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Title: "Minority Times Two": A look at life for an LGBT student of Asian descent on campus

Course: AAS346 Section A(Asian American Youth) Fall 2007 -- Soo Ah Kwon

About the Author: I am currently at the University of Illinois for a year as part of a study abroad program. I do American Studies back at Nottingham University in England and we have no classes on Asian Americans back home, hence my interest in Asian American Youth. The class has really opened my eyes to the experiences of Asians in America and been of great help to me.

I am neither of Asian descent or of LGBT persuasion myself but I was interested in looking at LGBT students of Asian descent on campus mainly because I have for one never known one and from the readings we had done in class I had assumed to know the amount on campus and reasons why. While some of my assumptions were validated I did however unearth some surprising things during the course of my research.

Keywords: Asian, Asian American, LGBT, gay

Abstract: In this project I investigated the lives of LGBT students of Asian descent on campus through interviews and observations and how difficult it was to embrace their sexuality on campus and what support they received from the university. I discovered that in proportion to their population on campus, LGBT students of Asian descent were very underrepresented. This was put down to pressure from family and community as well as potential discrimination on campus. Also, I found a distinction between Asian and Asian American students with Asian students studying from abroad more likely to embrace their sexuality here. Finally, I also discovered discrimination from the university administration itself against not only Asian American students but LGBT students as well.

Question: Early Question 9/20/07: I'm interested at looking at the Asian American gay community here on campus, markedly whether there really is one or not. As we have seen in some of our readings so far many Asian Americans, particularly those of newer generation, rely a lot on religion and their ethnic community for support when arriving here at university. How different is this for gay Asian Americans coming to the University of Illinois? Do they seek integration into primarily Asian American

groups or gay ones, or neither? How ethnically diverse and accepting are the gay groups here on campus?

I believe that this could be a very interesting question with the results at the end being of interest to the University, and its ethnography project.

Question 10/04/07: To what extent do gay groups here on campus act as support and social groups for Asian Americans arriving at the University of Illinois at Urbana-Champaign?

I have refined my question to focus on the gay groups here on campus and their interaction with gay Asian Americans. At the moment I believe I shall focus not just on the official Office of LGBT Resources here on campus but also on registered student organisations such as PRIDE, for example.

Question 11/08/07: How difficult is it for an LGBT of Asian ethnicity to embrace their sexuality at the University of Illinois at Urbana-Champaign and what support does the University give them in doing so?

So far have already got a fair grasp on the steps the University takes to support LGBT Asian Americans coming out here on campus but I would also like to put a closer focus on how difficult it is for someone to do so.

Plan: Initial Plan 10/04/07: Firstly, being the official support group for gay students here at campus I will focus on the Office of LGBT Resources. I will, to begin with, interview some of the administration at LGBT Resources concerning gay Asian Americans on campus and hopefully I shall be able to acquire some insight and advice concerning my research. Perhaps, if lucky, I may also be put in touch with some by the office if people are accommodating.

Handily, LGBT also routinely host a wide array events weekly which I shall be able to attend so as to make some field observations and also meet and talk to some people face-to-face who I may then be able to interview.

I will also look to involve myself in PRIDE, a group who are dedicated to serving their members by “political activism, educational awareness, and providing a social outlet.” I am also fortunate that October 11th it is National Coming Out Day and PRIDE, with the assistance of LGBT as well, I assume, will be

hosting events and selling t-shirts to commemorate the day. I think this could be an excellent prospect at examining the participation of Asian Americans in gay activities here on campus.

Data (observation): **Data (observation) 10/16/07:** This past Thursday it was National Coming Out Day throughout America and as such the Office of LGBT Resources here on campus, in conjunction with PRIDE, a politically active gay organisation, were selling NCOD shirts to wear that day to demonstrate the presence of and support LGBT individuals on campus. Situated out the back of the Union overlooking the campus they had a modest stall set up selling their t-shirts for \$6 and had set up large gay pride flags nearby as well as hanging a large banner on the side of the Union proclaiming it as NCOD. I situated myself nearby and spent 40 minutes observing the goings-on at the stall and to gather an idea of Asian involvement.

When I arrived there were two gentlemen manning the stall, both who remained there for the entirety of my observation, and one was Caucasian and the other Asian. Both wore the NCOD t-shirts being sold and were happy to chat to people who came up to the stall to find out what was going on. I noted that they did not try to talk to or snag the attention of anyone going by as was the case with the HIV Awareness stall situated next to them.

Considerable traffic moved by the stall during the period I was seated there, from 2:50-3:30PM, but only about 20 people stopped to investigate and chat to the people on the stall. Interestingly, those who did stop to talk there lingered for a fair amount of time, on average about a few minutes each. Predominantly the people who stopped at the stall were white and male as well although the stall was frequented by an Indian girl and Asian gentleman as well. I did not see any African-Americans approach the stall at all.

The Indian girl, who was with another white girl, didn't purchase a NCOD t-shirt but spent some time chatting to the people on the stall before leaving with her companion. The other Asian male who came up to the stall was already a NCOD t-shirt and was there for around 30 minutes before I left while he was still there. I believe he was most likely in PRIDE or associated with the Office of LGBT Resources as he seemed to already know the two gentlemen manning the stall and he seemed to be working the stall with them as well.

It is hard to draw any definitive conclusions from this observation

apart from ascertaining that at least some Asians play a part in an active gay community here on campus, are involved in the gay student organisations. Though it is an important foundation for me to build upon I need a lot more interactive and in-depth research in my next few steps though I should be able to resolve this fairly easily through interviews with staff at the Office of LGBT Resources, the same with those involved with PRIDE and attending any one of the numerous weekly socials put on by both organisations.

Data (observation) 11/08/07: Every Tuesday at Etc. Coffeehouse, on the corner of Goodwin and Green, the Office of LGBT Resources hosts "*Rainbow Coffeehouse*" on Tuesday evenings which I have attended for the past couple of weeks. Serving as a social function for LGBT people on campus to meet and socialise it is the only event hosted every week by the Office of LGBT Resources. As such I have been attending to mingle with some of the LGBT community campus and help give me further insight into my research project.

So far the predominant proportion of the mix of people which attend are white and there normally seems to be a more or less equal amount of men and women. During my two times there so far I have seen one Hispanic gentleman present and a couple of Asian Americans, both men.

Obviously Asian Americans, along with Hispanic and African-Americans, are underrepresented and there have been no women present either. I did confess to one white chap there about my research project and I asked him about the gay Asian community on campus to which he replied laughing, "*What gay Asian community?*"

Data (interview): Interview 11/08/07: On 30th October I went to the Rainbow Coffeehouse, a weekly event organised by the Office of LGBT Resources, and I sat down to interview Mr. A who happens to work for the office.

I started off by asking in what ways does the Office of LGBT Resources support gay Asian Americans here on campus. However, having started off by saying Asian Americans rather than just Asians he decided to clarify himself for the rest of the interview by giving his definition as to what entailed an Asian on campus and an Asian American; that being Asians were those students who had come over from Asia to study at the University of Illinois and Asian Americans being those who had been

schooled and raised in the United States. Having made that distinction before even having got into my first question, at that time I presumed that Mr. A saw Asians and Asian Americans in rather a different light.

Mr. A then proceeded to answer my first question, what does the Office of LGBT Resources do to help integrate and support LGBT Asians on campus, by telling me about their closer working relationship with the Asian American Cultural Centre. They had brought it into their Ally system, (*an Ally is an LGBT friendly person, not necessarily LGBT themselves, who is trained to help troubled or confused LGBT students close to them*) a system which had already in place in all of the dorms on campus. Not only this but they had been training many student leaders from all walks of campus life in handling and treatment of troubled LGBT students who might come to them. The Office was hoping that these continuing measures, and others like them, would give the a better chance of getting to know and support more LGBT Asians on campus.

Mr. A then admitted to me that the Office, and he himself, were conscious of the under-representation of Asians in the gay community in proportion to the numbers on campus and this was something they were trying to change. He felt one of the two main reasons for there being a lack of representation was discrimination on campus. Not only would a gay Asian on campus be a racial minority but a sexual one as well and he or she would be open to even more prejudice. I asked him if the University of Illinois was a campus that discriminated against not only race but also sexuality and he answered me, "yes". Some places he told me on campus were very gay-friendly, Allen Hall being an example. Word had got out a while ago that there were a fair proportion of LGBT students there and over the past years many had gravitated there due to the small community. However, he believed that the "Six-Pack", home to many "jocks" and hyper-masculine students, was extremely discriminatory against any gay students.

The other main issue he felt contributed to the under-representation of gay Asians on campus was family pressure. Many Asian students, regardless of whether they were coming from abroad or were second or third-generation, he said, often came to the University knowing of small Asian communities via friends and family and would come and live within such ethnic enclaves. The people within these enclaves would look out for one another and would keep families and communities back

home informed of events and as such, anyone coming out as gay in such a community would have the news swiftly spread home to their family and community. Mr. A felt that Asian culture was strongly family-orientated and heterosexual, and as such news of a student coming out and reaching back home could lead to them being shamed and ostracised from society, even their family too, and he saw this as a major obstacle to Asians coming out at University of Illinois.

He told me this knowing this to be true with several people he knew himself here on campus. For example, he once knew a pair of Asian Americans, one gay and the other lesbian, who pretended to be in a relationship with one another so as to hide the truth of their sexualities from their parents. Another case was a Malaysian gentleman he knew who had come from Hong Kong and had come out while here who didn't want to return to Hong Kong fearing the discrimination he would meet there with the cultural strong family emphasis. Hence, having finished his study here he had told Mr. A he would return to either Great Britain or Australia where he felt it'd be much easier to be himself.

From readings we have done in class I myself thought that perhaps this would be more of an issue with first-generation and "FOB" Asians than second or third-generation students and I asked Mr. A if this is what he had encountered himself. Surprisingly, he disagreed with me saying that from his personal experience here on campus it was first-generation students who were more comfortable with their sexualities and more active in the LGBT community. I asked him if perhaps this might be because older generation Asian Americans had been more acclimatised into the white, heterosexual institution that pervades in the United States and he answered, "Yes, *I think so.*"

Finally, I asked Mr. A if the Office of LGBT Resources had any other ideas to increase gay Asian representation but Mr. A made it seem to me that the Office was doing all it could. While there had been an increased effort to recruit more African-American and Latino students at the University there hadn't been for Asian as apparently the University did not view them as minority due to their population in the state of Illinois (*according to 2005 figures from the US Census Bureau, African-Americans and Latinos make up 15.1% and 14.3% of the state population respectively, Asians only made up 4.1%*). It seemed to me that Mr. A was suggesting that while the University would like to see more African-American and Latino LGBT students on campus it was ambivalent about Asian LGBT students. However, the Office of

LGBT Resources isn't allowed to actively recruit and find LGBT students on campus and when I asked Mr. A whether he thought this was a good idea or not, he responded that he didn't know.

Interview 11/12/07: On the 12th November I arranged for an interview with one of the staff of PRIDE. PRIDE is a registered student organisation here on campus who are dedicated to serving the LGBT community here on campus via political activism, the education of others and, of course, social events. I talked with Mr. B who is an officer for PRIDE and of a racial minority himself. I feel it is of note to mention that Mr. B was initially wary of conducting an interview with me. First, he wasn't aware of the EUI Initiative here on campus and was unsure about the motivations behind my research, and second, he did not seem to want to talk to me from a personal standpoint but rather as an officer for PRIDE.

I started off by inquiring as to what PRIDE does here on campus to help support the LGBT community and he told me it fought for gay rights through political activism and the education of other students on campus about the gay community. Something interesting he did raise was the fact that PRIDE is the longest running student organisation on campus. He then went on to discuss the close working relationship that the organisation had with the Office of LGBT Resources and I was surprised to hear that the Office was not funded by the university. He pointed out the fact that the cultural centres on campus, the Asian American Cultural Centre, for example, were funded by the university and funding for the Office of LGBT Resources was one of the things PRIDE were currently fighting for so as to give more legitimacy to the gay community on campus. Personally I felt this was as if the university were fine with there being an LGBT Office on campus but as if it did not have an inherent right to exist as other minority support groups did.

I then moved on as to whether he felt there was discrimination on campus against gay students and Mr. B believed there was but that it stemmed from ignorance. He felt that many students lacked any significant degree of exposure to LGBT people and were raised passively using terms offensive to homosexuals. It seemed to me that Mr. B did not believe there was much active discrimination against LGBT students though he did acknowledge that there had been students assaulted here on campus.

I asked him if he felt that it was harder for a person of race to come out as gay and he believed that it was. He said that many

young LGBT people didn't have an LGBT leader or role model to look up to or communicate with and as such it was harder to find their own identity. Mr. B said that he had felt this himself to some extent. I asked if he felt this was especially the case for those of Asian origin and he told me yes, seeming to reinforce my preliminary findings of Asian communities being homophobic. He told me there was actually an offshoot of PRIDE called "*Colours of PRIDE*" which was set up four years ago specifically for those racial groups within the LGBT community.

I asked him finally if he felt the efforts of PRIDE were getting anywhere and he felt that they were. He told me of people from the LGBT community going to speak at Human Sexuality courses on campus and educate the students there. He also mentioned the strong links PRIDE had forged with the cultural centres now, something that wasn't there when he first came out a couple of years ago but felt would have helped him. When I asked him if he thought it was now easier for an Asian or Asian American student to come out on campus though he said, "*I don't know.*"

Some things I would have liked to discuss in further detail were the lack of university funding for the Office of LGBT Resources and drawing a definition between Asian and Asian American students but I felt somewhat restrained throughout the interview. It seemed like Mr. B was only interested in speaking to me as a representative of PRIDE rather than himself and as such I didn't feel like I could really push him as to his own feelings on some issues, let alone his own story about being gay on campus which I was somewhat surprised by given the fact I was referred to him by Mr. A who was very open with me.

Analysis: **Analysis 11/08/07:** The findings that I have made from my primary investigations so far have been quite interesting. Before I began to conduct my research I had assumed that there would be a lack of proportional representation for Asians in the gay community on campus and so far my research has reinforced that assumption. The two main reasons for lack of openly LGBT Asians on campus seem to stem from fear of discrimination by the majority and the fear of upsetting a person's family or community.

Despite well-publicised efforts for the University of Illinois to declare itself as a diverse and accepting campus, from my discussions with Mr. A he believes that this campus is still a place of discrimination. Minorities are viewed as minorities because of their relation to the white, heterosexual institution and a gay

Asian on campus is double the minority. Though some may argue that Asians are not a minority campus, many point out their strong showing in Engineering or religious groups, the gay community here is very much a minority and is subject to discrimination. It seems to me that many gay Asians might simply decide to stay closeted so as to just keep their head down and get through university life as easily as possible without drawing attention to their difference from the majority. This is tied in with the Hung C. Thai article, "*Splitting Things In Half Is So White!*", where second-generation Vietnamese Americans made a distinct effort to emulate the prevailing white culture so as to try and attain the same level of affluence and comfort as the "typical" white person in American. I found it very interesting that Mr. A felt that second-generation Asian Americans were less likely to come out as gay here on campus and I believe this does have to do with a degree of acculturation and the prevailing establishment telling them that homosexuality is wrong and not the path to success in America.

The other main issue raised is the influence of family and Asian communities upon Asian American youth today. With many Asian students here at campus often living, working and socialising in their own small ethnic enclaves, as Mr. A agrees, there is that fear that behaviour from the norm, coming out, will filter back to the family and home community. This seems to echo Matsumoto's piece on pre-World War II Nisei women, "*Nisei Daughters' Courtship and Romance in Los Angeles before World War II*", where she wrote of women spying upon one another and gossiping on improper conduct throughout the community. In the Pyke and Dang piece, "*'FOB' and 'Whitewashed': Identity and Internalized Racism Among Second Generation Asian Americans*", they talk of the ostracising of different people by the community over their degree of culturalisation and one can only imagine the degree to which this would be undertaken over someone coming out. Even in today's generation the strong influence of family and community is still felt upon Asian American youth and to be openly gay seems in a lot of cases to be a death knell for participation in Asian community.

Indeed, at the current rate that the University is going it is hard to imagine it getting any easier for Asians on campus to come out as openly gay or numbers to increase. Reading through Maira's article again, "*Nostalgia: Ideology and Performance*", I was amused to see her use the analogy of coming out the closet to describe sudden and easy nationalistic pride in some Indian youth on college campuses. It seems that is anything but easy for

the Asian American to come out of the closet on a college campus here.

Research Proposal: **Research Proposal 11/21/07:** Having initially decided at the start of this semester to focus my research project on the Asian American gay community here on campus I did not expect to unearth many surprises in my investigations. During the course of the semester it became apparent that many Asian and Asian American families and communities had a great emphasis on family and would be fearful of the shame an LGBT person could bring to said family or community. Such an issue we have seen mirrored in class readings, for example, Asian American girls their community regarded as being promiscuous being ostracised[1], or other youth becoming too far Americanised[2]. As such I was expecting the Asian gay community to be underrepresented on campus, something which my research has validated, and with this being a reason. Albeit, though I did expect to hear of discrimination taking place on campus against those of Asian ethnicity or of LGBT persuasion, I was surprised to encounter discrimination against those groups by the University itself.

As I now go into my research proposal and my findings I will acknowledge that I have not provided a great amount of research data at this point. This is something I am disappointed myself with and I will hopefully be able to gather more data before the final deadline of this project. However, I find that from the little research that I have done that my findings are quite clear and as such even more surprising. When a lacklustre student in one semester can point to such clear cases of discrimination by the University of Illinois against minority groups on campus obviously it is a clear issue that needs resolution. Even more shocking is that scouring the EUI archives I am the first person to have undertaken a research project specifically focused on any part of the LGBT community on campus. This is part of the reason I have found difficulty in linking my research projects to older ones in the EUI with the closest focusing on on-campus discrimination through a much vaster spectrum.

Now I will elaborate on what I believe is discrimination by the University against Asian and LGBT students. First one can look at there not being an Asian American Cultural Center at the University until 2005 in comparison to the Bruce D. Nesbitt African American Cultural Center and La Casa Cultural Latina, both set up over thirty years ago, and the Native American House, 2002. It seems surprising the Asian American Cultural

Center was only set up two years ago considering their strong presence on campus since the 1980s. Couple this with the fact that while the University does not try and actively recruit Asian Americans it does African-Americans and Latinos. The reason for this is supposed to be because Asian Americans are not a minority within the state of Illinois but the 2005 US Census Bureau states differently: African-Americans and Latinos make up 15.1% and 14.3% of the state population respectively, whereas Asians only made up 4.1%[3]. I think a wholly more likely reason is the breakdown of students on campus: 64.67% Anglo-American, 6.1% African-American, 5.9% Latino/a, 10.68% Asian-American, 0.29% Native American and 12.36% International[4]. Despite their minority status within the state of Illinois the University seems extremely reluctant to recognise Asian-Americans as a minority. Even on campus roughly one student in ten is bound to be Asian-American but it seems, as is the case through American history, that Asian-Americans are viewed in comparison to the relationship between the white institution and African-Americans, Latinos also today, and as such are not seen as a minority. This is of course something which has been touched on in class, as is the case with Stacey Lee[5].

In regards to the LGBT community on campus I feel that they are similarly discriminated by the University but rather than just being shown ambivalence by the administration, as are Asians nowadays, this is active. The most damning thing I found out was that the Office of LGBT Resources was not funded by the University as are the Cultural Centers. Personally I think this is tantamount to the University not acknowledging LGBT students as a minority on campus, which they most definitely are. While keeping in that mind consider that the longest-running registered student organisation on campus is PRIDE, a group spreading LGBT awareness through activism and education, and it seems unacceptable that there is no funding for the Office. Indeed, the recent efforts undertaken to educate students on campus about LGBT culture and awareness have all been undertaken by PRIDE and the Office, which though recognised by the University is not funded which is the key. Bearing in mind the still widespread discrimination against homosexuality on campus, in particular "*The Six-Pack*", this is unacceptable.

To conclude, in my research I believe I have found discrimination by the University against LGBT Asian students. For a suggestion as a further research project then I would propose something along the lines of one of the following three questions:

(1) Are Asian students really treated as a minority by the University of Illinois?

or

(2) Why does the University of Illinois refuse to acknowledge its LGBT community as a minority?

or

(3) My own research project again but with more interviews with LGBT Asian students and a deeper research-based focus on the stand of the administration. Personally I felt some gay Asian students reluctant to talk to me about their experiences on campus. I believe that my research project would be somewhat easier if undertaken by either an Asian student, or even more helpful, a gay student.

[1] Matsumoto, Valerie J. "Nisei Daughters' Courtship and Romance in Los Angeles before World War II" *Asian American Youth: Culture, Identity and Ethnicity*. Eds. Lee, Jennifer and Zhou, Min (2004) pp.84-90

[2] Dang, Tran & Pyke, Karen "'FOB" and "Whitewashed": Identity and Internalized Racism Among Second Generation Asian Americans" *Qualitative Sociology* 26.2 (Summer 2003) pp.149-70

[3] "Illinois QuickFacts from the US Census Bureau", <http://quickfacts.census.gov/qfd/states/17000.html> (21 Nov 2007)

[4] "Facts 2007: Illinois by the Numbers", <http://www.publicaffairs.uiuc.edu/facts/facts.html> (21 Nov 2007)

[5] Lee, Stacey. *Up Against Whiteness* (New York: Teachers College Press) 2005 pp.65-70

NB: I also believe that it is a necessity to distinguish between an Asian student and an Asian American student. In this research project I have identified Asians as being foreign-born and foreign-educated while Asian-Americans as if not native-born, at least American-educated. I make this distinction because in my research it seems that Asian students may find it easier to embrace their LGBT sexuality in comparison to Asian Americans. One theory I might suggest for this is as an Asian American youth becomes more acclimated to prevailing American institution he is taught that homosexuality is wrong and something to be avoided.

EUI Links: Exploring EUI archives 9/13/07

Research: Korean American Catholicism
Author: Eric Hovey

I thought I'd give this research project a look as at Quad Day I was rather intrigued by the large number of different Korean Christian groups, as well as those for other Asian ethnicities. Hovey believes Korean Catholics worship in a very communal sense, there being a heavy emphasis on the family doing so together, and believing them to be very cut off from other social groups looks at how they adapt their religious beliefs when they come here to the University of Illinois.

Hovey has got into contact with the Catholic Bishop's Conference of Korea during his research for information and also in an attempt to find a liaison here at the university as a way of gaining access into some local Korean Catholic affairs. His contact is "Harold", a Korean American Sophomore here at the University.

In a series of interviews with Harold he came upon several points which I thought were interesting. Firstly, the local church does not do an ethnic Korean mass which I felt was surprising considering the fair proportion of Korean Catholics here at the University. Apparently Harold was invited to another church which does do a Korean ethnic mass by some "FOBs". He then came to the conclusion that Korean churches act as a support group to Koreans in the community and as such FOBs attend ethnic mass much more than 2nd-generation Koreans as they are yet to feel fully integrated or comfortable here.

He concludes that he believes the University should do more to welcome and support Korean Catholics here on church and that St. Johns, the biggest Catholic church on campus and currently undergoing a multi-million dollar expansion, should be more active in support other ethnicities rather than insulated from the global change going on in the Catholic church by the Caucasian majority of Catholics here at the University.

Also, on a side note, Harold referring to other Koreans as "FOBs" would have surprised me a week or so ago but now I'm beginning to see it really is a common term and something ingrained into Asian immigrant culture here in America, albeit for the worse I think.

EUI Links 11/08/07: Going into the IDEALS archive looking for some research relating to my own I did a search for LGBT and it came up with three results. Two of them sounded pretty unrelated

but I did look at the third: "*Causes for Persisting Discrimination on the U of I Campus*" by Andrew Hemann (<https://www.ideals.uiuc.edu/handle/2142/1811>). Along with interviewing University administration who deal with discrimination on campus Andrew did a random survey of thirty people, "primarily of colour", and he found that over half of them reported that they felt they had been discriminated against while at the University. Many never reported said incident of discrimination and this seems to tie in with my findings of discrimination by the white majority against minorities on campus.

Reflect: The experience of undertaking a research project for the EUI initiative was a completely new undertaking for me as an academic student. I was somewhat apprehensive at the prospect of doing a research project as the whole undertaking was controlled by me and I often find it difficult to motivate myself. During my two years at university beforehand I would only ever had essays or exams to deal with and these could be blown through in a day or two and then be forgotten about. However, I was uncertain as to how I would handle a sustained project over a fairly long period of time and I think I could have done much better. I was in the end disappointed with the amount of research data I collected, albeit I did have a fair amount of people decline interviews, this I felt because I was neither of Asian descent or LGBT myself, though I feel if I was to undertake another research project I would perform much more capably than I did this time around.

I feel that the EUI initiative is a great program and a real asset to the University of Illinois. Even though I feel that my project could have been much more than it was in the end I still believe it points out key things which could be improved here at UIUC and as such is a benefit to EUI, especially while it remains the only project addressing the LGBT community here on campus. I hope the administration will look at the recommendations of the projects undertaken in class this semester and give some real credence to them and if our projects can assist some student here in the future that would be fantastic.

Recommendations: While some of the issues surrounding the under-representation of LGBT students of Asian descent is out of the hands of the University (the homophobic/strong familial aspects of Asian communities and families, for example) it must deal with the discrimination it itself perpetuates.

Firstly, the University must officially acknowledged students of Asian descent as a minority, no different than African-Americans,

Latinos or Native Americans. Second, the University, if not officially recognising LGBT students as a minority, must at least begin funding of The Office of LGBT Resources, not celebrate a change of name as progress, and give some measure of validation to the LGBT community on campus.