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THE ASIAN PACIFIC AMERICAN NEWSMAGAZINE featuring: A Minority
within a Minority / Constructive activism and the APA community / 'Compton' Atrocity
Call for Action / Diversity at Risk / Basketball the White Way and much **MORE**

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ABOUT THIS COVER
In light of recent hardships affecting our campus, our student body has been divided into tense factions due to the sensitive nature of the various issues afflicting our community. This illustration was inspired from the hope that despite these tough times, we will come together as an entire campus community and together culture the good that always follows the bad – that despite the bleak, unpleasant exterior, something is waiting to burst and bloom as a new beginning for all of the Cal community, and for the future Cal to come.

editor's notes

Dear hb readers,

Our education is going down the drain along with our money, diversity, and safety. Fee hikes, budget cuts, and controversial changes to the 2012 admissions policies continue to be persistent issues. This semester has gotten even crazier across the UC campuses because we can now officially throw hate crimes and racist themed parties into the hodgepodge of "Things that are Screwed Up." But where is our anger? Where is our passion for change?

Our campus is becoming more and more divided at a time when we should be building bridges to fight against something that is hurting every single one of us in some way. If it's not the financial strain, it's the downgrading of our education or the fear that we are not safe from being targeted for our race, religion, or sexual orientation. But then we look around and we see dance parties turn into riots filled with flaming trash cans and mobs breaking windows. We want none of it. We want our degrees fast and we want out – the sooner the better. So we study, do our weekend thang, and keep on keeping.

I understand that we are tired and we are discouraged, but in times

Angry. bold. Intellectual. Rooted in Community. These are the values of **hardboiled** that, even at the end of my college years, I still hold dear to my heart.

hardboiled first caught my eye through a small impassioned flier asking me if I wanted to learn about Asian American issues and join a publication. Why, yes I did! I loved writing, and was especially interested in learning about Asian American political issues, such as racism in housing and elections. But oh, how I learned so much more...

I never really realized how intricate Asian American issues were until I joined **hb**. See, the political issues that I was initially curious about were the ones marginally mentioned in the mainstream media. But what **hb** did was open my eyes to entirely new issues, things that were not mentioned in mainstream media at all. Like how our East Asian library received minimal support from the school and was only made possible through private donations. Or how the UC admissions policy was being revamped to curb the admissions offered to Asian Americans. These kind of issues aren't really mentioned in the mainstream news. You have to really dig deep and

like this we must remember that complacency sucks. Complacency is what keeps the state, the administration, and the racist bigots thinking that it is alright to keep on tearing at the wounds of our social system. We need to think critically about the kind of world we are shaping. We must understand that by doing nothing, we are still shaping our future – but not for the better.

Marching from Berkeley to Oakland during the March Fourth strike was an experience that really shook that cloud of pessimism and resignation that had hung heavy over my head since the start of the semester. Somehow, with every mile, I felt more energized. I felt energized by the sense of solidarity and community as I marched alongside students, parents, workers, and teachers. Every step forward was a pledge for progress; for us, for each other, and for the future. It's time to take that energy and channel it into long term actions and strategies. This is our school, our society, and our world – let's reclaim it.

Here's to getting loud and getting angry together,
Cecilia Tran
Story editor

scour for more information, because the truth isn't always apparent. It almost sounds like a mystery novel, but that's the reality. These problems just aren't reported on, and in the spirit of **hb**, it spurred me to act. As an Asian American myself, I have a connection to the community, and I felt appalled at how Asian American voices in art, media, and education were so absent; and it's not even as an Asian American, but as a person that I am indignant about the undercoverage of these issues.

So I made an effort to do something about it and really invested in **hb**, searching for new angles and alternative explanations for the way things are. I've learned a lot, and I've been inspired to keep trying to learn even more. Especially today, in times of budget cuts and economic hardships, so many issues are swept under the rug unnoticed. I hope you, the reader, will feel empowered by our publication to start (or continue) to think critically about the issues affecting our community. Sí se puede.

Montague Hung
Story Editor

Liked what you read? Feel like joining our staff? Want to send us angry letters? Then contact us!

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color outside the lines

by crystal sitt

New York. Mercedes Benz Fashion Week. Utter those words and you can imagine the awe and grandeur of this global fashion event. New York Fashion Week may have kicked off this year on February 11th, but all eyes were on the designers from the start as they brainstormed their initial concepts for their fall releases.

Take, for example, 28 year-old Daniel Vosovic, the winner of Project Runway Season Two. Prior to this year's Fashion Week, Vosovic had the honor of being recognized by New York fashion magazine *The Cut* as one of the designers to watch for this fall; which is a point well made considering the consistently meticulous approach he uses in executing his pieces. In his 2010 Autumn/Winter collection, he expressed the idea of beauty within decay, creating prints from oxidized iron and marble while drawing inspiration from Greek and Roman statues.

However, as his collection graced the runway, it was not just the organic contrast of soft and hard vibes that stood out, but the fact that Vosovic used all Asian models. Although he pictured the idea of using Asian models from the very beginning, Vosovic definitely hit some challenges along the way. He explains that he was "appalled by the lack of options [...] Some [modeling] agencies just had no Asian girls." Given that this year's Fashion Week is his first show, Vosovic explained that hitting the lack-of-diversity speed bump "was a huge awakening. You hear about it all the time, and then you're in the position to request [Asian models], and I'm like, 'This is insane.'" [1]

This young designer experienced what each one of us, at some point, might have pondered. We see slideshows of designers' collections, and we can't help but notice the lack of Asian representation. Given the difficulty "minority" models face in entering the industry, why aren't designers, who are relatively anchored in the field, more aggressive in pushing for the (literal) change of face that we need to see? Why aren't more Asian designers taking this chance to break ground and catalyze the transformation of what is considered "beautiful"?

First, let's look at Anna Sui. She explains in her biography, "Growing up and learning about Chinese culture from my parents, and hearing them talk about all the places they have lived...prepared me for thinking globally." But does her runway show this fall really exemplify that? This season, she was all about prints inspired by the American Arts and Crafts Movement. A model with any ethnicity could have bounced off that fun, feminine look, but out of 50 models, only two were Asian.

Next, let's turn to Thakoon Panichgul, a Thai American designer who put together a collection that embraced the warmth of nature and its earthy qualities. However, out of 35

models that graced the runway, not one was Asian. As the fashion favorite among many of today's top caliber celebrities, including Michelle Obama, Panichgul could have used this opportunity to make a strong statement for diversity on the runway. Why not give a nod to some Asian models the same way critics positively acknowledge how his Asian heritage influences his designs?

The problem isn't only that these designers are excluding Asian models; more importantly, they have failed to embody diversity. This is not to say that every Asian designer should employ only Asian models in their lines; if that were to happen, the negative press that would surround the apparent "lack of diversity" would just counteract the aim of diversification. Asian designers should not feel obligated to ensure that at least half their line consists of Asian models, but as some of the few "minority" members of the industry, it is part of their responsibility to incorporate diversity and push for a change in the social norm.

In fact, all designers, regardless of ethnicity, have a strong desire to put forth new concepts and break down

From an Asian model's perspective, taking a bite out of the Big Apple seems a far-fetched dream, considering that calling the social barriers of fashionable New York a concrete jungle would almost be an understatement. Asian designers are making impressive strides in the fashion world, and it makes me wonder why they don't take this chance to break some ground in terms of showcasing Asian models and pushing for a change in the way fashion is presented in the world today.

Of course, non-Asian designers can also participate in bringing about this change. Designers of all ethnicities need to

Wanted: designers with an empire state of mind to break down racial barriers in the fashion industry

the walls of tradition. With that said, every designer should incorporate diversity into his or her shows.

Some may argue that it is the designers' inherent right to, well, design their own shows as they see fit, and to decide that a certain skin color or body type fits their fashion styles the best.

Herein lies another problem. If designers are really defining their fashion styles based on ethnicity, they are fueling the discrimination of models. Having only brunettes or blue-eyed models strut down the runway reinforces the idea that only a certain type of person can pull off the desired look. In the end, if one of fashion's definitions is personal expression for whoever is sporting the outfit, it will be the model who wears the clothes and not the clothes who wear the model.

In a sea of Caucasian faces, a few Asians would seem to count for a lot: out of the 3,697 models who worked the catwalk, 241 were Asian. Translating that to percentages means that a little more than five percent of the models were Asian.

I am not vouching for Fashion Week scorecards to include some sort of breakdown of how many models need to be of Asian descent to achieve an A-grade show. But the lack of Asian faces in the world of fashion implies that beauty in this industry does come with a scorecard where ethnicity is on the rubric. Yes, we can acknowledge that the diversity of this year's Fashion Week has definitely increased from past years, but we are still far from a fair representation.

sport more than just a sense of fashion; they need to display a fierce willingness to challenge the norms of beauty, and to initiate the increase in diversity on the runway that we need to see.

Daniel Vosovic, a relative newcomer to the industry, pulled off a line that consisted of all Asian models and received publicity for countering the social norm for fashion model choice. The fact is that designers have a strong say in which models are cast. If designers are persistent in insuring that the colors of the ethnic rainbow are all accounted for, then someday we will be able to stop tallying which designers incorporated what percentage of "minority" models, and start seeing beauty on a spectrum that doesn't account for skin hues.

Source:

[1] Clott, Sharon. (2010). Daniel Vosovic Struggled to Find Fifteen Asian Models to Cast in His Show. *The Cut*. Retrieved from http://nymag.com/daily/fashion/2010/02/daniel_vosovic_struggled_to_fi.html.

a minority exploring what it within means to be a a minority *queer person of color*

by tran ngo

Asked by one of my white queer friends not too long ago: "I'm gay. Doesn't that count as a minority?"

I scratched my head, thought, and said, "Well sure, I suppose...but what does that make queer people of color? A minority within a minority?"

When I discovered that there were queer organizations on campus specific for people of color, such as Snaps – Queer People of Color (QPOC), it just didn't make sense to me. In my head, I thought that all queer people were fighting the same fight for equality and social justice.

While it seems as if queerness is more accepted in this day and age, the harsh reality is that queer communities still face much hostility and discrimination. Now you may wonder why there exist separate communities of queers – does being queer and colored really make a difference?

The answer is a hard and resounding yes. These queer and colored communities are absolutely marginalized. In fact, queer people of color do not necessarily have spaces in society to explore what it means to be gay and a person of color. More often than not, queer characters in media are white, middle class folks. Just look at "Sex and the City," "Glee," "Will and Grace," "Ellen," and "Ugly Betty."

Similarly, the face of the gay rights movement mirrors media in assuming that only white people are gay. For instance, the lesbian feminist movement developed as a movement of – guess what? – predominantly white, middle-class women. This is very problematic for queer communities of color; it sheds light on how gay rights movements and the media can completely ignore the very complex experiences of queer people of color.

Founder of Snaps – QPOC Kenny Gong asserts that "organizations like Snaps – QPOC examine these 'and' experiences – gay and Asian, gay and Black, gay and closeted, and the list goes on and on. At Snaps – QPOC, the 'and' identities can be explored. We wanted to focus on building a space that didn't exist [before]...focused on finding identity, being accepted, turning dialogue into application and creating a movement." For queer people of color, it is not just about being queer but about the intersectionality of race, class, culture and sexuality.

After all, many people of color are brought together by shared experiences of similar economic upbringings, racial discrimination and coming from families that have recently immigrated to the United States and thus, carried their country's values over with them. No one quite understands these experiences unless he or she has gone through them personally. Thus, being queer and colored can be an absolutely unique experience and the reason why a space for queer people of color has been demanded.

Junior Jorge Flores echoes these thoughts: "Family in Latino culture, just as Asian culture, is very important. It's all centered on the family so for me, it was

very difficult coming out. Being gay and colored can be completely different than just being gay and white because minorities go through racism, poor upbringings or fewer opportunities...things non-minorities may not experience."

As mentioned previously in Kenny Gong's earlier statement on discovering these "and" identities, finding a community of people like yourself can mean everything. When I asked Nathaniel Nguyen of Chapman University whether he felt there was a difference between being queer and colored versus being queer and white, he said, "Absolutely...Asian culture is more tied to tradition so it makes it more difficult for the evolution of thoughts and ideas about homosexuality to occur. A forum is important because the expression of feelings helps a minority within a minority to cope."

Then again, it is too ambiguous and problematic to make generalizations about Asian culture by just bluntly saying or alluding to the idea that "Asians don't like gay people." In fact,

across many cultures and religions, homosexuality has yet to enter the vocabulary and is treated in a discriminatory manner that is justified through conservative values, culture and religion. However, homophobia has interesting roots within Asian culture.

In the 1990s, the concept of "Asian Values" arose as a popular argument in justifying several Asian countries' terrible human rights records. Originating in Singapore and Malaysia, the Asian Values argument asserted that Asian countries had a distinctive set of ideologies and institutions that reflected an anti-colonial, anti-universalism and anti-Western culture. In essence, it said that Asian cultures valued community over the individual, hierarchy over equality, and economic and social development over civil and political freedom. This concept resonated within many political circles in Asia because it offered an alternative to Western ideology.

These Asian Values rested heavily on Confucian beliefs. One of the foremost Confucian obligations is to continue the ancestral (male) line and have a family. The inability of the homosexual individual to have a traditional family casts that individual as a strange and wild outcast of society. Therefore, those who enter into homosexual relationships within Singapore, specifically men, are subject to imprisonment, among various other legal obstacles to their rights for equality, simply because their conduct goes against Confucian beliefs and culture.

In other words, Asian countries can do whatever the hell they want and imprison whoever the hell they want in the name of Asian Values and say that it's all for the sanctity of their cultural beliefs. The Asian Values concept

presents serious challenges to the dialogue on the queer rights movement.

Although this concept may appear empowering to Asian nation-states as an alternative to Western ideology, the Asian Values debate is extremely problematic in that it makes broad generalizations about Asian culture as lacking in human rights, oppressive, and non-progressive. Furthermore, the suggestion that a set of "universal Asian values" exists is dangerous because it homogenizes the various cultures in Asia through the idea that all Asian countries share a similar "culture" and are thus inclined one way simply because they are Asian. While homophobia may be related to experiences in specific Asian countries or experiences tied to widely-related ideologies or religions, it is very dangerous to say that all Asians are against queer people because of Asian culture or values.

At the end of the day, the distinction between cultural and ethical rights is pretty damn ambiguous. Sure, boundaries are fluid and disputed all the time. Yes, the definitions of what is right or wrong are always changing in response to social, political, economic and cultural factors. No, we do not have the same culture in America as we did 100 years ago – racism is definitely not tolerated now as it was back then. And sure, what may be imperative to me may not be imperative to another person living on the opposite side of the globe. But, we need to be careful in how we refer to and present queerness. It is absolutely essential to discover and explore these

complex "and" identities and experiences within organizations like Snaps – QPOC. Too often, these very experiences are overshadowed and ignored.

As Kenny Gong mentions, "We must fill in the gaps, start conversations about queer people of color and hopefully have Snaps – QPOC as a part

of the Queer People of Color movement." Who knows what the future will hold for queer rights, but these existing organizations are leaps and strides in the right direction so that in the future no one will ever feel simply like a minority within a minority.

Snaps - QPOC meets biweekly every 2nd and 4th Wednesday from 5-7pm @ 305 Eshleman Hall (Queer Resource Center). For more information, their email is: snaps.berkeley@gmail.com



courtesy of thehostess.wordpress.org

Stonewall militants protest for a separate gay community.



courtesy of commons.wikimedia.org

Hands painted various colors of the rainbow hold each other to symbolize the idea of being united towards the positive progression of the gay rights movement.

Will the 2010 Census —a “Snapshot of America”— finally *zoom* in on the API community?

by sunny kim

One recent school night, I went online to re-watch the figure skating programs from the 2010 Olympic Games at NBC.com. As expected, an advertisement appeared before the clip started. What caught my attention, however, was that the commercial did not advertise an allergy medicine or the latest flat screen television. Instead, it showed a U.S. Olympic athlete advocating the importance of filling out the 2010 Census.

In fact, the Census Bureau spent \$5.1 million dollars to advertise during the Olympic Games and \$2.5 million dollars during the Super Bowl. So what's the big deal about the Census?

The Census Bureau claims that the Census is the “Snapshot of America” that provides critical data about the American population. One straightforward function of the Census is to determine the number of seats each state occupies in the House of Representatives, which is capped at 435 seats total. More importantly, close to \$400 billion dollars of federal funding is distributed each year, and the data provided by the Census plays a major role in determining distribution of those funds.

The 2010 Census asks ten questions, such as name, number of members in household, age, sex, date of birth, house ownership or rent, and so on. The question of interest here is number nine: “What is Person 1’s race?” This seemingly innocuous question is a huge determinant of how much government aid an ethnic community receives and which ethnic issues the government prioritizes. It is for this reason that API participation in the Census is crucial.

Throughout the years, this “Snapshot of America” has been an incomplete picture as many members of the API community were undercounted. As a result, communities lost out on a significant amount of funding and services they could have received from the government.

The API community has faced many obstacles in getting complete census representation. Obviously, there is the language barrier within the API immigrant population. Some people mistakenly believe that the Census is only for American citizens. Many suspect that the data collected will be shared with other government agencies such as the Immigration and Naturalization Services (INS) or the Internal Revenue Service (IRS). As a result, it is always a challenge to count illegal immigrants and the homeless in the United States.

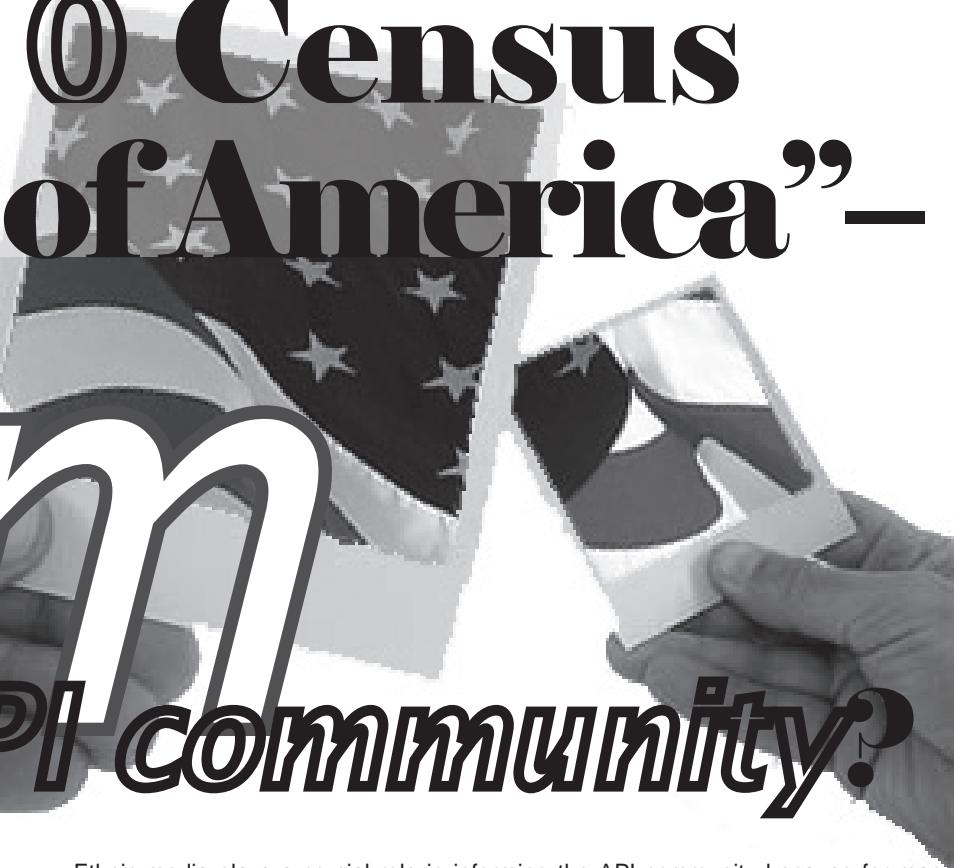
It is understandable for many to fear that their residency may be jeopardized or that they may face deportation after completing the Census. After all, the Census asks for name and phone number, and that seems to be enough information to track down anyone. In fact, in 1943, the Census Bureau compiled the names and locations Japanese Americans, helping the government to track them down faster to be sent to the internment camps. This act was legalized under the War Powers Act as a “necessity” for national security. Although the confidentiality of the Census data was restored after World War II, and the 2000 Census director, Kenneth Prewitt, made a formal apology on behalf of the Census Bureau during the time period, the Bureau lost public trust.

In addition, some people with high income do not see the urgency in filling out the form, since they feel that they do not need the social services or benefits. An even bigger problem is that some people simply do not know what the Census is altogether.

Political and community leaders now recognize these obstacles, and in 2010 are spearheading community efforts to overcome them so that API’s will be more visible politically and economically in America through the Census.

On the federal level, the Census Bureau claims to be doing everything it can to have America counted. To start, it is sending 140,000 people through “every street, up every mountain and through every barrio and ghetto in the country,” according to 2010 Census director Arnold A. Jackson in the San Francisco Chronicle.[1]

Grassroots organizations such as Chinese Affirmative Action (CAA) play a major role in promoting the 2010 Census to the API community. One initiative CAA took was to lobby for a budget increase in ethnic media. This resulted in around forty percent of the Bureau’s media budget being dedicated to Census promotion through ethnic media including television, radio programs and newspapers.



Ethnic media plays a crucial role in informing the API community because for many groups, it is a more trusted source than any other media. The message sounds more convincing when it comes from informed members of your own community than when it is delivered by strangers that work for the government. Moreover, a large majority of the ethnic population who do not speak or read English fluently already rely on ethnic media to get information.

In addition, CAA has made progress in eliminating the language barrier that often discourages the API community from filling out the Census. They won a policy change that requires the Census Bureau to “provide in-language outreach in hard-to-count communities.”[2] In the past, the letters notifying the upcoming Census were sent to addresses only in English. However, with this policy change, the letters will be sent in five different languages – English, Spanish, Chinese, Korean, Vietnamese, and Russian. Nonetheless, more progress is needed to address the lack of outreach to underrepresented API ethnic groups, especially within the South and Southeast Asian category, whose needs for funding have been consistently unaddressed due to their undercounting on the Census.

Promotion of the 2010 Census is happening on the Berkeley campus as well. The annual Pilipino Cultural Night (PCN), which will take place on April 11th this year, will reach out to its audience about the importance of participating in the Census. The show will have close to 2000 attendees, whom they can advertise to directly. Alvin David, Community Head of PCN, said, “While working on the show through the next two months, we hope to educate and create advocates out of the cast so that we can at least feel comfortable to share the info with our families.” He has chosen to specifically promote the Census because he realizes that “our decision at this time is potentially affecting funding that our kids will get when they are in school.” Students can post and answer questions about the Census through a blog at ucbpapcn.wordpress.com/census. This information will be incorporated into “the show as well as a series of YouTube videos.”

Although most recognize that the Census will generate useful data, many are still concerned over the Census’ ability to accurately collect and represent racial data. From Ethnic Studies 11AC, I learned that “Hindu” was once one of the choices given for racial category. However, “Hindu” refers to an adherent of Hinduism, a religion not a racial category. This absurd error makes me wonder how informed the Census Bureau is when designing the question choices.

One current controversy surrounds the unavailability of a multiracial category. Many mixed race individuals do not know exactly how to answer question nine. They may feel constrained to pick one or two categories that they do not feel represent them in the most accurate way.

Despite past mistakes, the Census is undeniably a useful tool to recognize and address serious issues that plague our communities. The fact that it is conducted only once every ten years makes it an even more significant project. The data collected this year will influence future policymaking and fund distribution in the future. Although there is still room for improvement in this year’s Census, the one action we can take now is to spread the word on the importance of the Census, and hope that this time the “Snapshot of America” will start to look like a truly complete picture of our country.

For more information, check out these links:
Census2010:<http://www.asianlawcaucus.org/programs/alc-redistricting-census/census-2010/>
CAA Home Page: <http://www.caaf.org/v2/>
PCN Home Page: ucbpapcn.wordpress.com

[1] Hendricks, Tyche. (2009, March 13). Census Bureau gears up for count’s first phase. San Francisco Chronicle. Retrieved from <http://www.sfgate.com/cgi-bin/article.cgi?f=/c/a/2009/03/13/BAQU16EBH9.DTL#ixzz0gXMudG56>.

[2] Hsieh, Susan. (2009, November 12). CAA Secures Census Policy to Aid Hard-to-Count Communities. Retrieved from <http://www.caaf.org/v2/whats-happening/caa-securces-census-policy-to-aid-hard-to-count-communities>.

Constructive Activism and the A

March 4th, 2010 was a glorious day for public education as it brought together students, educators and administrators from all levels of the system in support of better future. But, it was also a failure on two accounts.

One, as a whole, it did not provide enough emphasis on establishing tangible goals and results for the near future, opting instead for booming but oftentimes hollow ideology. Two, the UC Berkeley participants at local rallies did not accurately reflect the demographics of our campus. While there was a definite APA presence, it was scattered, quiet, and all in all not a strong representation of the 40 percent majority we hold at this University.

Thankfully, these two issues can be resolved simultaneously, for the methods with which the APA community chooses to make its voice heard have the potential to enact a strong influence on the overall tone and ultimate success of this fight for quality and equality in public education.

Primarily, the APA community and students of color in general must better understand how low APA participation is a result of current methods of protestation in the overarching rhetoric of the movement. Only then can we mold this movement into something far more inclusive, uniting, and accommodating of the needs and strengths of our organizers and the communities for which we mobilize.

While the budget cuts have long threatened to curtail educational accessibility for students of color, including marginalized APA populations, the APA presence at the March 4th rallies in Oakland and on the Berkeley campus has diminished significantly since the days of action that occurred last semester. Although this may have occurred due to the decentralized nature of the March 4th mobilization (that is, rallies occurred everywhere – not just on particular campuses), the exclusion of dialogue regarding students of color has been an ongoing problem afflicting the movement against the budget cuts.

The deleterious effects of the issue of inclusiveness, or lack thereof, are evident in the outcome of the rallies. APA student organizers say that while their communities have remained passionately opposed to the budget cuts and the privatization of their educations, tensions over this issue have created factions within the movement and jaded organizers who have found difficulty agreeing on a common message within the APA community and externally as well.

"The budget cuts negatively affect students of color, especially low-income students of color, on this campus. Not just that, but a lot of programs that serve students of color are being cut," said Irene Van, Internal Affairs Coordinator for the Asian Pacific American Coalition. "But when we bring up these issues in certain spaces, people don't listen or listen and don't act on it. It's like we're afraid to discuss race on this campus. I know lots of students of color that continue to work on it but there's also a lot that are tired of it."

Paul Doan, Academic Coordinator for REACH!, one of the APA campus organizations that has been most consistently present during these days of protest, added, "I do think there are different factions during this movement. Some groups share a different agenda than others and may feel that certain organizing groups are not addressing the matters they want tackled. The difficulties that students of color face, for example, may not be understood by some mobilizing groups, and

thus the presumed necessity for their own mobilization."

The tenuous position of APA students, other students of color, and their interests within the movement against the budget cuts further manifests in the reduced discussion about the effects of the budget cuts on APAs during the rally.

While recent events such as the barrage of hate crimes occurring across UC campuses have made issues of race and class more salient in the budget cuts discussion, APA students were only featured in the Berkeley and Oakland rallies through one performance at Berkeley presented by the Pilipino American Alliance, as well as a speech in Oakland delivered by the Japanese organization Zengakuren, which fights against the privatization of higher education in Japan. Whether intended or unintended, this exclusion of APA-relevant discussion left many attendants unsatisfied, and thus weakening the overall movement.

"Besides the Japanese speakers that were speaking in Oakland, I don't recall any other API main speakers. From the other speakers, when addressing the communities involved in the movements and who the cuts addressed, I sparingly heard 'Asians' let alone API," said Doan. "It felt at times that certain individuals felt that the cuts addressed select communities rather than the community of color as a whole."

"I felt that many speakers addressed issues pertaining to people of color," said Berkeley junior Khane Lovanh.

"However, I would have liked to hear about how it affects the API community because many still think otherwise."



In order to counter the lack of unified APA mobilization against the cuts, the rhetoric and outcomes of many recent protests must be brought under analysis. While they were loud, rampant and robust, the Berkeley and Oakland rallies on March 4th ultimately did not

did not

provide a strategy for future action that would control outcomes.

Furthermore, certain factions' escalating violence has only intensified the detachment from the community from the movement. Thus, when overly actions, such as the February 26th takeover of various police confrontations during and before March 1st, it is unavoidable that many students study, work, or go to class instead of taking part.

These kind of anarchic protests alienate participation in the mobilization efforts against the put, not all students, and especially many students be put into positions that may lead to arrests or jeopardy careers – especially when there is no tangible goal

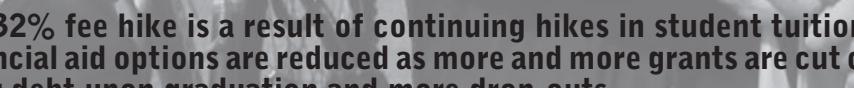
Doan comments, "I don't think it'd be fair to
of color are comfortable with protesting. From
undocumented students of color or students of color
family members may find it difficult to participate
issues. However, because students of color already
and difficulties in other aspects of education, the bu
point for students of color to mobilize together. It's a
we shouldn't be afraid of voicing our opinions aga
injustices."

Not only do these violent and nonsensical methods of protestation harm the solidarity of the movement, they also call into question Berkeley's legitimacy as an organizing space in the eyes of the public. The actions of the more militant students are fundamentally untactful not only due to the personal risk involved, but also the manner in which they may be exploited by the media to depict the entire movement as sensational or excessive. Thus, for the sake of ourselves and future generations of students, we must redefine what it means to protest and what it is we are protesting for.

Indeed, the issues are daunting and endlessly complex. Nevertheless, despite the obstacles that face students of color and the ongoing campaigns for inclusiveness and freedom of expression, we must remember that these debates would

in search of solidarity

Consequences of Budget Cuts: Why you should be concerned

- 
 1. The 32% fee hike is a result of continuing hikes in student tuition.
 2. Financial aid options are reduced as more and more grants are cut causing greater debt upon graduation and more drop-outs.
 3. In 2009-2010, the UC admitted 1,477 fewer freshmen system-wide—a number that will likely increase.
 4. Larger classroom sizes, fewer classes, fewer sections, longer path to graduation.
 5. Quality of education is reduced as funding is cut for numerous departments and faculty find their research outlets and teaching standards jeopardized.

Legislative Action: California Democracy Act

What is it? “Currently in California, it takes 67 percent for virtually anything. The California Democracy Act is simple. It changes the Constitution: “two-thirds” becomes “a majority” in two places. An initiative is one sentence long: “All legislative action on revenue bills shall be determined by a majority vote.” It’s simple democracy. And with a simple majority, a simple majority can bring democracy by eliminating requirements. This is the only way that revenue can be raised to meet needs, including education.” - George Lakoff, UCB Professor

More Info: Get the Act on the ballot by April 12 and in the November election at <http://californiansfordemocracy.com>

ABOVE: Professor Jere Takahashi and CAL student Dat Pham on the march to Oakland.

APA Community

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not be taking place at all if not for public education, and that our most immediate collective goal is to ensure adequate future funding for the institution and affiliation that ultimately connects us all. This must be done by any means necessary and also in the most efficient manner possible.

Though much quieter and, unfortunately, less publicized by the media, the rally at Capitol Hill in Sacramento provided an excellent model of goal-oriented and constructive activism against the loathsome budget cuts, or our common enemy. The rally was highly inclusive because it provided options for students and educators of any background, affiliation, and resources to support public education by educating themselves and those around them about voting for forthcoming pieces of legislation that have the potential to bring long-term changes.

Although the many speakers at the event, which included Assemblyman Alberto Torrico, Senator Leland Yee and Berkeley Professor George Lakoff, were representatives of diverse communities of color and immigrant populations, the emphasis of their messages was not a call to encourage distinctions between the needs of their collective communities, but rather, it was a call for all Californians to collectively express their need for quality education.

In particular, there is immediate need for support of two measures: AB 656, a tax on oil and natural gas companies whose proceeds will be used to fund higher public education; and the California Democracy Act, a proposed amendment to the state constitution that seeks to bring an end to the years of decay that minority rule in Congress has brought to our state.

While these measures certainly do not solve the social issues that communities of color face, they are small but integral steps in the right direction for the public education system that we all rely on.

Regardless of whether their marginalization within the movement against the budget cuts is intended, APA students must assert a formidable opposition to the budget cuts by delineating their own goals, aligning them with the needs of the whole and spreading awareness in order to mobilize.

We must put our main efforts into pushing for policy changes without forgetting that the budget cuts' continued effects on APAs are still nebulous to many groups. These issues must be well-represented in discussion before all our communities may be holistically engaged against the cuts.

As a student speaker in Sacramento encouraged, we must "empower ourselves by picking up books." Similarly, the central message the APA community here at Cal should send to its members is to educate themselves on these specific pieces of legislation and to support their ultimate approval in Congress through their own votes and by gathering the votes of others.

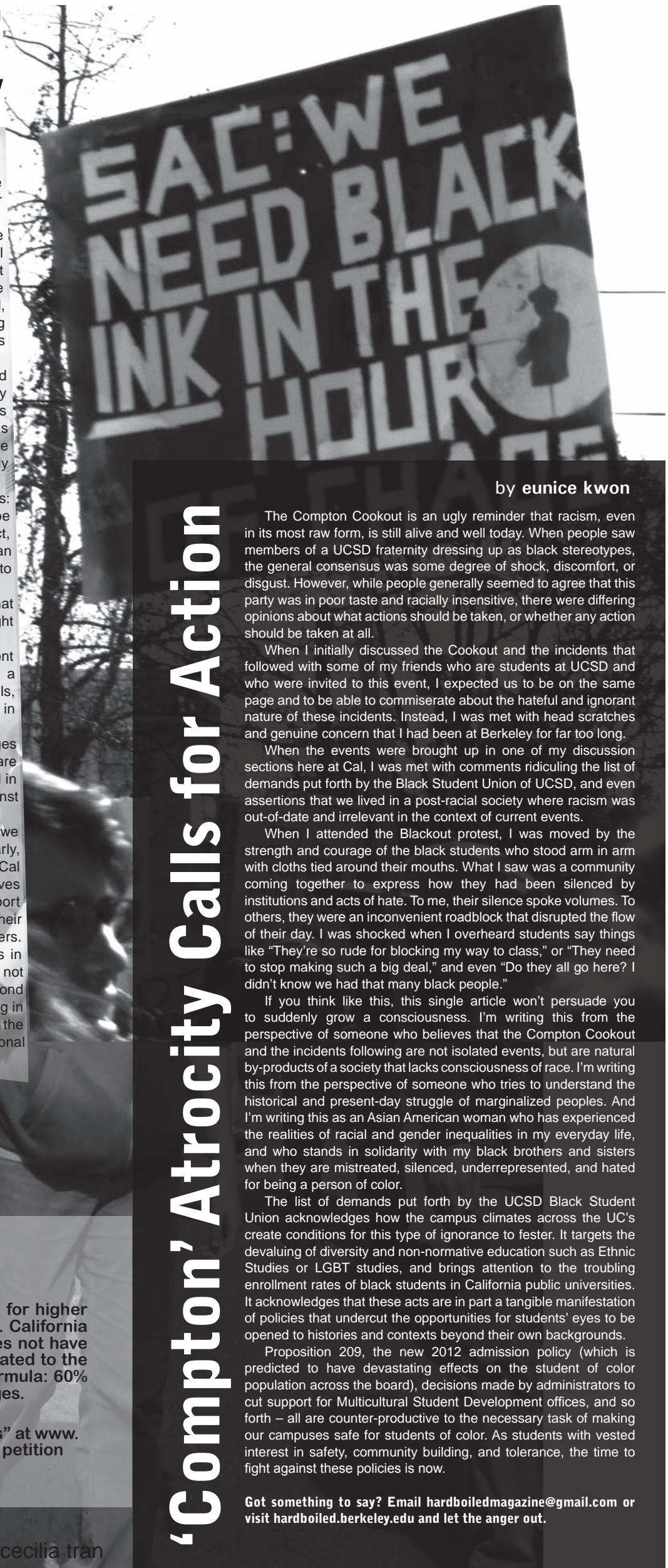
This method of protest will not put students in positions of discomfort or fear, and it will not ask students to extend themselves beyond their resources. Rather, we will be standing in solidarity with the rest of California through the power of the vote and the power of personal education.

Assembly Bill (AB) 656

What is it? AB 656 raises just under \$2 billion for higher education through a new 9.9% oil severance tax. California is currently the only oil producing state that does not have a severance tax. Funds would be annually allocated to the three college systems based on the following formula: 60% to CSU, 30% to UC, and 10% to Community Colleges.

More Info: Search "Big Oil v California Students" at www.sfgate.com for a comprehensive article. Sign the petition on Senator Alberto Torrico's website.

photo by cecilia tran



'Compton' Atrocity Calls for Action

by eunice kwon

The Compton Cookout is an ugly reminder that racism, even in its most raw form, is still alive and well today. When people saw members of a UCSD fraternity dressing up as black stereotypes, the general consensus was some degree of shock, discomfort, or disgust. However, while people generally seemed to agree that this party was in poor taste and racially insensitive, there were differing opinions about what actions should be taken, or whether any action should be taken at all.

When I initially discussed the Cookout and the incidents that followed with some of my friends who are students at UCSD and who were invited to this event, I expected us to be on the same page and to be able to commiserate about the hateful and ignorant nature of these incidents. Instead, I was met with head scratches and genuine concern that I had been at Berkeley for far too long.

When the events were brought up in one of my discussion sections here at Cal, I was met with comments ridiculing the list of demands put forth by the Black Student Union of UCSD, and even assertions that we lived in a post-racial society where racism was out-of-date and irrelevant in the context of current events.

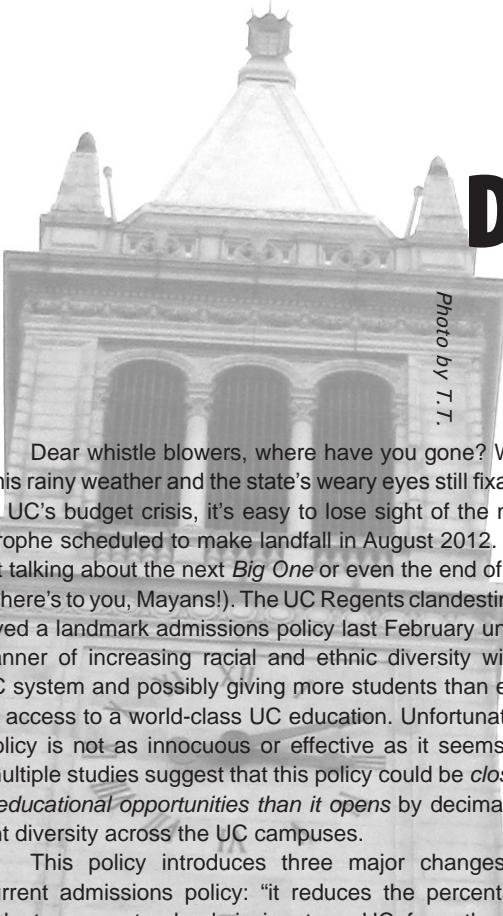
When I attended the Blackout protest, I was moved by the strength and courage of the black students who stood arm in arm with cloths tied around their mouths. What I saw was a community coming together to express how they had been silenced by institutions and acts of hate. To me, their silence spoke volumes. To others, they were an inconvenient roadblock that disrupted the flow of their day. I was shocked when I overheard students say things like "They're so rude for blocking my way to class," or "They need to stop making such a big deal," and even "Do they all go here? I didn't know we had that many black people."

If you think like this, this single article won't persuade you to suddenly grow a consciousness. I'm writing this from the perspective of someone who believes that the Compton Cookout and the incidents following are not isolated events, but are natural by-products of a society that lacks consciousness of race. I'm writing this from the perspective of someone who tries to understand the historical and present-day struggle of marginalized peoples. And I'm writing this as an Asian American woman who has experienced the realities of racial and gender inequalities in my everyday life, and who stands in solidarity with my black brothers and sisters when they are mistreated, silenced, underrepresented, and hated for being a person of color.

The list of demands put forth by the UCSD Black Student Union acknowledges how the campus climates across the UC's create conditions for this type of ignorance to fester. It targets the devaluing of diversity and non-normative education such as Ethnic Studies or LGBT studies, and brings attention to the troubling enrollment rates of black students in California public universities. It acknowledges that these acts are in part a tangible manifestation of policies that undercut the opportunities for students' eyes to be opened to histories and contexts beyond their own backgrounds.

Proposition 209, the new 2012 admission policy (which is predicted to have devastating effects on the student of color population across the board), decisions made by administrators to cut support for Multicultural Student Development offices, and so forth – all are counter-productive to the necessary task of making our campuses safe for students of color. As students with vested interest in safety, community building, and tolerance, the time to fight against these policies is now.

Got something to say? Email hardboiledmagazine@gmail.com or visit hardboiled.berkeley.edu and let the anger out.



DIVERSITY AT RISK

by calvin vu

Dear whistle blowers, where have you gone? With all of this rainy weather and the state's weary eyes still fixated on the UC's budget crisis, it's easy to lose sight of the next catastrophe scheduled to make landfall in August 2012. No, I'm not talking about the next *Big One* or even the end of the world (here's to you, Mayans!). The UC Regents clandestinely approved a landmark admissions policy last February under the banner of increasing racial and ethnic diversity within the UC system and possibly giving more students than ever before access to a world-class UC education. Unfortunately, this policy is not as innocuous or effective as it seems. In fact, multiple studies suggest that this policy could be *closing more educational opportunities than it opens* by decimating student diversity across the UC campuses.

This policy introduces three major changes to the current admissions policy: "it reduces the percentage of students guaranteed admission to a UC from the top 12.5% of statewide high school graduates to the top 10%; it eliminates the SAT II Subject Test as a UC requirement; and it increases the percentage of seniors who are guaranteed admission within each high school from the top 4% of a high school graduating class to the top 9%."^[1] The intended effect of this policy, according to UC Regents, will be to increase the number of students eligible to apply to UC by as many as 30,000 students.

Although UC President Mark Yudof claimed that "fairness" motivated the policy change, the new policy actually endangers UC's historic and pioneering commitment to supporting diversity and equal opportunity access to world-class education. The requisite 2.5% decrease in guaranteed admissions could potentially shut out thousands of African Americans, Latinos, and low-income Asians who typically occupy this band during a normal year. Past admissions statistics corroborate this possibility. According to a CPEC (California Postsecondary Education Commission) eligibility study, 50% fewer African Americans and 42% fewer Chicano/Latinos would have been eligible for guaranteed admission had the policy been effective in 2007, compared to just 23% fewer whites.

Also, by eliminating the SAT II testing requirement, the policy also gives the SAT I a more pronounced role in the admissions process. The policy inadvertently gives wealthy families an advantage in the admissions process because these families typically are able to afford expensive test-prep courses.

APAs are not immune to the deleterious effects of this policy. The same CPEC study showed that 41% fewer Filipinos, 39% fewer Pacific Islanders, and 36% fewer Asian Americans would be eligible for guaranteed admission. The elimination of the SAT II also eliminates a test on which APAs typically excel, and one for which students with non-native English skills can study. Will Yudof's statement, "Asians will be fine," glibly suggested in a *Los Angeles Times* interview in which he tried to defend this potential disaster, really hold true? Possibly, but if so, then it is at the expense of other minorities. If one window of opportunity opens, then another must close.

A concerned coalition of APAs and other minorities on campus are mobilizing to oppose and increase awareness of the policy change. An outraged Ling-chi Wang, a retired professor of Ethnic Studies, went as far as to deride the policy as "affirmative action for whites."^[2] APIEL Now!, an Asian education and language advocacy group, recently organized a successful informational session, which was attended by Professor Emeritus Wang; former associate president of the UC, Pat Hayashi; students and community members; and a

representative from the UC Regents.

Recently released UC funded simulation studies that used advanced modeling techniques show that the new admissions policy will have, at best, a neutral impact on diversity. Of the three simulation studies conducted, two showed that it would have a devastating impact on diversity, while the most recent study showed that the policy would cause a negligible impact. A representative of the Academic Senate who attended the APIEL Now! forum summarily dismissed UC's own studies as "unreliable."^[3] His criticism suggests that these studies may have been conducted for the sole purpose of solidifying support for the policy rather than stimulating productive discussion.

Many historians believe that history contains no great or categorical truths, only interpretations colored by our own environments – and this mess is no different. This issue is a sensitive and uncomfortable one; the debate is tainted by racial biases and by the self-interested motives of those financially or personally affected by the UC system. It conjures the specter of the passionate debate that surrounded Proposition 209, the infamous bill passed in 1996 that barred college admissions committees from considering race in their decisions.

The stakes this time are arguably higher. Citing just one example among many, Hayashi writes that this new policy could have over twice the negative impact of Proposition 209 on African American admissions.^[4] Yet the fact that Proposition 209 garnered widespread media attention and that the UC Regents invited local communities, minority groups, and students to debate the policy meant that the landmark policy change was fully scrutinized before its implementation.

Quite egregiously, the UC Regents opened no public debate regarding this new admissions policy on the scale that it did for Proposition 209. The California Legislature's Asian and Pacific Islander caucus sent the UC Regents a letter requesting that they delay voting on the policy change until proper vetting had been done and a study disaggregating Asians into ethnic categories had taken place – only to be rebuffed and then ignored. Locally and regionally based minority organizations were not consulted at all about this policy. What happened to transparency?

The clandestine nature of the policy's approval could be disguising the UC Regent's equally covert motives. While the policy does in fact drastically expand the applicant pool, these applicants are "entitled to review, but not guaranteed admission" and therefore need to compete with out-of-state and international students. In combination with recent decisions to decrease the size of the incoming freshman class while increasing non-state enrollment by 11%, this means that the UC system stands to benefit financially from this policy. The UC's budget problems are well publicized and do not need to be discussed here – but a financial motive for this policy is both salient and significant.

While UC Regents may have crafted this policy in good faith, the policy itself will counteract its stated goals of promoting fairness and increasing diversity; therefore, it is doomed to fail. Given the seemingly incontrovertible stance of the UC Regents regarding the implementation of this policy, collective action to oppose and garner awareness is needed now more than ever.

For further information about the new admissions policy or to inquire about how you can get involved, please contact apielnow@gmail.com or attend weekly Coalition to Rescind the 2012 Admissions Policy meetings (**Thursday, 6:30 PM in 259 Dwinelle**).



High schools like Abraham Lincoln High of the San Francisco Unified School District are expected to welcome Ethnic Studies into their curriculum.

LEARNING OUR STORY: ETHNIC STUDIES IN SAN FRANCISCO HIGH SCHOOLS

by jessica chin

When I asked Lincoln High School junior Andrew Forbes what he thought Ethnic Studies was, he stared blankly and then answered, "Uhh...the study of ethnicities?" Not exactly the definition I had in mind. However, thinking back to high school, if someone had asked me what Ethnic Studies was, I probably would have given the same confused answer as Forbes did. As a teenager growing up in the diverse public school system of San Francisco, though, I was able to learn Ethnic Studies lessons indirectly; in place of textbooks and lectures, I had life experiences and confrontations.

But that doesn't mean these types of issues shouldn't be discussed. In fact, it's an even greater incentive to talk about them.

The San Francisco Unified School District recently passed a measure to offer 10 Ethnic Studies classes in five of the city's high schools. The school board will designate \$253,540 towards developing the Ethnic Studies curriculum. The end result: students will learn about a topic that applies to their daily lives, while earning six units of college credit.

Ninth grade students in these high schools will take an Ethnic Studies course in place of history their first year. Ethnic Studies, an alternative and more inclusive way of looking at history, seems especially appropriate in this setting where 90 percent of the student population are students of color. It's essential to let other voices and other histories be shared.

When have we ever learned about our own history in textbooks? I knew that my family had first arrived in the United States during the Gold Rush, but all the pages I read and all the images I saw in my school textbooks were of white men. I always wondered, was my history even real? Did it exist?

Lowell High School junior Christina Won commented that "history often glorifies the figures that conquer territories and thus extend their respective countries' empires, but if you think about it, there are tons of people that suffer in that transition. Also, cultures are so different from nation to nation, and I think we all have something to learn from each other."

story continued on page 12

[1] APIEL Now! *Diversity at Risk: APIEL Now! Statement on the 2012 Admissions Policy*. Berkeley: APIEL Now!, 2010. Print.
[2] Schmidt, Peter. "Asian-Americans Give U. of California an Unexpected Fight Over Admissions Policy." *The Chronicle of Higher Education*. 10 Apr. 2009. Web. 26 Feb. 2010.
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[4] Hayashi letter to the UC, 2010

China's Mixed Views on Mixed People

by Margaret Zhou

"Little girl, wait! Take picture?" Over the four years I spent in China as a child, I was grabbed and tugged by the arm hundreds of times by strangers who all had the same curious and excited gleam in their eyes. My other foreign friends, who stood out in a sea of black-haired heads with their blonde hair and blue eyes, were also common targets of these harmless attacks. There always seemed to be a difference, though, in how the swift picture-takers treated me in comparison to the other kids. Since I am half-Chinese and half-white, I was the only one among us who looked kind of un-foreign, kind of like them. Sometimes this would render preferential treatment, as the picture-takers would say I was the most exotic looking one; other times, I was deemed not exotic enough to be in their pictures, and instead received confused glances as they turned away. I never knew which one was better or worse.

Vivian S. Toy of the *New York Times* published an article last year relating the experience of her mixed children during their visit to Beijing. Her stories of picture-takers and that continuous question, "What are you?" recalled memories from my childhood. "It had become clear why my children were attracting so much attention. They look Chinese, but not exactly. They look Western, but not quite," Toy explained.

In the same vein, an article titled "Mixed blood people get the best of both worlds" was published on the *Shanghai Daily* website in September 2009. The article lists the numerous benefits of being mixed in China: mixed people are popular in the fashion and modeling industries because they're usually taller than most Chinese; they're perceived by many as "more attractive and more intelligent"; those with an American parent don't have to study hard in school because they can go to a U.S. university; mixed babies are often used in product advertising; and mixed men are often approached by women for marriage.

Patrick Liu, who wrote his Ph.D. dissertation on the history of a mixed family living in Jiangsu Province, is cited in the article as stating that the "attractive and intelligent" stereotype surrounding people of mixed race "reflects both pride in Chinese culture and respect for foreign culture." The article goes on to state that in a homogenous society like China, where 93% of the population is Han Chinese, "it is intriguing for people to see a different look, especially when the difference is mixed with similarities that are easy to understand" – because, of course, it's easiest for us to understand people of our own race.

So is it true then? Do "mixed blood" people really have the best of both worlds?

For some, it's impossible to say yes. Take, for example, Lou Jing, a Chinese African-American girl born and raised in Shanghai who was interviewed in the *Shanghai Daily* article.

While the article briefly mentions that Lou recently performed in a Chinese singing competition similar to "American Idol" called "Go Oriental Angel," it glosses over the spiteful attacks Lou received from much of the Chinese audience as she advanced in the show.

In an interview with National Public Radio (NPR), Lou claimed that she had always thought of herself as "Shanghainese," and prior to the competition, did not realize she was "different" – she had never met her African-American father, and her mother used to explain the darkness of her skin was due to too many herbal supplements taken during pregnancy. She didn't mind when she was nicknamed "Chocolate Angel" and "Black Pearl" on the show, but when Chinese netizens described her skin color as "gross" and "ugly," and criticized her mother for having a mixed child out of wedlock, Lou suffered a simultaneous identity crisis and emotional breakdown.

Lou told her interviewers that "[Even] if you beat me to death, I wouldn't take part in that competition again," and "When I was younger, I thought life was beautiful. Why is it that now I've grown up, I don't think that anymore?"

So who is *Shanghai Daily* kidding? Not only does Lou not have "the best of both worlds," it's

has already taken hold in parts of Africa: the *New Yorker* reported last year on Guangzhou's "Little Africa," a part of the city inhabited by merchant class Africans of whom Nigerians make up the majority. Most inhabitants arrived after the opening of the Canaan Clothes Export Trading Center in Guangzhou, and spend their time "canvassing stalls for bargains and haggling with factories" to purchase wholesale clothes to sell in Africa. This activity is reflected in the trade figure between China and Africa, which increased by about 700 percent to \$73 billion from 2002 to 2007. According to the *New Yorker*, Guangzhou now houses some 20,000 African residents who constitute the city's largest foreign enclave.

The quickly growing population of foreigners in China means that the Chinese perspective on race will be put into the international spotlight. It also means that the next few decades will see an increase in the number of "mixed blood" people in China. The conflicts between China's traditional conservative culture and the demands of rapid modernization are especially reflected in the oscillating attitude toward mixed people. For now, those who look more Chinese are generally more accepted than those who don't, as demonstrated by the differential treatment of Toy's children, myself, and Lou Jing.

But to be fair to China, the U.S. has only recently begun to address its mixed population. The year 2000 was the first time the U.S. Census allowed people to check more than one box, instead of asking them to choose one they "identify the most with." A current

Census estimate shows that the mixed population in the U.S. rose over three percent since 2008, making it the fastest growing demographic in the country, yet the lack of data regarding the mixed population means we have little insight about their political and social issues of concern. And when President Barack Obama identified himself as "mixed" once during his campaign in 2008, he received an uproar from the black community and never uttered the word again.

These facts should not come as a relief to China that perhaps it isn't lagging too far behind the West. They should serve as a wake-up call. As the Chinese mixed population grows, China will need international attention and pressure to subdue the intense discrimination the likes of which Lou Jing and many others face. People of mixed race inevitably symbolize diversity and tolerance – ideas that all societies must learn to accept in this era of global interconnectedness.

When I am able to visit China again, I hope to be shoved and pushed through the busy streets like the rest of the crowd without having to keep my guard up, keeping it cool as the only pictures of me are taken from my own camera, on my own time.

"When I was younger, I thought life was beautiful. Why is it that now I've grown up, I don't think that anymore?"

-Lou Jing

hard to say she even has one "world" she feels she belongs in. Her case demonstrates that in an era of globalization, modern China still faces a little problem called racism at a time when it can least afford to.

Lou's case is also an illustration of what happens when an isolated society suddenly becomes a world leader on both the commercial and cultural markets. After the fall of the last Chinese dynasty and throughout the Communist revolutions, immigration to China was strictly limited because the Chinese perceived foreigners as hostile and Western influences as poisonous to Chinese society.

With the revitalization of the Open Door Policy in the 1980s, foreigners slowly trickled into China, but most were overseas Chinese. The coming decades saw increases in white European and American expatriates and tourists entering China, but numbers of Africans and African-Americans, Latin Americans, South Asians and Arabs remained small.

Today, the world is beginning to view China the way it has viewed America since the latter's colonization – as a place of economic opportunity and prosperity. The immigration restrictions in America and Europe have also increased China's appeal. The "Chinese Dream"

Google vs. China what happened?

the story from China's perspective



courtesy of felipe siem

by jingchen wu

On January 12th, Google announced on its official blog that it was reconsidering its policies on content-filtering and censorship in China, citing a recent attack on its servers in which the email accounts of several human rights activists were compromised. Specifically, the search company said that it is no longer willing to censor search results and recognizes that it may be compelled to discontinue its operations in China.

Although Google has had a relatively stable relationship with China since 2005 and has thus far put up with its strict censorship policies, the compromised emails led Google to immediately antagonize the government as the one responsible for the attacks.

Google wasn't the only company to be hacked in January; about a dozen high-profile companies, including Adobe, and several dozen smaller companies experienced security breaches. Both Adobe and Google have issued statements saying that the attacks may have compromised the security of their source code and other intellectual property. Google stated that the hackers obtained some limited data about two Gmail accounts, but not the full content of messages.

No evidence was later found that the attacks came from the Chinese government, but the hackers were traced to mainland China. A recent article in *Wired* magazine states that the hack attack was very sophisticated.

Initially, some speculated that the hacks were performed by the government in order to obtain data on human rights activists and high-profile source code, but the government denied all charges. A recent article by the *New York Times* posts that the U.S. National Security Agency has traced the attacks to two educational institutions in China, including one with close ties to the Chinese military.

At a recent TED conference, Google's founder, Sergey Brin, speculated that business in China will continue, within the confines of Chinese laws and boundaries. Negotiations between China and Google now seem to be in favor of returning their relationship to the way it was before the attacks. However, until the source of the attacks is found, Google will still be apprehensive about its operations in China.

The Chinese people, on the other hand, hold strong opinions regarding Google's response to the attacks and threat to withdraw. At the time of the attacks, I was vacationing in China and visiting some family and friends. We were at a family breakfast when the news came. My grandparents immediately erupted into debate. Having grown up during the Sino-Japanese War and witnessed the subsequent turbulent times of chaotic social and economic change in China, my grandparents were proud of their heritage and their country.

My uncle joined, giving a speech about the economic invasion of China by foreign countries wishing to establish a foothold by "tricking the hard-working Chinese people into

addiction to their products just like in the Opium trades of Qing Dynasty."

And there I was – a Google fan since Gmail rolled out in 2005 – believing Google to be the pinnacle of human technology because it seemed to disperse the knowledge of everything to the masses, and from what I interpreted based on the news, was also a proponent in the fight for media rights. Meanwhile, here was my own family, dissing and beating the

crap out of my favorite search giant like a meatbag hung out to dry. (Our neighbors there had a couple of those.)

But my family had a few good points. The Chinese people have always been the second child to Western countries, always getting the hand-me-downs. When the economic crisis struck in 2009, Chinese auto company Tengzhong almost bought the Hummer line from General Motors but the Ministry of Commerce rejected the offer; it was a broken deal over a failing line of autos that had so little value that GM discontinued it shortly after the rejection. Ford also announced in 2009 that the sale of the Volvo to Chinese manufacturer Geely would be completed in 2010 after a drop of 22 percent in U.S. sales.

While the U.S. is the largest market for Chinese goods, it's also true that the U.S. sells back to China only a third of what it buys from China, and ranks fourth behind Japan at almost half of Japan's export value. The U.S. is falling into more debt to China every year, but the Chinese are getting bad deals from that debt.

In 2005, China's commerce minister pointed out that the country needed to sell "800 million shirts to buy a Boeing A380 airplane," pointing out the furthering imbalance of trade between China and the U.S.

On the other hand, the U.S. market has been responsible for a lot of China's growth in the last few decades. The high-tech imports have blossomed China's economy and trade, in addition to providing more jobs and higher standards of living for the Chinese people.

However, to the Chinese people today, the causes for dissatisfaction with the West often shadow these positive facts. In light of this sentiment, it was reasonable for Chinese citizens such as my grandparents to bear a grudge against Western

companies. Chinese have a lot to be angry for.

But many Chinese are divided on the issue as well. The announcement of Google's policy change sparked a variety of opinions on the Chinese blogosphere. While some bloggers were ecstatic about the possibility of Google leaving, others hoped in anguish for Google to return. An anonymous post on nfdaily.cn boasts: "Google leaving? Because it cannot adopt to our policies or because it's not happy with its own?" Robin Li of China Youth Net wrote, "This is not the way Google should leave."

Aside from being a search giant, Google also provides other services in China as it does in the U.S., such as Gmail, Google Reader, Maps, Google Docs, YouTube, Picasa, and numerous other web and desktop applications. As the second largest search provider in China after the Chinese company Baidu, Google holds a whopping 29 percent of the market share, the equivalent of all the other companies combined in the U.S. The number of people who use Google's services is growing every day both here and overseas.

More and more Chinese are relying on Google's services for both personal and business uses. It's not hard to see why Google would be missed in China.

And yet, Google has an image to live up to. The company's motto, "Don't be evil," has been cited by many reports as the reason for Google to reject the Chinese government's demands for censorship and pull out.

But I think that's the more reason for it to stay. Google was the first Western search company to not be blocked in China. More importantly, it is the only major search engine that informs its users that content is blocked when they search restricted sites, all the while refusing to provide information about its users to the government.

Without Google, there is even less incentive for the government to lower the walls of censorship and for the people to climb the firewall.

Without Google, there's even less reason for the Chinese to trust Western companies that provide a market for goods and provide

a higher standard of living.

Without Google, there's even less space for communication and negotiation between China and the Western world. Google has been instrumental in providing information to the masses in the 21st century in the United States, and should continue to spread ideas and fight for rights to knowledge in the rest of the world – China included.

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Is "The Last Airbender" just another *RACE* *bender*?

by casey tran

Paramount's live-action adaptation of "Avatar": a case of whitewashing

"I have nothing to do with the casting whatsoever for the feature film," said Bryan Konietzko, co-creator of the popular Nickelodeon cartoon series "Avatar: The Last Airbender," on his MySpace page. It is no surprise that Konietzko wishes to disassociate himself from Paramount Pictures' casting in the live-action film adaptation of his cartoon series. "Avatar: The Last Airbender" is explicitly set in a world rooted in Asian aesthetics and culture, yet Paramount Pictures has made the decision to cast Caucasian actors to portray the show's lead characters.

This is yet another blatant case of "whitewashing," the portrayal of Asian characters by white actors and actresses.

The phenomenon of whitewashing in Hollywood is not new. The 2008 film "21" created controversy when it replaced the story's Asian characters with a primarily white cast.

The film was based on the novel "Bring Down the House" in which the protagonist Kevin Lewis is Asian. In the 2009 live-action American film adaptation of popular anime series "Dragon Ball Z," the protagonist was played by a white actor despite the distinctly Asian identity of the cartoon character. Just back in December, we saw a case of whitewashing with the release of "Extraordinary Measures." This movie was based on the real-life story of Dr. Yuan-Tsong Chen developing a cure for Pompe disease at Duke University.

Yet there was no Dr. Yuan-Tsong Chen in the movie. Instead, there was Dr. Robert Stonehill played by Harrison Ford – who, of course, is white.

The marginalization of Asian American actors and actresses is a prevalent trend in the mainstream film industry. For some reason, movie studios seem to believe that if they cast non-white actors, the American public will be unable to relate to their characters onscreen. This belief is utter bullshit.

Look around us. Is America 99.9% white? If James Cameron and 20th Century Fox can get away with telling a story about giant blue people, why can't Paramount make a film with Asian American lead actors? It's ridiculous that the film industry will produce movies about talking fish, kung-fu fighting pandas, and green ogres, but won't allow Asian American actors to play Asian characters. If Americans can relate to giant blue people with tails in Cameron's "Avatar," then who's to say they can't relate to Asian American actors and characters?

There is no legitimate reason for Paramount to cast white actors as the lead characters in this adaptation. "Avatar: The Last Airbender" is strongly influenced by elements of Asian culture. The show's writers have characterized the setting as an "ancient, fantastical world, primarily Chinese." Most importantly, the characters themselves are of Asian descent. The protagonist Aang dresses as a Shaolin monk and even writes in traditional Chinese calligraphy. The characters Katara and Sokka wear traditional Inuit clothing and use Inuit tools. Now, why shouldn't actors and actresses of Asian descent portray these characters?

Instead, Paramount has decided to cast Caucasian actors for the roles of all three.

However, it's interesting that the antagonist Zuko's character will be portrayed by Dev Patel of "Slumdog Millionaire" fame. Patel, who is of South Asian descent, and the other actors playing villains from the Fire Nation are all distinctly dark-skinned, while the actors cast as the heroes are light-

skinned. Paramount's color-coded casting perpetuates the notion that people of color are always the bad guys, while the ones that save the day are white.

If the skin-color distinction between the heroes and villains were not racist enough, the casting call for extras goes even further. Paramount called for people of "Near Eastern, Middle Eastern, Far Eastern, Asian, Mediterranean, and Latino" descent to play the negligible background characters. This casting call plainly marginalizes people of color as secondary characters while excluding them from leading roles.

Paramount's casting call also encouraged prospective extras to audition in "traditional ethnic attire." But, when asked whether they would be disadvantaged if they did not dress in "ethnic" clothing, casting director Deedee Ricketts said, "It doesn't mean you're at a disadvantage if you didn't come in a big African thing. But guys, even if you came with a scarf today, put it over your head so you'll look like a Ukrainian villager or whatever."

Big African thing? Ukrainian villager or whatever? Can Paramount sound any more ignorant? Even worse, Ricketts' statements reinforce the idea that people of color are foreign and not "American."

The American film industry has excluded Asian actors from principal roles throughout history: recall the castings of Caucasians Warner Oland as the iconic Dr. Fu Manchu and Audrey Hepburn as Jade Tan in the 1940s film "Dragon Seed."

In the past century, America has experienced a civil rights movement and the election of its first biracial president, but the film industry cannot seem to overcome its racist attitudes and allow Asian actors and actresses to get their foot through the door into Hollywood.

After over a century since its rise, the American film industry still has not reformed its

discriminatory casting policies.

This means that today, we as viewers and consumers need to be the ones to initiate an overhaul of the system from the outside. As movie-goers, we have the power to boycott a movie. If the sole goal of movie studios is to bring in the big bucks, then we have the power to say, "No." No, we're not going to pay to see a movie that blatantly marginalizes not just one group of people, but a multitude of different ethnic groups.

The cartoon "Avatar: The Last Airbender" is unique in that its creators were American. It was not imported from Japan like "Pokemon" or "Dragon Ball Z." The creators of the show set out to create an engaging world of Asian culture with Asian characters. If children can relate to the Asian culture and characters of the show, why can't the rest of America?

The live-action film not only discriminates against Asian actors and actresses, it also disregards the integrity of the show as envisioned by its creators. The live-action film fails to capture the key message of the cartoon series: that

we as Americans should embrace and appreciate the different cultures of the world.



Learning our Story continued from page 8

This makes us ask: what is left out in the histories we are taught in school?

George Washington High School senior Adrienne Tran discussed what she has learned from her volunteer work in Chinatown that was not taught in her regular history classes. Said Tran, "I learned that even before Brown vs. Board of Education, there was the case of Tape vs. Hurley, where an Asian girl challenged segregation in schools right in San Francisco; that was very empowering for me."

One of the pilot program's main goals is to empower youth. The classes are offered as a part of the California State University's Step to College program and targets students who may not consider college an option. It aims to show them that they can do college level work and motivate them to pursue higher education.

The Ethnic Studies program has gained the support of many local politicians and activists including School Board Vice President Jane Kim and Board Commissioner Sandra Lee Fewer. Other locals rallying for the program include Supervisor and former San Francisco State Ethnic Studies professor Eric Mar, as well as local organizations such as Pin@y Educational Partnerships, which works on creating a method of teaching and researching Filipina/o American history.

However, some controversy surrounds the cost of the program. People question why a school district that is struggling to make ends meet would accumulate more expenses.

As a student in the Ethnic Studies Department, I'd like to believe that it's worth it. San Francisco State University, one of the universities where Ethnic Studies was originally founded, has offered to train and assist teachers in order to lower the cost of the program. With everyone chipping in and feeling excited for this program, is it not worth the money? Who is to say that it isn't "essential" to our education? Self identity, unspoken histories, the stories of our ancestors – I'd say that's pretty important.

Tran states, "Honestly, if I wasn't so involved in the campaign and knew about the curriculum, I would have thought that it was a waste of education funds, considering the huge deficit that California is in right now and all the teachers that are receiving pink slips; however, I feel like Ethnic Studies has great potential to play a role in helping decrease truancy rates and encouraging students to be generally interested in school. Some people argue that Ethnic Studies is a waste of money and that no one would hire someone with a background in Ethnic Studies, but just...note that Jane Kim, Board of Education President, majored in Ethnic Studies."

Personally, as someone who grew up within the San Francisco public school system, I feel that taking Ethnic Studies can be an eye opening experience. I was lucky enough to be exposed to some Ethnic Studies concepts as a teenager. As a middle school student, I took a class called "Issues and Choices," a class where things that normally went unsaid were brought out in the open and turned on their heads – in other words, Ethnic Studies under another name! We discussed race, how others saw us, and its impact on our everyday lives. That class completely changed my outlook on life. Had more of my fellow students been able to take it and been exposed to these untold stories, they all would have benefited.

Next year's freshmen class in San Francisco is a fortunate bunch. They will have the opportunity to learn more about themselves and learn a more relevant history than the ones taught in any other high school class. They will study people who look like them and have shared experiences. And last but not least, they will have the chance to share their own ethnic histories and learn about each other. Get ready San Francisco, here comes the future generation of educated students!

Basketball the White Way

by alex tagawa

When All-American Basketball League commissioner Don "Moose" Lewis announced the first season's intended start date of June this year, he was not met with as much enthusiasm as he anticipated.

Instead, the All-American Basketball League has shocked many with its rule that "only players that are natural born United States citizens with both parents of Caucasian race are eligible to play."^[1] Lewis says he wants to focus on "a more fundamental basketball, which blatantly fits white players better," rather than the "street ball" played by "people of color."^[2]

Lewis claims his motivation for starting this special professional league stems from the fact that whites are a minority in the National Basketball Association (NBA). Whites, however, are not the only minority within the NBA. There are not many Latino players in the NBA, and even fewer Asians.

Lewis insists that there was no racism behind the establishment of this league, but the appearances do not lend his claim credit. For one, even the name of the league is exclusionary and politically incorrect. What makes someone with two Caucasian parents exclusively "All-American"? Being "American" does not equate with being white. Being "American" means that you were born in the United States, or have become a naturalized citizen. It has nothing to do with your race or ethnicity. This incendiary name compounded with the segregation in the league invokes the outdated racist notion that whites are somehow more legitimate Americans than people of color.

Why is the so-called All-American Basketball League so problematic? After all, ethnic-specific teams have existed for a while now, and continue to be a valuable part of many communities.

For instance, Japanese Americans in California already have their own basketball league. The original Japanese American League (J-League), created for high school and young adult Japanese Americans, was founded in the 1920s out of necessity due to racial and ethnic discrimination. J-League player Robert Koga explains that this league was formed because "there were no other places for them to play at the time...[because of] size differential, because of segregation; they really had nowhere else to play."^[3] Especially since Japanese Americans have become so geographically spread out, J-Leagues today have helped bring Japanese American youth together and foster a sense of community. Without

this program, many Japanese American youth would have little to no connection to the larger Japanese American community.

Much like the All-American Basketball League, J-Leagues have faced controversy due to qualifications that required a certain number of players to be at least part Japanese American. Many felt that these rules were exclusionary and that race and ethnicity should not be mandatory eligibility requirements, as these leagues were created under the context that Japanese Americans themselves were being excluded. In response, J-Leagues have updated the rules to allow people of other races and ethnicities to join.

In contrast, members of the All-American Basketball League have not experienced issues of discrimination like those of the J-League have. They have not been excluded from playing on mainstream teams due to their race or ethnicity, and they are not a marginalized group within the NBA. It is doubtful the establishment of this league will help foster a greater sense of community for whites; those on the team are most likely on it simply because they cannot make it into the NBA, not because they feel that they are missing out on a sense of white ethnic community.

It is problematic to advocate such blatant discrimination in an alternate professional league just because whites are a minority in the mainstream NBA league. Whites are not even the smallest minority within the NBA; Asian Americans are represented to a far lesser degree than whites, and yet, we are not starting our own professional league. For many Asian Americans, height continues to be a barrier to being scouted, as most are not as tall as their peers of other races. Most Asian American youth take a more positive spin on their lack of representation in the NBA, though, by continuing to enjoy watching and playing the sport.

Getting drafted into the NBA is a great honor that many individuals spend their lives training for. Perhaps a majority of players are black, but they have worked for it and are selected for their skill. The All-American Basketball League, if it survives its first season at all, will only set the precedent for other races to set up their own leagues, taking us back to the pre-1960s era of segregation. While racial and ethnic solidarity are valuable, this so-called "All-American" league lacks any feeling of solidarity, and instead creates a division between Americans where there should be none.

[1] Byler, Billy. (2010). Basketball league for white Americans targets Augusta. *The Augusta Chronicle*. Retrieved from http://chronicle.augusta.com/stories/2010/01/19/nba_563760.shtml.

[2] (2010). All-White Basketball Interview: Bomani Jones Presses Commissioner. *The Huffington Post*. Retrieved from http://www.huffingtonpost.com/2010/01/23/all-white-basketball-leag_n_434065.html.

[3] (2010). Japanese American Basketball Leagues. Retrieved from <http://www.discovernikkei.org/nikkeialbum/en/collection/5852/list>.