

# Unpacking out past for the Future

Student posters

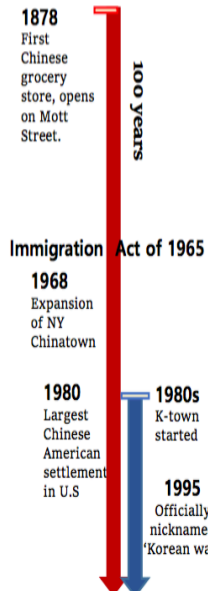
# How Asian cultures have assimilated in American public spaces of New York City: Contrasting Chinatown and Koreatown.

Two popular tourist spots in Manhattan, Chinatown (1878~) and Koreatown(1980s~), have become global public spaces in the United States. The two towns have similar characteristics, but they also have distinct culture identities. By comparing and contrasting these two maps, this poster illustrates similarities and differences between the two ethnic communities and why Chinatown is more well-known than its Korean counterpart.

## History

### Chinatown Koreatown

NY Chinatown was formed much earlier than Koreatown. Chinatown was began in 1878 and almost 100 years later, it was expanded in 1968. In 1980, it became the largest Chinese settlement in the U.S. On the other hand, NY Koreatown was formed in late 1970s and became officially nicknamed 'Korean way' in 1995, only 20 years later. Chinatown has 140 years history. Koreatown has around 40 years history. These are effects of the Immigration Act of 1965 that abolished the national origins quota system.



## Future of Koreatown

- Increase of Korean students and in Korean culture through K-pop and food.

## Similarities between Chinatown and Koreatown



New York's Chinatown, located right next to Little Italy on Manhattan, is one of the oldest and largest Chinatowns outside of Asia.

Koreatown, "Korea Way" on 32<sup>nd</sup> Street, is located between 6th and 5th avenue in Midtown Manhattan

### ① Similar Background

- Gathered in NYC for a better life, to earn more money than in their home countries, and to pursue their dreams.
- Formed to serve immigrants who missed their home country; food is a primary factor to serve

### ② Place to enjoy traditional food

- Chinatown: Dim sum, Dumpling, and noodles
- Koreatown: Korean BBQ, Bi-bim-bap, etc.



Dim sum



Korean Barbeque



Dumpling & Noodle

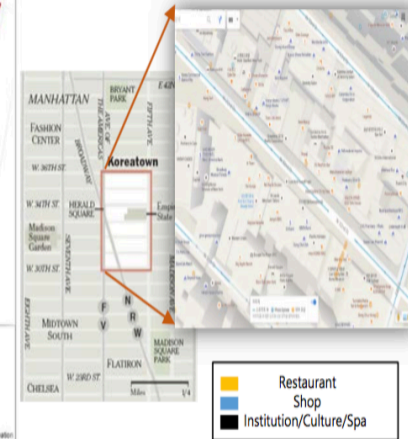


Bi-bim-bap

## Differences between Chinatown and Koreatown



Chinatown Land Use Map © Asian American Legal Defense and Education Fund



Koreatown Map © 2008 The New York Times, 2015 Google.

	Chinatown	Koreatown
Scale	>200 blocks	1 block
Majority of Land use	Residential place	Restaurants (No residential place)
Number of restaurants	>200	>30
Food price	\$	\$\$
Cuisine	Cantonese, Shanghaiese, Sichuanese, Hunanese, Taiwanese	Korean
Resident Population	150,000 (by 2012)	X
Worship Place	Buddhist, Taoist, and Christian	Christian
Function	Serve Chinese immigrants/residents, and attract tourists	Attract tourists

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# How Do People Celebrate the Chinese New Year in China and New York ?

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## Introduction

The Chinese New Year, also called Spring Festival, is the most important festival for the Chinese people for all family members get together, just like Christmas. The Spring Festival falls on the 1st day of the 1st lunar month, usually in January or February. People in China and US celebrate the Spring Festival almost in the same traditional ways, but younger generation people may omitted some celebrations.

## Web Proposal

Introducing and comparing how Chinese people celebrate the Chinese New Year in China and in America, also discuss about how the celebrations, taboos and dishes changed during the few decades.

## New Year's Eve Dinner

Also being called Reunion Dinner, including meat and fish as well as all kinds of vegetables. The pronunciation of fish makes it a homophone for 'surpluses' and the fish is not eaten completely, as the Chinese phrase "may there be surpluses every year" sounds the same as "let there be fish every year" in Chinese pronunciation. Sweet food is also necessary in the wishing of a luscious life in next year. The number of dishes also important, the number is always six, eight or ten, which means smooth, getting prosperous and perfect respectively.

The most common dishes in China includes dumplings, fish, spring rolls, sweet rice balls, rice cakes, Laba congee and Babao Rice.

Through my anonymous survey, it shows in most parts of China, people still have all food I listed above for the dinner, but in some southern parts in China and immigration families in New York, people only maintain fish for the New Year's Eve dinner.



The fish dish is always on the table.

## Activities and Taboos

As the start of a whole year round, the Chinese New Year weighs a lot in Chinese people's mind. People regard their daily practice as an omen of luck prediction for the coming year. For example, from the 23rd of the 12th lunar month, Chinese people carry out a thorough cleaning of their houses. The cleaning is called "sweeping the dust", and represents a wish to put away old things, bid farewell to the old year, and welcome the New Year. People don't clean the house the first two days of the New Year. To do so is believed to sweep away good luck. Not only observing the festival by interesting traditions, they would also try to avoid violating various taboos. Some of the taboos will only sustain for first several days of the New Year, while some may be kept till the 15th of the lunar January or even a whole month. The table on the right shows the most common activities and taboos during the New Year.

The survey shows that people still celebrate all the activities every year. However, younger generation people (age under 30) said most of taboos have already been omitted, only old generations people very pay attention. Negative meaning should be avoided in the daily conversation, pain, losing, and poverty.

Another difference shows through the survey is, People in firecrackers, but because of the air pollution, some cities in C

### 8 Things should and shouldn't do during the Spring Festival

✓ Clean the house in the preceding days	x Breaking things
✓ Pasting the "Fu" (福) upside down	x Taboo words (death, ghost, breaking, etc)
✓ Staying up for dinner	x Taking medicine or going to hospital
✓ Watching CCTC New Year's Gala	x Lending and borrowing money
✓ Firecrackers and Fireworks	x Getting haircut
✓ Red Envelop (Hong Bao)	x Empty rice jar
✓ Visiting Friends and Relatives	x Porridge as breakfast on the 1 <sup>st</sup> day
✓ Dragon Dance	x Dressing in Black and White

The character "Fu", meaning good fortune or happiness, is used to express people's good wishes and yearning for the future, so people usually paste it gates or some furniture in the house during the Chinese New Year. Pasting the "Fu" upside down, meaning the arrival of happiness or good fortune, is a widely accepted and popular custom among Chinese people. Other auspicious characters and patterns are added to express good wishes.

## Conclusion

The Spring Festival, aka Chinese New Year, is the most important traditional festival in China. There are many customs relating to food, decorations, greetings, and gifts. This is the most important festival for all Chinese families, along with more Chinese people come to U.S., more and more American, Asian-American celebrate the Spring Festival in the China Town with Chinese people every year. I am surprising to see that the celebrations in New York are more traditional than in China. I hope through out my website and poster, could let more people know the Spring Festival, and also celebrate with us together!

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# HOW DOES K-POP REFLECT KOREAN VALUES?

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## K-pop stardom: a popular dream

Ranking	Elementary		Junior High		High school	
	Boys	Girls	Boys	Girls	Boys	Girls
	Job		Job		Job	
2	Researcher	Celebrity	Doctor	Celebrity	Researcher	Celebrity
7	Programmer	Cartoonist	Celebrity	Researcher	Chef	Chef
9	Celebrity	Animal trainer	Engineer	Cartoonist	Celebrity	Lawyer, prosecutor.

Career ranking statistics of the 10 most preferred jobs in Korea, conducted by the Korean Research Institute for Vocational Education & Training in 2014 — Preferred by preteens; mostly girls

## How to get started:

### ► Cram schools



Cram schools are not just for math and English in Korea – now there are “idol” cram schools where students learn how to sing and dance so as to prepare for an audition to become a “trainee” in K-pop companies. In the cram schools, they are assigned a homeroom teacher who gives them specific feedback on their dancing and singing. The homeroom teacher also conducts monthly skill tests and even measures the students’ weight. Every month, only a few of the top-ranked students are offered a chance to be part of a “private” audition. For example, out of 600 students, only the top 30 are selected for these auditions in which they get detailed feedback from music and dance teachers of the K-pop star company.

### ► Regular audition



Regular auditions vary from company to company. Some companies have weekly auditions, some have monthly auditions, and some hold international/global auditions. Unlike the private audition where companies go to the cram school and hold auditions, applicants who want to become the next “K-pop stars” go to the company and have their singing and dance skills evaluated. The audition process also varies among companies, but, in general, since anyone can participate in a public audition, the applicants watch each other audition. If they are lucky enough to get a reply from the company few weeks later, they are expected to go to the second step, which is the camera test. This test simply assesses how the applicant looks on camera and how they will appear on TV when they debut. Some companies have more steps before they pick their trainees, but this is the general process to become a trainee through the regular audition.

## Acknowledgements

I would like to thank Professor Peggy Christoff for letting me to do my senior research project on the topic that I was always interested in. And Ms. Molly Higgins for helping me when I was collecting sources.

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## 1. Morality

### -Living in a dormitory together

K-pop training is not only about singing and dancing. Living in a dormitory together with other trainees who are chasing the same dream of becoming a K-pop star also counts as part of the training. How is this considered part of the training? In the entertainment business, the road to success is different than other categories of jobs where you gradually advance up the career ladder. Instead, most idols become famous in one day based on whether their performance appeals to the general public. So how they make moral decisions prior to attaining the top star status is vital. They need to practice making the right moral decisions. Living with other people and learning how to communicate with their peers can develop their ability to make judgements of value which will eventually help them when they do become top stars.



## 2. Humility

### -Regular volunteering

Since the “idol market” is mostly dependent on fans, idols need to have an appealing moral personality. Korea is a country based on Confucianism, which highly values humility. Even now, humility is the value that is considered a national value and this includes K-pop stars. Even if the idol has great singing or dance skills, they always have to be humble about what they say in the media. Because they are not only celebrities, they also are people who get official recognition by the public. This is especially important because idols appeal to teenagers who are the same age or younger, so their behavior is extremely influential. Also, since trainees start training during adolescence, it is all so important for them to have good sense of morality to grow up to be good human beings later in life. This was added to the “K-pop” training system because past idols had conflicts with their parents and the company and between other team members, which led to disbanding some of the groups. Now the training system includes volunteer work in public service facilities. The K-pop boyband EXO, in the picture above, were famous for their regular volunteer work when they were trainees. Even after their debut, and now that they have become one of the most popular K-pop groups, they still go to public service facilities and volunteer.

## 3. Endurance

### -Monthly evaluations

There are many K-pop groups in the industry and only few of them survive and have their names spread around to the public. In the past, it was possible to be successful as an idol without musical talent, as long as you looked good. In order to have a better chance of becoming successful in the industry, companies now have a system to evaluate trainees’ singing and dance skills. By conducting monthly evaluations, companies decide whether they will continue to invest in the trainee. Depending on what the trainee is good at, the company gives them different tasks each month. For instance, if a trainee is good at singing but not dancing, he will be asked to focus on dancing the following month. The evaluation is conducted in front of company executives who decide whether the trainee can stay or leave. Those who are asked to leave will have to go to another company and start the trainee life all over again or give up the dream of becoming a K-pop star. Even if they stay, trainees have to endure this evaluation each month until the company executives decide that they can debut.

## Website proposal

This poster is an abstract of what I will develop as a website. Even though my topic is about K-pop, my audience will not be limited to K-pop fans. I want to reach those who want to learn more about Korean culture and values; and K-pop is an easily accessible (and fun) subject. Non-Koreans who want to do business in Korea (or even those who want to be K-pop stars!) would be attracted to my website.

There are many sources about K-pop and K-pop training systems in general; but no project relates K-pop to Korean values. As a native Korean majoring in Asian and Asian American Studies, I believe K-pop reflects fundamental Korean values. My website will be similar to what I have on this poster, with more visual materials. Below is a game I developed for the website. To publish my website, I would want to link it to the Center for Korean Studies and SBU’s Study Abroad Program websites. To evaluate the success of my website, I will track the numbers of users who play the game and I will create a comment box so that visitors can tell me what they learned and what they would like to know more about.

## Major K-pop companies



S.M. ENTERTAINMENT

S.M. Entertainment is the oldest company in the K-pop idol market and was founded by the former folk music singer Soo Man Lee. It is also considered a company that first started “idol groups” in Korea (a concept that originated in Japan) and developed its own unique training system. Because the company is well established, it has a strict manual on how to train and develop attractive idols to gather fans. The characteristics of S.M. singers are: On stage, the choreography has to be perfectly synchronized; off stage, they have to show that they are gentle and have the right attitude toward their fans. They are considered to be the most “idol-like” among the three companies.



JYP ENTERTAINMENT  
LEADER IN ENTERTAINMENT

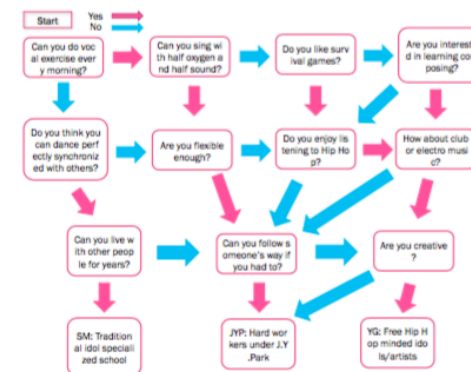
JYP Entertainment is a company that was founded under J.Y. Park who became a famous singer in the 1990s. The company is known for its hard working singers who have years of training before JYP will let them perform in public. Because of their hardworking image, singers are considered the most friendly among three companies. Also, their boy bands are known for their acrobatic dance moves. Their songs are mostly written by JYP, who pursues perfection. So the idols from this company are called “little versions of JYP.” JYP trains his singers based on his own experience – a sort of “home schooling” education.



YG ENTERTAINMENT

YG Entertainment is the liberated Hip Hop music-based company. Their singers freely enjoy themselves on stage rather than dancing to songs in perfect steps. Because their songs and the stage performances are different from most K-pop idol groups, they have an image of being resistant to bad boys and girls. However, the company is known for the strict rules that trainees have to follow in order to survive the competition. Once they debut, the company respects their ability to write and perform their own songs. They are considered the most artistic among the three K-pop companies. Because of that, YG is an alternative school where each student’s uniqueness is celebrated.

## Which K-pop company best suits you?





# How Does Korea's Past Affect the Modern Film Industry?

## Kiani Hernandez

**ABSTRACT:** Violent and graphic scenes are commonplace in modern films and media. America's Hollywood has popularized the violent thriller genre, but Korea has perfected it, with blockbusters like *Old Boy*, *Sympathy for Lady Vengeance*, *The Man from Nowhere* and *I Saw the Devil* (올드보이, 친정엄마 금지사, 아저씨, 악마를 보았다.). When I lived in Korea I realized that Korean movies had something American movies were lacking, or more like 3 themes that added real grit to the Korean movies.

1. **Moral Instability/ Extreme Violence.** – the characters perform cringe worthy acts of violence and most of it is shown on screen, no cut shots to spare the viewers. Many times the “good guys” will bend the traditional sense of wrong and right to get their revenge.
2. **Revenge** – Characters in these movies go to the ends of the earth to get “justice”.
3. **Victim as the Hero**– the person who has been wronged is his or her own hero.” They do not go to the police or any outside form of help.

After examining these themes I wondered if there were specific reasons for these themes being so abundant in Korean media. I came to the conclusion that due to Korea's turbulent history with Japan and the lack of apology/recognition revenge is plays an important role in Korea's films. Through interviews, further research and film reviews I gathered opinions and facts to support this theory. I want to not only spread Korean culture but also to raise awareness about the painful past Korea has with Japan, and in doing so relieve some of the tension still surrounding it. To make this more accessible to my target audience (youth in America and Korea) I will compare the themes to American movies and create an interactive website.

### WEBSITE:

To fully explore the themes and theories put forward by the interviewees and my research, I hope to make a site that is open and accessible to everyone from any country, not just Korea and America. In order to facilitate discussions I will create forum boards; with specific topics like: “The Connections between Hanhan and themes of Revenge in Korean movies”, “Differences in Violence in American and Korean Films”. I will also allow users to create their own forums, to facilitate many different types of discussions.

Along with the forums I will upload the videos of the interviews I recorded. I want the ideas and feelings of Professor So-yon Kim, Hye Sun Hwang, Soo Hwan Jung and Na Li to be shared.

I also hope to make this an educational website where users can learn about the Korean War, the Japanese Occupation of Korea and the current tensions between Korea and Japan.

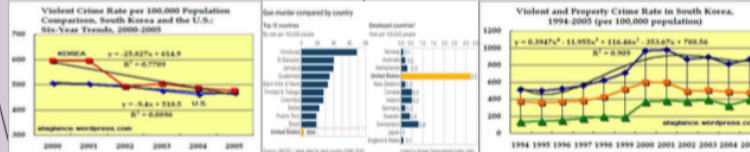
### Japan and Korea:

Korea has a rocky history that still holds a lot of sway in the way Korea and Japan interact. While they are partners in trade, both relying on the imports and exports from each other there are constant instances in the news when Korea demands an apology for past crimes from Japan. We all learned something about Japan's war crimes committed during the **Second World War** but we never taught the full extent, which may make it hard to understand why Korea and Koreans hold onto this pain nearly 70 years later. Professor Kim mentioned learning about the Japanese performing experiments on Korean citizens, Hye Sun and Soo Hwan both spoke of learning about Comfort women and the oppression of Korean Culture by the Japanese.

Korea has never received an official “sincere” apology, as most of the interviewees referred to it. In the movies the main character has had some kind of atrocity committed against them and take their apology or take what they perceive as justice by any means necessary. It mirrors the situation with Korea, excluding the big issue of getting closure, justice, and apology or however you want to refer to it, Korea has not received it.

### Raw Data:

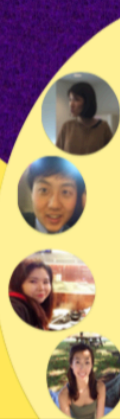
Many times movies reflect real life, but in the violent movies of Korea this theory loses all credibility. Based purely on the movies I have listed, one would think Korea is a lawless country riddled with crime. But in actuality Korea's crime rate is extremely low. The homicide rate in 2009 was only 2.9 per 100,000 people. Only about 3.75% of Korea's population commits violent crimes every year. Now compare that to a violent crime rate of 23.2% per 1000 people and 135 mentions of murder in a newspaper in 2013, and that is just for New York City alone, you start to get the picture of how safe a place Korea is. Guns are illegal in Korea, which could contribute to the lower crime rate when compared to the U.S.; America however is the 26th highest country with gun crime.



[These charts depict the vast difference between Korea's crime rate and America's crime rate from the years 1994-2005 and America's ranking on the developed countries and their Gun murder/violence rate.]

Despite guns being outlawed there is still crime happening in Korea; an interesting fact brought up by one of the interviewees, Hye Sun Hwang - Many of the crimes are committed with knives, much like a lot of the scenes in the movie clips I showed them. So there are some connections to the real crime in Korea despite the theatrical nature of the movies. Hye Sun and So-Yon Kim referred to the violence depicted as awful and too graphic and referred to American movies as too flashy, it wasn't as hard to watch when you couldn't see blood flying everywhere and hear bones breaking. Another big crime theme in the movies I showed them were heinous acts committed against children. All of the interviewees, without exception turned away from the screen and showed visible disgust; despite knowing it was just a movie. While they differed on their opinions of whether or not Korean film violence is more graphic than American film violence, they are all agreed that the crimes against children were something they would never see in American movies, it was a “taboo” as they referred to it.

Since this project is more along the lines of a social experiment, I would need the website to collect the opinions and ideas from others willing to participate on the website and I would be able to see what the world thinks of the parallels drawn by my interviewees and me.



I interviewed 3 native born Koreans and a Korean American to see how the “public” reacts to the violent themes in popular media. I wanted to gather their opinions on not only the themes themselves but also on how they connect this to Korea's violent and tragic history with Japan and war. They brought up some great points that I will touch upon here:

- **한 (Han):** a feeling that is inside all Koreans. The closest English definition would be “a grudge” but to Koreans it goes much deeper than that. It symbolizes the pride in their country and how they rose up from the pain inflicted on their nation.
- Vengeful society:** Several of my interviewees mentioned that Korean people are a race that hold grudges and want to get justice but are not vocal about it. Maybe the films are a way to express this need for reparations that Korea wants.
- Japanese Students & their History:** Many Japanese people believe that the issues with Korea are not their problem. They do not know the full extent of the crimes committed and feel that the government should just handle it.
- Tension is still alive and well:** Soo Hwan Jung almost faced physical violence while living in Japan; he was confronted when he spoke Korean on the public transit system. Clearly this is still an issue for some in Japan.

I think the themes in these movies can be meaningful to anyone, not just people of Korean descent. This is part of our world's history and many people in my generation never learned about the Japanese Occupation in Korea or America's role in the Korean War. I hope to grab the attention of young people age 18-24, specifically, since they have education experiences similar to mine and are coming into a world where our past actions will and are greatly affecting our future. There is much they can learn from this project and these movies.



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 Special thanks to Na Li, Soo Hwan Jung, Professor So-yon Kim, Hye Sun Hwang and Professor Pajjo Chwang!



Created by gina Park from Noun Project





# Why is Political Participation Low Amongst Asian Americans?

## Question



What barriers, both public and personal, are preventing Asian-Americans from participating in government?

## Introduction



### Facts:

- Since its creation, there have been less than 10 Asian Americans to be part of Senate
  - thirteen members of the 114th Congress (2.4% of the total membership) are of Asian or Pacific Islander ancestry
  - only one Asian American is currently serving in the Senate
- By June 2014, all Asian-Americans that were serving on the Obama Administration cabinet had resigned
  - first time since 2000 that there were no Asian Americans on the U.S. Presidential Cabinet
- Surprisingly low overall political incorporation in the U.S. by Asian Americans

According to the United States Census Bureau, in the past 10 years, there has been an over 43% increase in the Asian American population in the United States. Asian Americans currently make up about 5.4% of the total population in the United States. While it doesn't seem like a lot, keep in mind that the U.S is the third most populated country on the planet.

My research aims to uncover possible barriers that Asian-Americans face in becoming more active in American Politics.

## Methodology



- Preliminary research through previously conducted studies
- Research on national organization sites (such as the East-West Center, and Asian Matters for America)
- Interviewed Asian Americans in New York
- Google Forms
- Participants: Asian-Americans aged between 18-26

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Google Forms  
<http://www.eastwestcenter.org/>  
<http://www.asiamattersforamerica.org/>

## Results: Barriers

The primary purpose of the Google Form was to ascertain which barriers Asian Americans felt were most prominent in their lack of participation. Below are the most common answers received, along with a short explanation. (Answers are in no particular order.)

<b>Racism</b>	<b>Gender</b>
As the participants were mainly from Long Island, there was a strong feeling of being an "outsider" in the Long Island community. Due to prejudices felt by people from other races, many felt that it was pointless to attempt to get involved in politics, as those discriminations would prevent potential candidates from being taken seriously. Another barrier included the racist statements and the supporters of Presidential Candidates Donald Trump and Ben Carson, which has a negative affect many of the poll participants.	This survey produced two very interesting results. While many stated that being a female kept them from being considered a serious candidate, a more unique answer also emerged. Many felt that males were less likely to be involved due to cultural reasons (outlined below). Both male and female felt that (save for higher esteemed positions) government work did not provide the desired salary for a culturally Asian household.
<b>Corruption</b>	<b>Apathy</b>
"Corruption in American government" appeared to be a big factor in why Asian-Americans are wary of politics. Some stated that they feared that getting involved would change them and cause them to become "dirty" politicians.	Many of the participants in the survey felt strong feelings of apathy towards politics in general. As many of them are second generation American, their families were established enough for most of them to not feel the ugly side of the law. Thus, they felt a disconnect between how they lived and how much they should be involved in politics. One participant compared it to the cliched, "Can't fix what isn't broken".
<b>Incognizance</b>	<b>Culture</b>
A popular answer on the survey was simply, a lack of understanding. Many poll participants felt that in being focused with their schooling, they had little time and/or interest in keeping up with politics.	Culture was an answer that almost all participants stated. In most Asian cultures, there is often pressure on the children to study very well so that they may later hold esteemed jobs: doctor, lawyer, engineer. For (most) participants, getting involved with politics was not an option, as filial piety mandates that they respect the wishes of their parents/elders/

## Interested in this Project?

Please visit <https://asiansinlaw.wordpress.com/>  
Use the QR Code for easier access!



## Significance

There are sites and studies dedicated to listing the voting patterns of Asian Americans. There is a lot of empirical information presented yet to me, something is missing. I believe my research differs in that, over numbers, I am more concerned about people. I want to explore any barriers, both public and personal, that are diverting Asian Americans from political participation. Each and every person contributes to the diversity of this country and I believe that the laws of this land should reflect that diversity. The experiences of Asian Americans are unique and incorporating that perspective can be beneficial to more than just Asians. It can also help make our legislation be more inclusive place for people of all different backgrounds. I believe great change comes through discourse and hopefully my research can contribute to that.



## Outreach

The internet has become a powerful method of spreading information. Thus, I have created a website in order to address an important question: How can we get Asian Americans more involved in politics? With the infectious nature of the sordid remarks made by candidates for the upcoming presidential election, there is a more crucial need for Asian Americans to get involved, and to show that people of all races are still American. Great change comes through discourse and hopefully my website can contribute to that.

By starting an archive of sorts, I hope to not only educate the youth on why political participation is crucial for Asian-Americans, I also aim to have a repository of stories from Asian-Americans who dedicated their lives to becoming politicians, letting others know why and how they did so. I am working on obtaining interviews from Asian-American politicians who can give advice to the youth, and possibly present opportunities to further their careers

While my website's main audience will be Asian-Americans, there is still a need to target non-Asians. Living in such a diverse country, non-Asians must also understand what benefits come with having more diverse politicians. Especially with increasing talks about immigration in the U.S., people of all races can contribute valuable insight.

### Acknowledgements

Professor Peggy Chittoff  
AAS 401 Senior Seminar Class, Fall 2015  
Ms. Molly Higgins  
Participants of Google Form

Thank you to aforementioned people for your assistance and patience. No matter how small, every contribution helps in some way and I will always appreciate those gestures.

Special thanks go to my family. Without them, I would have never found my interest in law, thus, never realized the importance of Asian-American participation in government.



# How Do Asian Adoptees Identify Themselves?

Asian American Studies Department

My mother would say "you may not have been born from my womb, but you were born from my heart" to my sister and I. That simple phrase was able to dispel any doubts I may have had about them abandoning me. I was fortunate enough to have been adopted into an amazing family, and I want to find out how other Asian adoptees experiences differed from mine, and how that helped them better understand how they identify themselves.

## Interviews



Amy

Adopted at 13 months old  
From Changzhou China

- Had an identity crisis in middle school, while taking 8th grade biology and the topic of genetics was brought up. Made her wonder if she had any genetic diseases
- The only adopted child by her parents
- Thought it was kind of funny when someone tried to speak to her in Chinese.
- Had some Asian influence from her Japanese mother at home. Not completely detached from east Asia, just different kind of connection
- More interested in learning Japanese, but also learning Mandarin Chinese.
- Tried to search for biological family members, but have not succeeded
- Very happy to have the family she was adopted into
- If given the opportunity to meet her biological parents, she would like to say "thank you" and ask about any genetic disease

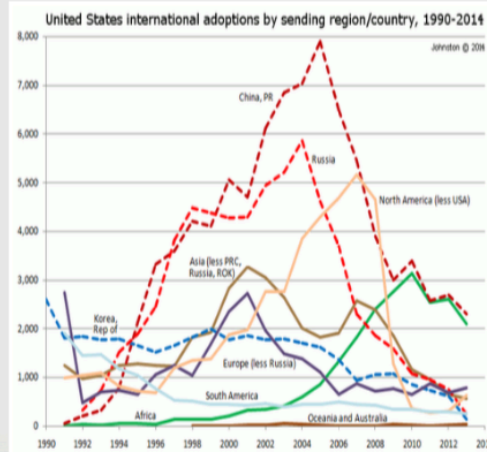
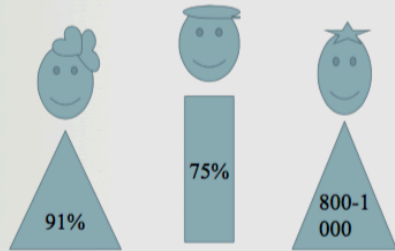


Caitlin

Adopted at 2 months old  
From Nanchang China

- Never had an identity crisis.
- Has an older sister who was also adopted from China (Me)
- Felt bad when someone tried to speak Chinese to her.
- Had a little Chinese influence from her father's Chinese co-workers.
- Took three years of Mandarin Chinese in High School, but took Spanish for ten years.
- Never wanted to search for biological parents, says "there are too many people in China, and I don't want to waste time searching for them."
- Feels incredibly happy to have been adopted by her parents
- If given the opportunity to meet her biological parents she would say "hi" and ask if any genetic diseases run in her family.

## Data



## Website Proposal

My Proposed website will include information relating to adoption

- There will be interview videos and comment sections for people to post their own stories if so desired.
- Different links will take people to websites I hope to help both adoptees and those who plan to adopt better understand the extensive process of adoption.
- Targeted audiences of the proposed website includes:
  - The general public
  - Adoptees and those who are thinking of adopting
  - Scholars of adoption history and politics,
  - Social workers
  - Historians and scholars of Asian migration to the United States
  - American studies and Asian American history.

Did You Know:

- 1961: The Immigration and Nationality Act incorporates provisions for orphans adopted from foreign countries by American citizens.
- Children from South Korea, Hong Kong, Vietnam, and China dominated in the mid-1950s
- In the late 1990s, adoptions from China were on a meteoric rise and mainstream media coverage of elite urban "multicultural families"
- Girls outnumber boys in international adoptions due to the large number of adopted girls from China. Overall, 64 percent of adopted children are girls and 36 percent are males.
- The United States adopts more children, not only internationally but also domestically, than the rest of the world combined.
- 2000s: In the television series *The Sopranos*, Christopher Moltisanti's girlfriend, Adriana, tells him that she may not be able to have children of her own. Christopher despairs of having the "Moltisanti name" end with him. Adriana implores, "We could adopt," to which he cries, "Yeah, that's great--some kid with chinky eyes called Moltisanti! He'd get his ass kicked every day!"

Documentaries and Movies related to adoptions from Asia

- "China's Lost Girls": National Geographic Ultimate Explorer host Lisa Ling examines the consequences of China's two-decade-old, one-child policy in order to curb the country's exploding population. Due to cultural, social and economic factors, traditional preference leans toward boys, so girls are often hidden, aborted or abandoned. As a result, tens of thousands of girls end up in orphanages across China. It also follows some American couples who are on the journey to China to meet their newly adopted baby girls.
- "The Drop Box": It's a story about a South Korean pastor , Lee Jong-rak and his heroic efforts to embrace and protect the most vulnerable members of society, children. It is a heart-wrenching exploration of the physical, emotional and financial toll associated with providing refuge to orphans that would otherwise be abandoned on the streets. It's a movie that tells of hope, and a reminder that every human life is sacred and worthy of love, regardless of "deficiencies".
- "Twinsters": Born in South Korea, Samantha & Adrian identical twin sisters who were adopted by different families from different countries, reconnected 25 years after they found each other through social media. It explores their journey of getting to know each other, and offers an absorbingly personal glimpse into a generation of Korean children who were adopted by families overseas in the late 1980s.

Important information about international adoptions from Asia

- International adoptions costs begin around \$15,000 and can exceed over \$40,000. Adoptions to the U.S. have dropped nearly half since 2004. Decline is due to rising regulations and growing sentiment in various countries.
- China: May 2007 instituted new rules for foreign adoptions; a single woman may adopt a child but only a special needs child, they must sign an affidavit that she is not homosexual. Foreigners who are morbidly obese or who have facial deformities, taken antidepressants for serious mental disorders in the past two years, blind applicants, those who have schizophrenia or a terminal disease are prohibited from adopting.
- India: As of late 2000s Single women can adopt a boy or girl but single men cannot adopt a girl.
- Korean National Assembly in 2012 implemented the Adoption Law, explicitly discourages sending children abroad. Under the law, birth mothers must nurse babies for seven days before the child can be considered for adoption. A mother may choose to revoke the adoption up to 6 months after her application
- Nepal and Vietnam have halted or suspended adoptions to the U.S. because of concerns involving kidnapping and corruption.

## More Information on Adoption

Newspaper Articles

- Not many articles that I found had updated on how the children grew up to become who they are, and if they had any conflicting thoughts about how society viewed them when they went out with their family who were most likely white. And how they saw themselves with more stereotypes were common amongst many minority groups.
- There have been many articles from the past that mainly focused on the perspectives of the parents who have adopted, but not the children. Many children who have been adopted from Asia have not truly been able to get their thoughts on adoption.
- "Vietnamese Orphan Adopted by Overage Couple" is an example of a newspaper article that was quite common during the 1970s. It shows how many mix raced Vietnamese children are unwanted, especially children who are half black. Some people wanted to adopt children who were products of war, to try to in some ways eliminate their feelings of guilt. And many parents who have adopted internationally from Asian countries such as Korea, Vietnam, Japan, and China were asked to share their experiences as parents to children of different ethnicity from their own. But there wasn't enough articles or information about how the children faced challenges of being brought overseas, and raised by people who looked different from themselves.
- The journal, November 20, 1978: "Korean-Born, Now All-American Girl": Susan Manley was adopted at eleven months old. She has no problems with talking about her Korean heritage, but she sees herself as more of an American girl than Korean. While some of her other adopted Korean friends have taken an interest in their Korean heritage, Susan and her brother did not take much interest in their Korean-ness. This article was a rare find especially for the time period. But at least she was able to tell her story, and hopefully potential adopters, social workers, part of the government that deals with immigrants, and scholars will better understand how the adopted children themselves come to their own.
- Catholic Courier, June 27, 1996: "Couple adopts Chinese baby girl": Wayne and Beth Rood had wanted to adopt for some time now, and when they saw the picture of Jade, a baby Chinese girl, they knew she was the one. "The feeling is that Asian children are accepted in this culture" has made things easier for the parents. No one told them that it was weird for a white couple to have an Asian child. Wayne and Beth Rood even noted that the Chinese caretakers thought Jade would be much better off in the U.S. than China, because of the stigma of Jade being a girl.

Websites

- There are various websites that do have adoptees share their stories, but mine will have combination of adoptees being able to share their stories, facts about adoption that will help potential adopters and adoptees better understand the process of adoption. And people will be able to click on different website links that will take them on a journey to further their knowledge about adoption.
- <http://www.adoptuskids.org/for-families/how-to-adopt/applying-to-adopt>
- This website helps potential adopters with adoption, and any questions they may have, they are able to ask experienced workers. There are laws and regulations that differ from countries, thus potential adopters need to have good information about the current adoption policies of different countries.
- <http://icrc.org/>
- This website is aimed at families with adopted children from China or other countries. The families are able to connect with other families who have adopted from China, and get a chance to learn, celebrate, and relate to others. This website shows me how there are places where adopted children can gather, and celebrate with their families. That there are places the adopted children can relate to other children, and their parents will also be able to share their stories with other parents who have adopted from all around the world
- <http://www.asian-nation.org/adopted.shtml>
- This website has various data and history about the adoption of Asian children by foreign parties outside of Asia. And it discusses some of the problems that the adoptees may have when their identity is brought more into light by their peers.

Acknowledgements





# The Asian Latino Experience

The assimilation of Asian immigrants in Latin American culture

Arrianny Santana  
Research

The Asian population is one of the largest immigrant population in Latin America. Chinatowns, or Barrio Chinos as they are known in Spanish, exist in various Latin American countries where there is a particularly large Asia population. In my research, I will be examining the Asian immigrant population in three Latin American countries; Peru, the Dominican Republic and Cuba. In my research, I analyze the history of Asian immigrants in these regions as well as how these communities interact with the local population. By doing so, I hope to gain a better understanding of the Asian Latino community in Latin America and their assimilation to Latin American culture.



Chinatown in Havana, Cuba



Chinatown in Lima, Peru



## Process

Immigration has always been an important topic of discussion, even more so in the last few years. The United States has widely been recognized as a melting pot of different cultures coexisting together. Although Latin America is also a region with many diverse cultures, this diversity often goes unrecognized. My goal for this research project was to examine three Latin American cultures and the Asian communities that live in these areas. I first began my research by consulting with professor Christoff about the subject, and she provided me with plenty of ideas and resources. She suggested I contact MOCA (the Museum of Chinese in America) in order to see if they would be able to provide me with information. I was able to find three oral interviews from Asian Latinos this way. I created a bibliography for my meeting with professor Molly Higgins, and she was able to help me narrow down my research. With the information I compiled, I will be making an interactive website where people can learn more about the Asian Latino population in Latin America, particularly Peru, Cuba and the Dominican Republic. Using scholarly articles, books, oral histories and government census information I compiled this research about the immigrant population in Latin America. Due to a different cultural experience, Asian Latino population greatly differs the Asian American population.

## Website Proposal

When researching this subject, I noticed that there were few online resources available that offered any information. A quick google search showed me that there was no website which offered information on Asian Latinos. With the information I compiled, I will be making an interactive website where people can learn more about the Asian Latino population in Latin America, particularly Peru, Cuba and the Dominican Republic. The website will be in both English and Spanish and it will feature a forum that will allow Asian Latinos and anyone else interested to interact and exchange information. It will feature a map with important historical landmarks and locations related to the Asian community in these regions as well as a compiled list of upcoming events featuring the Asian community. In order to provide people with some additional background information, the website will also have the history of Asian communities in Peru, the Dominican Republic and Cuba.

## Acknowledgements

I offer my sincerest gratitude to my seminar professor, Peggy Christoff, for all the valuable advice she has imparted on me in the process of this project and throughout the years. I would also like to thank Molly Higgins for directing me towards valuable material and helping me with my research. Thank you to the Museum of Chinese in America (MOCA) and their staff for always being helpful during my research process. Thank you to my fellow classmates whose advice helped me finalize this project and thank you to the department of Asian and Asian American Studies in Stony Brook University for all the guidance throughout the years.

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latin america by Buenos Dias from the Noun Project  
Map by Anitula Navarrete from the Noun Project  
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In the 2010 census, it was calculated that the Chinese population consisted approximately

5.7 %

Of the total migrant population in the Dominican Republic, with the total Asian population being approximately

9.8 %

In a study conducted on the migrant population between 1994 and 2013, the National Institute of Statistics and Informatics (INEI) of Peru found that: Chinese are the second largest migrant population in Peru with

12.1 %

And of the naturalized citizens in Peru

3.9 %

are Asian

## Historical Background

The Asian population in Latin America grew exponentially during the end of the coolie era and the end of slavery in many Latin American countries. I examined the Chinese and Japanese migration in the Dominican Republic, Cuba and Peru in particular. Between 1847 and 1874, approximately 142,000 Chinese coolies were imported to Cuba. As is the case for many other countries who received Chinese coolies, the majority were men. These men were promised those who survived the voyage were faced with harsh working conditions and small wages. In Peru, Chinese coolies began arriving in 1849 after the Peruvian government passed a law encouraging the importation of Chinese coolies as a source of labor. In contrast, the Dominican Republic didn't have a mass migration of Chinese immigrants instead arriving from neighboring countries. Similar to the Chinese, the Japanese population arrived to Cuba near the end of the coolie era when there was a demand for labor. The majority of the migrants were from the Okinawa region in Japan, many arriving during the early 1900s all the way to the 1940s. Many arrived to Cuba as a way to migrate to the United States, due to the strict migration laws in the United States. Between 1924 and 1925 the Japanese population in Cuba peaked with almost 200 migrants arriving per year. The statistics of the Japanese migrant population in the years leading up to are unclear, with numbers varying from 600 to 1000 migrants arriving per year. In the Dominican Republic, the Japanese migrant population didn't arrive until after WWII when the president at the time, Rafael Trujillo, negotiated with Japan to allow the migration of Japanese farmers and fishermen. Japanese migrants arrived to the Dominican Republic in 1956. Many Japanese migrants ended up leaving the Dominican Republic due to the unfavorable living conditions, an unstable government and the Dominican government's failure to fulfill the promises they made to the migrant. In 1961-192 only 276 remained of the 1,319 migrants that arrived, although the numbers did rise during the 1970s onward.

## Personal Narratives- what's in a name?

The Chino-Latino project, conducted by the Museum of Chinese in America (MOCA) in the late 1990s, featured the stories of Chinese Latinos from various Latin American countries. I focused on the oral histories from Cuba, Peru and the Dominican Republic and was able to find three oral histories I felt gave a better insight on the Chinese Latino narrative. The interviewees were Aurora Len, a Chinese Cuban, and Julio Chan Sanchez and Fabiana Chiu, both Chinese Peruvian. Through the interviews, I gained a better understanding of the Chinese communities in these Latin American countries and their history. The three people interviewed also discussed how they integrated into Latino culture and what parts of their Chinese culture they retained. All three interviewees adapted parts of Latino culture, such as adopting the popular religion in Peru and Cuba, speaking Spanish for the most part and eating the local food. In Fabiana Chiu's family, they all had Catholic weddings. Despite this, they managed to incorporate their Chinese heritage by celebrating holidays like Chinese New Years, speaking Chinese dialects at home and often eating Chinese food. The Chinese communities in these countries are very tight knit, a large portion of the Chinese population residing in the Chinatowns of these countries. Although the Chinese communities didn't close themselves off from the local population, there was a pressure to marry within their own race. In the case of Aurora Chiu and Julio Sanchez, both were told to be distrustful of Peruvians. Fabiana Chiu began to perceive she was different during her college years, when she would be called "Chi-na" by people. The term "Chi-na" means Chinese, but when directed at Chinese Latinos like Aurora it connotes that she is an outsider in her own home, even if Peru is the only country she's ever known. This separation continued after Chiu moved to the United States, where the local Latino community in her neighborhood treated her as an outsider even though she spoke Spanish like them and shared a similar culture.

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# Detecting and Defeating Stereotypes of Asian Women in Western Film

By Karla Bohaty

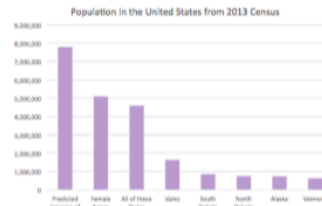
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## Why this is important?

Stereotypes in film are conduits for racism. Asian females in America are observing these caricatures of themselves and cannot relate. This leads to an identity crisis which these women have to handle everyday. The standards in regards to beauty in the media for Asian females are very strict:

- Unrealistically thin
- Clear and light skinned
- Straight perfect black hair
- Impeccable fashion sense

Many women find it very difficult to fill this mold of an Asian woman in America. By allowing these stereotypes to be perpetuated it sends a message to all Asian women that these ideals are necessary to fit into society. The stereotypes greatly harm Asian women; in a study from 2007 it was concluded that *American native Asian females had the highest rate of suicidal thought than the general American population.* This trend can be fought by educating and eliminating the frequency and amount of stereotypes to hopefully destroying them altogether. A subject like this is often ignored or pushed aside because it is universally deemed as not important. The amount of Asian women is steadily increasing in America, so by educating and questioning the existence of these stereotypes this generation can ensure a brighter future for Asian women.



The population census of Asian women in America in 2013 was 5.14 million and is estimated to increase to 7.8 million in 2050.

## History

### Where did these stereotypes come from?

- Starting in 1882, there has been many types of legislature passed to prevent Chinese immigration into the United States.
- These Chinese immigrants would take the lowest form of employment for basic survival. They started by building the American railroad system, mining for gold in California, and then started their own businesses in small Asian communities which were mainly restaurants or dry cleaners.
- This triggered a negative response in the home grown American population and the theory surfaced that these immigrants are taking jobs away from these Americans. Violence broke out when Americans started destroying these Asian businesses thus crushing Asian families that built their homes in America.
- As a result, the racist ideal of the "Yellow Peril" surfaced which focused on the Asian community destroying traditional principles in the West. Many images of Asian people with yellow skin, buck teeth, and crooked bodies surfaced to humiliate the Asians out of society.



### How did this influence Asian women?

- Female Asian characters were created, as a response to the growing Asian population during this time, they were usually one-dimensional characters or background race filler to cast the illusion of diversity.
- A lot of roles that were for female Asian characters were not played by Asian actresses. This is considered a form of white-washing and discouraged Asian performers from pursuing roles in movies.



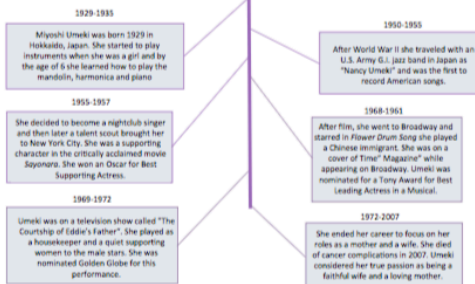
Mary Pickford in *Madame Butterfly*, 1915



Mary Pickford in *Poor Little Rich Girl*, 1917

## The Incredible Case of Miyoshi Umeki

The Life of a Japanese woman who changed American Cinema

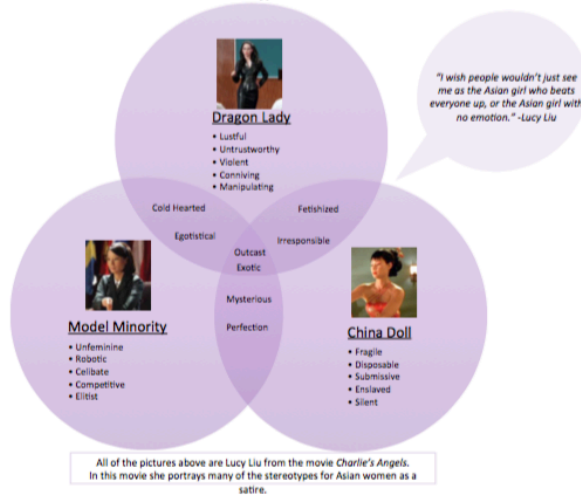


**Did you know?**  
The movie *Sayonara* broke many boundaries in the USA, including the first on screen mouth-to-mouth kiss with a person of Asian descent and a white person. This was breaking the taboo of "sleeping with the enemy" in which this movie acts more with erotic and racist undertones that questions the post WWII mindset against people of Asian background.

Miyoshi Umeki is the only Asian person to ever win an Oscar.



## Stereotypes



## How can I spread the word?

### The "Female Eastern Stereotype Identification & Demolition" website

- F.E.S.I.D. is an interactive experience that guides users through the past and present examples of stereotypes. These models will also teach users how to pinpoint each stereotype. Learning is the main goal of F.E.S.I.D. and will serve as a tool for classes and casual users as well. The website hopes to host a variety of different utilities to help analyze and ascertain meanings of the typescasts including:
- Mix and Match character to stereotype games
  - Video examples
  - Links to modern support groups
  - Interactive history timelines
  - Colorful images accompanying most text
  - Testimonials from female Asian actresses
  - Information on male Asian typescasting
  - Fill in the blank and memory test games

Interaction is the best way to teach. First time users will exit the website enlightened and educated.

### How is this website different than others?

In addition to the methods of teaching available in this website, there are community based aspects as well. The future holds potential to collect more statistics on the topic, and by utilizing the website's features, a steady flow of material will add more data on this subject. F.E.S.I.D. will host features like:

- Polls of user opinion to discuss offensiveness of each stereotype
- A blog thread for further discussion on personal experiences
- Option to submit materials to enrich the website
- Community of empathetic readers
- Easy access to sign up for social activism
- Original artwork featured by people effected by this subject

To ensure our community of users obtain the best experience there will also be a comments section on the "Contact Us" page. It will be regularly monitored to avoid unwanted and offensive subject matter. We plan to spread the message in commercials, talk shows, video blogs, and by attending equality rallies. We wish to extend our services to libraries, universities, schools, and separate communities of online activist blogs. There will also be lesson plan proposals available to view as well.

## How you can help

By questioning these typescasts it will start a chain reaction to observe the media more closely. This thinking will begin to influence television, literature, and music. Talk and reach out to people in close circles to start the movement. One person can help by placing this idea into another person's mind. By researching more material and communicating is the start to changing the way the media portrays Asian women.

**Acknowledgements**  
Professor Peggy Christoff  
Mercedes Bohaty  
James Chichester  
Kathleen Rothberg  
Molly Higgins  
The class of AAS 401.301, 2015

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# How Does the Ideal Concept of Beauty Influence Asian Interest in Cosmetic Orthodontics?

Why do we smile? In what ways do Asians value beauty, and how does this differ from the West?

## American and Japanese Ideal Beauty in terms of Facial Expressions and Body Images

The eastern and western hemispheres are different in various aspects but the most recognizable is the ideal concept of beauty. The aesthetic differences between America and Japan is vividly displayed as American women obsess more over their body image while Japanese women obsess more over their faces. However, postwar Japan had people conceptualized beauty and style that was used for self and cultural identifications. For example, Japan valued more straight eyes and flat eyelids in previous generations while contemporary Japan prefers larger eyes and thinner nose bridges after postwar Americanization. This is important because the postwar era placed Japan in a mixed beauty society.

There are also differences between the American and Japanese in terms of relating facial expressions to inner emotions. For example, unlike Americans, the Japanese tend to focus emotions in their eyes rather than their mouth. Therefore, this is one of the key reasons why they do not smile as much. One interesting fact is that the Japanese laugh at funerals instead of showing sorrow. Laughter is reserved for very special occasions and has no relation to joy. Smiling is used to conceal real feelings.

## Ideal Beauty in relation to Dental Care

One-third of Americans do not receive sufficient dental care. Access to dental care is limited as many practices tend to have disproportionate presence throughout suburbs and inner cities. Indirect consequences of dental care include:

- transportation
- language barriers
- missing class time

As a result, children without dental care are less likely to smile, which also directly correlates with their self-satisfaction. In Japan however, since everyone is entitled to insurance that covers medical and dental care, women are more likely to further alter their teeth as opposed to the regular straight teeth. Yaeba teeth (protruding fangs) is one example.

## Citation

ARTSTOR Online Database / Metropolitan Museum of Art / Women Home Companion Magazine / New York Times  
 Yuki, Masaki, et al. Are the windows to the soul the same in the East and West? Copyright © 2015 Elsevier  
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 Shannon Zin



\*Facial expressions of Japanese women across the centuries. Enlarged images are focuses of their orthodontic appearances

## Ideal Beauty in relation to Japanese Yaeba Teeth and Social Classes

Recent dental aesthetics encouraged people to have whiter teeth and perform orthodontic surgeries to make teeth straight. White teeth was once regarded as ghou-like, therefore the traditional Japanese blackens their teeth. However, the formula of the soot can actually prevent mutant streptococci (dental decay). This idea of aesthetics in Japanese society might have an unexpected benefit for oral health. Yaeba teeth, where Japanese women disarrange their canines to look like protruding fangs, became popular in Japan, which represented youthfulness. The crooked canines alludes to baby teeth and it is a fixation of youth. In comparison to the American ideal of white, straight teeth, the Japanese find yaeba teeth even more attractive and sets this as an ideal for beauty.



\*Facial expressions of American women across the centuries. Enlarged images are focuses of their orthodontic appearances

## Ideal Facial Expressions Experiment on Trustworthiness

There was an experiment done to find out the history behind smiles and its relations to trustworthiness. This experiment called for Japanese and American men (specifically 54 American and 69 Japanese men) to smile; and random people rated their smiles on levels of trustworthiness. The result supports the reason why the Japanese do not smile as much as compared to American men. For instance, the people who rated trustworthiness thought that when looking at the upper parts of the face, the Japanese looked more trustworthy but when looking at the lower parts of the face, the Americans looked more trustworthy.

In the last 30 years, a big part has to do with cultural perceptions...certain looks people want to achieve. They want to look better and people are not afraid of the dentist anymore

In the United States, one's facial expression (smiling) is a #1 indicator of beauty



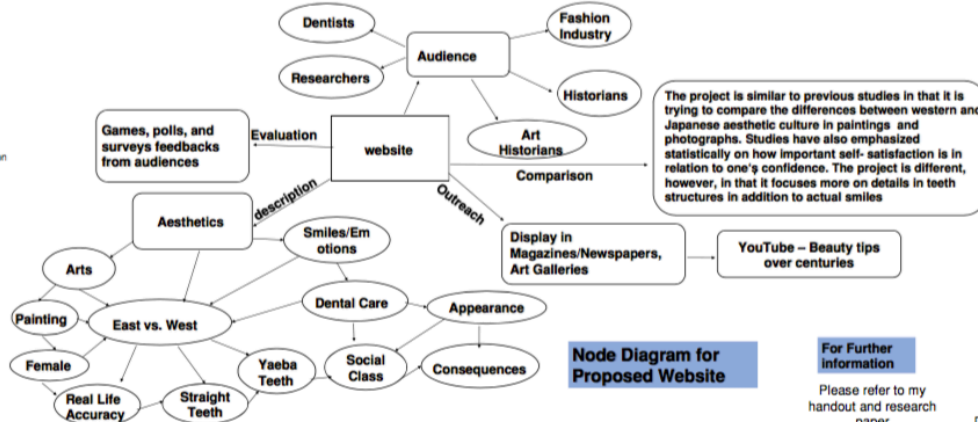
Dr. Ann Nasti Interview

Americans focused on function rather than standards of beauty

The upper classes definitely have more access, but whether they take advantage of it is another story. Lower classes have Medicaid, very little aesthetics procedure, but healthy teeth

## Ideal Beauty that Resulted from Cultural Differences

There are also significant cultural differences that contributed to contrasting in smiles and emotions. Records indicated a westerner, Isabella Bird, discussed the bias in painting done by Japanese artists. It states that this lack of consonance is a comparison between the faces of elegant females by artists in prints and the same faces in real life. However, the way the Japanese mask themselves in later eras proves their own cosmetic mystique. Levels of social classes in Japan have also been linked to the displays of certain expressions. For example, Japanese people with higher statuses tend to be expressionless and would only smile for social appropriateness while Americans of all social classes smile for the pure emotion of happiness.



The project is similar to previous studies in that it is trying to compare the differences between western and Japanese aesthetic culture in paintings and photographs. Studies have also emphasized statistically on how important self-satisfaction is in relation to one's confidence. The project is different, however, in that it focuses more on details in teeth structures in addition to actual smiles

## Node Diagram for Proposed Website

For Further information  
 Please refer to my handout and research paper

## Acknowledgement

Prof. Peg Christoff  
 Molly Higgins  
 Dr. Ann Nasti  
 AAS 401 Colleagues  
 Dept. of Asian & Asian American Studies



# Japan's View on Multiracial Japanese: Past and Present

Department of Asian and Asian American Studies, SUNY Stony Brook

By Chris Vaneck

## Hafu in Public Eye

Left, A Japanese youth fashion magazine called "Seventeen". On the cover is two hafu as models for the company.



Below, Ariyana Miyamoto Miss Japan for the 2015 Miss Universe contest.



## History

After the Second World War ended, many soldiers were stationed in Japan and many found Japanese partners.

Soldiers stationed in Japan would eventually return back home or stay in Japan.

Those who returned home, their Japanese partners would be left alone and sometimes with a child to care for.

Many children would be left for dead.

Those who grew up, they would experience racial prejudice, bullying, and other rejections.

Their future would become sub-par.

Some would also get killed just for being hafu, or commit suicide.

Something that still happens today.

As laws have changed, it is more common for people to bring their Japanese partner home or stay with their partner.

Many are finding very successful careers.

Of course, there is still backlash towards hafu today.

## Residency and Interracial Marriage

An overall increasing trend of foreigners residing in Japan.

International marriage has also had an increasing trend over the years in Japan.

Many Japanese are now marrying more and more foreign partners.

Chinese are among the top international marriage partners.

Koreans and Americans are also one of the top marriage partners for Japanese spouses.

According to a set of interviews by a Youtuber *ThatJapaneseManYuta*, reasons for Japanese women to date foreign men are that they are more kind, allow women to "go" first, and other features that Japanese men do not have.

Japanese Men on the other hand would date foreign women mostly for their appearance and would consider marriage with them.



Many servicemen after the Second World War had difficulty bringing their wives back home, or their marriage to be recognized.

## Rainbow Project

In 2013, Kimie Oshima examined several hafu students in a research project called "The Rainbow Project".

A specific case study on hafu which examined how they view themselves in Japanese society.

Subjects discuss where, their childhood, their school life, and how they feel about themselves.

The author found that students in this study fit into 3 main groups.

When children, most participants did not notice themselves as any different from other children.

In school, they would then notice that they are "different" from other students.

This would often lead to bullying and discrimination, both "good and bad".

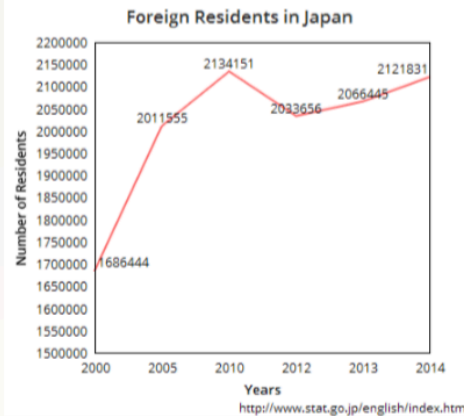
As they would get older, they would learn to accept themselves and who they are into adulthood.

As Japan has become more globalized, Japanese people now admire both foreigners and hafu as having "advantages" in society.

## Graphs



This graph shows a general increase and a decrease of international marriages in Japan from 1992 until 2013. The graph says that there was an increase in marriages from 1992 until 2006, and then this trend began to decline for unknown reasons until 2013. The green bars represent the marriages where one person is a foreign national. The red line indicates the ratio of international marriages to the total number of marriages in Japan. These two graphs are both following similar patterns, where there is an increase and a decrease beginning at 2006.



This graph shows a general increase of foreign residents in Japan from 2000 until 2014. However, this graph does show a dip within the number of residents between the years of 2010 and 2012 where it begins to increase again. This could be due to any number of reasons unknown. Most likely, the Tohoku earthquake in 2011. The numbers do begin to increase again from 2012 onward and is expected to further increase this year.

## Website Proposal

I intend to use this research in the creation of a website to inform people how hafu are seen in Japan. The people interested in this website would be people who are or planning to live in Japan, planning to or are married to a Japanese partner, hafu, or people interested in the subject. So far, there does not seem to be a completed website that discusses this information in full. There are various articles, videos, journals, about this topic. The design of the website itself will have a "Home" page and a navigation bar across the top allowing easy navigation. This will include topic pages of "History", "Hafu Today", "Multimedia" and possible other topics related to the project. To get this website out in the open, I will create social media accounts via Twitter, Facebook, Youtube, etc. To see how successful this website is will be determined by the social media accounts. The more "hits" the website gets, the more successful it is.

## Interview

I held an interview with a Stony Brook Student, Philippe Kimura-Thollander.

He is half Japanese and half Swedish and was raised in New York. In school, he noticed that other students were interested in the fact that he was a "mix". Not so much that he was "Japanese" or "Swedish".

His parents would teach him aspects of their culture and he also attended a Japanese language school.

At home, he would experience mostly a "Japanese" life. Japanese food, language, etc.

He has been to Japan several times and plans to visit the country in the future.

On occasion when he was in Japan, if he were to speak to someone. People may have tried to speak back to him in English.

He found it annoying even though he can speak Japanese.

Overall, he does feel that he is more Japanese than Swedish.

## Conclusion

Today, more hafu are being born and living in Japan.

Many still do face discrimination from other Japanese and some are finding success in today's world.

Even finding traditional work can be a challenge for them due to their appearance.

In Japan today, you will see several hafu as the model in magazines, advertisements, television personalities, etc.

"Successful" hafu are, Ariyana Miyamoto, who was selected to be Miss. Japan in the 2015 Miss. Universe contest.

When she was selected, she received a lot of backlash for the decision. Many people stated things that she is "not Japanese", or that she "does not represent Japan". Ms. Miyamoto would turn these negative words into positive motivation to help inspire her.

In the music industry, Ian Herman is finding success with rap music.

When he was a child, he turned to music to help get over the hatred he would receive.

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Acknowledgments





# The Analysis of Code Mixing for Chinese Students in the United States

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## Introduction



Code Mixing is “the transition from using linguistic units (words, phrases, clauses, etc.) of one language to using those of another within a single sentence”  
by Sridhar and Sridhar

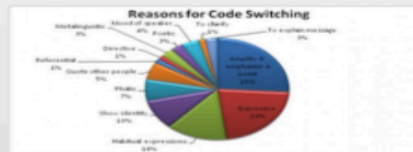


### Stakeholder

- Linguists
- Researcher
- Linguistics Department
- Asian and Asian American Studies Department
- People who are interesting in cultural relations
- Chinese speakers
- People who are interesting the code mixing or code switching
- People who are interesting the opinions of the young Chinese generation

### The existing topics about code mixing

- Kinds of Code Mixing
- Differences between code mixing and code switching
- Reasons for code switching
- Explores the conflicting language ideologies and pedagogic practices among teachers and learners in the UK
- Naturally occurring encounters between speakers of Chinese as a heritage language across three age groups(children, teen, adult)
- How code switching responds to and constructs its local sequential and interpersonal context
- Chinese speakers mix and mingle English and Chinese at junctures of utterances were the two grammars are not compatible



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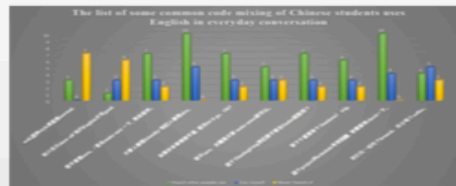
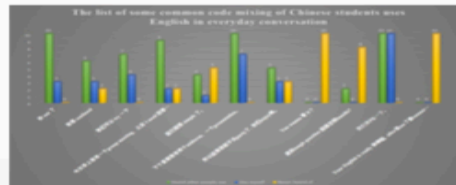
Eaen, Seckin. *Reasons for Code Switching*. Digital image. *Types and Examples of Code Switching*. N.p., May 2015. Web.

## Interviewees and Methods

To understand how Chinese students use “code mixing” and whether this type of communication changes their views of themselves and the way others see them, I will be pre-testing the following interview with 10 Chinese college students. These interviews will be conducted with students at different colleges in the United States.

First, I will ask basic biographical information. Then I will provide some common ways Chinese students use English in everyday conversation and ask my interviewer about their usage of these phrases. Finally, through open-ended questions, I will try to learn how the students view themselves and how they think others view them when they engage in “code mixing.”

## Results



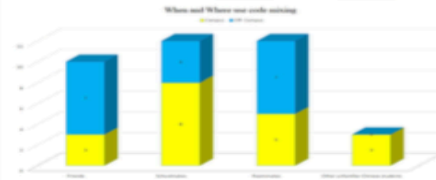
When you are in China and use code mixing, do you think people look at you in a certain way, either Positively or Negatively?



## Acknowledgments

I would like to thank Professor Peggy Christoff for serving as my advisor for this Senior Seminar Research.

## Results (Continued)



Do you think your parents or other relatives will be surprised if you speak English?	No	Because parents don't speak English
When you are in the U.S. school, do you think your classmates will be surprised if you speak English?	No	Because they do not care about this. This is a country with thousands of languages, and they are used to hearing you use a lot of English.
Do you think that using code mixing is a bad habit?	No	It's just a convenient way to talk with Chinese friends. It's not a bad habit. It's just a habit. It's not a bad habit. It's just a habit.
Do you think you will continue to use code mixing in the U.S. school?	Yes	Because it's a convenient way to talk with Chinese friends. It's not a bad habit. It's just a habit. It's not a bad habit. It's just a habit.

## Conclusions

- The top 5 popular common code mixing the Chinese students uses English in every conversation are all about the topic in the school's work
- 70% students believe when they use code mixing in China, people look at them in a negative way.
- 70%- 80% students love to use code mixing with their schoolmates, off-campus in the United States.
- There is no one believe that people look at them in a certain way when they use code mixing phrases in the United States.
- There is no one believe that they will use code mixing phrases with their parents or other relatives.
- There is no one believe that use code mixing phrases expresses their identity.
- All of them believe they will continue use code mixing in the future.

## Further Information

More information than you'd ever want can be found on WordPress.com, at <http://codemixinglab.wordpress.com>. This file and contents copyright Chao Wang. Free for people to link and use, but not for plagiarizing, adapting, or hosting elsewhere.

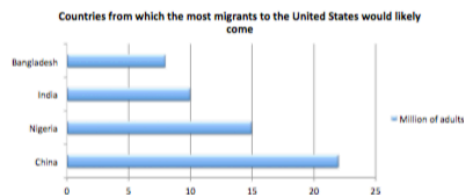
# TALKING ABOUT AMERICA

"Talking about America" is a Chinese website that helps Chinese people enhance their understanding of what it is like to live in the United States. The websites will have an own talk show and scholarly articles. The target audience is the Chinese people who have curiosities of American life. Audience will learn more about the U.S. in the aspects they are interested in, which include American educational system, job market, food regulation and so on, through an interactive feedback collection system.

## How curious and passionate Chinese people are about living in the United States?

### 22 million Chinese people wanted to live in the United States.

According to a report on April 23, 2012 from Gallup website, which was America's oldest and most authoritative pollsters, approximate 22 million Chinese people in the main land wanted to immigrate to the US, and this number of population ranked in the first in the world.



### 31% International students in U.S. are from China;

### 85% investor immigrants are from China

The number of Chinese students had reached 274,439 in 2014, which accounted for 31% of all international students in the U.S.

Wealthy Chinese people started joining in the EB-5 program after it allowed foreigners outside of America to do investment. So Chinese people invested at least \$500,000 and then applied for investor immigrant visa (EB-5 visa) to live in U.S. as soon as they provided jobs for ten Americans. In 2014, Chinese nationals accounted for 85.4% of the EB-5 visas issued.



## Vacancy in China's market in terms of helping Chinese to understand the U.S.

### Limited Channels

Even with the big curiosity and passion about living in the United States, the existing channels that allow Chinese people to get a comprehensive understanding of the United States are still very limited.

### Resources from family and agencies

Basically, Chinese people rely on their family members or relatives who have been living in the United States to learn America or to decide whether to immigrate in the U.S.. The other ways were offered by different agencies in the mainland, which helped people with the processes of applying American schools or EB-5 visa. Neither way can provided Chinese a deep and full understanding of American life because such reviews from relatives are often tainted by personal perceptions while agencies only provide the best perception of the US to ensure they sustain a growth in customer base.

## What are the features of my website?

### 1. Talk Show:

#### A Scholarly team from Asian and American Studies cooperate with TV production team

The trump card of my website is a talk show. For avoiding experientialism and subjectivity of the content in our talk show, a scholarly team will cooperate with a famous production team. As the brain trust, who are from the fields of Asian and American Studies in China and United States, they will provide the foundational knowledge and analyze of each episode's content. Therefore, the audience will be guaranteed that they can learn the most through our medium, while simultaneously enjoying the production for it'll have elements of a comical talk show as well.

### 2. Scholarly Articles:

#### Articles will broaden the perspectives for audience after talk show

Our website regulation team will be responsible of posting the articles of our scholars in the relevant topics so that the audience can not only watch but also read about their topics of interest to further broaden their perspective.

### 3. Interactive feedback system:

#### The website will consider audience' opinions to determine our content

The regulation team will run a feedback system to collect what kind of topics the audience is particularly curious about. This will allow us to determine our future topics for the talk show based on statistical demand.

### 4. Customizable website:

#### What audience can see is all what they care

The regulation will work on the design of the website and will ensure that its aspects are customizable to the preference of each individual audience member. For example, from the first tab of our website, each individual could select a specific field he or she is interested in from a wide range. If the education field is selected, the relevant episodes of the talk show and various blogs or articles in this particular aspect will pop out.

## Structure of the talk show

### 1. Small "lecture" by host

In each 30 minute episode, the host will introduce the basic background based on the topics. Gao Xiaosong is expected as the host of our talk show because he has had three years experience of working for Xiao Song Pedia and has positive influence on the audience interested in learning about the U.S..

### 2. A discussion between the representatives from China and U.S.

The host will lead a discussion in each episode. The guests who join the discussion usually represent China and U.S. respectively. In this case, it is imperative that they have relevant experience to the subject of the episode. For example, in the first three episodes, the show will focus on the universities in the two countries. Chinese students and teachers who have experienced living in the U.S. will be invited to have discussion with representatives from Chinese universities. Through this discussion, the Chinese audience will learn more about the U.S. by comparing the environment in the two countries.

## A comparison of existing project

### A existing talk show which has five million audience rating in each episode

Since March 16, 2012, a talk show named "Xiaoshuo" (now named as "Xiao Song Pedia") showed up on Chinese internet to Chinese audience. This talk show has been uploaded nearly 160 episodes by December 2015, introducing Chinese people basic ideas about what is it like to live in US. The relevant topics included: structure of American living consumption; film industry and its influence in Los Angeles; discrimination in Texas and so on. Averagely, every episode was watched five million times by Chinese audience. Despite its success, Xiao Song Pedia has several deficiencies in terms of providing a full understanding about American life since its very limited within the constraints of a typical talk show. On the other hand, my website will be based off consideration given to the flaws of Xiao Song Pedia in order to provide the best service possible.



A talk show, Xiao Song Pedia

## First Episode of the talk show----College Life in China and U.S

### A family of a class Or a free individual?



In China every student has a fixed class for their whole college life. Each class usually has around 45 students, and students within same class are from the same major. For example, if your major is AAS, then your classmates in that class are all majoring in AAS.

You will not only have the four-year same lectures with the whole classmates, but also you will be arranged to live with them together. Usually each four students from the a class live in the same dorm room by gender. They are expected to stay with each others for the entire college life. Therefore, students often build strong relationship with their classmates and roommates based on this situation. And this relationship is called as the strongest one in Chinese opinion.



In the United States, class management system does not work in Chinese way. In America, each student will not have a class until he or she has a course. And the classmates in that course can come from all other majors in a university. When the course ends, that class will disappear. Moreover, one's roommate(s) are often random picked, not from the class or your major peers.

As a result, Chinese international students, who are used to stay with a group of people, might feel lost in American college life. Especially for those Chinese students who do not have good social abilities, it will be harder for them to make friends without having a fixed classmates and roommates. On the other hand, in Chinese parents opinion, this management in U.S. is supposed to exercise independence.



### Other topics in following episodes:

The relationship between teachers and students;

The grading system in colleges;

The different value of the purposes for education in China and U.S.

## A plan for outreach and the evaluation of the success

QIYI + WeChat + SINA 新浪 > 2 billion internet users

The copy right of talk show will sell to I QIYI company. I QIYI is China's largest genuine video library, which has 2 billion users in China. Playing out our talk show in IQIYI will help us increase our audience volume. Afterward, for the the most efficient and outreaching effect of advertising our website itself, we will have accounts in the two most popular Chinese social media. One is Sina Weibo and the other is Wechat. According to China Internet Network Information Center (CNNIC), by May 2014, 65% of Chinese Internet usage was by the users of Wechat. Weibo is primarily used by individuals to keep up with the recent events in the lives of Chinese celebrities. Therefore, these media will provide us a cheap but efficient medium for advertising our talk show. Once the talk show achieves the success and has a good audience rating, a satisfactory income will come by advertisers. With this income, it is realizable to run our three major teams.

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