



The HARVARD FOUNDATION Newsletter

SPRING, 1982

VOL. 1, NO. 1

FOUNDATION REPORT

In response to a proposal submitted by the students of the Harvard-Radcliffe Third World Center organization in 1980, a University Committee recommended the formation of the Harvard Foundation. The Harvard Foundation was officially established in the Spring of 1981 by the President of Harvard University, the Faculty and Dean of the School of Arts and Sciences and the Dean of Harvard College. S. Allen Counter, Ph.D., Associate Professor of Biology, was appointed its first Director in July 1981. The Foundation was instituted in order to improve relations among the various racial and ethnic groups within the University. The Director established as a co-equal goal that of helping Harvard address the special interests, concerns and needs of its minority students. The overall aim of the Foundation is to improve the quality of our common life at Harvard.

The Director has spent much of the first eight months of the 1981-82 academic year researching and developing various programs which are designed to enable the Foundation to accomplish its major goals. After consultations with numerous students, faculty and staff, a viable program of direction for the Harvard Foundation has been developed. Both student and faculty working committees will serve to form the infrastructure of the Foundation. These committees are made up of ethnic minority and majority members of the Harvard Community who are dedicated to racial harmony and to making the University an exemplary model of racial relations. Members of the Faculty Advisory Committee and student committees will work together to achieve the Foundation's aims. In addition, a group of prominent American citizens, whose lives and work represent the interests and philosophy of the Foundation, have been

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Dr. S. Allen Counter, Director of the Harvard Foundation, in Peking PRC, 1978.

LETTER FROM THE DIRECTOR

Dear Students:

We are now nearing the end of the freshman year of the Harvard Foundation (for intercultural relations). It has been a very productive year for the Foundation and an important step forward for Harvard in race relations. We must remember that the Foundation was established less than one year ago when minority students of color demanded that the University establish a separate, third world center which would be run exclusively by minority students. The Administration ruled against the formation of a third world center and proposed instead a special "Foundation" which would serve to improve racial harmony in the Harvard Community. I was not a part of that decision. I came into the picture much later when I took on the part-time position of Director of the Harvard Foundation (to begin work in September 1981). Incidentally, the other half-time position that I

hold is that of a neuroscience professor and neurophysiologist in the Harvard Neurology Department and the Massachusetts General Hospital. My work there involves computer analysis of brain lesions and disorders in brain damaged children and adults. This part-time arrangement is similar to that used by UCLA's "third world center" and those of other institutions. The advantage of this arrangement is that the director can maintain contact with his profession and effectively interact with and gain the support of the faculty. Any university office that involves students should have the support and assistance of the faculty.

Again, while I was not part of the Administration's decision not to create a separate third world center, I do share the position of the Gomes Committee that efforts to

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DIRECTOR'S LETTER, *continued*

further segregate the races at Harvard would not be in the best interest of racial harmony within the University. However, I also, share the frustrations of minority students (and faculty) at Harvard who have all but despaired of the efforts on the part of the University to reduce the level of racism at Harvard and help minorities feel wanted and respected in this community. I can understand the feelings of estrangement and alienation which lead some of our finest students to request a separate and exclusive "third world" minority center. In my twelve years of service to Harvard College as biological sciences professor I have had many pleasant and a few not so pleasant experiences. While it was not always easy being the only science professor of Afro-American Background at the College (ever), I can honestly say that I have always been warmly received by most majority and minority students and faculty. I have also been privileged to meet and work with some of the finest majority students and professors anywhere.

My interest in the Foundation's directorship was particularly stimulated by President Derek Bok during a meeting in which he told me that, "If we cannot improve race relations at Harvard then we cannot improve race relations anywhere in America." As Director of the Harvard Foundation I am dedicated to improving what is a deplorable racial situation here at Harvard. It is my opinion that the majority of white and minority students at Harvard are first rate individuals who share my belief that cross-racial interaction should be based on the content of one's character and not on the color of one's skin. There are, to be sure some individuals and special interest groups within the University community who make conscious efforts to impede racial harmony at our College. But I am convinced that they do not represent the much larger body of well-meaning white students and staff.

I have spent much of the past eight months attempting to uncover and isolate the real sources of racial discord and discrimination at Harvard. This research has focused on every level of the University from students and student activities, to faculties and boards. Many of the findings of these reviews have been reported to the faculty committee of the Foundation and

the Administration. I have tried to use quiet, intelligent and personal diplomacy to improve racial understanding rather than the loud confrontive tactics that a few individuals would have me use.

One of the areas given special attention this academic year is that of perceived and alleged racial discrimination in athletics. Many minority students complain of what they describe as "subtle racism" and the exclusionary policies of Harvard's football and baseball teams in particular. These complaints are not new. In fact, the same charges were being made a decade ago in 1972 when I helped black students form the Black Students Athletic Association at Harvard. It is indeed difficult to prove racial discrimination in sports. But, on the other hand, it is clear to any discerning observer that minorities are not well represented on many of our teams, at least in comparison with other Ivy League Schools and the real world. I feel that every student athlete at Harvard should feel that he or she has been given a fair chance to secure a position on the team of his or her choice. I also feel that it is important for all serious and deserving athletes to feel that they will be able to return to Harvard ten or twenty years from now and show their family a team picture in which they were included. The Foundation (in conjunction with members of its Students Athletic Committee) took these issues and concerns to the Director of Athletics, Jack Reardon, the Faculty Athletic Committee, Dean Henry Rosovsky, Dean John Fox, and President Derek Bok. It remains to be seen just how this problem is resolved, but the Foundation has served part of its function in uncovering, analyzing and presenting the concerns and evidence to the University. Also in response to student concerns I have met and discussed this issue quietly with the baseball coach. He was most cooperative and I am happy to see that the team's composition this Spring included three minority students, as opposed to none last Spring.

On other fronts, the Foundation has taken the concerns of various minority student groups and organizations to the Bureau of Study Council, the University Health Services (UHS), and the Admissions Office. The reports of these meetings are much too extensive to report here. However, it can be noted that at both the Bureau of Study Council and the UHS

Psychology-Psychiatry Department the issue of support services that are especially attuned to the needs of the various minority student groups was addressed. Also, the importance of hiring minority (Hispanic-Latino, Asian-American, Afro-American and Native American) psychologists, psychiatrists, and counselors was stressed. Each of these departments expressed a willingness to work cooperatively with the Foundation and to make special efforts to offer support services to minority students.

The Dean and other officers of the Admissions Office met with the Foundation's director and a group of minority students to discuss the University's admissions policies toward third world students. Among the many issues addressed was the university's record and policy toward the admission of Latino students and blue collar students of all third world backgrounds.

Of all the concerns expressed by minority students throughout the university and minority alumni none was more frequently cited as a source of racial discord than the "unfair and racist coverage of the minority students and staff by certain campus media". This issue has been brought to the attention of the University's public relations office and the administration. It has also been brought to the attention of newspapers which are run by students.

Of many activities sponsored by the Foundation this year, several deserve special mention: In an attempt to demonstrate that the Foundation could encourage greater sensitivity on the part of Harvard toward minority cultural concerns (Students on the Third World Center Committee referred to Harvard as "Euro-centric" in a report submitted to the University), I invited the Presidential Committee on Wartime Relocation and Internment of Japanese American Citizens to hold a hearing at Harvard. After several months of work on this issue I was able to convince the Commission and the Administration of the import and value of a Harvard hosted Commission hearing to our Asian American students in particular and the Harvard Community in general. The hearing, held December 9, 1981, was a major success. Japanese-American students and community leaders expressed great pleasure with the decision to hold the Commission hearing at Harvard and the outcome. I was particularly impressed with the fact that stu-

DIRECTOR'S LETTER, *continued*

dents of all ethnic backgrounds worked with me on the publicity and other arrangements for this event. Wendy Hanamura '83 and Mei Hayashi '84 deserve special acknowledgement for their hard work on this project.

Nine years ago, I helped a group of black students form the Black Student Science Organization, (now, the Percy Julian Society). This organization has become one of the most respected and impressive in the Harvard Community. On March 3, 1982, the Foundation sponsored the First Annual Percy Julian Society Lecture at the Science Center. Dr. Walter Massey, a black theoretical physicist and head of the Argonne National Laboratory (the Nation's top energy laboratory) delivered the lecture. Dr. Massey was housed at Dunster House to be near students and he held breakfast, dinner and other meetings with aspiring science students.

The Cultural Committee of the Foundation sponsored a visit to Harvard by famed dancer Judith Jamison and presented her with an award for *notable achievement in Dance and Theatre*. (See page 5). The Harvard-Radcliffe Afro-American Cultural Center, Black Cast and Expressions worked closely with this project. Eve Troutt '83, Paula Bailey '83 and Mark Vinson '83 deserve special credit for their efforts with this project.

The American Indians at Harvard (AIH) worked with the Foundation on a number of projects this year. In conjunction with AIH the Foundation sponsored a visit and lecture by Russell Means of the American Indian Movement, a Native American concert and banquet, and a luncheon for John Peters, head of the Massachusetts commission of Indian Affairs. Joe Russ '83, Charlene Avery '82 and Chris Mele '83 worked diligently on these projects.

In conjunction with students of RAZA, the Foundation sponsored a Latino Women's Conference, a Ballet Folklórico Concert, called "A Mexican Night", and a Latino film series (organized by Lisa Quiroz).

The Committee on Puerto Rican Student Concerns at Harvard-Radcliffe held a conference and workshop on Leadership and Community Action on May 1, 1982. This project which included several distinguished speakers of Puerto Rican backgrounds, was sponsored by the Harvard

Foundation. (Organized by Debbie Alvarez).

Other notable Foundation contributions included support for the Black Film Series, sponsorship of Kwanza celebration, and support of projects by the distinguished William J. Seymour Society.

The Foundation has also attempted to develop a profile of the racial climate presently existing in the houses by questionnaires and meetings with the House Committees and Masters of each House. This process has been slow because of schedules and various other reasons, but it is still in process.

In summary, we have had a very good first year. I wish we had been able to accomplish more, but I realize that issues of race are complicated, delicate and often require a great deal of time. However, I have focused much of my energy in this first year on trying to convince minority students that the Harvard Foundation

could be effective in improving the racial climate at Harvard. Not all would agree with this proposition. But I urge all students to give us a chance to demonstrate our effectiveness, to try to be a bit more understanding and to trust my commitment to the cause of racial justice. Trying to improve race relations among the various racial groups at Harvard is an extremely difficult and thankless job. Some expect me to be more militant. Others expect me to be more circumspect. Some feel that I am moving too fast, others think that I am moving too slow. Some, for their own political interest, would like to see the whole effort fail. This office is pulled at from every side-some even expect miracles. Yet I think that in the long run Harvard will have a better racial atmosphere as a result of the Harvard Foundation's efforts.

○ S. Allen Counter
Director, Harvard Foundation



Carmel Acosta, GSE



Merry Chavez '84 and Pedro Lopez '83

On March 6, 1982, at Agassiz Theatre, Ballet Folklórico de Aztlán presented a marvelous evening of dance, poetry and music. Noche Mexicana featured regional dances of Mexico, performed by the Ballet Folklórico. Poet Tino Villanueva read poems evoking the spirit and soul of the Mexican heart, while Ray Hernandez, Harvard Law School student, delighted the audience with his guitar and fine voice. Noche Mexicana was a special night for all who attended and participated.

FACULTY ADVISORY COMMITTEE TO THE HARVARD FOUNDATION



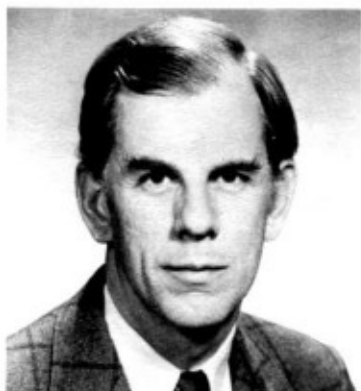
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KIYO MORIMOTO



STEPHEN WILLIAMS

JUDITH JAMISON VISITS HARVARD

On April 26, 1982 the Harvard Foundation honored Judith Jamison (formerly acclaimed soloist with the Alvin Ailey Dance Co., and presently star of the Broadway musical *Sophisticated Ladies*) with an award for outstanding performer in Dance and Theatre. In my opinion an award for most outstanding personality would have also been appropriate.

When Dr. Counter, Eve Troutt and I met Ms. Jamison at the airport, it was as though we had been friends for years. Her humor and warm personality made her meeting with Deans John Fox and Henry Rosovsky seem more like a reunion than an introduction, as they reminisced about their old neighborhoods in New York. One question that arose during the meeting and continued to pop up was: "After having danced the same piece each night with the Ailey Dance Co., don't you find doing the same show each night routine?" "But it is never the same show", she replied. "Something is always different — the lights, something about the floor. . . Once I made the mistake of thinking that *Sophisticated Ladies* was the 'same old show'. I fell flat on my face."

The introductions were followed by a brief sherry with students and a private luncheon at the Griswold room at Quincy House. Each luncheon guest introduced himself and briefly spoke about his interest in Dance and Theatre. For members of Expressions Dance Co., it was a joy to finally meet the woman who until then had just been a poster on their walls.

The reception at 17 Quincy Street was well attended. All found Ms. Jamison warm and personable as she took photographs and chatted with students. The Foundation's presentation of roses and the award was followed by student performances from Black C.A.S.T. and Expressions Dance Co.

Later, at the Agassiz Theatre, Ms. Jamison answered questions and informally spoke of her background. She looked back on her jobless days amiably; even though there was often only enough money for car fare home, Ms. Jamison found joy in "just making it" by doing what she loved. Her final comments at the lecture were an extension of this idea. "Dance is for myself first. I give it everything I have. I love doing it. The audience is secondary. If they should grow from watching me perform, then I have done something extra." Surrounded by students following her presentation, shaking hands, hugging and signing autographs, one could see that one student's comment, "Thank you, you have really given me something today", may have been true for many people.

While heading back to New York for another week of eight successive shows, Ms. Jamison, expressed an interest in returning to run a Theatre and Dance Workshop for Harvard students.

It was a beautiful day.

○ Paula Bailey '83

Judith Jamison with students and Dr. Counter.



*Dean Henry Rosovsky and
Judith Jamison*

AMERICAN INDIANS AT HARVARD

The American Indians at Harvard undergraduate organization is comprised of the American Indian students on campus. The organization seeks to provide a means by which the American Indian students can culturally express themselves with people of similar backgrounds. The organization also actively recruits other Indian students from reservation as well as off-reservation schools, and provides a forum on campus from which Indian concerns may be addressed. These fora are in the form of conferences, concerts, Native American dinners, and lectures. Social activities also provide a means by which Native people can interact and share their different cultures. Socials at the Boston Indian Council; trips to the annual powwow held at Dartmouth College; participation in the annual and sometimes bi-annual All-Indian Basketball Tournament held alternately in Boston, Cambridge, and Hanover, New Hampshire; concerts feature contemporary as well as traditional Native American music and song; poetry readings are sponsored that bring Native American poets whose poetry reflects their particular culture; and dinner parties and brunches have become a valuable opportunity for students to talk about their interests and to obtain assistance and counseling in areas that they may be needed.

There are approximately 20 Native American students at Harvard of which four are seniors, five are juniors, seven are sophomores, four are freshmen, and there will be three new members in the fall of '82. Regional distribution is as follows: California, Oregon, Washington, Hawaii, New Mexico, Arizona, Oklahoma, Minnesota, South Dakota, Alaska, Michigan, Wisconsin, Ohio, Illinois, Tennessee, and New York. The tribes represented are: Wailaki, Yakima, Upper Skagit, Hawaiian, Navajo, Mohave, Laguna, Kiowa, Anishnabe (Chippewa), Sioux, Upik, Cherokee, Choctaw, and Seneca.

AIH is also active in the effort to establish a Third World Center; it participates in various minority student activities such as the Pre-Freshmen Weekend, the Annual Third World Conference, Third World Women's gatherings, and it participates in cultural activities and events

sponsored by the other minority groups on campus. In particular, AIH is active in events sponsored by the American Indian Law Students Association (AILS), the Native American Health Organization (NAHO), and the Native Americans at Dartmouth organization (NAD). The newly formed Native American Health Organization is composed of Native American students at Harvard's Medical, Dental, and Public Health Schools as well as Indian pre-med students at Harvard College. Their activities include providing guidance for the Indian pre-med students, sponsoring seminars by American Indian Health Professionals, providing opportunities for Native students to meet and talk with these professionals. They have worked with the Harvard Health Professions Program, and they sponsor dinner parties for social interactions.

AIH supports the Harvard Foundation and has been receptive to its ideas and goals since the Foundation's initial meeting with minority students last fall. AIH has sponsored activities this spring with the support of the Harvard Foundation (discussed elsewhere in this issue), and is working within the Foundation to promote awareness of Native American culture; problems that Native Americans face both on campus such as the need for counseling, cultural expression, and recognition, and problems nationwide, especially those problems that have implications for non-Indians as well; the exploitation of natural resources, for instance, and hunting, fishing, and treaty rights. In addition, AIH is interested in exploring the moral and legal obligations established in Harvard's original Charter that made provisions for Native American students to attend Harvard free of expense.

This year visiting Professor Inés Talamantez, a Mescalero Apache has been teaching a course on Native American Religious Traditions. This course and that of Professor Stephen Cornell on the Sociology of Indian-White Relations are essential to any University and AIH is concerned that the University provide such courses for students and that the University employ qualified native American instructors.

The constitution drawn up by the American Indians at Harvard states that AIH welcomes non-Indian members to the organization. "Friends of AIH" has included alumni, faculty members, interested Indian and non-Indian students. AIH welcomes you too, to our organization.

○ Charlene Avery '82



LA SEMANA DE LA MUJER

From April 8-11, the Chicana Caucus of Harvard/Radcliffe RAZA sponsored a series of events oriented toward increasing awareness about the role of Latinas in history and contemporary society.

The conference began with a slide show presentation and discussion led by Juana Bordas, a Chicana feminist from Denver Colorado. Ms. Bordas is Administrative Director of Denver's Mi Casa Resource Center for Women. She discussed common problems facing most Chicanas today and stressed the need for more people with an education working on the community level.

Also included in the events were the films *Lucia* and *Salt of the Earth*. Both offer portrayals of Latinas challenging and rising above conventional stereotypes.

The highlight of *La Semana de la Mujer* was a talk by Professor David Abalos of Seton Hall University. Professor Abalos stressed the need to develop relationships based on mutual growth and fulfillment rather than the ability to have power over others. In discussing his own experiences, Professor Abalos was distressed at the losses he and his wife had experienced as a result of this subtle sexism. His own deep and provocative introspection into his culture and values facilitated the initiation of this process in those present.

La Semana concluded with Juana Bordas delivering the keynote address over dinner. While *La Semana* did not draw as many individuals as expected, all those who participated considered the conference a success. The Chicano perspective is seldom found in the contemporary feminist movement, and therefore, everyone has a greater individual responsibility to seek it out. Conferences such as these provide an opportunity for individuals to challenge and question their values, and doing this can only result in greater strength and growth.

La Semana de la Mujer was partially funded by the Harvard Foundation.



Members of Black C.A.S.T. perform play for Currier House audience.



PANELISTS (left to right): Dr. James Jennings, Sra. Carmen Pola, Dr. Juan Albino, Aida Alvarez '78, and Dr. Luis Fuentes (not pictured).

LEADERSHIP AND COMMUNITY ACTION: THE ROLE OF THE BORICUA STUDENT

On Sunday, April 18, 1982 at the Hilles Library Penthouse the Committee for Puerto Rican Student Concerns at Harvard-Radcliffe held a Workshop entitled, "Leadership and Community Action: the Role of the Boricua Student". With the co-sponsorship and financial support of the Harvard Foundation and the Afro-American Studies Department, Puerto Rican undergraduates gathered an impressive selection of Puerto Rican educators, health, and communications professionals and community activists to speak with Harvard students on the many problems confronting Puerto Rican communities throughout the United States. The five panelists (Dr. James Jennings, Carmen Pola, Dr. Juan Albino, Aida Alvarez, and Dr. Luis Fuente) spoke of their professional and personal experiences and advised the participants on how best to get involved in their communities, both as college students and as graduates.

Debbie Alvarez '83 opened the conference with a speech briefly outlining the history of the Puerto Rican people's struggle to gain admission to colleges and institutions of higher education. While the number of Puerto Rican students on college campuses has increased, the problems they face often make their four years at school a trying experience. But as Ms. Alvarez said, "It was our people's struggles that gained us admittance to college and it is the support of, involvement and identification with our communities that will sustain us."

Dr. James Jennings of the Afro-American Studies Department of Harvard University, spoke of the dismal and worsening status of Puerto Ricans in the United States, and of the history of Puerto Ricans in higher education. He pointed out that it was a "moral obligation" to participate in and assist our communities; never has there been such a desperate need.

Ms. Carmen Pola, longtime community activist in Boston and California, spoke of the necessity for students to respond to needs that the community prioritizes and not those dictated by a course or term paper. "There are endless outlets for student energy," she stressed. She talked about "burn out" of Puerto Rican leaders, grappling with so many crucial issues that frustration is an inevitable result. There is an enormous need for leadership especially in such areas as Boston, where the Latino community is relatively new and growing at a rapid rate.

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BLACK STUDENT'S SCIENCE ORGANIZATION

The Percy Lavon Julian Science Organization (A Black Student's Science Organization) was founded in 1972 and exists to cultivate and stimulate enthusiasm and interest in the natural sciences, math, and engineering among Black students at Harvard University. The organization serves as a support system through which its members can better prepare themselves for careers in the sciences. The various activities and services of the organization are coordinated by six standing committees.

Each year the Job and Career Programs committee sponsors a Job Seminar for the organization's members. Information is provided on how to go about applying for summer research jobs and programs at over twenty institutions and companies throughout the country. As a result of information and applications provided, students have participated in programs and worked at institutions which have included the National Institutes of Health Summer Intern program, the California Heart Association Biomedical Research Program, IBM corporation, the Baylor Surgery and Laboratory Program, the Cornell University Summer Fellowships Program for Minority Premedical Students, and the Harvard departments of Chemistry, Biochemistry, and Biology.

The organization also sponsors a Harvard Lecture Series inviting prominent scientists, physicians, and administrators to speak on topics related to Blacks in the sciences as well as topics of general scientific interest. One of next year's lecturers will be Herbert G. Cave, M.D., F.A.G.A., Director of the Department of Anesthesiology at Harlem Hospital Center. The Community Service committee coordinates visits by members to talk with Boston area high school students about science careers. We also organize study sessions and tutoring programs, and provide a help list and study aids. A newsletter is published regularly.

The organization has been named to honor the brilliant chemical scientist Dr. Percy Lavon Julian. Having won the Aus-

THE BORICUA STUDENT, *continued*

Dr. Juan Albino, a primary care physician at the Harvard Community Health Plan, related some of his experiences as a student in college and medical school, and of the personal satisfaction and rewards to be had by contributing on a community level, regaining a sense of perspective, reducing alienation, and getting human feedback.

Aida Alvarez, television reporter for Channel 5 in New York City, spoke of her recent trip to El Salvador. She stressed the importance of relating the impoverished state of Puerto Ricans and other minority people as an international issue — that the poor people of El Salvador have rebelled against an unjust government and economic system, and that their grievances are global in nature.

Luis Fuentes, Director of the Bilingual Education Program of the University of Massachusetts at Amherst, related to the audience his experiences with the community control movement and the New York City school system. (Those of us who read his articles in *Afro-Am* 146, "Black and Puerto Urban Politics: A Comparative Approach" & *Afro-Am* 195, "The Politics of Urban Education" both taught by Dr. James Jennings, were especially fascinated by his talk). It was a case study in possible links between community people, parents, and professionals within the educational system.

Roberto Maldonado concluded the workshop, stating that the theme of education had brought all present there together. "Education is a liberating force," he said. "We must use it to liberate ourselves and our people."

○ Debbie Alvarez '83

tin Fellowship in Chemistry at Harvard University, Dr. Julian established a brilliant scholastic record, earning the highest grades and achieving the top group in his class. He received the master's degree in 1923 but was not offered the teaching assistantship which was usually given to students with his standing because of racial prejudices. Despite many obstacles he went on to synthesize the drug physotigmine, which was used in treatment of glaucoma. Dr. Julian also synthesized the hormones progesterone and testosterone.

Dr. Julian expressed his optimism for the Black scientists of the future by saying, "As he the Black scientist is finding his way into university faculties, where his creative talents may find uninhibited outlet, his total intellectual integrity is taking mastery over the frustrating necessity to bolster his own waning spirits. He is slowly arriving; he has faith in himself; and he is becoming a calm, determined scholar—eager, anxious, and definitely destined to write new chapters in the history of his discipline."

He said this in 1954, almost thirty years ago, but it still holds true today. The Percy L. Julian Science Organization is still very



much concerned with the fact that there are very few Black professors in the natural sciences, math, engineering, and related fields here at Harvard University. Qualified Black scientists have been continually overlooked, and one of our goals is to change this.

○ Eric Sibley, President '81-'82 and Carol A. Somersille, President '82-'83



THE H-R ASIAN AMERICAN ASSOCIATION

The Harvard-Radcliffe Asian American Association exists to meet the political, cultural, educational and social needs of Asian American students at Harvard. The AAA recognizes that Harvard is generally ignorant of the Asian American experience; thus, we strive to educate ourselves and others, support Asians here, and stand for the rights of Asian Americans and other minority students.

To accomplish this the AAA has several committees, including:

Admissions and Recruitment - to increase application, acceptance and matriculation of Asian American students, to sensitize the Admissions Office to cultural differences and the situations of urban, working class Asians.

Educational and Cultural - to present and support efforts to bring out Asian, Asian American history and culture.

Community Involvement - to present community issues and to allow students to become directly involved with the community, especially Boston Chinatown.

Academic Services - to provide counseling and academic advice to freshmen.

East Wind - to publish *East Wind*, the AAA newsletter/journal, to develop literary and journalistic skills and to provide a forum of expression for Asians.

Social and Fundraising - to promote social interaction and functions and to raise funds for other projects.

In the past year, the Asian American Association has sponsored or co-sponsored: the Asian Food Festival night of dinner and entertainment; the First Ever Asian Cultural Festival, an all day event of performances and exhibits; the East Coast Asian Student Union Student Unity Conference, "Rising to the Challenge" which saw 125 students from colleges all over the East Coast come to Harvard; and hearings of the Commission for Wartime Relocation and Internment of Civilians, the Harvard Foundation's inaugural event.

We have had speakers, movies like "Wong Sin Song - Mr. Wong" and "Wataridori - Birds of Passage", and offer a network of support to all Asians and Asian Americans here.

In the next year, several projects are being planned in addition to regular activities. We are working on bringing two Asian American theatre productions to tour the East Coast, "Breaking Out" and "Life in the Fast Lane", initiating a film and speaker series for Asian American Awareness month in November, reinstituting Freshman peer counseling, a forum on issues facing Chinatown, and cultural sensitivity sessions for the Admissions and Freshman Dean's office. Also, the Radcliffe Asian Women's Group will be reforming.

We welcome your participation next year.

○ Perry Pong '83

In the Spring, the East Coast Asian Student Union published a journal, *Asian American Spirit*, to coincide with the Asian Student Unity Conference held at Harvard. Here is a selected poem, written by Lydia Lowe, of U. Mass/Boston:

CHINESE PEOPLE NOT POLITICAL

*Chinese people not political,
Chinese people can't unite.
Chinese people love to party,
Play MJ — don't want to fight.*

1852:

In the cramped hull
of the rotten
slave ship, shivering
in darkness,

they'd dreamt of gold mountains.
Drinking stale air,
young boys grew old. They sent
signals to one another,
gathering bitter strength.
A midnight mutiny.
Seizing the sails,
they turned
back to China.

*Chinese people not political,
Chinese people can't unite.
Chinese people love to party,
Play MJ — don't want to fight.*

1867:

They hang in baskets
by the steep
cliffs of the American
River, carving through mountains
with their lives,
a dollar a day.
(Trains roll
down tracks
of 20,000 pounds of bones.)
Two winters trap
them in dark tunnels
digging deep
under the ice
by sputtering lanterns.
In June they strike
against whippings
and threats,
twelve-hour days,
and hopes crushed
by falling rock:
"Eight hours
a day good for white men,
all the same good
for Chinamen."

*Chinese people not political,
Chinese people can't unite.
Chinese people love to party,
Play MJ — don't want to fight.*

1887:

Haole overseer
talks with a whip
as bent backs nod.
The wet smell
of cut sugar cane
pulls them back
to village games and children
running barefoot,
crunching the sweetness
in half-closed mouths.
Swing their blades rhythmically,
slashing through leaves
to get at the stalk.

One stumbles. The whip answers.
They rise, jaws clenched. . .
Haole overseer
silent now.

*Chinese people not political,
Chinese people can't unite.
Chinese people love to party,
Play MJ — don't want to fight.*

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INDIGENOUS PEOPLES' RIGHTS IN DOMESTIC AND INTERNATIONAL LAW

The American Indian Law Conference, "Indigenous Peoples' Rights in Domestic and International Law," of April 24 and 25, 1982 was a success. The Conference, held in Austin Hall at the Harvard Law School, featured John Peters, Massachusetts' Commissioner of Indian Affairs, who welcomed participants and attendees to his Wampanoag nation. The Saturday morning session was opened with a prayer by Chief Leon Shenandoah of the Six Nations Iroquois Confederacy. Winona LaDuke, Harvard College '82, then spoke on the uranium mining situation in the Southwest. (For those who do not know, the uranium mining performed by the federal government in the Southwest disrupts the natural environment through contamination and pollution. Most of the mining is conducted on or near Indian reservations, and so the main recipients of the contamination are the local Indians. The primary source of contamination is the radioactive water which flows from the mining operation into the watersheds from which the people drink). This is a serious problem; for the people drink the water, and disease and sickness results. Ms. LaDuke addressed this situation in her lecture.

Oren Lyons of the Onondaga Nation, Six Nations Iroquois Confederacy, also spoke in the morning. The title of Lyons' speech was "Traditional Native American Law Ways: Their Attempted Destruction by the United States, Their Current Status, and Prospects for the Future." He spoke of "natural law," the type of behavior determined by the passing of the seasons and the connected fertility cycle of the earth. The Native Americans are the children of the earth, and thus their behavior and social interaction have always followed that of their parent model. Too often the law as applied to Native Americans has been little more than words printed on sheets derived from the bark of trees; these words, no matter what their soundness is on an ideological plane, have absolutely no basis in reality. The words of the law are subject to constant change, to constant reinterpretation, to suit the needs and desires of the moment. Also, the writing of laws is one thing, but the enforcement and continual enforcement of those laws are yet quite another. This writer knows only too well what the law is, having been born in Indian country. In any event, Lyons' referred to the capacity of the earth to reciprocate in response to antagonistic actions taken towards her. This is the essence of natural law. If a society upsets the natural order, the natural order will re-establish itself, no matter how well endowed that society is with laws and justifications for its actions. The counsel here is not to take the Native American example lightly, for the Native Americans are, after all, the children of the earth. Any society that is not based on the natural order will not survive.

The afternoon session featured a panel discussion, "Strategies for the Legal Representation of Indigenous Peoples: Lessons for the Future." The panelists included Larry Baca of the Civil Rights Division, Department of Justice, who spoke about his experiences as being the only Indian in the Department of Justice. He also discussed the function of the Department of Justice and described its availability to native Peoples. Vernon Bellecourt, Secretary/Treasurer of the Anishinabe (Chippewa) Tribe, White Earth Reservation (MN), and member of the American Indian Movement (AIM), was also in the panel discussion. He spoke on the advisability of Native Peoples taking some of their cases to court. Very often, the Native Peoples stand more to lose by taking a case to court and losing the decision than they stand to gain by winning a favorable decision. This is the classic trade off: whether to trust the court system to deliver justice or to seek the deliverance of justice on one's own terms. When an unfavorable Supreme Court decision is reached for one Indian Nation, it applies to all other Nations in Indian Country. So Bellecourt advised extreme caution on the part of the Native Peoples in the selection of which cases to take to court and which cases to, for now at least, let rest. He also spoke of his experiences with the American Indian Movement in the nineteen-seventies. The panel was moderated by Ralph Johnson, visiting Indian Law Professor from the University of Washington at Seattle, who is now teaching at the Harvard Law School.

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CRUSADE FOR HUMAN RIGHTS

SUPPORT THE CRUSADE FOR BASIC HUMAN RIGHTS, by helping to decrease the poverty levels of the Indian reservations in this country. Let Indians retain the hunting and fishing rights to Indian country that have existed for centuries.

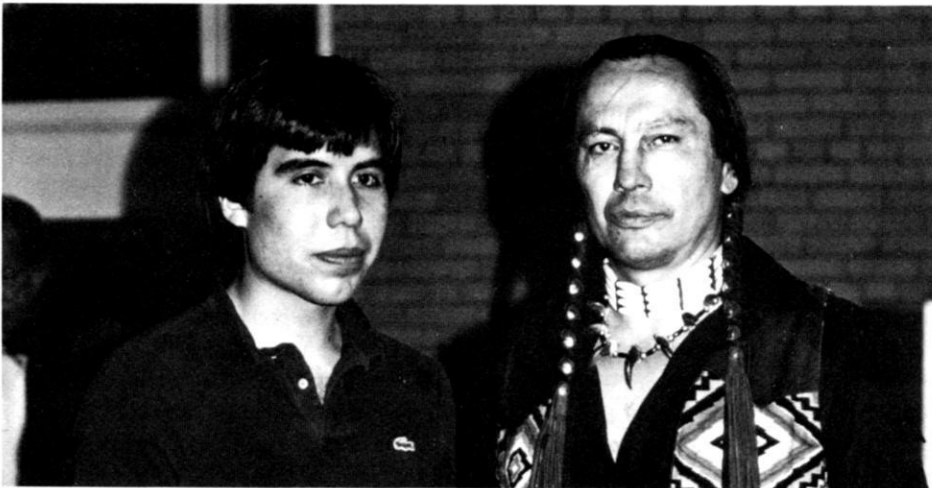
Indians do not hunt and fish for sport. We are not charter members of the American Sportsman Club. Hunting and fishing are activities vital to our continued existence and livelihood. We wish merely to feed the children and old people of our tribes. After years of United States' exploitations and attempts at racial genocide, see fit to leave us with the necessary means for our survival. We wish to live in peace, without the spectre of starvation over our heads.

If interested in this situation, write directly to the House Interior and Insular Affairs Committee, 1324 Longworth Building, Washington, D.C. 20510, and the U.S. Senate Interior and Insular Affairs Committee, Washington, D.C. 20510, requesting information regarding their respective actions and investigations in this area.

Of interest to some may be the case of *Montana vs. United States* 101 S. CT. 1245 (1981), in which the Crow tribe of Indians lost suit to the state of Montana having the overall effect of greatly reducing the fishing rights on all the reservations. Also, the case of *Russ vs. Wilkins*, U.S. District Court for the Northern District of California, no. C-73-2279-CBR (1975), is interesting in that it attempts to re-define reservation boundaries in a way that nearly destroys hunter survival rights that make any practical sense. We did not ask for the provisions of the 1887 (Dawes) Allotment Act; neither should we be doomed to starvation because of it.

○ Joseph Russ, Jr. for American Indians at Harvard (AIH)

The Keynote Address was delivered by Russell Means of the Yellow Thunder Camp and the Dakota American Indian Movement. Means is a highly emotional speaker who is well known for his orations describing the industrial society and its impact upon the environment and the people who develop such societies. He said he had never seen a society whose inhabitants had made themselves "so happy to be miserable." He spoke of the Yellow Thunder Camp in South Dakota and of the example that is being set there. The people there are trying to live in harmony with the land, as Native Americans have traditionally done. (For those who do not know, the Yellow Thunder Camp is an attempt by the Sioux Indians to re-take from the federal government some of the ceremonial sites that have belonged to the Sioux for beyond memory.) Life at the Yellow Thunder Camp is a viable and desirable alternative to the life and pace dictated by the Industrial society. Means also spoke on the reservation system and the tragedy inherently connected with this system and its displacement of a people totally ignorant of the idea of containment. He likened a reservation to a potted house plant; the plant has been totally removed from its natural environment and placed in a synthetic environment where its survival is questionable at best. He also spoke about the relative uselessness of law conferences in which the same things are re-hashed over and over. The need now is for basic change in fundamental thought concerning law and the organization of society. If one loses the forest in the trees, one can never realize how abnormal or illogical the total outline of the forest has become. When one speaks of civil rights and affirmative action, concepts that have evolved over the past thirty years, one must remember that he is speaking merely of adjustments made in a larger system of law and policy. If true reform is desired, one must expose the system as a whole and carefully inspect its entire length for defects. Means went on to speak about the differences between the philosophy of the Native Americans and the philosophies of the dominant society in which they have been engulfed. He saw these differences as resting mainly in social organization and a basic respect for the environment. Here we return to his earlier statement that he had never seen a society "so happy to be miserable." Means ended his talk here.



Joe Russ '83 with Russell Means of the Dakota American Indian Movement

The evening address was delivered by Geronimo Camposeco, who spoke on Indian self-determination in Guatemala among the Qiche Indians. The evening of the first day of the conference was closed with drumming by the Wampanoag Nation Drummers of Mashpee.

The Sunday morning session was opened with a prayer by Chief Leon Shenandoah of the Six Nations Iroquois Confederacy. The morning panel was entitled "The Limitations of Domestic Courts, and the Current Status of Indigenous Nations in International Forums." The panelists were Tim Coulter, Director of the Indian Law Resource Center; Mario Gonzalez, Counsel for the Oglala Sioux Tribe; William Means, Executive Director of the International Indian Treaty Council, a Non-Governmental Organization in the

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LATINOS UNIDOS EN SALUD — STUDENTS HELPING STUDENTS

Many undergraduates aspiring to be doctors find it difficult to cope with the rigors of Harvard's pre-medical program, and consequently, abandon plans for a medical career. This attrition among pre-medical concentrators affects students of all races and ethnic groups, but when it affects Latino students, the consequences are especially serious: each Latino dropping out of the program represents the loss of a desperately needed health professional in our community.

Last fall "Latinos Unidos en Salud" (L.U.S.) was formed to address the problem of attrition among Latino pre-meds. LUS's goals are to provide academic support to Latinos and to educate them in the medical, social, political and economic issues faced by the Latino Communities.

To that end LUS holds monthly meetings where topics of interest, such as study habits or preparing applications for medical schools, are discussed. Typically, the meetings begin with a presentation on a given topic, followed by an open, informal discussion. Students share their experiences and exchange advice. Medical students and health professionals are also on hand to provide their insights into the subject under discussion.

In addition to the group discussion, individual advising sessions are held to help students plan out their schedules. Among the projects on which LUS is currently working are the following:

- 1) Sponsorship of health conferences covering issues pertaining specifically to Latino communities.
- 2) The establishment of a tutoring system for students taking health-related courses.
- 3) The compilation of a) resource materials aiding students applying to medicals, and b) literature concerning Latino health care.
- 4) The presentation of health professionals to speak at informal dinners.

If LUS's organizers are successful in accomplishing their immediate goals, they plan to set up a network of undergraduate Latino pre-med organizations on the east

Continued on Page 12

LATINOS UNIDOS, *continued*

coast, and organize an intercollegiate health conference. Students interested in further information, including non-latino, are encouraged to attend future meetings or to contact Maria Gordian (8-2663) or Ken Dominguez (8-7025).



○ Maria Gordian '83 and Ken Dominguez '83

CHINESE PEOPLE POEM, *continued*

1910:

From the white devil shirts
they squeezed
a few dirty pennies.
Clench their fists tight
as they pass
the gambling house. Not tonight.
Tonight there will be
no clattering tiles,
no jiggling dice,
no firey whiskey.
No painted women
to fill the loneliness
gnawing inside
like the hunger
that drove them here.
Tonight they will fold
the money in a clean blue
rag, knotted on top
like a dumpling.
tomorrow they can
buy shotguns for Jung San,
and one day
China will be free.

*Chinese people not political,
Chinese people can't unite.
Chinese people love to party,
Play MJ — don't want to fight.*

1919:

After the riot they returned
to their bunks and the locks
clanked shut after them.
Federal troops had come and gone.
The guard sat by
the door as they were
called, one by one,
for questioning.
San Francisco so close
yet so far from
reach. Here on the walls of
the immigration station, they left
their will, our inheritance
— a poetry of struggle.
Tears and blood their ink,
their brush was pride,
America the knife
that carved their meaning deep
into our memory.

INDIGENOUS PEOPLES', *continued*

United Nations; and Ed Bernstick, a representative of the Cree and Stoney Nations in Canada. The moderator for the panel was Susan Williams, attorney for Fried, Frank, Harris, and Kampelman in Washington, D.C., and graduate of Harvard Law School in '81.

The afternoon panel was entitled "The Vindication of Indigenous Rights in International Law: Rhetoric or Reality?" The moderator for the panel was Bobbi Sykes, a Koorie (Urban Indigenous Person) of Australia. Ms. Sykes spoke on "Communication Control: The Enforced Isolation of International Indigenous People." The panelists included Armstrong Wiggins, a representative of the Miskitu Indian Nation in Nicaragua. The Miskitu Indians are currently the victims of attempted racial genocide in their home state of Nicaragua. Deena Abu-Loghod of the Permanent Palestinian Mission to the United Nations spoke of the use of the International Fora by the Palestinian people. Wally Feather of the International Indian Treaty Council spoke on the function of the Treaty Council in the International Fora. He also re-affirmed the goals of the American Indian Movement. (AIM). Feather commented on a question designating AIM as a "terrorist" organization by saying that if the defense of the rights of the Indian people constituted terrorism, then, yes, the AIMsters were terrorists. From this writer's point of view, the defense of the rights of a people could never constitute terrorist activity. Feather also spoke of "the protection of the earth" as being vitally important to American Indians. His final comments ended the panel discussion for the afternoon. John Peters of the Wampanoag Nation offered his closing comments, and the Conference ended. As to the worth of the Conference, I would like to return to a comment that Wally Feather made during the course of his afternoon panel. Feather recounted one of his experiences with the American Indian Movement involving walking through the streets of Washington, D.C., and being approached by a small boy. The boy was surprised to hear that Feather was an American Indian and added that he "thought they were all dead." It is this writer's great delight to report that the American Indians are alive and well and living in the United States.

*Chinese people not political,
Chinese people can't unite.
Chinese people love to party,
Play MJ — don't want to fight.*

1938:

They came together
to join the union
and left
fabric to be cut
collars to be stitched
seams to be pressed
for thirteen weeks.
No one complained
of an aching back
or swollen feet
today as they circled
slowly before the bosses' store
banners draped
over their shoulders
across their dresses
like they do in
the Miss Chinatown USA pageant
only the words said
"don't shop
National Dollar Store"
and "on strike"
and the contest was
with the bosses
for survival.

*Chinese people not political,
Chinese people can't unite.
Chinese people love to party,
Play MJ — don't want to fight.*

1949:

They filled the hall
as the evening fog
and hired thugs approached.
Their voices raised
with the soft red folds
of the five star flag.
Wondering should they
return to the motherland
or claim their place here?
With such questions ahead
tonight in celebration.

*Chinese people not political,
Chinese people can't unite.
Chinese people love to party,
Play MJ — don't want to fight.*

1970:

They marched among millions
against the war.
They poured into the capital.
Across the ocean,
the army used them
as examples of "the enemy."
(know what a gook looks like?)
That young guerrilla
with the midnight eyes
could have been
their brother. That girl
walking the streets
could have
been their sister.
Thundering planes, napalm bombs,
land mines ripping up the earth.
Back here the peace
officers made raids
on Chinatown. Tac squads
taught them lessons on
the campus. Out on the streets,
they poured into the capital,
marched among millions
for the war at home.

*Chinese people not political,
Chinese people can't unite.
Chinese people love to party,
Play MJ — don't want to fight.*

1974:

When they entered
the court the silence
fell all around them. Not

the silence they endured
in the classroom,
following the unfamiliar
curl of the teacher's lips
mouthing lessons
they never learned.
the silence they constructed
as they sat
in detention,
punished for asking
each other
what was going on.
Nor their mothers' silent
muttering as they saw
young dropouts on
the corner watching
the tourists go by.
Like the taut silence
of a gathering storm
they gave their
arguments for
a place in the schools
for their children, their
culture, language and pride
and beside them thronged
the thousands of others
in a wordless flood
of testimony.

*Chinese people not political,
Chinese people can't unite.
Chinese people love to party,
Play MJ — don't want to fight.*

1981:

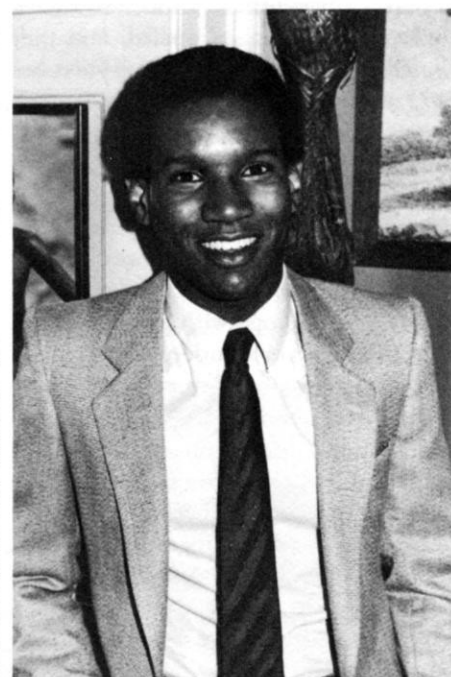
*Lo-fan flaunts
squinted smiles
(tries to pass his ass
for a Chinese).
They're not laughing.
In the neon
glare as the passers-by stare,
passing out flyers — pass them
by, pass them by,
don't see this movie — they're not
laughing. (Confucius-say what?)
Meanwhile in Monterey Park,
spraypaint threats to Chinese theatres,
the Klan goes to the movies.
They're still not laughing.
Coming soon
to a theatre near you:
mass protests
by the Chinese community.*

*Chinese people not political,
Chinese people can't unite.
Chinese people love to party,
Play MJ — don't want to fight.*



DAPHNE ANTONIADIS
Staff Assistant
for the Harvard Foundation

MARK FRANCIS '83
Student Assistant



1982 . . .

○ Lydia Lowe, UMass/Boston

A HARVARD SENIOR SPEAKS

In 1619 two children wearily landed on the shores of America; one slave, the other master. If sheer truth is what we strive for this particular afternoon, then an extraction of the one fundamental fact concerning the birth of America, is, that *these two children came here together*. For all intents and purposes, Africa and Europe were joined in holy matrimony and set up house in a land that belonged to neither by natural right. Perhaps no one at that critical hour realized for the slightest moment that theirs was a final mission — a mission of hope. For Africa had seen in her boundaries the rise and fall of awesome civilizations; awesome civilizations rose and fell within Europe as well. Thus this peculiar fusion of African culture, knowledge, and experience with that of Europe may very well reflect humankind's last attempt at returning to Eden.

No one here this afternoon should doubt — not even for a moment — that the men who assumed the helm of infant America knew justice. Justice was theirs, to do with what they wished, and they abused it in favor of that which stays behind after death. Africa and Europe had many children in America; and it was these children who bore the pains when Europe denied Africa its claim to legitimacy and forced upon it a life of involuntary servitude. Some of those children, who felt the pain more acutely, rose up to challenge Europe with the same truth written in the constitution of the United States. All too often, throughout American history, constitutional truths have been brushed aside and confined to the document that carries them. America deviates further and further from the path of Eden every time Europe refuses Africa its full partnership in America; chances of returning to this path are diminished every time Africans are refused the freedom to express what *we* feel *truth* is. The immorality and destruction involved with this refusal has sent shock waves across the globe, leaving this planet in a perhaps irreparable state. It is this same evil that leads America to commit heinous crimes as the terrible wrongs of its past haunt it daily in its politics.

The great matrimony of 1619 is not one to look upon lightly because its spirit is meant to prevail. For the purposes of today the best affirmation of this fact surfaces when one observes that it was the unity of black and white students in 1969 that gave birth to the Afro-American Studies department at Harvard University. These children were forced together because in their hearts there was pain as Vietnam raged on; there was pain as police dogs attacked black women and children in Birmingham; there was pain as ghetto after ghetto burst into flames throughout urban America. Somehow, these children knew that the pain would not ebb until the initial mandate of 1619 had been fulfilled by their unity in terms of human love above and beyond all else. Yes, the crimes of War, Greed, Selfishness, and Racism inspired the inception of Afro-American Studies at Harvard, too many of America's great children are born as a result of crimes. Yet we must observe that for every wrong, there is a right; universal genocide was the wrong of that day. The establishment of Afro-American Studies was the step to transforming that wrong to a right by allowing Africa to tell its experience to the children of America.

And the children thirsted for the views of the too-often silenced parent. Dr. Ephraim Isaac generously poured these views from his mind so that the children of Africa and Europe in America could quench their thirst. And these views became a mighty river that flowed through Harvard like the Nile — overflowing at times — leaving new rich and fertile deposits of thought from which truth (VERITAS) could grow and flourish. Dr. Isaac was sent to Harvard by the same matrimonial spirit witnessed in 1619. He has an active command of the major languages of *Europe and Africa* (approximately fifteen different languages). He sustained that spiritual mandate by teaching African languages so that the parents of America (Africa and Europe) might communicate on a different plane and approach a much more cohesive understanding of each other; from this their children would greatly benefit. In short, Isaac is the story of a divinely sent scholar whose tireless dedication to teaching, learning, and truth coupled with his immense and extraordinary academic back-

ground, maps the way back to Eden for humankind.

Unfortunately, but truthfully, there are those in our midst — some of whom preside over our daily affairs — who neither understand Eden nor want to get there. For theirs is the material world. They are the ones who *fear* a complete truth because their lives have been predicated on a partial truth for centuries. They don't understand that a star glistened over Harvard the day Afro-American Studies was born here. This department was Harvard's infant saviour that would assure the university a place in the academic future; for no lie can live forever (M.L. King). Instead, however, these individuals conspire to crucify what was conceived out of love and pain and delivered *for them!* They've unjustly run Isaac and an entire cadre of the Afro department's original scholars from Harvard and have just about dried up that river of truth. The sacrifice and personal suffering that Isaac and others have been made to bear as a result of all this surely merits tears of grief and anger when one considers that this is happening to one of the world's most treasured minds. Isaac, simply as human being, like so many untold others, certainly does not deserve the injustice and mistreatment perpetrated against him by Harvard.

But, that word "sacrifice" should be all too familiar to many of us gathered here this afternoon. For thirteen years we have witnessed the Afro-American Studies department at Harvard make more sacrifices than academic integrity and dignity call for. We have seen the nails driven into its veins, one by one; and in struggling against this we say to Harvard, "May some blood drip on you to free you from your evil ways." For 363 years we have witnessed sacrifice on the part of Africa in America beyond what human love may call for; yet we must continue to love, for it is this love that will surely take us home. And, if that final nail is driven and Afro-American Studies becomes one more sacrifice to assure that some of us *do* get to Eden, so be it. But remember Harvard, and remember well that such an act prompts those of us . . . those of us who tried to love you to mutter, "May God find the mercy to forgive you, for you know not what you do. . ."

○ Michael Edward Pope '82, BSA

PHYSICIST WALTER MASSEY: SCIENCE MUST REACH OUT TO EDUCATE PUBLIC

"If science is to be a liberating force in society, then part of such a commitment is reaching out and educating the public, so that it can deal with problems which science has helped to create," Walter Massey, Director of the Argonne National Laboratories, told a crowd at the Science Center on Wednesday.

Delivering the first Percy L. Julian Lecture on "Science in a Democratic Society," Massey noted that the public's current high interest in science and its technological applications runs neck-and-neck with a high "fascination-suspicion" in areas such as energy, the environment, and health.

"What people do not understand, sooner or later they distrust," Much of the blame for scientific illiteracy and the public's ambivalence lies with scientists themselves, the physicist said.

Massey spoke as guest of The Harvard Foundation for improving racial understanding and the Percy L. Julian Science Organization, which encourages black undergraduates to pursue scientific careers. His lecture topic concerns blacks and other minorities, he said, because "there are no important issues which are not minority issues."

Ironic Prosperity

"It is ironic," Massey observed, "that as science has grown and prospered, the knowledge and understanding of science by the educated public has declined"—largely, he argued, because after World War II, science professors generally failed to develop effective courses for nonscientists. Historian Frederick Rudolph suggests that many scientists "did not care" they were too busy crowing over the "prestigious territory" they had just carved out for themselves.

While it is "unrealistic," Massey said, "to expect everyone to become an expert in science" or fully grasp all the technical issues, "there must be some minimal level of understanding" if people are to "par-

ticipate effectively in the important decision making which is the responsibility of a citizen in a democracy." And, he argued, since heavy government funding has made science and technology something of a "nationalized industry" in the U.S., allocating science dollars inevitably becomes a political decision.

"The total amount of money to be spent on research and development in the United States in 1982 is about \$70 billion," he said. "Almost half of this will come directly from federal sources." Federal policies on research further extend governmental influence, he said.

Unanswered Questions

Invoking former Bell Laboratories President William Baker, Massey noted that "the great virtue of science is not that it knows truth and knowledge but that it recognizes the limits of truth and knowledge." Nonscientists frequently fail to understand such limits and the uncertainties that go with them, Massey suggested. Philosopher Paul Feyarabend has argued that as institution and ideology, science has the capacity to become antidemocratic because science "imposes a world view which may not be shared by all and is certainly *not understood* by all," Massey said.

The recent spate of court cases pitting creationism against Darwinian evolution exemplifies the tendency, he said. Constitutional issues involving separation of church and state "make the creationism issue unique," Massey said. "However, it is unfortunate that reaction of some of the scientific community to this entire issue [teaching creationism] has been disturbingly similar to the reaction of the Roman Catholic Church to the writings of Galileo."

Some scientists and other observers have thus likened the scientific community to a new kind of priesthood whose esoteric pronouncements estrange scientists and their work from even the educated public, Massey pointed out.

"Since scientists themselves must make [the] commitment to use science as a liberating force, we need an educational system which prepares and produces scientists who do not see themselves as high priests of the new theology and keepers of a holy grail, but as citizens in a democratic society" who are willing to help humanity work toward worthy goals.

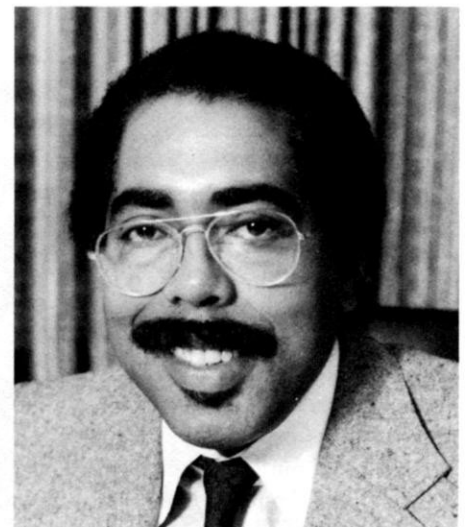
"This, to me is a black concern, a minority issue," he concluded, "but above all, a human concern."

The Percy L. Julian Lecture commemorates a black chemist who received an A.M. degree from Harvard in 1923 and a Ph.D. from the University of Vienna in 1931, and eventually established his own laboratory in Chicago in 1954. Julian synthesized the medically important hormones progesterone and testosterone as well as the compound cortisone.

Established last year under the directorship of S. Allen Counter, Associate Professor of Neuroscience, the Harvard Foundation hosted the final sessions of the U.S. Commission on Wartime Relocation and Internment of civilians here in December.

○ Marvin Hightower '69

Reprinted from Harvard Gazette March 5, 1982



FOUNDATION REPORT

from Page 1

asked to serve as an outside board of Associates (advisors) to the Foundation. In essence, they will lend their good name and reputation to our fledgling enterprise as we try to establish our credibility among students and in a tradition-bound university. The Foundation will continue to solicit the support and involvement of the President and the Deans of the University in the maintenance of its programs and affairs.

The following report will describe the Committees, Board of Associates and the programs of the Harvard Foundation.

FACULTY ADVISORY COMMITTEE

Rev. Prof. Peter Gomes (Chairman)
 Prof. Stephen Williams
 Prof. John E. Dowling
 Prof. Richard Marius
 Ms. Myra Mayman
 Prof. Stephen Gould
 Dr. Sissela Bok
 Mr. Kiyo Morimoto
 Prof. William Bossert
 Prof. Nathan Huggins
 Mr. Marvin Hightower (Secretary)
 Dean John Fox

STUDENT COMMITTEES

Scientific and Cultural Affairs Committee
 Athletic Affairs Committee
 Academic Affairs Committee
 Socio-political Affairs Committee
 Harvard-House Committee
 Community Outreach Committee

BOARD OF ASSOCIATES

Henry Cisneros, Mayor, San Antonio, Texas
 Tony Brown, Television Producer
 Alex Haley, Writer
 Agnes Nixon, Writer
 Rivington R. Winant, Treasurer of the U.N.
 John Peters, Executive Director, Mass. Commission on Indian Affairs

STUDENT COMMITTEES

The Student Committees were formed with the intent of giving Harvard students an opportunity for direct input and involvement in the management, programs and activities of the Foundation. Members of the Committees include student leaders from all minority organizations on campus, as well as minority and majority

students in general. Each Committee will hold regular monthly meetings.

Scientific and Cultural Affairs Committee:

The primary purpose of this committee is to give advice and council to the Foundation's Director regarding the concerns of minority students at Harvard in matters of a scientific and cultural nature. It should also assist in the development of support systems for minority students studying in the area of science and "pre-med" concentrations. It will aid in the development of brochures which may serve to encourage minority students to actively pursue science and pre-medical careers and provide information about where help can be obtained from other students, staff and agencies working in specific scientific areas. The Committee will recommend noted scientists of national stature and of minority and majority backgrounds for speaking engagements at Harvard College. One scientist will be invited to deliver a science center lecture to the entire student body and to hold meetings with minority science students each semester. The Cultural Affairs branch of this Committee will also help to direct the cultural activities of the Foundation. It will recommend artists and entertainers whom students feel have messages to bring to aspiring artists and entertainers among Harvard students. The Committee will interface with minority cultural groups like Ballet Folklorico and the Afro-American Cultural Center in order to coordinate programs. This Committee will also help to devise techniques and programs through which the Foundation may enhance the appreciation of minority cultural activities within the general Harvard Community.

Athletic Affairs Committee: The purpose of this Committee is to explore, evaluate and interpret the concerns of minority students regarding the athletic programs at Harvard. Concerns of both individuals and groups involved in athletic activities at Harvard will be analyzed and discussed on a regular basis. The Committee hopes to improve the present level of participation on the part of minorities in all sports at Harvard. It will specifically address the issue of alleged subtle racism on many of Harvard athletic teams. (The baseball and football teams being the most frequently cited). Cases which are found to be serious and which the students and

Director feel deserve special attention will be taken to the University Administration. It should be noted that other Ivy League Colleges, and American Colleges in general, have a much better representation of minorities on their major athletic teams. We will try to explore to the satisfaction of students, the reason for Harvard's poor representation of minority students in Athletics.

Academic Affairs Committee: This Committee will concern itself with academic issues that are of immediate concern to minority students in particular. The Committee will focus on a variety of concerns including the attitude of teaching fellows and professors toward minority students in certain classes, the portrayal of minority groups in various University developed reports, issues of admissions and achievement, the hiring of minority faculty and administrators and problems of advising and counseling. Mr. Kiyo Morimoto, Director of the Bureau of Study Council has agreed to work closely with this Committee. A major aim here is to make Harvard minority group members feel part of the academic process and not an addendum.

The Socio-political Affairs Committee: This Committee will deal with both social and political concerns of minority students and activities within the University which impact the status and image on minority groups in particular. The Committee will examine the University policies which have direct and specific bearing on minority students, staff and general culture. The activities of this Committee include the selection of major social and political scientists who will deliver lectures to the University. Among the topics of focus will be: minority groups in an academic environment and their role in relation to their ethnic groups, the impact of the current economic crisis on minorities, and the arms build-up in the third world. This group will also attempt to interact with individuals and programs hosted by the Kennedy School of Government, particularly as relates to minority affairs. The media on campus and off campus and its treatment of minorities will also be an important focus of this committee. Special attention will be given to what minority students consider irresponsible and bias treatment in student media. The

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Committee will attempt to have direct contact with relevant administrators whose job is to discuss Harvard's socio-political matters.

Harvard-House Committee: The adjustment and integration of minority students in the Harvard Houses is a subject of major concern for many minority students. The purpose of this Committee is to examine the major issues in the University Houses regarding racial relations. The Committee will try to improve racial harmony in the Houses by isolating and discussing the special problems which may lead to racial tension and estrangement among minority students. This Committee will also meet with House Committees, Masters, and Tutors, in order to discuss concerns of minority students in the Houses.

Community Outreach Committee: This Committee will work to develop projects in which Harvard minority and majority students can offer services to needy minorities in the general Cambridge Community. The activities of this Committee will be confined to educational endeavours since that is the major purpose of Harvard University. (For example, our first Community Outreach Program involves special tutoring in math, science and English (writing and reading skills) at the Cambridge Public High School and several other Cambridge Junior High Schools). The Academic Committee will aid in the direction of this project, coordinate the personnel and evaluate the results of the program.

PROGRAMS

Lecture Series: As one of the major educational components of the Foundation the Lecture Series will bring outstanding and nationally recognized scholars and authorities in various fields to Harvard University Campus. The speakers will be both minority and majority group members who will address a broad range of topics. However, in each lecture the theme or subject matter should relate to, or touch upon, minority affairs or race relations. For example, the first lecture in this series was given by Dr. Walter Massey, the head of the National Argonne Laboratories (America's top energy research laboratory). Dr. Massey is the only Afro-American to ever hold this po-

sition and is nationally recognized for his work in theoretical physics. The title of his Science Center lecture was "Science in a Democratic Society". Dr. Massey also gave two additional talks to small groups of students about opportunities for minorities in science careers. Other speakers will include Judge José Cabranes, a N.Y. Federal District Judge, Salim Salim, Ambassador to the United Nations from Tanzania and the initial third world choice for United Nations Secretary, Henry Cisneros, mayor of San Antonio, Andrew Young, mayor of Atlanta, and Russell Means of the American-Indian Movement.

Scientific and Cultural Affairs Activities:

The Student Science Committee was formed in order to develop programs and projects which may increase minority student participation in the sciences and offer support services to those students who are having academic difficulties. Minorities still represent a very small percentage of Harvard's science community. Among the Foundation's scientific activities is the support of the Percy Julian Society, a black student science organization. The Foundation has, in collaboration with the biological laboratories, supported the development of a booklet (or brochure) which covers the activities of black students in the science and premed activities which relate directly to black students.

The Foundation will also sponsor the annual Percy Julian lecture, to be delivered by a prominent Afro-American scientist who will be brought to Harvard by the Foundation and scheduled to deliver a major lecture to the entire University at the Science Center. The scientist will be also hosted by the Scientific Affairs Com-

mittee and various student groups, and a special dinner (attended by minority and majority students) will be held in the visiting scientist's honor. The Foundation is also attempting to help develop a Latino Health Science group and a brochure which provides information that is immediately pertinent to students of Hispanic background who have an interest in a scientific career. The Foundation will also bring to Harvard prominent Hispanic, Asian-American and American Indian scientists and doctors who will present University wide lectures. The distinguished guest scientists will be presented certificates of recognition by the Student Committee for their outstanding achievement in the area of science. Guest scientists to be hosted by the Foundation include Dr. John Slaughter, head of the National Science Foundation, and Dr. Harry Morrison, Professor of Physics, University of California at Berkeley.

Cultural Activities: The Foundation will host a variety of artists who are selected by the Cultural Affairs Committee and minority students in general as representative of their cultural interests. Among the artists that the Foundation hopes to bring to the University in conjunction with the Harvard-Radcliffe Afro-American Cultural Center, Black Cast, Hasty Pudding, the Office of the Arts, and other groups are the following:

Leontyne Price, Opera Singer
Agnes Nixon, Writer
Lauren Hutton, Actress
Alex Haley, Writer
Ntozake Shange, Playwright
Nobuko Miyamoto, Singer,
Songwriter, Dancer
Benny Yee, Pianist, Composer
Betty Y. Chen, Artist

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Judith Jamison receives the Award for Outstanding Achievement in the Performing Arts from Dr. Counter.

The Cultural Activities will also include a visit by prominent and well-known athletes who have been suggested by the Athletic Committee and various student groups. The distinguished cultural artists will be presented certificates of recognition by the Student Cultural Affairs Committee for outstanding achievement in the arts.

Fellowship Program: A second educational component of the Foundation is the Fellowship Participation Program. Minority students will be assisted and encouraged to participate in such fellowship programs as the Shaw, Sheldon, Trustman, Knox, King and Murray Travelling Fellowships. The Foundation also hopes to make available certain research stipends for undergraduates who are attempting to prepare theses in areas that relate directly or indirectly to race relations. The Foundation will also work closely with various ongoing fellowship programs within the University to assure that minority students are given serious consideration. This will include other travelling fellowships which will allow many minority students to visit third world countries for study and research. The Mark Howe Fund, which will support students who wish to study specific problems in the areas of civil rights and civil liberties, and several other student funds will also be included. The Foundation will support a limited number of research projects conducted by minority or majority students that are related directly to racial issues. These projects will be expected to shed some new light or provide an in-depth view on a specific racial problem, with the goal of improving racial harmony through information.

Academic Counseling and Advising Program: One of the salient concerns expressed by all of the minority groups is that of the inability of the Harvard advising and counseling system to meet their specific needs. In this program the Foundation will work very closely with the advising agencies that presently exist at Harvard in order to assure that they address the special needs of minority students. Special attention will be given to the weeks immediately following freshman orientation and in special courses in the sciences as well as other fields. The Director has instructed minority student groups to urge their membership to seek help and direction from the Foundation as early as pos-

sible when they find themselves having academic difficulty. Students who are having difficulty and are uncomfortable about making their plight known to the University agencies that are set up for counseling and advising will be identified by the Academic Affairs Committee and directed to the proper service.

House Activities: The Committee on Harvard Housing plans to visit every House at Harvard, to meet with the master of the House, the senior tutor, assistant senior tutors and various key students in the House to discuss the perception of the House by indigenous minority students and particular problems that minority students may be facing in the House. The idea is not to confront but to develop dialogue between various groups and to isolate and discuss specific problems or potential problems of the House. The results of the house-by-house review will be presented to the Dean of the College in a formal report.

Freshman Seminars: The Foundation also hopes to offer a freshman seminar on racial harmony. This seminar will be taught by several members of the faculty of the University and will be directed by the Director of the Harvard Foundation. Its purpose is to give scholarly treatment to the issues of race and racial harmony throughout Harvard's history, the value of diversity and racial harmony, and methods by which we can achieve racial harmony in today's society. It is hoped that the course will attract a large number of freshmen from all ethnic and cultural backgrounds.

High School Tutoring Program: As part of the Community Outreach Program the Harvard Foundation has developed a manageable, efficient and effective tutoring system aimed at the Cambridge Public Schools. The Harvard Foundation feels that as a concerned and supportive corporate citizen Harvard University should offer a certain amount of special academic service and support for the Community Schools. Since the major interest of Harvard University is education, the Community Outreach effort should be primarily an educational venture. With this in mind, the Foundation has proposed a community outreach program which consists of six areas of operation. The first involves individual tutoring, a one-to-one

training of students who demonstrate serious deficiencies in math, science and English (reading and writing). The second is group tutoring, small groups of students (six each) who show deficiencies in math, science and English. It should be pointed out here that meetings with Cambridge Public School officials have indicated that "their major need is in the area of tutoring". Thirdly, an SAT preparatory course will be run by Harvard students one day per week for Cambridge Rindge and Latin eleventh graders who plan to take the college entrance examination in May. The course will begin in September and end in May. (For this academic year a brief course will be initiated in March 1982.) It will also be open to interested tenth graders. The fourth activity will be a faculty seminar in which selected members of the Harvard Science Faculty will hold a special seminar for the science faculty of Cambridge Rindge and Latin High School. The purpose of this effort is to update the high school science teachers and to indicate to them what is presently being taught in science at the college level and what high school students must learn in order to help them succeed in meeting their college entrance requirements. The fifth activity is a science club in which Harvard students will host weekly meetings of interested high school science students, minority and majority. The science club will follow the model of other science clubs throughout the nation and will include enrichment activities, guest speakers and weekly discussion topics and demonstrations. The sixth program is the exceptional science student project in which the Director and members of the Community Outreach Committee will work with school officials to select exceptionally bright junior and senior high school students and will bring them in contact with Harvard science faculty who may have an interest in helping in their development.

Socio-political Activities: This aspect of the program will involve collaborative efforts with the Kennedy School of Government (especially the forum series), the Law School, and the School of Education. Through arrangements with these programs we plan to involve our undergraduate students in ongoing lecture series, debates and panel discussions. Special emphasis will be placed on activities

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which relate directly or indirectly to the socio-political concerns of minorities. Invitations will be extended to major social and political scientists who will make formal presentations to the University on important economic, social and political issues facing Americans in general and minorities in particular. Also, special conferences such as the American Indian Conference on Law and Education will be supported and partly sponsored by the Foundation. The Socio-political Activities Committee will meet with officials and students of the Kennedy School and the Law School during the academic year in order to recommend both speakers of mutual interests and programs.

Fund Raising: The Director and selected members of the Student Committees will conduct a fund raising drive aimed at establishing an endowment of one hundred thousand dollars for the Harvard Foundation. These efforts will be coordinated with ongoing activities of the Fund Office and the Alumni Office. Also, members of the University Administration, the United Ministries and the Faculty will be called upon to assist in fund raising.

The Harvard Foundation is indebted to the following persons for their time and efforts in the Community Outreach Educational Program:

Deborah Alvarez '83, Coordinator
Eugene Troche '84
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David Delgado '85
Joseph Russ '83
Lloyd Hawk '83
Eric Sibley '83
David Medina '85
Martha Morgan (Graduate Student)
Susana Morales '82

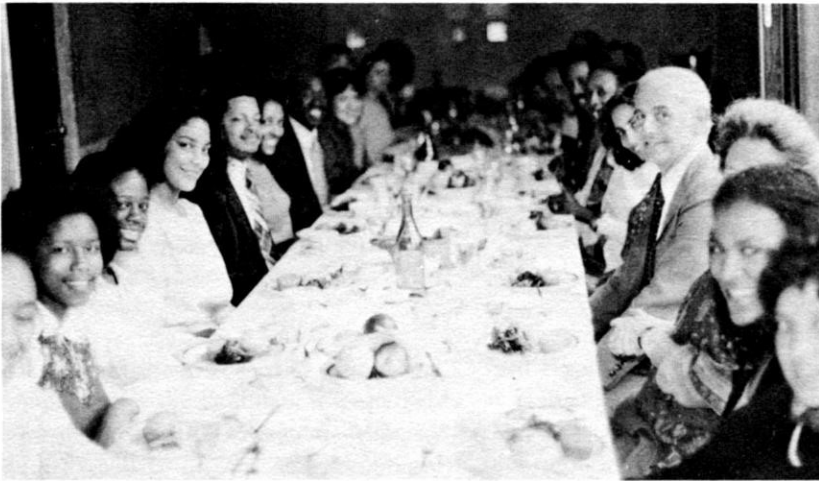
A special thanks to Margaret Chin, Perry Pong and Joseph Russ for participation in the SAT and College Preparation Orientation held at Cambridge Rindge and Latin High School on Tuesday, May 4, 1982.

Newsletter: The Foundation will publish a monthly newsletter which will cover current activities of the Foundation and will describe future activities. The newsletter will feature articles and other contributions relating to race relations from Harvard minority and majority students

and faculty. While the focus will be on minority affairs and on improving race relations, other topics pertinent to minority issues at Harvard (such as the economy, unemployment, war, etc.) will also be included.

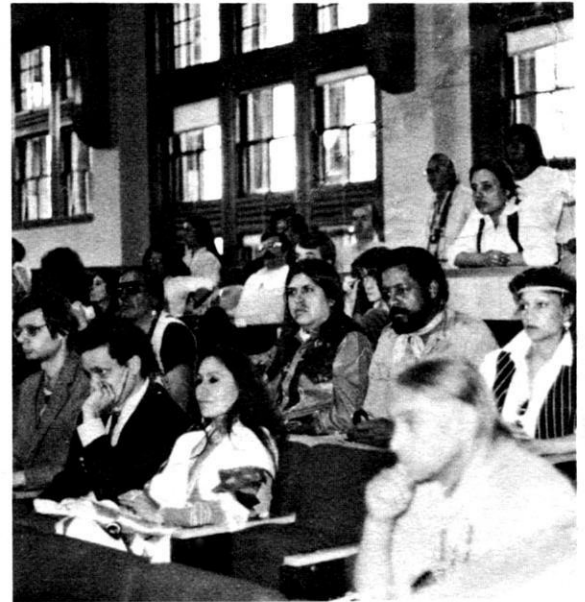
TONY BROWN, noted Producer of the PBS series, *Tony Brown's Journal*, and Keynote Speaker at the 1982 Senior Dinner.





Luncheon for Judith Jamison at Quincy House, including David Aloian, Master.

Participants at the Harvard American Indian Conference.



THE HARVARD FOUNDATION

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