

Lia Busby

EDUC 2285: The Ivory Tower: Higher Education in American History

Professor Charles Dorn

17 May 2022

Bowdoin and Beyond: The Development and Evolution of Asian Studies

PART ONE: ASIAN STUDIES IN AMERICA

Annie Ho, a student documentary researcher in New York City, addresses her college administration, demanding, “Why is there *still* no Asian Studies program at Brooklyn College?”¹ For over 25 years, Brooklyn College and the City University of New York institutions have demonstrated to activists fighting for an Asian Studies Program that they don’t care.² Despite Brooklyn College’s high praise for its diversity—boasting 23% of the student body identifying as Asian—it is among the 16 out of 23 CUNY institutions in 2021 that fails to have any semblance of an Asian Studies program.³ Annie is among the many students still fighting—over 50 years after the first School of Ethnic Studies was established—for the Asian American narrative to be heard, respected, and taught in higher education. Yet, these students’ actions are not surprising; on the contrary, it reflects the same activism spirit that continues to push institutions to diversify their student populations and serve minority communities.

The Conception of Asian Studies

The historiography of Asian Americans in higher education can be exemplified through three distinct eras: “pre-World War II era Asian students from China, Japan, and the Philippines who attended colleges in the United States; World War II era Japanese American college students

¹ ““Why Is There No Asian American Studies Program in Brooklyn College?”” 2021. *Vimeo*. Asian American Studies Project: Mellon Transfer Student Research Program. December. <https://vimeo.com/652937796>, 0:30.

² ““Why Is There No Asian American Studies Program in Brooklyn College?””, 5:05.

³ ““Why Is There No Asian American Studies Program in Brooklyn College?””, 14:10.

who resettled outside of internment camps; and [most relevant to this paper] 1960s era Asian American college student activists who protested for ethnic studies and against the Vietnam War.”⁴ In the mid-nineteenth to early twentieth centuries, Asian immigrants flocked to the United States to fulfill a rising demand for labor while missionaries encouraged Asian students to attend American colleges in pursuit of social reform, education, and democratic values.⁵ Though these laborers and students came to the United States under polarizing circumstances—many of the latter being of elite socioeconomic status and educational background—all Asians were perceived as inferior and experienced unjust policy that excluded them from society. By the 1920s and 30s, Asian students began establishing community organizations to advocate for themselves against racial discrimination and for curricular representation that would inspire later generations to take action.⁶ During World War II, second-generation Japanese American “Nisei” college students became the pioneers of resettlement despite suffering time in internment camps as well as harsh racial backlash from fellow students and college administrators. Thus, a generational focus on educational success to achieve assimilation and acceptance became ingrained into Asian communities around the country and sparked the growth of the model minority myth. These two eras, epitomizing the continual rejection of the Asian and Asian American population, formed the basis for student activism that arose in the 1960s and 70s.

Following World War II, a second-generation Asian American population boomed, shaping a new community that could “share racialized experiences [and] come together to discuss Asian American history, identity, and consciousness.”⁷ By finding solace in their peers, embracing racial self-pride, and rejecting the widespread ideal of the model minority myth, these

⁴ Sharon Shockley Lee, “Chapter 1: The Historiography of Asian American College Students,” in *An Unseen Unheard Minority Asian American Students at the University of Illinois* (New Brunswick: Rutgers University Press, 2022), pp. 9-23, 9.

⁵ Lee, 10.

⁶ Lee, 11.

⁷ Lee, 15.

Asian Americans would soon demand for their narrative to be established, taught, and well-funded in higher education. From November 1968 to March 1969, the Third World Liberation Front (TWLF), a multiracial student coalition, held the longest student strike in U.S. history at San Francisco State University in a dramatic demonstration to demand that “students be granted ‘self-determination’ [allowing its racially diverse constituent groups to maintain their autonomy through separate divisions, each of which was responsible for the development of its own curriculum] over their education and that the college be more accessible and relevant to communities of color.”⁸

At first, the Third World Liberation Front’s proposal for a School of Ethnic Studies was partially accepted by San Francisco State, then fully denied, sparking conventional forms of protest that only made marginal gains by the fall of 1968.⁹ Thus, the TWLF changed their tactics, demanding a list of fifteen conditions, and when failed to be met, transitioned to guerrilla “war of the flea” disruptions that shut down campus.¹⁰ The following onset of police brutality against students and the appointment of conservative college president S.I. Hayakawa, who mercilessly cracked down on activists, exponentially heightened tensions. By March 21st, 1969, nearly five months after the strike began, the TWLF—exhausted from tireless protesting—signed a settlement with SF State’s administration to establish a School of Ethnic Studies but fell far short of granting Asian Americans and other students of color “absolute self-determination over their education.”¹¹ Nevertheless, the strike had a significant impact on American history: uniting people of color, placing leadership roles upon working-class, non-white students, reimagining liberation and success as education for Third World people, establishing the first School of

⁸ Daryl J. Maeda, “Chapter 2: Campus Activism,” in *Rethinking the Asian American Movement* (New York: Routledge, 2012), pp. 27-51, 29.

⁹ Maeda, 37.

¹⁰ Maeda, 38.

¹¹ Maeda, 44.

Ethnic Studies in the nation, and igniting ethnic studies inspiration for student activism elsewhere.¹²

The Spread of Asian Studies

The political upheavals of SF State University's strike ignited similar student-led protests that began at West Coast undergraduate colleges with high percentage enrollments of Chinese, Filipino, Japanese, and Korean students, but soon spread across the nation and embedded itself into all levels of higher education. According to UC Berkeley Ethnic Studies professor Ling-Chi Wang's analysis of leading Asian scholarly literature, by the mid-1970s, many major universities in the United States provided courses on Asian American history, literature, and community, and on at least ten campuses, students could acquire an undergraduate degree in Asian American Studies.¹³

While at many institutions, Asian Studies departments formed as a result of the rapid social and political shifts of the time, at others—specifically East Coast universities and the Ivy League—the formation of these departments arose in a drastically different fashion. William Theodore de Bary, director of the Columbia College (now Columbia University) Oriental Studies Program during the late 50s, distinguishes Columbia from other colleges, explaining that “our Oriental Studies Program at Columbia is really less a response to the spectacular interest in Asia which sprang up after the Second World War than it is an outgrowth of a well-established program of liberal education...”¹⁴ He goes on to explain that while at many other colleges at the time, Asian Studies specialists were battling to validate their place in higher education curriculum, at Columbia, the college faculty actively searched for specialists to contribute to the

¹² Maeda, 29.

¹³ L. Ling-Chi Wang, “Asian American Studies,” *American Quarterly* 33, no. 3 (1981): p. 339, <https://doi.org/10.2307/2712470>, 349.

¹⁴ William Theodore Bary, “Asian Studies for Undergraduates: The Oriental Studies Program at Columbia College,” *The Journal of Higher Education* 30, no. 1 (1959): p. 1, <https://doi.org/10.2307/1977840>, 1.

undergraduate general-education courses. Even during the period following World War II when Asian Studies began to popularize and students took action to include ethnic studies in higher education, Director Bary emphasized that Columbia had already been educating students on “Oriental civilizations...[such as] Chinese history, language, literature, art; the same for Japanese...”¹⁵ Although Columbia's relatively early teachings of Asian Studies is commensurate, it reflects the inherently prestigious status associated with the Ivy League, educating its students with worldwide knowledge and resources at their disposal that many state and community college students would not have access to.

Contrastingly, at Princeton University, an Ivy League institution with a vast history of racial discrimination, students actively battled administration for over 30 years until an Asian American Studies certificate program was approved in April 2018.¹⁶ Inspired by the historical advocacy efforts of the Third World Liberation Front, Princeton student organizations spearheaded the movement with the support of key faculty members, and demanded that the University hire Asian American faculty members, offer a variety of courses in Asian American Studies, and install a permanent Ethnic Studies Program. In recent months, galvanized by the tragic rise in Asian American Pacific Islander (AAPI) hate as a result of the pandemic, students found that forcing Princeton to establish a program alone was only one step in the right direction. One student activist explained, “It often feels like the University has created a perfect system to stall change...this is unfortunately not something that we change overnight.”¹⁷ Many students communicated that the lack of professors and courses (only four offered in the 2021-22 Fall semester) reflects the minimal importance Princeton places on further nourishing the program

¹⁵ Bary, 2.

¹⁶ “‘A Long Battle Fought’: The History of Princeton’s Asian American Studies Program and a Renewed Push to Expand.” 2021. University Wire, Aug 16.
<https://login.ezproxy.bowdoin.edu/login?url=https://www.proquest.com/wire-feeds/long-battle-fought-history-princeton-s-asian/docview/2561524313/se-2?accountid=9681>, 1.

¹⁷ “A Long Battle Fought,” 2.

and wider issue of the University's lack of support for their minority communities. As evidenced by Princeton, CUNY schools, and other higher education institutions that repress minority voices through ignorance, the fight for Asian Studies is far from over. Student activists have recognized that they must continually push their higher education institutions to be more inclusive in order to finally serve minority communities.

The Development of Asian Studies Curriculum

The opportunity to take Asian Studies classes and the development of a designated department alone are far from adequately addressing the original demands of student activists. Without a comprehensive body of knowledge, Asian Studies scholars had an unstable foundation to educate their students. Thus, at its inception, early Asian Studies curriculum development consisted of a desperate need for fresh research. Most existing textbooks, scholarly works, articles in newspapers and magazines, mass media, and public policies were blatantly racist or misrepresented the Asian American population and were thus attacked by emerging Asian American scholars, writers, and community workers.¹⁸ Thus, the search for research funding began and soon, U.S. government agencies such as the Bureau of the Census, Department of Health and Human Services, and Commission on Civil Rights began to collect data and support leading research projects on contemporary Asian American communities.¹⁹ American foundations followed suit and at home and abroad, grants from the Carnegie, Ford, and Rockefeller Foundations played a crucial role in the development and sustainability of Asian Studies, specifically Southeast Asian Studies.²⁰

¹⁸ Wang, 349.

¹⁹ Wang, 353.

²⁰ Russell H. Fifield, "Southeast Asian Studies: Origins, Development, Future," *Journal of Southeast Asian Studies* 7, no. 2 (1976): pp. 151-161, <https://doi.org/10.1017/s0022463400014983>, 158.

In the academic world, during the second half of the 1970s when the wave for Ethnic Studies curriculum was just beginning, the Asian American Studies Center at UCLA became an international leader in scholarly research and literature publications. UCLA's AAS Center established the *Amerasia Journal*—the only national journal of scholarly research in Asian American Studies—provided strong financial support for research projects, founded numerous libraries to collect unprecedented amounts of archival materials, and supported the first graduate program in Asian American Studies in the United States. Even after years of internal research and fundraising, UCLA's AAS Center continues to credit the Asian American community, stating, “the cooperation between campus and community gave the field of Asian Studies its strongest support and will substantially determine the success of its future.”²¹ Despite the field's infancy merely five years after the first School of Ethnic Studies was established, the field of Asian Studies became fast growing and compiled an impressive, expanding body of knowledge. Yet, today, it is still a neglected area of research that deserves more attention by scholars and institutions alike.

Future Directions of Asian Studies

Presently, scholarship in Asian Studies continues to seek unheard voices, yet ironically, despite the capacious research on Asian American student activism and its pivotal role in establishing the field, the study of their activism itself remains less central by comparison to the importance of protest and activism in Black studies and Chicano/a studies. According to UC Santa Barbara and Davis Asian Studies Professors Diane Fujino and Robyn Rodriguez, Asian American activism research has not been fully recognized as an area study largely due to the continual persistence of the model minority myth and its racialization of Asian Americans as apolitical, non-activists. After careful analysis, Professor Fujino and Rodriguez compiled *The*

²¹ Wang, 353.

Legibility of Asian American Activism Studies, a thorough bibliography of leading Asian American activism literature, to spotlight scarcely researched topics that scholars should continue to investigate—including Asian American undocumented immigration activism, the Filipino farmworkers movement, Asian American environmental justice activism, media activism, and Asian American oral history biographies.²²

While the fight to establish Asian Studies Programs might—for the most part—be in the past, complacency is the field’s worst enemy. Asian Studies is a unique area that resembles a two-way street: constantly changing itself in alignment with current events and concurrently educating the broader community, especially during the COVID-19 pandemic and rise of AAPI hate as well as the virus disproportionately impacting communities of color. The individual and continual efforts of student activists, faculty members, college administrators, scholars, and the public each significantly impact the discourse of Asian Studies and protect it as a core part of higher education.

²² Diane C. Fujino and Robyn M. Rodriguez, “The Legibility of Asian American Activism Studies,” *Amerasia Journal* 45, no. 2 (April 2019): pp. 111-136, <https://doi.org/10.1080/00447471.2019.1687253>, 125.

PART TWO: BOWDOIN AND ASIAN STUDIES

Bowdoin College, founded in 1794, prides itself on its rich history and traditions. In recent years, the College has actively promoted Inclusion and Diversity, stating that “a commitment to the common good means working, every day, to welcome more diverse perspectives.”²³ However, this commitment has not always been one of the core values of the College—in fact—it took years of faculty efforts and student advocacy for this ideal to become a reality for the campus.

A Timeline of Asian Studies at Bowdoin

On May 20th, 1965, Professor Daniel Levine of the History Department presented the report of the Committee on Non-Western Studies and moved that the Faculty recommend to the Governing Boards the six following recommendations:²⁴

1. That a program of East and Southeast Asian Studies be inaugurated at Bowdoin.
2. That a Chairman of Asian Studies be appointed as soon as practicable.
3. That the Chairman and the departments concerned inaugurate a search for the proposed additional personnel in the social sciences and the humanities.
4. That scope be insured in the curriculum so that existing talent and interest in East and Southeast Asian matters may be exploited.
5. That this Committee remains in existence for one year, with the possibility of a further one-year extension, as an advisory group.
6. That the entire program be reviewed three years after the first Chairman of Asian Studies assumes his duties.

An extended discussion followed, several members of the Faculty raising questions and making suggestions concerning the proposals. At length it was voted to postpone further discussions until a later meeting. This discussion would continue to be postponed until over 20 years later when Bowdoin finally established its Asian Studies Program in 1986.²⁵ Perhaps it was the Committee

²³ “Inclusion and Diversity,” Bowdoin College, accessed May 10, 2022, <https://www.bowdoin.edu/about/inclusion-and-diversity/index.html>.

²⁴ Self Study Reports, Series Number A01.29.01. Volume 2. George J. Mitchell Department of Special Collections & Archives, Bowdoin College Library, Brunswick, Maine.

²⁵ 3.13 Asian Studies: Records: 1991, *Report of the Committee on Asian Studies*, Series Number A03.13. Volume 1. George J. Mitchell Department of Special Collections & Archives, Bowdoin College Library, Brunswick, Maine.

on Non-Western Studies' ambition in passing all six recommendations when the field of Asian Studies was still fairly new or maybe it was the goal of surpassing multiple levels of the administrative organization at once²⁶ (Faculty, Dean of Faculty, President, then Governing Boards, respectively) for this proposal to lose its footing.

However, an even more viable explanation for the faculty's hesitation in passing the Committee's proposal stems from *The Conservative Tradition in Education at Bowdoin College* by the Committee of Self Study, published as a small booklet in September 1956. Offered in Section III is *The Curriculum: Some Considerations*, a blatant essay as to why expanding Bowdoin's then-limited number of courses and curricular requirements was impractical and even a detriment to the value of a liberal arts education. The Committee wrote that while the ideal curriculum would encompass all essential and desirable courses, this was impossible to achieve. Although they recognized that Bowdoin's curriculum did not cover all important areas and subjects, nevertheless, as an undergraduate college, it could not be expected to provide every course imaginable "from Accounting to Zymology."²⁷

Our present endowment is not adequate to meet all the current demands upon it...the addition of new departments at the present time would subject our general funds to further strains...Bowdoin's wisest course, in the opinion of the Committee, is not to spread herself thin or to resort to the familiar dodge of pasting bright new labels on old academic bottles. Such practices seem repugnant, not only to the conservative tradition in education, but also to Bowdoin's tradition of intellectual honesty and self-respect as an institution of sound learning.²⁸

Nine years later, this conservative mindset evidently continued to influence Bowdoin faculty and motivate the policies of the college. Thus, establishing any new department, much less Asian

²⁶ Administrative Organization Chart of Bowdoin College, Institutional Self-Study Outline, Aug. 1986 Series Number A01.29.01. Volume 2. George J. Mitchell Department of Special Collections & Archives, Bowdoin College Library, Brunswick, Maine.

²⁷ *The Conservative Tradition in Education at Bowdoin College*, Report of the Committee on Self Study, September 1956. Self Study Reports, George J. Mitchell Department of Special Collections & Archives, Bowdoin College Library, Brunswick, Maine, 43.

²⁸ *The Conservative Tradition in Education at Bowdoin College*, 46.

Studies—the “bright-new-label” field in academia born from student activism—would take more than popular support, but a dramatic shift in the College’s core values.

By the early 1980’s, Bowdoin had only two faculty positions related to Asian studies, one in East Asian history and one in South Asian religion.²⁹ This initial taste of Asian Studies invigorated enthusiastic Bowdoin faculty members, especially Professor of Religious Studies John C. Holt, who would later teach courses on Asian religious traditions such as Hinduism and Buddhism. Similar to Columbia College’s journey towards a permanent Asian Studies Program, Bowdoin faculty members played a pivotal role in bringing Asian Studies to Brunswick, Maine. In 1982, Professor Holt would organize and found the Inter-collegiate Sri Lanka Education (ISLE) Program for a consortium of private liberal arts colleges.³⁰ Just a few years later, Bowdoin slowly began to strengthen its commitment to the field of study, “most notably with the beginning of a program of biennial visits by a South Asian historian, Bowdoin’s membership with a consortium that allowed students to study abroad in Beijing, and the establishment of a visiting lectureship in the Chinese language.”³¹ Then, a critical breakthrough occurred in 1985 when Professor Holt and Professor Kidder Smith met with the Committee on Curriculum and Educational Policy (CEP) to propose an interdisciplinary major in Asian Studies, which would be approved the following year.³²

These progressive steps towards widening Bowdoin’s educational opportunities in Asian Studies finally culminated in 1986 as a result of Professor Holt and other passionate faculty members’ labor, when the College received a grant of \$490,000 from the Pew Memorial Trust to officially develop an Asian Studies Program. The nearly half a million dollars made possible the

²⁹ *Report of the Committee on Asian Studies*, 1.

³⁰ “John Holt,” Faculty and Staff Profiles, accessed May 10, 2022, <https://www.bowdoin.edu/profiles/faculty/jholt/>.

³¹ *Report of the Committee on Asian Studies*, 1.

³² CEP Meeting, Jan. 1985. Self Study Reports, Series Number A01.29.01. Volume 2. George J. Mitchell Department of Special Collections & Archives, Bowdoin College Library, Brunswick, Maine.

establishment of positions in Japanese religion (previously joint with the Religion Department),



Left to Right: Visiting Professor Deng, Professor Smith, and Professor Holt

Chinese language and civilization, and South Asian Anthropology, together with some visiting professorships, instruction in South Asian languages, and faculty and curriculum development.^{33 34} Although Bowdoin only offered Independent Language Study for Chinese and Japanese

through Bates College from 1986-87, the following 1987-88 school year, Asian Studies had its own section in the Course Catalogue, including major and minor requirements. With the additional financial aid provided by the Mellon Foundation, Bowdoin was able to offer 26 different Asian Studies courses.³⁵

In its early years, Bowdoin's Asian Studies Program "enjoyed great popularity with students and has elicited extremely positive reviews from evaluators from both the Bowdoin community and academic world at large."³⁶ Flyers promoting the Chinese language for its business benefits, the Asian Society's weekend Namsadang (from the Seoul 1988 Olympics) social event, and a three-year Colloquium Series that brought famous speakers to the Asian Studies Headquarters in 38 College Street's garage plastered bulletin boards just as they do today.³⁷ However, by 1990-91, the Program began to face critical challenges stemming from

³³ *Report of the Committee on Asian Studies*, 1.

³⁴ "Bowdoin College Library Archives Image Gallery," Omeka RSS, accessed May 10, 2022, <https://images.bowdoin.edu/omeka/items/show/12460>.

³⁵ Bowdoin College, "Bowdoin College Catalogue (1987-1988)" (1988). *Bowdoin College Catalogues, Course Guides, and Academic Handbooks*. 269.

<https://digitalcommons.bowdoin.edu/course-catalogues/269>

³⁶ *Report of the Committee on Asian Studies*, 1.

³⁷ 3.13 Department of Asian Studies: Records: 1988-1991, Announcements and Flyers, Series Number A03.13 Volume 1. George J. Mitchell Department of Special Collections & Archives, Bowdoin College Library, Brunswick, Maine.

budgetary constraints and simultaneously, the two major funds supporting the Asian Studies Program at the time—the Pew and Mellon grants—were due to expire.³⁸ Members of the administration, Asian Studies faculty and committee, and CEP members worked tirelessly to ensure the program would stay afloat. Thankfully, by the Winter 1991 edition of the newly created *Asian Studies Newsletter*, the program received a one-million-dollar donation from Stanley Druckenmiller, Class of 1975, to endow a new position in Asian Studies. Thus, for the first time since its inception six years prior, the program was on a secure foundation.³⁹

The Growth of Asian Studies at Bowdoin

Similar to the field of Asian Studies as a whole, Bowdoin's Asian Studies Program rapidly began to grow despite its infancy in academia. In Bowdoin's class of 1989, the program graduated 17 majors and minors and the following spring, more than a third of the entire student body fulfilled its non-Eurocentric course requirement by taking a course on Asia.⁴⁰ Simultaneously, the Asian Studies “home base” at 38 College continued to develop, collecting exquisite art pieces and establishing a library of approximately 600 volumes just in the conference room.⁴¹ In December 1999, the College received another grant from the Freeman Foundation to continue funding student and faculty research in Asia, a current position in advanced Chinese literature for another two years, and summer exchange programs to China in 2001 and 2002.⁴²

³⁸ *Report of the Committee on Asian Studies*, 2.

³⁹ 3.13 Department of Asian Studies: Records: 1990-1994, 1996-1999, Newsletter. George J. Mitchell Department of Special Collections & Archives, Bowdoin College Library, Brunswick, Maine.

⁴⁰ 3.13 Department of Asian Studies: Records: 1990-1994, 1996-1999, Newsletter. George J. Mitchell Department of Special Collections & Archives, Bowdoin College Library, Brunswick, Maine.

⁴¹ 3.13 Department of Asian Studies: Records: 1990-1994, 1996-1999, Newsletter. George J. Mitchell Department of Special Collections & Archives, Bowdoin College Library, Brunswick, Maine.

⁴² 3.13 Department of Asian Studies: Records 2000-2007, Newsletter. George J. Mitchell Department of Special Collections & Archives, Bowdoin College Library, Brunswick, Maine.

Another major breakthrough was proclaimed by Department Chair Kidder Smith in Spring of 2001, “After ten years of steady work by many people, the basic framework for an outstanding Asian Studies Program at Bowdoin is finally, and fully, in place. Just last week the President authorized the continuation of our position in advanced Chinese language and culture on a permanent basis. This brings us to four full-time faculty positions devoted to China—on par now with Japan—and allows us to teach Chinese language from beginning to advanced levels.”⁴³ Entering the new millennium as a solid program, Asian Studies at Bowdoin continued to push and expand the curriculum, offering increasingly niche classes such as East and South Asian art history and Chinese philosophy, and even beginning the search for an Asian American advisor for students. In one of the last volumes of the *Asian Studies Newsletter* published in the summer of 2009, new Department Chair Shu-Chin Tsui proudly stated that the program graduated 36 majors and 12 minors, increased language enrollment with 77 students taking Chinese and 45 Japanese, taught a total of 584 students Asian Studies courses over both semesters, and with the generous support of the Luce Foundation, the CBB Faculty Development Fund, and the College, the 2008-2009 academic year, “presented our most ambitious schedule of lectures, concerts, and other events.”⁴⁴

While Bowdoin achieved remarkable success with its Asian Studies Program, even becoming the NESCAC model for Ethnic Studies, in 2022, certain aspects of the program are lagging behind in relation to other higher education institutions. For one, it remains one of the nine programs at Bowdoin alongside the other fields of Ethnic Studies, as opposed to its own entity as a department. Although the difference in departments and programs may seem

⁴³ 3.13 Department of Asian Studies: Records 2000-2007, Newsletter. George J. Mitchell Department of Special Collections & Archives, Bowdoin College Library, Brunswick, Maine.

⁴⁴ 3.13 Department of Asian Studies: Records 2000-2007, Newsletter. George J. Mitchell Department of Special Collections & Archives, Bowdoin College Library, Brunswick, Maine.

indistinguishable, programs specifically suggest that the area is highly interdisciplinary in both a positive and negative sense. At Bowdoin, an interdisciplinary education is fundamental to the development of students as holistic thinkers; however, in this case, it also signifies that faculty members have several commitments in other disciplines, courses are scarcer and cross-listed between departments, and resources for majors and minors are far less in relation to large departments like Government and Legal Studies or Economics. Amongst the Asian Studies faculty, only five members are solely dedicated to the program, four of them being Chinese or Japanese language lecturers. In addition, despite the strong presence of Vietnamese and Korean student populations at Bowdoin, there are very few (and in the case of Vietnamese Studies, zero) general or language courses that cater to these groups, despite numerous attempts at gaining permanent faculty with expertise in these fields.

However, now, more than ever before, Bowdoin is truly embracing their commitment to Inclusion and Diversity. In the Class of 2025, Bowdoin admitted a record of 40% students of color, 12% from an international background, and 17% first generation to earn a four-year degree. The College also provided need-based aid to 49% of students, including grants (funds that do not have to be repaid) that range from \$1,100 to \$75,000 per student, depending on their financial circumstances. The average financial aid package for students in the class is \$54,220.⁴⁵ By continuing to expand and diversify the demographic makeup of Bowdoin's student population, not only is the institution providing life-changing educational opportunities for many underprivileged students, but they are also embodying goals that student activists over 50 years ago hoped to achieve.

⁴⁵ "Record-Setting Year for Bowdoin Admissions," News, accessed May 10, 2022, <https://www.bowdoin.edu/news/2021/05/record-setting-year-for-bowdoin-admissions.html>.