolk journal articles racial tension late 60s

1 online source about south african racial tensions late 60s

Suffolk university news release 1969 segregation

Oral argument about Loving v virginia 1967

Congress bill 2007 interracial marriage various cases

3 articles featured in the yearly Urban Journalism Workshop at suffolk university

1st was about the Workshop itself and its inception 1976

2nd was about “racial problems in the city” 1980

3rd was about chinatown’s August moon festival which was the one of the only articles to feature anything AAPI 1984

Era

We had various articles and documents ranging from the late 60s to the early 80s, with a few from 2015 and 2017. Some of the major events that occurred during the era of the 20th century that we received our sources from was the Civil Rights Movement as it was winding down in 1968, the New Left, the rise and fall of the Black Panther Party, Vietnam War protests, the beginning of Reagan administration and the War on Drugs. In the 2010s, there was an increasing trend in acceptance and occurrence of interracial marriage; that show no signs of stopping. The Obama administration was also in place, which saw the election of America’s first black president and an era of crucial progress regarding some social issues like same-sex marriage. For the most part, the documents focus on racial tensions mainly in the Boston area and focused mainly on Black and White tensions.

What we learned

Mainly, we noticed how little the AAPI community was included or featured in these stories and conversations. They were almost solely focused on the tensions between African Americans and white americans. The documents from The Suffolk Journal provided insight on student perspectives throughout different time periods, and were able to provide interesting ideas about their opinions of the events at that time. It would have been hard to find out this information since the Suffolk archives are not easily accessible to the public, and would not be found right away through searching the web.

Conclusion

Overall, the documents convey the progression of racial tensions within society over a number of decades. During the 60s, discrimination and violence was present within society, the period of segregation had just officially ended and The United States was unsure of how to change their viewpoints as a whole. The collection of documents we gathered show the way the United States and even other countries evolved and changed their views on race through newspaper articles written from students' perspectives, articles explaining court cases, articles explaining violent events and protests, and current interracial marriages. They do not really show the perspective of the AAPI community but by including articles from a widely ranged time period, we are able to deduce and convey the differences in ideas of race and the way laws, protests, and civic engagement shaped our current views today.

RECOMMENDATIONS

Documentary

In order to resolve the client's issue, the team proposed the making of a documentary on the subject to raise awareness on problems that the AAPI community faces and to encourage audiences to get involved. The documentary would highlight the themes presented by the team. In order, the documentary would introduce the obstacles faced by the AAPI community, the subject of civic involvement within and surrounding the community, prominent organizations and individuals who help the AAPI community with their work, and possible solutions to these problems. This would be the most effective way to organize the documentary. The themes presented in this order would lay out a clear narrative for the audience to follow.

By introducing the obstacles that the AAPI community faces first, the audience will be able to establish a clear understanding of these issues. It is vital that the audience is informed in order for them to follow along while watching the film and understand what the film is about. The second theme that should be addressed in the film is civic involvement. It is important for the audience to explore this theme in order to receive a clearer image of the AAPI community, and what it takes to help the community.

The third theme in the film should be prominent organizations and individuals. For the audience to actually be able to get involved, learning of the organizations and people who already do so much for the AAPI community would help them in getting started. It would also bring attention to all of the gains made by the community and work that is ongoing. The final theme presented in the film is the solutions. Once the audience is familiarized with the AAPI

community and how they can help, discussing possible solutions to the problems faced by the AAPI community could further encourage audiences to become more involved.

Interactive Website

The website could serve as a social hub for people who are looking to get involved. The front page of the site would list events happening in the community and would have contact information for every event. This would facilitate people's experience in Civic involvement. The site would be a starting off point, and would feature links to other Organization and Non-Profit website. On top of that, the site could feature weekly interviews, maybe in a podcast style format, where the host could just have casual conversations with the guest about what civic involvement means to them.

Everything posted on the website would have a comments section that would allow the audience to discuss and share their own ideas and experiences. Like we spoke about during our presentation, we would borrow from reddit, facebook, and twitter and offer our site as a platform for the community. But obviously, it brings up the issue of incentives. How do we get people to visit our site? How do we get people to keep coming back to it? This is a very difficult question that I don't think I have the solution to. Some examples that come to mind are what reddit does, which is offer up a point system for every post and comment, the audience basically votes on what they like and dont like, this creates a level of participation in the site that makes people feel like they are contribution to the site. Another way to incentivise people would be to offer exclusives to people who have participated long enough in the community. There could be

exclusive events or prizes that only some people get access to. This would intrigue people enough to be a part of the community.

Finally, based on our experiences in the archive, i think the site would benefit from featuring archival documents and links to sites such as the moakley archive and other school/government archives so people could have access to all these documents that they didn't know existed. To use myself as an example, i had no idea the moakley archive even existed until this class introduced me to it. So featuring those links in our site i think could be very beneficial to the audience.

AAPI BOSTON

HOME COMMUNITY ABOUT CONTACT

The Archives

Chinatown's August Moon Festival
August 24th, 1984
This is the tale that explains the August Moon Festival

Interview with 8centric's Jason Chou
Hear about Jason's life and learn how to get involved in the community

WHAT'S HAPPENING?

We always have events going on so if you're interested check out our Community page to find out about events happening now or in the near future. Hope to see you there!

Dec 9th Screening of 9 MAN

Dec 10th Screening of KOKUYAKYU HIGH SCHOOL BASEBALL

Appendices

Journal article

1. The Johannesburg Station Explosion and Ethnic Attitudes (H. Lever) <http://0-search.ebscohost.com.library.law.suffolk.edu/login.aspx?direct=true&db=edsjsr&AN=edsjsr.2747759&site=eds-live>

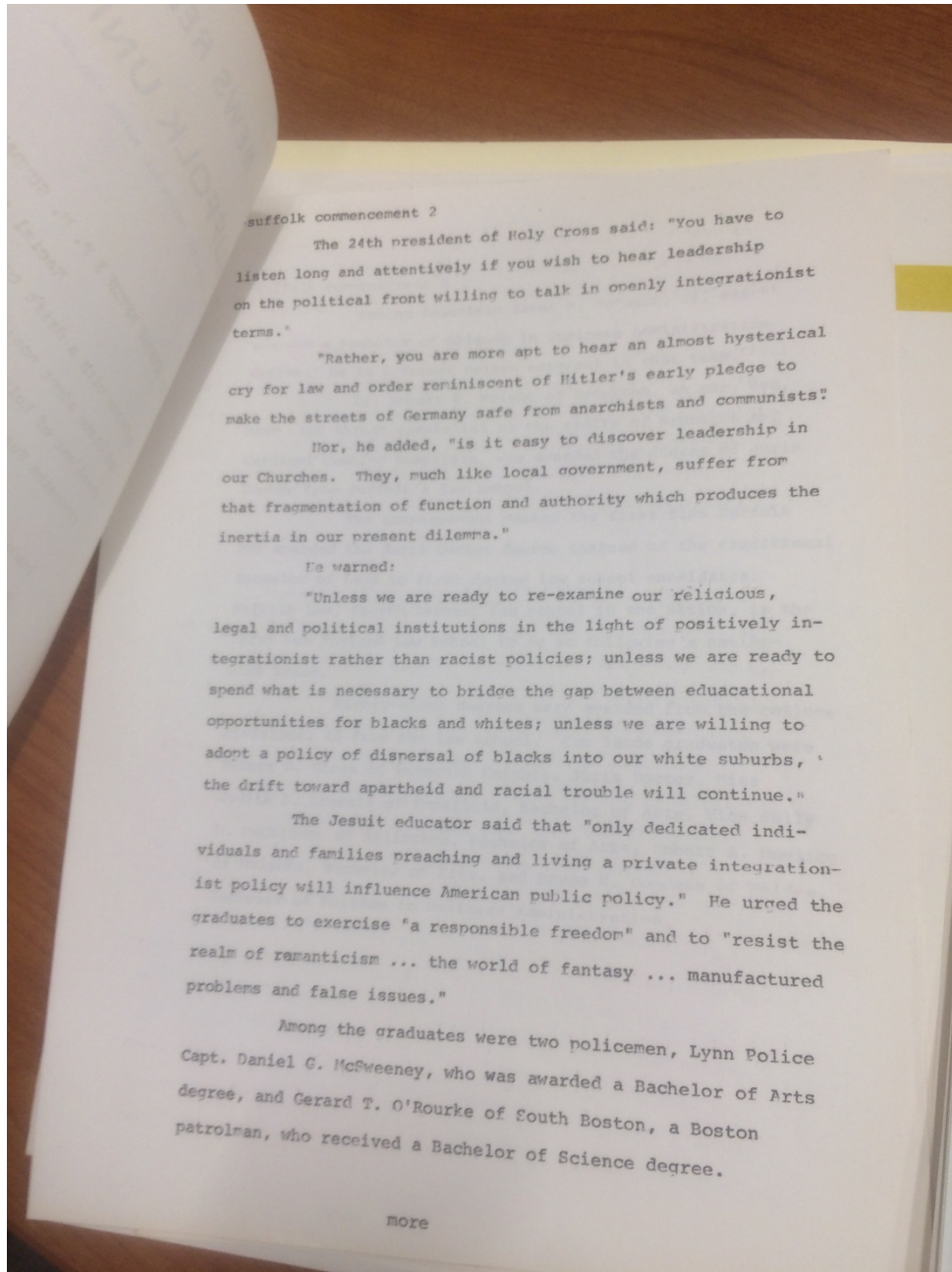
Documents

2. Commencement Speech Transcoded (Suffolk University)
3. News Release on racial discrimination (Suffolk University)

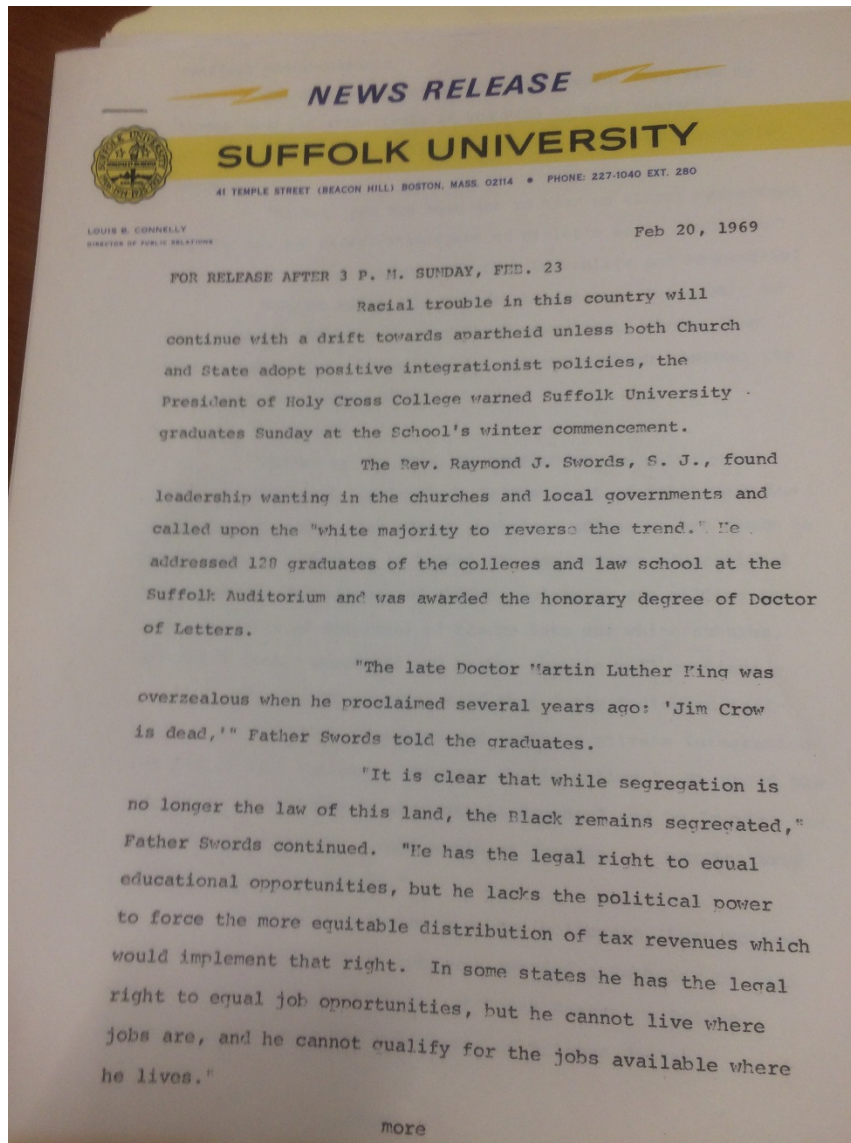
Newspaper articles

4. Urban Workshop Finally Arrives/ Deputy Mayor Jones cites Hub Pressures (*The Perspective*)
5. Racial problems in the city (Unknown)
6. Chinatown's August Moon Festival (*The Workshop Gazette*)
7. Racial Imbalance (*Suffolk Journal*)
8. Perspective: "The Negro Revolt" (*Suffolk Journal*)
9. The Rise of Intermarriage (Pew Research Center)
<http://www.pewsocialtrends.org/2012/02/16/the-rise-of-intermarriage/2/>
10. Intermarriage in the US 50 Years After Loving v. Virginia (Pew Research Center)
<http://www.pewsocialtrends.org/2017/05/18/intermarriage-in-the-u-s-50-years-after-loving-v-virginia/>
11. (unknown title/newspaper image 1968) (*Suffolk Journal*)

Appendix 2 Commencement Speech Transcribed (Suffolk University)



Appendix 3 News Release on racial discrimination (Suffolk University)





Chinatown's August Moon Festival

How It All Began Years Ago...

By Louisa Wong
Gazette Staff

This is the tale that explains the origin of the August Moon Festival.

It began approximately 4,000 years B.C. During that time, there lived a powerful emperor and his family. The emperor was an excellent archer, but besides his daily practice of archery, he also practiced medicine.

He had just concocted some pills for eternal youth and life, which he had planned to take. At that time, China was believed to have 10 suns.

The people loved to worship the suns.

Because the emperor was power hungry, he preferred the people to worship him rather than the suns. He attempted to shoot down all the suns and succeeded in shooting down nine suns. As he was about to shoot down the last one, a messenger gave him notice that his wife had stolen and eaten his youth pills. The emperor rushed back to his palace and demanded to know the reason why his wife had taken his pills.

Instead of answering, the frightened woman dashed off toward the moon and turned into an angel. This is why, today, one is able to distinguish what appears to be a woman's face in the moon.

Meanwhile, the emperor having chased his wife halfway to the moon, fell back to earth and died.

The emperor's son had now taken over, and he began the tradition of worshipping the moon every 15 days, especially on August 15, when the moon was at its fullest, in order to remember and worship his mother.



Young spectator doesn't want to leave.

Fireworks Cracked This Year; Rain Didn't Hamper Festival

By Louisa Wong
Gazette Staff

The August Moon Festival took off with a bang of firecrackers, under a cloudy, patchy sky in Boston's Chinatown last Sunday, but the weather did not hamper the fun and exciting atmosphere.

Even when the first drops of rain fell, the crowds were still there. There were live stage performances, a dragon dance, martial arts, singing, dancing and fashion shows.

Boston Mayor Raymond Flynn, and Salvatore DiMasi state representative for Chinatown, were among the speakers for the day. DiMasi expressed his enjoyment in participating at the festival and wished that everyone have a wonderful time.

The streets were filled with people, young and old, and, concession stands representing various places all over Chinatown. Children and teens were seen holding balloons, and the air was filled with chatter.

Among the many represented were those from The Big Sister's Association, the Boston Chinese Evangelical Church, The South Cove Community Health Center, and various Chinatown shops, clubs and restaurants. Various streets



Volleyball was a key event.



Chinese women demonstrate traditional Oriental dances.

were blocked off for the special occasion. The parking lot off Tyler Street was converted into a mini-amusement park, which was a popular attraction for the children.

People paid for chances to win prizes, such as huge stuffed toys, a unicorn, or maybe even a Glimo, a character from Steven Spielberg's film "Gremlins."

Pagoda Park, in Chinatown, and other streets were blocked off for thrilling volleyball challenges. On one court the men played with a nine man set as opposed to the traditional six-man set. On another court the women played with six players. Teams from New York competed against Boston's home teams.

All in all, the day was quite delightful. The Chinese culture was preserved through pleasurable experiences. The Oriental food presented a vital part of the culture. There was Chinese pastry, consisting of nut cakes, melon cakes, coconut tarts and almond cookies.

Chinese culture was further displayed through live performances which brought out centuries-old dances passed down through generations. Chinese music buzzed in everyone's ears and the Chinese language in Cantonese and Mandarin dialects was heard throughout the streets.

All this brought together the greater Boston's Chinese community who gathered to share a common denominator of culture, to meet old friends

and to establish new friendships.

There were never too many people in the streets. As Calvin Lee of Allston commented, "It's just right, not too crowded."

Both Brenda Wong and Chuk Young of Brighton said they had enjoyed themselves. As did Yvonne Kwong of South End and Cathy Lee of Chinatown.

"It was an experience we'll both remember," said Lee.



Performer charms a large crowd at the August Moon Festival.

Friday, August 24, 1984

Community

No neighborhood is perfect, but I love Millis. There are problems of crime and lack of city services, but there are also people who care. And people are the foundation.

span.

Cares

Another very important organization in East Boston is the Holy Redeemer Parish, which helps refugees to settle in East Boston. They help them find shelter, jobs and schools for their children. Some residents of East Boston are not very happy with the idea of helping the refugees settle in East Boston.

The parish also has a program for alcoholics who do not speak English. Different groups meet on certain days.

For a long time the parish donated food to the street ple. The parish's used clothing store, Angel's Allocated clothes from the community for the poor. A pair of shoes might cost five cents, might wonder why shoes aren't given to them. The point is that they have feelings and do not want to be charity cases. The clothes from the store are useful for all the programs in the parish.

Elderly are not forgotten. There are a lot of homes to take care of the elderly. For those who want to live in a nursing home, there is a very modern building with very low cost.

Boston, like any other city, has a lot to offer. You can find everything you want to do is look for it.

Jimmy Boyd, as Norman Cornell is infatuated as the laughter he evokes, infectious. It is the boy-meets-girl-in-the-apartment-next-door routine, but this is no ordinary girl... Rauschmeyer, USA Olympic cast-off who placed fifth behind a "fat little girl from Turkey who was raised in the desert" - in reality, Deana Martin. (Daughter of Dean Martin to be seen in a film "Who Des With Wyatt").

In an exclusive interview following the performance Hamilton Cornell both defended the former stating that the play is not meant to say very much, it is a simple statement - "is entertainment". Hamilton continued, paralleling the characters of Neil Simon to Hemingway saying that they both "put us into situations to get a specific response. Cornell thought 'It was written just for the sake of pure entertain-

define this black community." They "acts by the total white community against the black community." As contrasted with individual racism which consists of overt acts by individual whites against individual blacks, causing death, injury, and the destruction of property that is easily recognizable as injuring the society as well as the oppressed individual, institutional racism, "originates in the operation of established and respected forces in the society, and thus receives far less public condemnation than the first type" (Individual racism).

The institutional racist does not bomb churches and kill black children but he is more threatening to the achievement of freedom than the proclaimed racist. The damage of the institutional racist is not obvious, often not even to himself, and therefore it serves no end to accuse him of prejudice and bigotry. The institutional racist poses a negative threat which can be eliminated only by breaking down the attitudes that foster such an indifference.

The institutional racist must be made to realize the dichotomy in which he is ensnared. Although he recognizes and supports the belief as stated in the Constitution of the United States, that because a man has been born onto this earth he deserves freedom of economic opportunity and social justice, the institutional racist never realizes these "inalienable rights" are being denied to some men. The oppression of certain citizens does not stab the conscience of America until it becomes possible that their walled existence may be made to bleed.

Neo-Confederates and prominent Ku Klux Klanners are, to be sure, positive threats to the equality and liberty of all Americans today. The fruit pickers in California, the Indians in Arizona, the Puerto Ricans in Harlem, as well as the Black people in Boston are being stifled and crushed by individual racists. But the opinion expressed above by a Suffolk student is the kind that must be dealt with by those who wish to cure this societal infection.

The cure must ultimately involve the radical reformation of the myths, fears, and virulent attitudes that have suppressed true demo-

entity it is in most cases, to progressive, concerned institution. An urban educational institution, especially, must commit itself to the problems of the city.

Like the individual, the urban university must examine its inactivity in the face of such profound injustices.

Although the university is not responsible for the attitudes which a student brings with him when he enters the school, it must answer for the perpetuation of harmful attitudes if it fails to provide the atmosphere that generates inquiry. If it stifles or worse, ignores the challenging problem that is evident today it will produce students who exercise and extend institutional racism.

The students of Suffolk University are asked to search their consciences and find their individual ways of gaining freedom for themselves and for all men.

Suffolk University is asked to present its students, through its policies, personnel, courses, and its general but very pervasive attitudes, with an open outlook on the grave situation the nation is confronted with today.

Patricia Hyde


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NE 8, 1968
5 P.M.
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The HAWAIIAN
ORIENTAL & SOUTH SEAS CUISINE
LUAUS every day

UPSTAIRS VISIT THE
WAIKIKI LOUNGE
FEATURING THE MOST UNUSUAL
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