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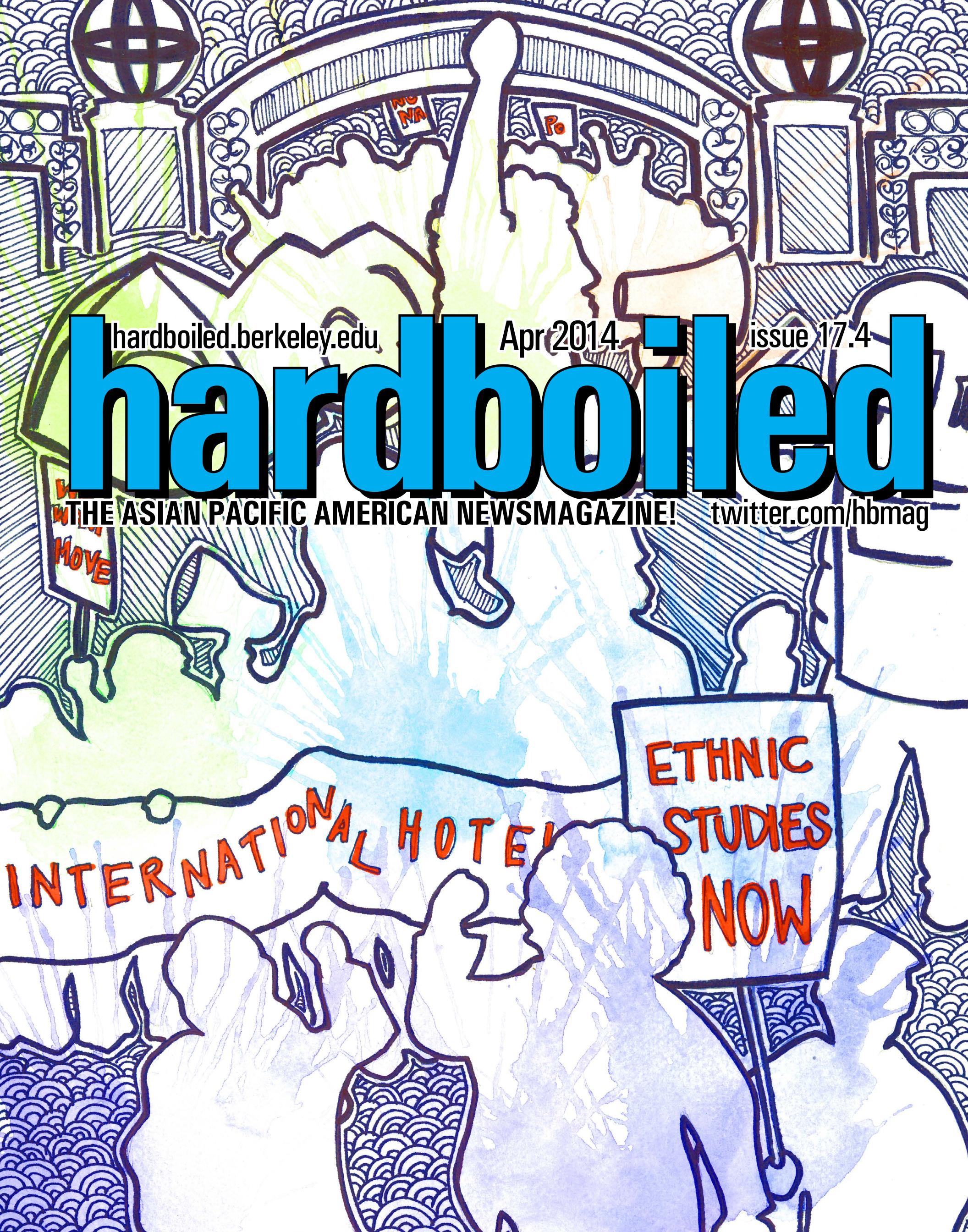
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ABOUT THIS COVER

editors' note

five semesters, i've spent five semesters in **hardboiled** and it is the only thing that has been consistent in my college years. i started **hardboiled** when i was a first year at UC Berkeley after countless people told me that this publication would be the perfect place for me to write. it didn't take much for me to be convinced—i joined **hardboiled**, but i also felt alone, i felt young, shy, naïve, simple, and not skilled enough to be a part of this space that had weekly discussions on API issues and current events with people who knew what was going on and what they were talking about. i really wanted to write, but i was too afraid to. i was scared i wouldn't know what i was talking about, i was scared that thousands of people would read my writing and there would definitely be people who disagree with me. the fear of being scrutinized kept me silent for the first half of my first semester in **hardboiled**.

to be honest, i wrote my first article because i was taking **hardboiled** for units and i didn't have enough hours completed. but, it was through this writing process that i was fostered, nurtured, and supported by the staffers and editors. i realized how easy it was for me to write about API issues because it's a lived experience—these things that we talk about are relevant to me, they are real in my life and community, and they affect my everyday life. it's not about what i know or reiterating things i've learned, but talking about things that matter to me. most importantly, the community in **hardboiled** made sure i felt safe expressing myself. it isn't until now that i realize **hardboiled** gave me the lens to be critical and the motivation to challenge myself.

i swore i would be in **hardboiled** all four years of college, i was sure of it, after all, it was the only thing that had been consistent, remember? it's been five semesters and i was going for seven, but i think that the most powerful thing about being a part of **hardboiled** is learning how to let go and let myself grow. at a university where i always felt pressured and discouraged academically, **hardboiled** was the only place where i've ever felt confident in my writing and how i chose to express myself. **hardboiled** is my safety, but i can't grow if i don't learn to move on.

for this past semester, i've been contemplating whether or not i want to continue **hardboiled**. there were many times when i felt like i'd outgrown this space, but i am confident that **hardboiled** will only continue to grow stronger and bolder, in every way each cohort wants to define their strength. the hardest part is letting go of the community i've been a part of here. i have to remind myself that **hardboiled** is built up of strong, diverse, and beautiful individuals who take part in making this publication possible—**hardboiled** doesn't need me. **hardboiled** needs all of you, the readers.

no matter what my decision will be, there is one thing i know for sure: this isn't the last you'll hear/see/read from me. this publication has a magnetic

pull to me and will always have a special place in my heart and mind. **hardboiled** will always be my home, a place for me to express my thoughts and feelings, and **hardboiled** has raised me to never be complacent, to always be critical, and to continue to bring light to the issues that are important to me and the API community. there is no way i am "leaving" this space because **hardboiled** is with me in my way of thinking and hardboiled is a key in my map of navigating as a queer, Southeast Asian woman in life.

sending so much love, positive energy, & encouragement,

jenny lu

story editor

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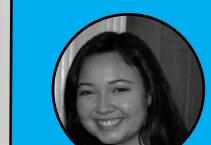
Mixed

by patricia williams

Mixed race APA includes any and all persons who trace part of their ancestry to someone of Asian or Pacific Islander descent. Within these persons, the particular experiences varies widely depending on various factors, including the degree of identification with their heritages and our physical appearances. Our experiences persevere, overlooked by most of society. The most important thing to remember about this mixed race APA experience, however, remains the sole fact that it exists. Too often do people discount our experiences and overlook mixed race struggles as a whole,

just as they disregard the pieces of our identities which make us a whole. Although the mixed race experiences differs significantly as individual people progress through their lives, a common thread of belonging (and a lack thereof) so often connects us together.

In an attempt to begin the unprecedented documentation of the multiple mixed race APA experiences, I present to you just a snippet into the lives of a few students on campus in their first years at Cal.



ANDREA ROSE

1st year, Freshman

How do you identify?

How do I identify? That's a hard question. As far as race goes, although I'm half white and half Korean, I've always identified a lot more with my Korean side because when people first see me, they can tell that I'm not entirely white, and it makes me feel like, "Oh yeah, because I'm Korean."

Has your identity caused you difficulties growing up?

When I was younger, I wasn't really sure. Maybe throughout high school and middle school, there would always be a group of kids that were Korean that would always sit together, and then a few times I would hang out with them, but I felt like I couldn't be fully included because I was only half Korean. But then again, my Korean side is a huge part of me, so it's something I have to embrace as well. And I don't see a ton of people, especially growing up, I didn't see a ton of people who were half Korean and half white, or even half Asian at all because I went through private schooling, and it was primarily white middle class families who went through, and not seeing other people who looked like me, or who related to me racially exactly the same way, made it kind of hard to identify with a particular person.

Weirdest shit someone has said to you as someone who is mixed descent?

Like I stated before, people saying that I don't belong with one race, or that I don't "count". When people make racist comments about one of my races and I bring it up with them, they kind of just blow it off like, "oh you're only half, so it doesn't really count, you shouldn't be offended", but I am offended because that's part of who I am. So that's definitely the biggest thing that I've encountered. But being of mixed race, I think it's more rewarding as opposed to challenging.



JAMES MORRIS

3rd year, Junior Transfer

How do you identify?

Black and Filipino.

Has your identity caused you difficulties growing up?

When I was about, I think, elementary school, I was actually bullied because I went to a predominantly Hispanic school, and I don't look African American? And some of the Black kids said I acted white, like "white washed", and then I was never accepted by the Hispanic kids and there weren't a lot of Asian kids, and people said I was confused, and I didn't belong anywhere necessarily. And it hurt, but as I grew up I just accepted it and I'm like, "yo, I'm cool".

What challenges do you face as someone who is of mixed descent?

Like I stated before, people saying that I don't belong with one race, or that I don't "count". When people make racist comments about one of my races and I bring it up with them, they kind of just blow it off like, "oh you're only half, so it doesn't really count, you shouldn't be offended", but I am offended because that's part of who I am. So that's definitely the biggest thing that I've encountered. But being of mixed race, I think it's more rewarding as opposed to challenging.



KAITLIN HARVEY

1st year, Freshman

How do you identify?

As a person of mixed heritage, I can't say that I'm fully American or fully Filipino, so I would say that I'm Filipino American..

Do you identify with one race more than another?

I probably say I'd identify more with the American culture because I live in the United States. [I identify more as an American than a Filipino] because when I visited the Philippines I felt more like an outsider and I couldn't identify strictly as Filipino, and when I identify as an American, that's more of a multicultural mix kind of thing. You can't just describe Americans as just being white anymore. It's more of a mixed cultural thing, and I feel like that's where I belong.

Has your identity caused you difficulties growing up?

I would say yes just because when you tell people, "I'm half white, half Filipino", they're like, "but what are you really"? You can never identify to being one culture, so you're just kind of stuck awkwardly in the middle a lot of the time.

Timeline: Fred Ho's Life

August 10, 1957 – born Fred Wei-han Houn in Palo Alto, CA; at age 6 he and his family move to Amherst, Massachusetts

1975 – discharged from the Marines after an alleged fight with an officer who had used a racial slur; briefly joins the Nation of Islam and the radical Asian American group, I Wor Kuen

1978 – while at Harvard University, co-founds of the East Coast Asian Student Union

1979 – graduates from Harvard University with a bachelor's degree in Sociology

1982 – founds the six-member Afro Asian Music Ensemble in New York

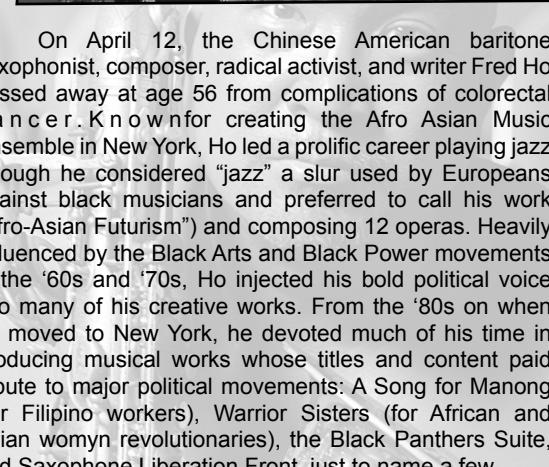
1990s – contributes articles published in a dozen journals, from topics like Marxism, Asian American jazz, and US imperialism

2006 – learns that he has colorectal cancer; in the coming years undergoes 10 surgeries, five rounds of chemotherapy among many other treatments; continues performing solo saxophone concerts and planning theater productions

September 2011 – Diary of a Radical Cancer Warrior: Fighting Cancer and Capitalism at the Cellular Level publishes, and the following year publishes his guide to healthy living, Raw Extreme Manifesto: Change Your Body, Change Your Mind, Change the World While Spending Almost Nothing!

March 10, 2012 – hosted by the Asian Pacific American Student Development office and Eastwind Books of Berkeley, Ho performs on-campus with Dr. Hafez Modirzadeh, Professor of Music at SF State University; followed by a panel discussion with science educator and anti-imperialist political organizer Tony Marks-Block

2014 – Ho passes away on April 12, survived by his two younger sisters and his mother; a documentary by filmmaker Steven De Castro on Ho's final year is in post-production, look for Jazz, Cancer, and Life: Fred Ho's Last Year



Diagnosed with colorectal cancer in 2006, Ho wrote extensively about his illness and published two books while undergoing treatment. Self-described as a "revolutionary matriarchal socialist and aspiring Luddite," Ho brought an incredible exuberance into every field of passion, always mindful of the artists and activists who most influenced his growth. A quote that attests to Ho's fierce loyalty to community comes from an NPR interview conducted earlier this year in February, when Ho's condition was declining steeply. Speaking about his mother's struggle to raise him and his sisters, Ho recalls how his father gave his mother an allowance of 50 cents a week, such that she got arrested for stealing sanitary napkins when he was six years old. "The metaphor for my life is to turn pain into power, is never to become a victim. Become a revolutionary," Ho said. As in death as in life, rest in power, Fred Ho.

TURN PAIN INTO POWER:

REMEMBERING AND CELEBRATING FRED HO

(AUGUST 10, 1957–APRIL 12, 2014)



SCA 5

WHAT IS IT? HOW WILL IT EFFECT ME? WHY SHOULD I CARE?

HERE ARE 3 PERSPECTIVES ABOUT THIS ISSUE.

by disha banik

In Fall 2012, UC Berkeley's student body comprised less than 14% Latinos, 7% Southeast Asian, 4% Afrikan Americans/Blacks, 1% Native Americans, 0.002% Pacific Islanders, and similarly low percentages for other underrepresented racial communities. Low representation of such groups is apparent across other UCs, CSUs, and community colleges up and down the state of California. As demonstrated by these statistics, students of color face systemic barriers to gaining access to higher education. Senate Constitution Amendment 5 (SCA 5), an initiative that would ask voters to enable the consideration of race, sex, color, ethnicity, and or national origin in recruitment, admission and retention programs in California's public colleges and universities, would be one of several necessary steps to improving the accessibility of higher education to under-resourced communities of color.

The problem of inaccessibility to higher education runs much deeper than the mere process of recruiting and admitting junior and senior high school students of color to universities and colleges. The problem of inaccessibility to higher education for low-income folks of color starts from birth. It starts with being born into a lifetime of systemic discrimination, in which a complex web of internalized, interpersonal, institutional and structural racism keep low-income communities of color trapped in cycles of poverty and exclusion. One such example at the structural level is the school-to-prison pipeline, in which crumbling, underfunded public K-12 schools punish youth of color and funnel them into jails, instead of preparing them for entering higher education. Over the past 50 years, the interplay between California's disinvestment from K-12 education, a fundamental vessel for youth of color to attain socio-economic mobility, and California's investment in the criminal justice system, a punitive system that disproportionately incarcerates Black, Latino and Southeast Asian male youth, has disenfranchised youth of color from making it to higher education.

Certainly, affirmative action does not fix such root racial injustices that ultimately produce disparities in racial representation in education. With that said, affirmative action is one of many necessary measures needed to move in that direction, particularly in its ability to bring racial justice into public conversation. Additionally, the explicit consideration of race in higher education admissions enables admissions officers to gain a more holistic understanding of a candidate's efforts in high school, efforts that do not traditionally fall within the purview of admission criteria designed for white and economically privileged students.

Aside from the fact that standardized test scores and

subsequent performance in college have limited correlation, test scores are an inadequate measure of merit for students who lack access to quality public education or who lack the funds for preparatory courses for those tests. The consideration of race in admissions would give credit to the characteristics and skills uniquely developed by underserved students of color: the discipline from working a daily minimum wage job after school; the quick learning demonstrated by performing in English, a second language for many Californians; and even the ability to bring a critical understanding of social structures to academia due to first-hand experience with marginalization. As demonstrated by these examples, it is false to say that students "admitted because of affirmative action" would be unprepared for the rigor of higher education.

A few powerful Chinese American advocacy groups have recently contended that affirmative action would impose reverse discrimination on Asian Americans, the largest racial group in the UC system, by placing Black, Latino and Native American students in the seats of equally or more deserving

"AFFIRMATIVE ACTION IS ONE OF MANY NECESSARY MEASURES NEEDED TO MOVE IN THAT DIRECTION, PARTICULARLY IN ITS ABILITY TO BRING RACIAL JUSTICE INTO PUBLIC CONVERSATION."

Asian American students. A small group of powerful Chinese-American advocacy groups, who were lobbied by Republican lawmakers, even pressured certain California Assembly Members into halting a vote on SCA 5 out of this fear. More details...

The recent coverage of the Chinese American base in California and its power in halting SCA 5 skews the narrative of Asian American opinions and advocacy on SCA 5. The majority of Asian American advocacy groups support affirmative action. These include Chinese for Affirmative Action, Asian Americans Advancing Justice, Asian Law Center, Southeast Asia Resource Center (SEARAC), UC Asian American & Pacific Islander Policy Multicampus Research program (AAPI Policy MRP), National Commission on Asian American and

Pacific Islander Research in Education (CARE), and Hmong Innovating Politics (HIP). Additionally, when Proposition 209 was on the ballot, the majority of Asian American voters opposed banning affirmative action. Even this publication, *hardboiled: APA newsmagazine*, was formed in 1996 in reaction to Proposition 209 to present pro-affirmative action opinion in the UC Berkeley API community. Furthermore, the majority of Asian Americans opposed banning affirmative action when Proposition 209 was on the ballot.

As a South Asian American immigrant from the Silicon Valley who attended a high performing public high school that channels nearly 50 API students a year to UC Berkeley, I am the prototype of the Asian American student that opponents of SCA 5 claim would be rejected from UC Berkeley. Yet, I am strongly in support of SCA 5.

The Asian Americans in opposition to SCA 5 have the facts wrong: affirmative action helps Asian Americans. Asian American advocacy groups have been fighting for decades to improve accessibility of higher education for Asian Americans, and SCA 5 would continue that legacy. In the 1970s, Chinese for Affirmative Action (CAA) fought for and won the rights of thousands of Chinese-speaking students in public schools in *Lau v. Nichols* in 1974. In the 1980s and as recently as 2008, CAA fought against University of California policies that are discriminatory or biased against Asian Americans. CAA has also defeated efforts by California State University (CSU) to deny access to predominantly immigrant students who have needed English assistance. CAA has also prevailed over the special interests who sought to stop the Chinatown campus of City College of San Francisco that now serves 8,000 immigrant and working class students.

SCA 5 would help more Asian Americans enter California's public higher education system. Many Asian Americans, especially those from working class, refugee, or related backgrounds, have significantly lower rates of higher education attainment. Moreover, Southeast Asians, Pacific Islanders, Native Hawaiians, working class East Asians, and other Asian American subgroups are underrepresented in the UC and would be beneficiaries of race-conscious admissions policies.

Furthermore, affirmative action benefits every student. The quality and experience of higher education will improve for every Asian American student if there is a more diverse student body. A more diverse student body will enable Asian American students to think more critically by hearing a wider variety of perspectives on the topics they engage with in and outside of the classroom.

"I SUPPORT AFFIRMATIVE ACTION AND SCA5, BUT GROWING UP, I WAS TAUGHT BY MY PARENTS AND MY COMMUNITY THAT AFFIRMATIVE ACTION WAS A FORM OF DISCRIMINATION AGAINST MIDDLE-CLASS ASIAN AMERICANS."

by patrick chen

"A hostile posture towards resident blacks must be struck at the Americanizing door before it will open" - Toni Morrison, *On the Backs of Blacks*, 1993.

It is impossible to ignore the prevalence of anti-Black and anti-Latin@ postures embedded in the Asian American opposition to SCA5 and affirmative action. Some openly say it is Black and brown students who will supposedly steal the admissions seat of a more deserving Asian American, while many others have couched their implicit biases behind modern so-called "colorblind" phrases. They claim not to be racist, only observing "inherent cultural differences" between the "hard working," "diligent," "family" values of Asian Americans and the "lazy," "undisciplined," and "deviant" behaviors of Black and Latin@ people. This much should be clear to anyone willing to acknowledge on a basic level the kind of derogatory rhetoric spewing forth from all kinds of Asian Americans, from teenagers to adults via petitions, social media, and chain emails.

But these ideas didn't come from a vacuum—they are a direct result of a century and a half of relational racialization that has always positioned Asian Americans between White and Black (the political relationship of Asian Americans and Latin@s warrants its own article, with its intertwining histories of immigration and labor struggles). The model minority myth existed since the first wave of Chinese migrant workers in the mid-1800's were deemed too "foreign" to be white and too "civilized" to be Black. After the Civil War, newly freed Black people were organizing, empowering themselves and gaining political agency. It is the cruel legacy of Asian American immigrants in this country that we were brought in as a replacement labor force to keep down and even punish Black folks for daring to ask for political participation. Fast forward to the 1965 Immigration and Nationality Act that finally lifted the racist and exclusionary ban on immigration from most of Asia. This act passed not out of the goodwill of white politicians but as a political maneuver in the context of a surge of skilled labor in the newly post-colonial Asian countries, as well as in response to Cold War ideological battles and the force of the Black Civil Rights Movements. What this means is that the great influx of mostly educated East Asians, the same ones who are now campaigning so intensely against affirmative action, would not have happened without revolutionary and radical political organizing of the Black Civil Rights Movement. Fast forward again to the present, where miseducation and misremembering of this history in our schools and homes have enabled the model minority mentality of anti-Black racism to flourish in Asian America.

This history and this present are why affirmative action is so important to me as an Asian American—how our community reacts to this issue reflects and exposes the deepest parts of what it means to be an Asian American in a white supremacist and anti-Black nation. How our community reacts reflects the history of political disidentification from Blackness. How our community reacts reflects the history of seeking ascension into whiteness as a means of social security. How our community reacts reflects our historical role as the most potent wedge, the fulcrum of White Supremacy against other people of color. How our community reacts reflects why other communities of color sometimes simply don't know if they can trust Asian Americans to be "down for the struggle." But I am not without hope or nuance. I know that not all of Asian America opposes affirmative action—most of us need it, or at least won't be harmed by it. What we need to do as a community is to react not out of hate but for justice—that means not only pushing back against the lies of the privileged East Asians and supporting the voices of the refugee, working class, and other Asian Americans who support affirmative action, but furthermore showing through words and actions that Asian Americans refuse to participate as the anti-Black weapons of white supremacy we've been told to be.

To borrow from Audre Lorde's words, "The master's tools will never dismantle the master's house" is applicable to the work of Asian Americans in that, if our organizing and political identity continues to be anti-Black, to use the "master's tool" of anti-Black racism, we will never be able to "dismantle the master's house" unless we cast away that unethical tool. Our liberation as Asian Americans is not possible without first putting away the tools of patriarchy, anti-Black racism, capitalism, ableism, and all other oppressive structures.

"WHAT WE NEED TO DO AS A COMMUNITY IS TO REACT NOT OUT OF HATE BUT FOR JUSTICE."

A few months ago, I opened my email to find a very urgent Change.org petition decrying a bill that would create race quotas for Asian America students in the University of California public school system. Just a day later, a friend messaged me frantically: "Is this true?" She asked me, "Is such a racist bill being passed?" The bill in question? Senate Constitutional Amendment No. 5, more commonly called SCA5. Introduced by California State Senator Edward Hernandez, the bill actually isn't so elaborate or sinister. SCA5 simply proposes deleting two provisions from Proposition 209, which was passed in 1996 to eliminate affirmative action in all California government institutions, including the UC system. The removal of these two provisions would allow the UC system to once again consider sex, race, and ethnicity in the admission process. But an outpour of opposition to SCA5, which deemed the bill as "racist," rendered the bill dead for the year of March.

It's pretty hard to ignore the role of APIs in this debate. The media, if anything, makes it impossible. Indeed, it was the Asian-American Caucus that called for the tabling of SCA5 in March. In reality, polls reflect that Asian Americans are about evenly split about affirmative action, as reported by The New York Times. But the most vocal opponents (and definitely the most widely reported) are Chinese Americans, many of whom live in the Silicon Valley and San Gabriel Valley. Incidentally, the Silicon Valley is my home—and yes, most of my high school classmates are against affirmative action. I should say at this point that I support affirmative action and SCA5, but that growing up, I was taught by my parents and my community that affirmative action was a form of discrimination against middle-class Asian Americans like ourselves. Also regrettably present in the dialogue are, as Patrick covers in his article, anti-Black and anti-Latino sentiment, sentiment that I saw very much reflected in the anti-SCA5 Facebook pages and petitions and letters that I read online. One Asian American student on the "Say No to SCA5" described the "non-asian, non-IB" students as lazy and unmotivated and call out SCA5 as "a stupid racist bill that is trying to make it harder for those who work hard and put all their effort into college to get into college and easier for those who don't care to get in." It's rhetoric I heard often as I grew up and the same rhetoric used in today's debate about SCA5 and more abstractly, affirmative action.

No, this is not a sign that Asian Americans are "taking a turn for the political right," as a Los Angeles Times op-ed suggested. These anti-affirmative action sentiments has existed, even in the decidedly liberal second-generation Asian American students in the Bay Area. So why? To be completely honest, it has been something I have had to grapple with since coming to college and joining *hardboiled* – trying to bridge what I believed before to what I know now.

After the passage of Prop 209, UCLA and UC Berkeley's Asian American population grew by 19% and 28% respectively, according to a study. Break those numbers down and you will find that these increases are largely in the numbers of middle-class Asian Americans admitted. Yes, affirmative action does hurt middle-class East Asian admission in top colleges, including Ivy Leagues, which many private elite colleges, Asian American admissions have stagnated at around 16%, after dramatic increases in the last 20 years, despite the fact Asian Americans are among the fastest growing communities in the United States. While it's hard to find statistics to back it up, it was common knowledge growing up that you had to score higher and do more than white applicants to be considered for these schools, and much of the resentment has stemmed from this feeling of unfairness. But the resentment is unfairly leveled towards other communities of color, when the blame should be going towards an inherently racist system of admissions that ultimately discriminates against all minority groups. Opponents call SCA5 racist, even ironically quoting from Martin Luther King Jr.'s famous "I Have A Dream" speech, but what they ignore is the systemic racism that still exists in our society. Many opponents of SCA5 see affirmative action as giving some a "free pass" without recognizing the barriers that many students of color must overcome for the opportunity of higher education.

All this clamoring has also essentially invisibilized the work of many API groups for SCA5 as well as the necessity for affirmative action for many Asian American groups. While communities like the Chinese Americans are often deemed over-represented in elite colleges, many API communities are in fact severely underrepresented: 65.8% of Cambodian, 66.5% of Laotian, 63.2% of Hmong, and 51.1% of Vietnamese Americans have never gotten a college degree, among the highest rates of any minority groups. But, as long as different communities fight against each other rather than side-by-side, nothing will get done. That goes for communities within the API umbrella, as well. There is often a sense of us versus them – those who organize for radical change and those who prefer the status quo. But as someone whose roots are from a community from which much of the opposition is coming from, it is impossible for me to draw such a hard line.

It reminds me of a discussion about the model minority myth that I had in a class. Many middle-class Asian Americans failed to see the negative impact of the stereotype, arguing that they "fit the description anyway." But the truth is, the model minority myth is incredibly detrimental to all Asian Americans, even as it affects different communities in different ways. For underserved Asian American communities, it creates unrealistic expectations, invisibilizes their need for federal and societal assistance, and often excludes them from conversations about affirmative action despite their need for it. For the Asian Americans "who fit it anyway," it is equally harmful. Growing up, I too internalized these stereotypes, the daughter of an engineer aspiring towards higher education, and it wasn't until much later I recognized how it affected my self-esteem and self-perception. It's often said that the model minority myth creates racial barriers between the Asian American community and other communities of color, but in the same way, it creates a division between more and less socioeconomically privileged Asian American communities. It was this recognition that allowed me to understand the greater context in which SCA5 exists: all students of color are functioning in a racist systems of admissions that limit admission for all minority communities. The fight against SCA5 is short-sighted, but I believe it's important to acknowledge the different stances and different ways affirmative action affects our communities. In the end, we should all be exploring ways to create a fairer system of admissions for all.



A MOLLIE SETO YEE LATE GRANDMOTHER

The photo that I attached is the same photo that I carry of her everyday in my wallet. I was fortunate enough to interview her for one of my Asian American Studies classes, and I was able to hear her story as the oldest daughter who was not able to join her family in Canada and had to stay in China because she was too old. Once in the United States, she got married and had three sons to take care of by herself while her husband had to do long hours. She was stuck in her home since she did not know how to drive or speak English. She is the person who showed me the importance of a family and having a safe community. The main reason that I know how to speak Cantonese is that I wanted to communicate with my grandmother and learn about her past.

dennis yee

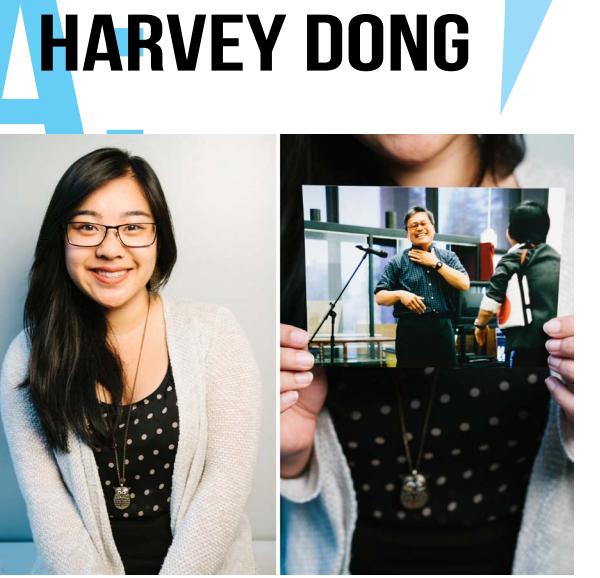
4th year | Statistics & AAADS major

This year, Dennis Yee is involved in APASD, responsible for dealing with reimbursements for events and programs for the office. He is also the Asian American & Asian Diaspora Studies student representative in the Ethnic 5th Account to help provide funding for events held by student groups. In addition, Dennis is currently one of the program assistants for the Asian American & Asian Diaspora Studies Department and helped with many events held by the department, as well as the annual welcome reception. Earlier this year, Dennis facilitated the seminar for the Asian Pacific American Theme House. Before this year, Dennis was on the planning committee for QACON for three years and on Cal Q&A's board. He has also volunteered in Oakland Chinatown for AIWA (Asian Immigrant Women Advocates), a CBO that helps develop the leadership of low-income immigrant women and youth to organize for positive changes in their living and working conditions, where he will be working right after college.

Kassie Pham works part time at Eastwind Books of Berkeley, owned by her hero Harvey Dong, Asian American & Asian Diaspora Studies lecturer. When she's not there, she's working with students at the Berkeley Teen Center in the Y-Scholars Program. She is also part of the Asian Prisoner Support Committee, an organization dedicated to providing support to Asian & Pacific Islander prisoners in California as well as raising awareness about the impact of incarceration on our communities. Through APSC, she helps facilitate a program called San Quentin ROOTS (Restoring Our Original True Selves), a class aimed at increasing knowledge about API culture, history, community issues, and healing practices with Asian, Pacific Islander, and "Other" prisoners at San Quentin state prison.

kassie pham

UC Berkeley alumna



A HARVEY DONG



Harvey Dong is my hero because he's one of the most badass people I know. He and his wife Bea have been activists for decades and they both have a long history of community work. From the Third World Liberation Front to the International Hotel, from the Bay Area to the East Coast, and from Richard Aoki to Helen Zia—Harvey is and always will be an unbelievable force to be reckoned with. I could never do his work justice because he's done so much and still continues to work tirelessly today. It's an honor and a privilege to be able to work at Eastwind Books of Berkeley (which he owns but never tells his students this so you should totally support the store). And on top of his badassery, he's absolutely humble about it all.



harvey dong

AAADS professor at UC Berkeley

Harvey Dong is a second generation Chinese American who was active in Asian American Political Alliance, TWLF-UC Berkeley, the Asian Community Center, as well as in the struggle to save the International Hotel. He has background in community organizing around the issues of housing, labor rights and unemployment. He was also involved in the I-Hotel History Committee to write a timeline history of struggle. He teaches Asian American Studies at UC Berkeley. He uses his community work experience to bring life to his Asian American history, Chinese American history and Contemporary Issues course. Many of his students have gone on to work in social justice causes.

Yuri Kochiyama who was always willing to work across generations, organizations, racial and ethnic lines for human progress. "If we want to change society, we can first begin by transforming ourselves; learning from one another about one another's history, culture, dreams, hopes, personal experiences. We'll find that we seek the same lofty principles and values and visions of the best in society. We must become one for the future of society."

Richard Aoki who continued to advocate the vision and ideals of the Third World Struggles of the 60s and 70s to newer generations. "...Based on my experience, I've seen where unity amongst the races has yielded positive results. I don't see any other way for people to gain freedom, justice, and equality here except by being internationalist."

YURI KOCHIYAMA & RICHARD AOKI

Cultural awareness is the main focus of **Diana Duong**'s work in the API community. She believes that understanding one's roots is vital to moving the community forward and is involved with a number of organizations in the Southeast Asian and Pilipin@ communities such as Cal VSA, SASC, PASAE and PAA. Through these different organizations, she hopes to be able to bring more awareness of the Asian American identity. "For me, understanding my heritage is important in finding out who I truly am and my own identity," Diana said. Outside of the API community at Cal, she is a firm believer of education and empowerment. Through VISION, a high school mentorship program, and internship with the Youth Program, under Asian Health Services, she works directly with youths to help them understand more about themselves whether it's their identity or body. With her work, she hopes the youths will be able to make proud choices.



diana duong

3rd year | AAADS & IB double major

hard people 2.0

WHO INSPIRES YOU AND WHY?

this issue's theme is generations, so for our hard people for **hardboiled** feature this year, we wanted to highlight not only dedicated, passionate people in our community, but the people who inspire them and whose experiences or work they hope to embody and continue. in doing so, we recognize that change takes time - generations! - and that we all follow in the footsteps of other incredible individuals as we continue the fight for change. in this feature, we celebrate generations of activism and strength.

A MIA MINGUS

vy hoang

4th year | AAADS & Sociology major



Mia Mingus! She's a writer, community educator and organizer working for disability justice and transformative justice responses to child sexual abuse. She identifies as a queer physically disabled Korean woman transracial and transnational adoptee. (Description from her Blog.)

Ever since I heard Mia Mingus speak at QACON12 (and for APIICON14), I often refer to and ground myself with her written work from her keynotes and blog - leavingevidence.wordpress.com.

As a queer, Asian American cisgender woman organizing in both our campus queer and API spaces, I sometimes get lost in the social justice and academic jargon that come with working in our vulnerable communities. I really admire Mia Mingus and her work because, not only is she and her written works accessible, she talks about very raw and tangible ways of how can be further intentional in the ways we organize with each other: access intimacy, desirability politics, and interdependency.

Vy Hoang is currently an Asian Pacific American Student Development Office (APASD) intern. This past summer, she conducted a Sexual Health and Sexualities workshop series as a collaboration between APASD and the Sexual Health Education Program (SHEP) for campus A&PI groups. She is currently working with APASD and the Gender Equity Center (GenEq) to establish a liaison intern position between these two offices, as well.

She also oversees our campus 20+ queer organizations as the Queer Alliance & Resource Center (QARC) Board Director. She was formerly a board member - Community External and Operations - of Cal Queer & Asian (Cal Q&A) and a planning committee member as the Outreach Co-chair of the Annual Queer & Asian Conference (QACON) from Fall 2011 to Spring 2013.

daniel dang

2nd year | Political Economy major



HIS MOTHER

My mother inspires me. My momma has literally given up everything for my older brother and me. She has sacrificed and continues to sacrifice all she has to ensure that her children can essentially "Make it." My mom continues to maintain an unhealthy marriage with my father because she believes that it would provide more money for my brother and me. On top of that, my mother works two jobs to make ends meet. She's an amazing woman and my mom is simply everything to me. I know that I could never repay her for all that she has done for me. However, what can I do is help mothers and parents like my mother who are trying so hard to build a better future for their children and families. It is why I am so passionate about public policy. Through reforming policy, I want to help reduce the issues of poverty and lack of resources to make sure parents and guardians, like my mother, have more of a fighting chance to give opportunities to their children and families.

i first heard about helen from my asian american studies 171 class after we watched *who killed vincent chin?* i've already started styling my hair like her and i've already sobbed in front of her. #ifegoalreached well actually, i admire her for her IDGAF attitude in the face of injustice. she is just so fierce and queer and down-to-earth, everything i remind myself to be whenever shit goes down.

my mantra is: "i'mma helen zia my way through this."

HELEN ZIA

Sam Lai has been an Asian Americanist for three years, queer and vegetarian for two years, and a Drake fan for life. Oh, and pugs.

Sam has been involved in wayyy too many Asian American student organizations that any sane person should be in, but the ones in which Sam has been most active include **hardboiled**, International Socialist Organization, and Students of Color Solidarity Coalition. This past year, Sam has been part of the planning board for the newly formed Chancellor's Council on Students of Color and Multicultural Engagement, which sounds really fancy but Sam hopes it is the revolution.

When not losing sleep going through Rihanna's Instagram, Sam can be seen stomping around Berkeley with the QARC director, Vy Hoang.

sam lai

4th year | AAADS major





Korean Comfort Women

Bok-dong Kim, an 88-year old activist, helped to take down the purple drape covering a 1,100-pound statue on July 30th of this year. The bronze, granite, and obsidian statue was unveiled in Glendale, California, in honor of former "comfort women" who were forced to work as sex slaves during World War II.

Kim was 15 years old when the Japanese Imperial Army came to her village and promised her a stable factor job. To provide for her family in a war-stricken setting, Kim says that she had no choice to take on the job. Soon, she found herself in a boat to Hong Kong, Taiwan, Indonesia, Malaysia, and Singapore. She was being sent to serve as a sex slave in "comfort station" to serve soldiers in the Japanese Imperial Army.

In honor of women like Kim, the city council of Glendale voted and approved a statue to be placed in Central Park. The Korean Sister City Association paid nearly \$30,000 to make a replica of a memorial that sits in front of the Japanese Embassy in Seoul. Few months later, the statue was shipped from Korea and made its way to a new home in Glendale, now a city which has a Korean American population of 5%.

From the onset of the city's decision, there has been a lot of controversy about whether or not the statue is giving a misleading account of what happened during WWII. A lawsuit was filed in February pleading that the City of Glendale remove the statue. Some of the opponents deny that the Japanese Imperial Army ran brothels altogether and claim that the women voluntarily and willingly served as prostitutes. They hold on to this version of history even though a former Prime Minister of Japan issued an apology in the 1990s and despite that the Japanese Ministry of Foreign Affairs refers on its website to women who were "deprived of their freedom and had to endure misery." This conservative view, while a minority opinion, is nevertheless troubling because it is held by several city council members in Glendale's sister city in Japan called Higashiosaka. For

the past several years, Glendale and Higashiosaka have maintained a close political tie with each other. In the past, for instance, they have had sports games for children from these two cities and a foreign exchange program for students.

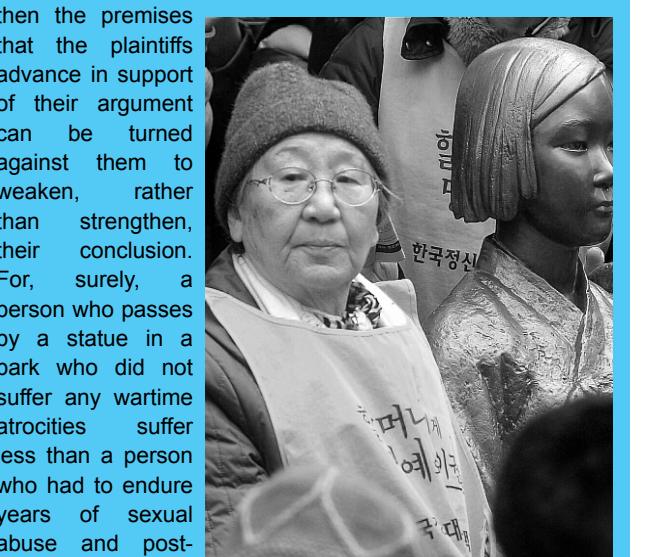
This gives way for the first and strongest argument held by Japanese American plaintiffs in the ongoing lawsuit. Two individual plaintiffs and a corporation (GAHT-US) alleged in their petition, the Glendale comfort women statue "exceeds the power of Glendale, infringes upon the federal government's power to exclusively conduct the foreign affairs of the United States and violate the supremacy clause of the U.S. Constitution. From their point of view, the Statue of a Girl of Peace is a divisive figure in international relations—it is weakening the triadic relationship between the United States, Japan, and South Korea.

However, what they fail to see is how the statue can perform just its opposite—it can strengthen these bonds and unite communities. They fail to consider how if conservative Japanese nationals and Japanese Americans accept that this event in history happened, the Girl of Peace can help repair past wrongdoings, save them from falling into historical amnesia, and help prevent similar acts of violence in the future. While the plaintiffs see a divisive figure, I see the possibility of a uniting figure from the same evidence that they provide in their argument.

The argument of the plaintiffs in the lawsuit takes a different turn when they make another allegation that they have been personally affected by the statue on an individual basis. Gingery says that she can no longer enjoy Central Park and suffers from "feelings of exclusion, discomfort, and anger" whenever she sees the statue. Her argument, however, does not seem to hold when we look at how former comfort women such as Kim had to live with "feelings of exclusion, discomfort, and anger" whenever they were reminded by memories of a troubled and tragic past. If the principle by which the merits of this lawsuit is to be judged is indeed to what extent people suffered from "feelings of exclusion, discomfort, and anger,"

then the premises that the plaintiffs advance in support of their argument can be turned against them to weaken, rather than strengthen, their conclusion. For, surely, a person who passes by a statue in a park who did not suffer any wartime atrocities suffer less than a person who had to endure years of sexual abuse and post-traumatic stress.

While I think the statue should stay, in the beginning of this story I began with a discussion of the history of comfort women because the broader significance of this debate involves power dynamics that tries to control how certain historical accounts get told and how some do not. By controlling which version of history gets (re)told, states and individuals are constructing a very specific account of how the history surrounding WWII gets structured. Thus, the controversy of the statue is ultimately about a fight for power, masked in the rhetoric of federal government's power to conduct international affairs, of individual traumatic experience, and of outright denial. Gingery v. City of Glendale also touches on powerful corporate interests that benefit from denying due rights of humanity. It is about how much the Asian American community can address a painful history and whether or not this version of history will be a lesson that will be taught to future generations.



by rora oh

To start off, let me just say that I recognize that whitewashing and erasure of people of color (namely Asian Americans) in media will never end. While it would be amazing if whitewashing and erasure were to end, it is just not possible. As an Asian American, I recognize that there is a certain way the public thinks of us. I mean, we are usually portrayed as the villains, the "model minority," or nerdy, socially awkward, or both, and so on. This will probably never change and, you know what, I accept that. I accept that there will always be prejudice in this world. There will always be a preset way that the mainstream media will present a group and it cannot be changed. However, that does not mean we cannot or will not call the media out when bullshit misrepresentation or demonization of a group occurs. With that said, I want to talk about two recent films that have caught my attention: TMNT, which suffered from whitewashing, and Cesar Chavez, which suffered from erasure.

Now before people start throwing hate at me, no, I'm not criticizing the TMNT franchise or Cesar Chavez and his accomplishments. I love TMNT, and I respect Cesar Chavez. What I'm criticizing is how they were adapted to the big screen. Let us start with TMNT. The issue here was the casting of William Fichtner (a white man) playing the role of Oroku Saki (who is Japanese), otherwise known as The Shredder. Instead of Oroku, Shredder

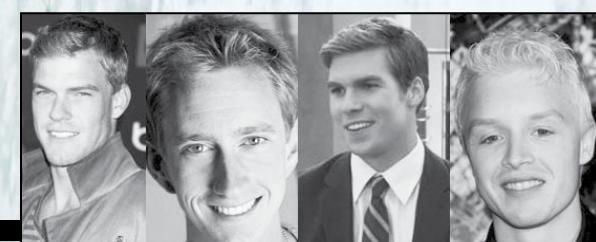
has been transformed into a man named Eric Sachs, a character whose name is infinitely less cool than Oroku Saki with an uninteresting backstory to boot. Why the change? Because Hollywood and Michael Bay willed it. Now with Cesar Chavez, although it is understandable that Chavez has to be the focus, the fact that the role of Filipino Americans and Larry Itliong, the co-founder of the United Farm Workers union, has been downplayed to the point that their role in the movie was negligible is a disservice to Filipinos, to Chavez's memory, and everyone who was a part of the movement. There was no reason Larry Itliong could not have been a major character in the movie, and yet the makers decided to turn him into just a face in the crowd.

What we have here are two different problems: whitewashing and erasure. With whitewashing, it tells us many things depending on how you view



"White-washing and Erasure"

by isiah regacho



a having Jet Li kiss Aaliyah in Romeo Must Die due to negative audience reaction, to the movie 21, movie with white actors playing characters based on Asians. It's hard enough for Asians to get main roles so whenever an Asian character is whitewashed, there is definitely a lost opportunity. And just to be clear, Michael Bay or whoever is in charge of casting for TMNT has no excuse since the original Shredder was played by James Saito, a Japanese actor. If the original movies could adapt the source material faithfully, then the new movie has no argument.

As for erasure, it says that our history is not important, that it could easily be left out since it's not the story they want to tell, or they just don't want it as part of their story. Filipinos are hugely underrepresented in history to begin with, so leaving Filipinos out of a story in which they were heavily

involved is problematic. I'm not trying to say Cesar Chavez should have been about Filipinos, but Filipinos should have been a major presence in the film since it's historically correct. So no, Diego Luna, your excuse that it's just "movie-making," that erasure had to happen in order to fit your vision, does not work. You wanted to make a movie about Cesar Chavez so by taking on that task, it became your responsibility to create a movie that did the man and his movement justice. By erasing the importance of half of the group that was in the United Farm Workers (the group was a merger between a Filipino and Mexican group) and turning Larry Itliong, a man who was a leader and actually marched alongside Chavez, into just another supporter, is troublesome. The fact that this movie did attract a lot of attention makes this problem even worse since people who have no knowledge of the UFW will likely take the movie on its word.

While I only chose two examples for this topic, there are plenty more pieces of media that can be picked apart. Whitewashing and erasure won't go away; that's something we all have to accept. However, we should not have to stand for it.

Isang bagsak.

(Note: For anyone interested in a more in-depth look at the role of Filipinos in the UFW, look up the documentary "Delano Manongs")

www.themarysue.com
www.spunkyrealealdeal.com
themixxmagazine.com
<http://2.bp.blogspot.com/>

GIMME DAT INTERSECTIONAL HEALING

A burnt out student activist reflects on the ongoing process of unlearning, forgiving, and grieving

by sam tai

Over the course of my four years here at UC Berkeley, I have been involved in a dozen student organizations, ranging from the cultural to political. The one I've been in the longest is this very publication, **hardboiled** newsmagazine, which I joined in my first semester and am currently serving my sixth semester in. Not trying to get all sentimental and shit, given that I technically have one more semester, but at this point in my life, I can't help but reflect on how much change has occurred within the community for which I have grown to care deeply. The trajectory of my growth as an Asian American student activist very much reflects the shifting landscape of Asian American grassroots organizing through the generations, at least at Berkeley: more and more, the movement becomes increasingly diverse and yet frustratingly divided. Here, as a last-ditch effort to impart some knowledge, I reflect on the lessons I've learned from being involved in multiple on-campus spaces.

Let me first establish that I am not and will never be an authority on Asian American activism. I have only been doing this "activism" thing for two years, and I don't feel confident in even claiming myself to be an activist or organizer. I have my criticisms of the spaces I've been in, of course, and I will defend every word of this article to the letter, but I acknowledge that I am speaking from only my point of view. Whew, got that out of the way.

From my jaded point of view, the API community has made little progress this past academic year in moving towards rebuilding a coalition that serves as an umbrella group for all API-identified student groups. The model that folks have been striving towards and trying to reconstruct is the Asian Pacific American Coalition (APAC), founded in January 2007 and inactive since spring semester 2012. As someone who only knew APAC in its dying days, I can see how the disengagement of API student groups stems from a conflict of politics. I'm talking specifically about the folks who identify somewhere on the spectrum of progressive, liberal, radical, etc.

Whatever the demographics of the more progressive-leaning API communities, what cannot be denied is the growing depoliticization of student groups across the campus. Depoliticized in the sense that the

term "Asian American," first coined in the late 1960s by UC Berkeley history grad student Yuji Ichioka, has declined in usage because it doesn't include Pacific Islanders, thus the more popular label "API." Depoliticized in the sense that we have grown more reactive in our short-lived campaigns, from the eyelid surgery ad in Daily Cal last semester to the UCLA/USC flier and SCA5 controversies this semester. I have the privilege of being East Asian and therefore a benefactor of neo-colonialism in some sense, but I question whether the inclusivity we claim in a label gets put into practice. **hardboiled** itself should not be spared from this scrutiny, since we proudly call ourselves the APA newsmagazine when none of us identify as Pacific Islander or have lived anywhere in the Pacific Islands nor do we cover PI issues extensively. While I do think folks have a general awareness of how Pacific Islanders have been marginalized on-campus, there still hasn't been a deeper analysis of how the 1.2 million Native Hawaiians and Pacific Islanders accounted for in the 2010 Census continue to cope with the legacy of genocide and militarization in the United States.

Yes, race is a social construct that shapes our lived realities, and yes, no word in English will ever be inclusive of all our identities, so we have to move away from being politically correct because we live in an already colonized and colonizing nation, and we reproduce colonizing attitudes among each other.

I would argue that folks need to avoid becoming too attached to using "Asian American" or "Asian Pacific Islander" because we need to invest more energy into identifying what narratives of oppression we share and most importantly, where we differ and can support one another. At our own campus, this means taking a hard look at ways in which APIs neglect issues directly affecting the Middle Eastern, Muslim, and South Asian community despite including them in our conferences and despite much of the similar work our spaces do in catering to ethnic-specific needs. This means identifying issues of gender, disability, citizenship status, and other intersectional identities. This means orienting ourselves back into being unapologetically political, and even radical: now that the spaces and services fought for and won by previous generations

have become institutionalized, how can we continue to hold the administration and ourselves accountable while also building up our own capacities to succeed as students?

Often we invoke memories of the Third World Liberation Front, waxing poetic about the key figures involved in the establishment of Ethnic Studies at SF State College and Berkeley. This not only leaves out the work of student activists at community colleges like Merritt College in Oakland where the Black Panthers were born, but also privileges UC students as the leaders who will initiate social change. We are quick to draw a line connecting the Asian American movement of the 60s and 70s to the formation of API student spaces that cater to a broader spectrum of the community than ever before. Yet when we analyze the politics of these student groups now and compare them to the politics of students then, there has been a watering down of the radical language that used to dominate the demands put forth by students of color.

For example, the Asian American Political Alliance that Yuji Ichioka and Emma Gee started in their apartment during May 1968 became known for their work in the ongoing civil rights and Black Power movements alongside the anti-war protests that spread nationwide. From the October 1969 issue of AAPA's newspaper, here's an excerpt of what it stands for: "AAPA is only a transition for developing our own social identity, a multiplication of efforts. In fact,

AAPA itself is not the important link but the ideas generated into action from it—that we Asian Americans are no longer going to kowtow to white America in order to gain an ounce of respect; that we must begin to build our own society alongside our black, brown and red brothers as well as those whites willing to effect fundamental social, economic, political changes; that we have the right for determining our own lives and asserting our yellow identity as a positive force in a new life based on human relationships and cooperation."

Contrast that with the mission statement of APAC, most recently revised in 2010: "To actively foster and sustain an inclusive API representative coalition space that reflects and addresses tensions in issues facing member and affiliate communities through

action, programming, and general solidarity."

Contrast again with **hardboiled**'s mission statement: "**hardboiled** newsmagazine seeks to empower the Asian Pacific American (APA) community by raising awareness and initiating discussion regarding APA issues in an inclusive space. **hardboiled** aims to be a vehicle for activism by providing an APA perspective and exposing issues affecting the APA community through the bold voices that prevail in our publication."

Hardly a representative sample of all the API progressive organizations in Berkeley's history, these snippets speak volumes about the shift in political agenda from the start of the Asian American movement up until today. Oddly enough, at an institution like Berkeley where many of the resources like the Multicultural Community Center were fought for by students of color, more and more students have to conform to bureaucratic structures like the ASUC in order to access funds and services to support their respective organizations. Do not mistake me, I respect the work that students do in the ASUC, and as a body the ASUC empowers students to be in decision-making positions. I just do not believe much change can be affected outside of an institution from within an institution. No matter what kind of rhetoric we use in our mission statements today, whether we use first person plural or third person, we have to acknowledge that our survival and resistance are inherently political and therefore necessary for us to navigate outside of the Berkeley bubble.

Many believe that majoring in AAADS is "easy," thus less reputable than science or math majors.

All of this goes to say, to paraphrase Mia Mingus' keynote speech at APICON this year, we have to shift our desires as a community to want the challenging and difficult things. For me, this shift comes in the form of allyship. Allyship means learning to speak each other's language, but first learning how to say "I'm sorry" and "thank you." Allyship means showing up and staying until the end, no matter how hard things get, especially when things get hard. Allyship means you commit your everyday thoughts to reflecting on how you give space and agency to those directly affected by forms of oppression you may have unintentionally committed. Allyship means identifying and addressing the source of hurt rather than dismissing the hurt itself.

Let's really put our allyship into practice, because no movement leaves people behind.

"What are you going to do with that?"

I get that a lot when I tell people that I'm majoring in Asian American and Asian Diaspora Studies (AAADS). To be honest, I can do anything with a degree in AAADS. It provides a historical context conspicuously absent in any other educational setting, and has given me a chance to develop skills useful in any situation that requires communication, whether through writing or face-to-face interaction. Not only have I learned the importance of speaking clearly when I engage in conversation with others, I've had the opportunity to practice my public speaking skills as I have presented numerous presentations in my AAADS classes. I've also refined my writing, editing and reading skills, through writing numerous papers and reading volumes of texts. In these ways, AAADS has given me real world, practical skills that can be used in any career of my choosing.

Many question the relevancy of AAADS and majors similar to it.

They are necessary because the study of white Europeans is "history" while the study of people of color is "Ethnic Studies." They are necessary because I cannot find myself in the history books. They

are necessary because affirmative action is seen as racist while mass incarceration of the Black community is seen as a natural product of our society. They are necessary because people think it is acceptable to tell me that I have done well in life because I am "Asian." Until this changes, AAADS and majors similar to it are extremely important and relevant to any discussion of American history and culture.

Many

look at President Barack Obama, the first nonwhite president, as evidence that racism no longer exists. I challenge these individuals to look more deeply into our rhetoric and our assumptions about others before making such claims. This is reflected in the attitude that people show towards APIs/AAADS majors. I have heard that only those who identify as Asian or Asian American should or can take AAADS classes as it only applies to us. This is

too long; didn't read: 5 lessons i've taken from being in the API community

1. No space is perfect, no space is 100% safe.

Much education has to be done in order for us as a community to confront the ways in which we inflict harm on each other. As bell hooks stated, "we need to be clear that we are all participants in perpetuating sexism until we change our hearts and minds." API folks must take more urgency when addressing gender dynamics within their spaces because those who feel the most vulnerable to homophobia or transphobia should not be doing all the work to make themselves feel safer.

2. Never allow each other to be complacent: the hardest conversations are the most critical in forming alliances.

As mentioned, I have hopped around from org to org and not a single one is consistent in how it includes folks of different race, class, and gender identities. What disappoints me the most is not so much that these spaces lack an understanding of intersectionality, but that the most active ones tend to work in isolation from each other.

3. We all need to break down: "Revolutionaries cry the best."

The words of Minh Dang continue to haunt me since she spoke at the Empowering Women of Color Conference on March 15 this year: "This national conversation is often focused on taking action, and I think one of the actions might just be to sit with people and grieve the immense loss and impact of violence that we have enacted on ourselves, through slavery, through inequalities up the wazoo, right, and really paying attention to how if we don't grieve things, we repeat it. We clearly see a history repeating itself."

4. No radical movement can survive within an institution that has its own capitalist agenda.

Confronting institutionalized racism means thinking beyond the structures in which we face racialized violence rather than containing the problem in the individual, group, or situation. As a community the highest power we should answer to is ourselves, not any Chancellor's Council, UC President, or administrative position.

5. As peers, we still need to check each other's privileges but also find ways to use our own privileges to move forward.

As allies to each other, we have to be sensitive to each other's triggers and be respectful of experiences we cannot relate to nor think we can "compete with." I think the self-awareness of privilege begins when we give others the space to share their stories, so their experiences can put ours into perspective.

Why Asian American Diaspora Studies Matters

by patty chen

replicated by pursuing any other major. I can honestly say that I would not be who I am now without majoring in AAADS, as it has shaped the way I look at the world around me. I have become informed about the lack of accurate, if any, representation of my community in the media, the dangers of the model minority myth, and the ways in which race plays a part in a discussion that may not even explicitly mention race. AAADS provides knowledge that is not readily accessible elsewhere, and for that reason, among many others, it should not be dismissed by others based on false assumptions about what it means to major or minor in AAADS.

"... if people understand how people of color have contributed and defined the American society, they would be more willing to treat us as Americans..."

This absence of our stories implies that we are not American as our stories have been excluded and ignored in this specific narrative of American history. A more inclusive telling of American history is necessary as it challenges the popularly understood definition of our history and our culture and provides a more accurate telling of our past. Majors such as AAADS looks at the happenings of the past and present and asks, "So where do we fit in?" I think this question is important as first-generation Americans, and those who are deemed foreign to this country based on their physical appearance, fight for their claim to the American identity. I would hope that if people understood how people of color have contributed and defined the American society, they would be more willing to treat us as Americans rather than hyphenated Americans.

I would encourage anyone who has any desire to learn more about the contributions Asian Americans have made to America, the history of Asian Americans in America or the experiences of Asian Americans in America in general to check out AAADS at <http://aaads.berkeley.edu>.



Emerging from an era of tremendous political struggle and solidarity, the Pilipino American Alliance (PAA) was founded in 1969 to ensure Pilipino representation at UC Berkeley and its surrounding communities. Today, it continues to be an important network of support for Pilipinos and Pilipino Americans, hosting programs such as the annual Pilipino Cultural Night and the Kuya/Ate/Ading mentorship program, which pairs Kuyas (big brothers) and Ates (big sisters) with underclassmen mentees that share similar career interests, majors, or personalities. Beyond the UC Berkeley campus, PAA also regularly participates in the Friendship Games at CSU Fullerton, an event that brings together hundreds of Pilipino students across California to compete in picnic games and to socialize with each other to promote spirit, pride, unity, and friendship.

Every year, PAA hosts two general meetings per semester that explore issues surrounding the Pilipino and Pilipino American community, including immigration, identity, and culture. As the oldest Pilipino organization on campus, PAA is very much integrated within the Pilipino community and open to all students, regardless of ethnicity. Although it is hard to estimate the exact number of PAA's members because of this, more than a hundred students participate in PAA's many programs every year.

At the heart of PAA is its coordinating committee of fifteen. Marie Joyce Artap, one of PAA's Executive Co-Chairs, learned about the organization through

the Pilipino-American Student Orientation (PASO), an event held by PASS (Pilipino Academic Student Services) in collaboration with the six other Pilipino organizations on campus, and knew immediately that she wanted to be a part of PCN. "This organization is very much made for the community by the community. We are also able to engage in our rich cultural identity and history, while discussing and thinking critically about our place in the Pilipino Community, on the UC Berkeley campus, and in the context of the greater Pilipino/Pilipino-American community that extends past the boundaries of UC Berkeley," she said when asked what she loved most. "PAA is really a space to make your own, and this is what has allowed me to gravitate toward it for the past four years."

Corrina Calanoc, PAA's Social Co-Chair, echoed the sentiment. "I love how PAA can make anyone feel welcome, regardless of major, postgrad plans, or ethnicity," Corrina said.

Interested in being a part of PAA? From interning for PAA to participating in its programs, there are many ways students can be involved with the organization. PAA also hosts meetings and events throughout the year. On May 3rd, PAA will be having its 45th Anniversary & End-of-The-Year Banquet and collaborating with SASC to host SASCerade/PCN After-PAParty at night!



LEARN MORE ABOUT PAA BY CHECKING OUT THEIR WEBSITE AT UCBPAA.WORDPRESS.COM OR CONTACTING THEM AT UCB. PAA@GMAIL.COM

PILIPINO AMERICAN ALLIANCE



On April 13, 2014, PAA held their 38th annual Pilipino Cultural Night (PCN) in Zellerbach Hall. The longest running culture show, PCN is a three-hour theatrical production that features a variety of musical performances and dance along with a main storyline that explores experiences and issues in the Pilipino community, including identity, history, and political movement. It also holds the distinction of being the first student-organization-run production to be held in Zellerbach Hall in 1989 and has proudly continued this tradition. "I loved being part of a community process that culminates into a production on the world-renowned Zellerbach Hall and the political statement that creates for us as Pilipinos/Pilipino-Americans to reclaim our history and identity in a space that has seen the likes of Yo-Yo Ma, John Legend, TEDxBerkeley, the Vienna Philharmonic, etc," Marie Joyce Artap, producer of last year's PCN said.

This year's theme is "Embark," symbolic of the beginning of a voyage, and the production highlighted many issues, including immigration, separation due to migration, grief and loss, and issues of sexual identity and queerism. The story follows a family trying to learn what it means to be a family after being separated by immigration. A year-long process, over a hundred students were involved in the planning, creating, and performing of PCN as producers, writers, stage directors, dance and choir directors, marketing, designers, performers (from actors to singers to dancers), and more.



PILIPINO CULTURAL NIGHT