

hardboiled

8.3

THE ASIAN AMERICAN NEWSMAGAZINE



in this
issue

'hapa' term retrospect
san francisco hate crimes
asian immigrant exploitation
gwen stefani: harajuku gone crazy!
bloggers: what type are you?

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hardboiled

ed note

Four years ago I attended my very first **hardboiled** meeting. As I uncomfortably sat in one of those horribly fascist right-hander seats, I remember feeling a mix of intimidation and awe as I watched the editors run the staff meeting. They struck me as both professional and culturally aware savants. However, I also recall the awkward silences that plagued us.

How exactly do you make a publications meeting exciting anyway? It's not like we're a social organization where we can put on skits and auction off our editors on dates (although I must say we are quite the lovely bunch). I mean, how does one jazz up the questions, "How are your articles going?" and "When the hell are you going to turn the damn thing in?"

Even now I'm not sure what the exact answer is, but this semester a definite liveliness has been injected into our meetings and production nights. Was it the decision to make it a decal? Or perhaps the new mix of people? It's probably a little of both, but I also believe it's due to our continued belief in the role a publication like **hardboiled** serves in our community.

In order to be involved in a volunteer-based publication (no stipends) that publishes three times a semester, you've got to have both determination and a dedicated group of people. Sure we don't put on ice cream socials, but we do labor tirelessly to produce each monthly issue so that you the reader can learn something about Asian Americans straight from their mouths, apart from what's said in the mainstream media.

As the semester rapidly winds to an end (and before we jump in the fiery pit known as finals), I feel honored to have worked with all of our staff members, old and new. A definite closeness has developed between us, discussing Top Model at practically every meeting and of course laughing so hard during production nights that we all have abs of steels (now I'm thinking we'll make a killing through a **hardboiled** date auction).

My thanks go out to the fall 2004 **hardboiled** staff. I also hope the readers out there who've ever toyed with the idea of writing for us will take the plunge and join our family this spring. We promise lively meetings...and savants galore.

gloria kim
hb managing editor

staff

STORY EDITORS

julie carl
julie fischer
allen hong
tina pattaratornkosohn

LAYOUT EDITOR

gloria kim

MANAGING EDITOR

gloria kim

ASST. MANAGING EDITOR

kristopher "the don" capello

CONTRIBUTING STAFF

jeremy chen
king i. choi
kimberly jinsook crawford
shu sha angie guan
donna ho
amanda hwang
hellen jo
owen leong
veronica louie
dan nguyen
kristina ordanza
jericho saria
junette sheen
pauline sze
hugo ta
nick thaler

contents

- 3 SF Hate Crimes
- 4 Exploitation in the Community
- 5 Hapa Retrospect/Asian Am Grads
- 6 Blog Types
- 8 Gwen Gone Harajuku Crazy
- 9 Lyrics Born Interview/Tarantino
- 10 API Voter Turnout
- 11 Working Abroad
- 12 Comic by Hellen

join us

hb meetings
Wednesday 6:30pm
89 Dwinelle
hardboiled@berkeley.edu
for more information

contact

snail mail

10 Eshleman Hall MC 4500
University of California
Berkeley, CA 94720-4500

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by allen hong

Taraval and 19th is an area of San Francisco that I used to call home, but it is also a place where five Asian American teens became the victims of a stunning hate crime a year ago. The Superior Court recently delivered its verdict for the court case on October 22, 2004. The single 18 year-old suspect who was identified in the beatings will perform 200 hours of mandatory community service and will be placed on juvenile probation for one year. Judge Kevin McCarthy found that the young man was guilty of a felony assault with a hate crime enhancement. Even after the teen serves the required number of hours and finishes his probation time, he will still have the mark on his record. The individual remains unnamed because the media is not allowed to release the names of juvenile offenders in news reports. Though the case is over, some in the Asian American community feel that the incident has not received a complete investigation. According to personal accounts from both sides, the white teenager was only one of fifteen to twenty white students who assaulted the victims.

The events leading up to the night of June 6, 2003 were far from unusual. Jeff Woo, Paul Wong, Ken Zeng, Sung Noh, and Tim Wen wanted to celebrate after their graduation by getting dessert with several of their female friends. Meanwhile, several white teens from Saint Ignatius College Prep and Sacred Heart Cathedral Prep left a keg party at Stern Grove. The two groups encountered each other at the corner of Taraval and 19th. The white students let loose with racial slurs, imitated Chinese music, poured alcohol over the head of one of the teens, and hurled a can of beer at another. Moments after the white teens turned and started walking away, they lunged back toward the Asian Americans for a fight. Others who left the party noticed the five teens being attacked from down the block and joined in.

The beating left the five Asian Americans with swollen jaws, bodily bruises, and blood on their faces. Wong asked the attackers to leave him and his friends alone, but the attackers did not end the fight there. Woo, Wong, and Wen made their way toward their cars across the street but the white teens followed and confronted them again. The three asked the crowd to leave them alone but more fighting ensued. After enduring another assault, the three teens slipped away and reported the incident to the police.

Numerous individuals were involved in the beatings that night, but only one white high school student was arrested and brought to court. The suspect was held at Juvenile Hall for ten hours, but was released shortly afterwards. Normally, individuals who are brought in at the end of a week are held until Monday. The senior probation officer knew the student because his mother volunteered there and allowed him to leave early. This move was clearly irresponsible because personal connections are not reason enough to let an offender back onto the streets.

The graduates were speechless that night, stunned by what had just happened. Like many, they believed that San Francisco was a diverse and tolerant city. A hate crime in such a place seemed unthinkable. Most of the teens were too embarrassed to share what had happened with their parents or friends for weeks. For the most part Woo, Wong, Zeng, Noh, and Wen kept the details of that night to themselves, but family and friends eventually found out about the hate crime in local news reports. Since then, supporters of the victims have stressed the importance of coming forward with these kinds of issues rather than suppressing them. "Racism exists in every city," stated *pro-bono* attorney Edwin Prather, who represented the victims. "It's something people loath to report and it's something that cities would rather not admit. However, it's important to realize that a hate crime against some Asian Americans is an attack on all Asian Americans."

Backed by family and friends, as well as civil rights groups, the victims still hoped that justice would be done in court. A little over a year after the crime, Judge McCarthy returned a guilty verdict for the defendant. "There's no doubt this was a hate crime, motivated by racial prejudice. These are victims of the most despicable behavior one can imagine," he told the court. But as decisive as Judge McCarthy appeared several months ago, he soon became hesitant. The ruling for the hate crime, called a disposition in juvenile court cases, was originally scheduled for August 25. The date was eventually pushed back to October 21. The severe nature of the crimes compelled the court to open the case to the public, but Judge McCarthy stood firm in his decision to close the disposition part of the trial. This move was opposed by both the Asian Law Caucus and the *San Francisco Chronicle*.

Rehabilitation rather than punishment is the stated goal of the juvenile justice system in San Francisco. The maximum terms for the student from Sacred Heart was incarceration until age twenty-five, but community service, fines, or racial sensitivity classes were much more likely. Attorney Prather expressed the victims' desire to rehabilitate the offender rather than punishing him by reading their written statements. Judge McCarthy reached his decision and ordered the teen to complete community service and serve probation time.

Regardless of the verdict the judge delivered for the lone defendant, as many as nineteen other individuals have escaped without any sort of punishment. The white teenager may have gotten what he deserved, but one thing is certain: the other perpetrators committed a hate crime with complete impunity.

The recent mobilization of Asian American citizens in San Francisco resembled the outrage after two white autoworkers attacked Vincent Chin in Detroit, Michigan in 1982. The two men chased Chin through the streets, shouting that he was a "Jap" despite his Chinese heritage and blamed people of his race for being unemployed. Once he was cornered, the two workers ended his life by repeatedly striking his head with a baseball bat. The two received three years' probation time and accepted modest fines, but the glaring fact was that they did not have to spend any time in jail. After the tragic killing, different groups of Asian Americans recognized the need to come together and speak out against hate crimes and pressure authorities to uphold justice.

"By far the most important outcome [of the SF hate crime case] was the community coming together and voicing their concerns by attending the trial nearly every day for three weeks. Community presence and voice really shifted the dialogue around this case from one of adrenaline fueled, boys-will-be-boys behavior to one about a hate crime. Hate crime cases in general do not get prosecuted unless community concerns are voiced—so I hope that this serves as encouragement to API's to be more pro-active about seeking justice," shared Malcolm Yeung, an attorney from the Asian Law Caucus.

Woo, Wong, Zeng, Noh, and Wen have already begun to move on with their lives and have gone to college. They have returned to their normal lives, but not without a heightened awareness of racism. The five should feel relieved after receiving a verdict they asked for and take comfort in the pledge from the district attorney's office to pursue all leads with the information from the case. Attorney Prather spoke behalf of the victims: "This has been an important case and has been a long time in coming. It is a significant ruling against hate crimes on Asian Americans."

EXPLOITING OUR OWN:

asian american communities exploit their newest immigrants

by julie carl

Forever 21, owned by a Korean immigrant couple, went from a small-time clothing-manufacturing company to what is now a \$500 million dollar clothing industry. On the surface, the rise of Forever 21 seems to be a prime example of the model minority myth, which prizes the inherent industriousness of Asian Americans. However, as the surfacing lawsuits indicate, a big reason for the success of Forever 21 hinges on unfair labor practices, including the implementation of sweatshop conditions in the workplace and the lack of overtime pay.

Most of the workers employed by Forever 21 were immigrant laborers living in Southern California who lacked proper documentation to work in the United States. As a result, the employers were at liberty to pay the workers pennies for wages, all the while using the phone call to the INS (Immigration and Naturalization Services) as a standing threat. Many of the workers in Forever 21 sweatshops were Latinos, however there was a substantial number of undocumented Korean workers, who had been introduced to the world of sweatshops as their only resort to receiving pay under the table.

The Asian Pacific American Legal Center (APALC) in Los Angeles represented the nineteen garment workers, who sought legal action against the owners of Forever 21. They replied by counter-suing the workers as well as the local sweatshop watch organizations for libel. What an appropriately capitalistic response. The pursuit of the almighty dollar seems to overcome any and all sense of understanding similar immigrant struggles.

The news is scattered with comparable stories about immigrants exploiting slightly "fresher" immigrants to make an extra buck, whether it is in illegal sweatshops or in seemingly safer mom-and-pop entrepreneurial expeditions. The seemingly age-old practice of abusing those who are in situations closest to one's own or what one's situations used to be not too long ago can commonly be found in the Asian American community, which still happens to be a largely immigrant one.

Many recent immigrants end up gravitating towards ethnic enclaves, where life seems to be a bit easier when surrounded by people who share the same language and culture. Many cling to social networks found in these ethnic enclaves for information on job opportunities, housing options, and legal matter. Thus, the ground is laid for exploitation to easily take place. With other slightly more experienced immigrants as often their only guides to some of the most basic aspects of life, many of the newest Asian immigrants often have no other choice than to be a victim.

Even if an immigrant realizes that there is deception taking place, he/she often has no one to turn to for help, legal or otherwise. There have been cases within certain Asian American enclaves, where the immigration service agencies themselves turned out to be nothing more than fraudulent extortion systems. Many falsely advertised the clearing up of all legal issues surrounding one's residency status in the U.S. in exchange for a fee. In Southern California, where ethnic enclaves are dime a dozen, consumer protection laws were passed specifically regarding organizations who claim to provide social and legal services to non-English speaking immigrants.

Certainly, Northern California is not immune to this type of exploitation. In the city of San Francisco, there have been laws passed to protect non-English speaking immigrants, who are misled into signing leases in English, which promise none of the things that their native agent has verbally assured them of. Now all leases which are negotiated in a non-English language (most often Chinese, Vietnamese, Tagalog, Korean, and Spanish in the case of the Bay Area) must have a corresponding written lease in that same language, which can be signed by the tenant/buyer accordingly.

The mere fact that such apparent precautions need to be taken in order to protect the most vulnerable populations of the Asian American communities reflects the tensions that can be found in most Asian American communities today. Class differences arise due to the fact that members of the Asian American communities come into the country at different times and under different circumstances. This is not to say that those who are the most recent immigrants are always those of the lower-class. However, many immigrants who can be found working in the lowest paying jobs are those who lack cultural and social resources, which can be more easily accessed with more experience within the American society at large.

Middle-class Asian Americans often end up taking leadership positions in their respective communities as political figures, successful businessmen, and religious leaders among others. The arrival and establishment of the middle-class leadership can be simply explained through the fact that those of the middle-class do not have to fight

for survival when attaining basic needs such as work and shelter. With more time and money comes opportunity to hold sway over a community. Having money and/or an education are two very helpful tools for success not only within the ethnic community but also within the larger societal context.

It seems that within a community which is led by its better off members, a conflict arises when that middle-class group ends up hurting and exploiting those who are on a lower income level. Speaking out against a corrupt sweatshop tyrant or a cheating landlord can be difficult, but it may be closer to impossible when the enemy also happens to be the one who supposedly helped you in the first place. One may keep quiet out of some sort of obligation or merely because one fears retribution.

According to the Multi-Ethnic Immigrant Workers Organizing Network (MIWON), employers often blacklist previous employees who have spoken out and taken action against them. In smaller, tightly knit ethnic communities

one's reputation could be tainted by a simple rumor or two. The threat of not only losing one's current

job but also the possibility of never working again serves as a deterrent when it comes to standing up against unfair practices.

Perhaps the most ironic dimension to the phenomenon of Asian immigrants exploiting other Asian immigrants is that within the larger American society, all Asian Americans are categorized as racialized peoples. One would think that this identification would lend to some semblance of unity and cooperation, however it seems that more often than not ties of unity are those that choke rather than help. In an attempt to present a united front, ethnic communities silence the voices of those who fall victim to those within their very own ethnic communities.

It is in situations like these where one can clearly see the failings behind identity politics. And, perhaps righting the wrongs committed by the exploitation of immigrants can only be done through casting out the overwhelming influence of identifying strictly along ethnic/racial lines. For it is these loyalties carved out along ethnic lines that serve to imprison many within the Asian American communities.

When she's not writing about exploitation in the Asian American community, Julie likes to eat, dream, and think about banana cream pie. Ms. Carl also has a "Homeric" affinity for fried lumps of dough.



"SPEAKING OUT AGAINST A CORRUPT SWEATSHOP TYRANT OR A CHEATING LANDLORD CAN BE DIFFICULT, BUT IT MAY BE CLOSER TO IMPOSSIBLE WHEN THE ENEMY ALSO HAPPENS TO BE THE ONE WHO SUPPOSEDLY HELPED YOU IN THE FIRST PLACE. ONE MAY KEEP QUIET OUT OF SOME SORT OF OBLIGATION OR MERELY BECAUSE ONE FEARS RETRIBUTION."



n.

A review, survey, or contemplation of things in the past.

ges • ture

n.

An act or a remark made as a formality or as a sign of intention or attitude: writing an article as a gesture for _____.

re-evaluating the use of the term hapa

by julie fischer

I was planning on writing something immense; a piece so titillating and so controversial that steaming ears and flushed cheeks would become normal bodily reactions amongst my readers. I was envisioning, perhaps, a shared uproar concerning the exotification of mixed race Asians, a hysteria over an impending date auction profiting off the demoralized selling of dehumanized hapas on our campus (oh, my! oh, my!). But a couple of events obstructed my path to a terrific "investigative" article: 1) no hapa date auction. To my shabby recollection and eventual disappointment, the hapamart was cancelled due to predicted low attendance, and 2) My middle name isn't Ebenezer, but I'll confess I gained a little thumping in that lump of coal we call our hearts over the past year.

As some scholarly folks purport, a mind, for its convictions, thoughts, and politics, can be fluid and ever changing - and so are mine. Speaking with various students from across the country since the publication of my so-called "attack" on the Hapa Issues Forum, I've received both positive and negative responses. Some thanked me with kisses and happy yelps for expressing feelings about hapa politics

of mixed races have the same cultural experience, even if they are the same exact mix. So we changed the name because there is no use in separating hapas out from the multiracial community because in many ways multiracial people have the same kinds of issues across the board - like not fitting in with their respective ethnic communities, having them clash with each other, and stereotypes about exoticism and beauty."

Though hapas make up the majority of membership in HapaMisc, their outreaching efforts are gradually becoming realized on campus - according to Janice, "everyone is mixed", whether racially, ethnically, nationally, or culturally - so everyone is invited, everyone is encouraged to join: "The word 'hapa' still connotes Asianness, and many people, even part-Indians, don't feel like that describes them. So we outreach to everyone whether we realize it upon looking at them or not. Our members are by far part Asian - in fact I doubt we have someone who isn't - but it's a symbolic move in changing our name more than anything to welcome the greater multiracial community more."

Looking at the

"I think hapas want to identify with other mixes of white and East Asian since they supposedly tend to look similar, and so maybe they think they have the same cultural background too - but that just isn't true because no two people of mixed races have the same cultural experience, even if they are the same exact mix."

-Janice Fitch, co-president of UCSD Hapa MISC

and "culture" (if there is such a thing) they themselves had harbored but felt no inclination to let out for varied reasons. Others have admonished me, declaring I took wanton shots at an organization with solely good intentions and solidarity in mind. You, yourself, the reader, can make that ultimate move to discern whether my internal motives in writing such an article were of 'Goofus' or 'Gallant'-worthiness, but I don't actually care. What is of concern to me as of this immediate moment is the state of that contentious little club, the Hapa Issues Forum. But now, wait, let's get with the program here: their title has recently been misnomered. Joyfully enunciate with me their new name, the Multi-cultural Student's Union! As claimed and advertised on their organization's website, beginning this year, the club had transformed their focus from being solely 'hapa' to one that was invitational to all students who identified as multicultural. What's the big deal you might quaintly ask? The significance of this move lies in their new distinction, in their effort to expand their social and political services to a greater portion of students on campus. They write: "While Hapa Issues Forum has always welcomed multi-cultural/multi-ethnic/multi-racial individuals, the fact that the club included the name 'hapa' represented a focus on the mixed Asian communities. We on core have felt that perhaps we should re-evaluate our position, and attempt to reach out to a broader community". These sentiments appear to be echoed across many UC campuses, where Janice Fitch, co-president of UC San Diego's Hapa MISC (Multiethnic Identity Students Community), recently explained to me in an impromptu interview, this politically correct (yet so righteous!) trend of expelling the archaic hapa heading: "I felt like there is a strange kind of separation between 'hapa' and other multiracial communities. I think hapas want to identify with other mixes of white and East Asian since they supposedly tend to look similar, and so maybe they think they have the same cultural background too - but that just isn't true because no two people

agenda on the Multi-Cultural Student Union's website, it is, I have to admit, quite accomplishing. Political, charitable, artistic, and socially engaging, things from a discussion about being mixed and its social implications, a fundraising event, a hapa photo project lead by the notorious Kip Fulbeck, and a political petition opposing Ward Connerly's 'Multiracial Category Initiative', a most diabolical move that would have undermined inequities in admission and retention numbers and glossed over important data facts from mixed students who feel compelled to check "all that apply" in their admission forms to the UC administration. Hmm. Makes me almost nostalgic to join this club - almost. I still adamantly stand by my initial thoughts and reaction to this club, which I feel, as do many hapa students and friends of mine, has relied on underlying problematic tropes of fetishism and exoticism to propel their schema and visibility on campus; but with the chilling, winter swirls of wind that paradoxically warms my heart, and the Nyquil lazily drugging out my system, I can, and will, acknowledge good works when it's there.

→ Is this hapa not hapa-ing? Write her at fischerj@berkeley.edu



If you've walked along the countless tables at the career fair, you would probably understand my frustrations. Asian American Studies majors aren't exactly what big companies are looking for. The only diversity at the Diversity Career Fair are the four, maybe five, tables that represent the public sector. Teach for America and Americorps are among the few non-profit organizations that we hear of on campus, but there are many more we don't hear about, such as the Asian Women's Shelter for battered Asian women and their children, the Kearny Street Workshop striving to empower the API Communities through art, and the National Asian American Telecommunications Association, which holds the annual San Francisco International Asian American Film Festival and produces and funds independent Asian American films, just to name a few.

Past Asian American Studies majors' or Ethnic Studies majors' employers range from Cal Corps Public Service Center, Chinese for Affirmative Action, Japan Telecom, Asian American Recovery Services or even Google. The best step to take would be to search for internship opportunities that relate to the specific field you are interested in, whether it be in academia, media, journalism, community work, health, or politics. However, the two most common paths after Asian American Studies tend to be taking the GREs (*gasp, yes, another test) or the LSATs to apply for graduate school or law school. However, the choices available for graduate school are not just limited to Ethnic Studies or Law. Many graduates from the Ethnic Studies department have gone on to graduate school in Public Health, Public Policy,

What the Future Holds for Asian American Studies Graduates

by donna ho

Education, Psychology, and Mass Communications.

To get a better idea of what was out there, I attended the Ethnic Studies Alumni Panel. Of the five panelists, one had accomplished his desires to become a public defender; one was a young professor with a Ph.D., while the other three, a business consultant, a community organizer, and an assistant strived to further their education to reach their career goals. Often times, with liberal arts majors, we tend to look for "safety" in the career paths we choose. However, after attending the Ethnic Studies alumni panel, the best advice I've gotten so far, although cliché, was to do whatever I felt passionate about. The Ethnic Studies alumni panel left me very much inspired, unlike the insecurity I felt when I first decided to pick Asian American Studies.

Two years ago when I first took steps into an Asian American Studies class, I had no idea it would be more than just another breadth requirement. Of course, when my parents found out, they gave me the 'what-are-you-doing-with-your-life' spiel and 'we're-paying-how-much-for-that?!?' look and off I went to explore Asian America. I was never sure about what I planned to do, but after taking a course in Asian American Film during this past summer, I know I want to do something pertaining to Asian American media. Every so often, my parents would casually ask me what my major was in hopes that I would change my mind. And, of course, to their disappointment, my response was always the same. I understood their worries about my future, and being the typical Asian parents, I knew they wanted me to choose something a little more practical. Although my future isn't planned out, I know that I will be doing something that I enjoy.

what type of blo

Ah...the phenomenon that is online journals. At first, they were a rather small community but in time they have grown to the point where nearly anyone who has the internet indulges in them. With the widespread appeal of these electronic mediums, people have used their journals to speak of worldwide issues, build their social calendars, and reveal deep dark secrets that aptly paint the writer as a sensitive and intelligent soul. Truly there has never been anything quite so exciting and potentially pioneering as the easily accessible and insightful online journal. Alas, this is not quite the case. As with anything that becomes trendy and mass used, online journals have formed their own sub-communities and patterns. People read other journals and model theirs after it, and the process repeats until really, if you read enough of them you realize that they are all basically saying the same things over and over again. What follows is a handy guide that will explore a few of the types of journals people write, and then an analysis on the types of people who write these journals. Perhaps you can see yourself in this. Perhaps it will piss you off. Whatever the case, here in a neat and summarized package are the ten types of online journals, followed by the ten types of bloggers.

the ten types of online journals

1

THE COMMENT WHORE

Preferred Weapon: Livejournal (LJ)
The Comment Whore enjoys updating his journal with short and pointless entries because he wants to see how many people love him by leaving meaningless comments to them. In addition, he seeks out other people's Xangas and LJs and comments non-stop in hopes of getting a few back, and showing all neutral browsers HOW FUCKING POPULAR HE IS because he has no friends in real life. The Comment Whore most likely is part of one or several communities and leaves random and seemingly clever quips/inside jokes to random people.

EXAMPLE: (entry and comments by various whores)
Entry: SO TODAY I DID 1000 SITUPS AND STARED AT A MOONBEAM FOR SIX HOURS, YEEHAW!!
Comment 1: WOW JOSH UR SO COOL
Comment 2: WOW JOSH UR SO FUNNY
Comment 3: HEY JOSH LETS WATCH MOONBEAMS THIS SATURDAY K???
Comment 4: JOIN LEATHER-TEDDIES COMMUNITY TODAY!
Comment 5: HEY JOSH! JUST A E-PROP DROP FROM UR BRO BIG POP!
Comment 6: HEY MAN REMEMBER THAT TIME WE DID THAT THING AND IT WAS HILARIOUS AND NOBODY ELSE CARES BUT US? YES, I'M REMINDING YOU OF IT!

THE EXHIBITIONIST

Preferred Weapon: Xanga
The Exhibitionist uses his journal for one purpose only: to vent his day to everyone who doesn't care and show the world what he does with his life because it's so fucking interesting and important. Typically a xanga user...in fact, I'd say this is *the* typical xanga user. (Bloggers are a bit more creative in general, while LJers and DJers usually write next to nothing and just comment all the time.) The creepiest Exhibitionists are the ones who seem to have a photographic memory and can recall crap that is next to impossible to remember - it's a little frightening to be reminded of what *you* did in someone else's entry.

EXAMPLE:
Woowee so today I woke up and brushed my teeth with that new toothpaste that tasted like corn chowder and then I went downstairs and my roommate stunk up the bathroom again that bastard Joe sucks I hate him so much and if he reads this then that's ironic and comical because I'm too much of a pussy to tell him in person, but anyway I cooked myself some eggs wanna know how I made them well first I sauteed some onions over a pan at low heat and then added 2.5 tablespoons of water and then let it simmer for twenty-six minutes etc. etc. etc. for six more pages and 10 more entries in a single day. What I'm really saying is that I'm a bored fucker who writes meaningless entries but I hope someone out there cares enough to read them all because that'd be cool and I'd feel important for once in my life. Yeehaw.

3

THE BITCHERINO

Preferred Weapon: Xanga
The Bitcherino is not to be confused with the Exhibitionist, although some xangas are a combination of both. However, the Bitcherino tends to be a little shorter and to the point...he exists to BITCH. He uses his xanga to insult people who don't read it and release his anger and emotions out at random readers in hopes that someone out there feels his pain and sympathize. Some Bitcherinos simply use their xangas to talk about how much homework they have. This is important for us to know in case we are stalking them.

EXAMPLE:
Fuck, 10 more pages of this paper to do. Shakespeare can suck my nuts. Oh by the way, I hate You and You and You because You all piss me off. I hope you all die. Good thing you don't read this because you could totally kick my ass in person.

THE SAD SOUL

Preferred Weapon: Blog, Deadjournal
Hello...is anybody out there? The Sad Soul is typically a sexually frustrated male, or a lonely female, who updates their blog with deep and intellectual entries in hopes that some wandering sympathetic soul will come across their blog and will madly fall in love with their deep creative artistic side and overlook the fact that they have little to no social skills or self-confidence to pull off a successful romance in real life. The fact is though, that unless you are hot and post pictures of yourself along with your deep poetic flow, nobody will bother to notice you. Yeah, fuck this superficial society but it's better to burst the Sad Soul's bubble rather than continue to watch their yearning hopeless entries ramble on. Sad Souls often join/ browse poetry forums and write about their pulsating hearts and whatnots.

EXAMPLE:
Today...I don't know...today...I thought about our neural synapses firing wicked bullets back and forth between us and realized how empty love is...how it is just the pheromones of animals pulling people to each other with about as much meaning as a pair of sea anenomes convulsing on the floor. But NAY, I say to this! FIE on such scientific logic! To me, love is a shooting star plummeting through the night sky, a sparkle in the edge of a teardrop trickling down my eye as I stare into the sunset where you walked away. If my love would only spend the night in some big macho man's arms and be happy, then I'd be content because I'm so selfless and giving and it doesn't matter to me at all that she's getting ridden like a pony two times a day by some jerkass who can bench 245. As long as she is happy...meanwhile I will drown my sorrow in bad Mexican food and video games and think I'm okay while living a continued unfulfilled and curiously empty life...if only I knew why...

THE KNIFE IN THE BACK

Preferred Weapon: Livejournal
The Knife in the Back is the type of user that everyone else assumes you are because we are all starving gossip whores who are interested in what everyone else is doing. They often use Livejournal the most because of the ease of friends-only entries and the tight-knit *ahem cult ahem* community that consists of it. They use their online journal solely to get back at all the people that annoy them. Most likely they will rant about people they know, readers and non-readers alike, because they are too passive-aggressive to do anything about it in real life. These entries often get angrier and angrier as they continue to sublimate their rage into an empty median without any real results. There are often hidden but sly references to people who you know, and in my opinion, this is the type of journal that is the most fun to read. Don't confuse the Knife in the Back with the Bitcherino, because the former secretly hopes that their target reads this, while the latter just bitches for the sake of bitching.

EXAMPLE:
I'M SO FUCKING SICK OF YOU! STUPID BITCH ##@\$@#\$ If I see her walk by one more time I'm gonna SOCK HER! Oh, and WTF is with all these people who talk shit about that thing that I did that time? FUCK ALL Y'ALL FUCKERS! I hate POSEURS and I HATE YOU! Oh, and "Sprinkles on your yogurt?" We all know what *that* means. Haw haw haw. Stupid whore.

4

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og do you have?

6

THE WACKO

Preferred Weapon: Anything

The Wacko is the guy who you don't know why he owns an online journal. His posts are literally meaningless and generally very short and yet he updates 4-5 times a week with useless crap. People often leave the Wacko absolutely no e-props but plenty of comments insulting their writing abilities, or choose to ignore them altogether.

THE SLIDESHOW

Preferred Weapon: Xanga

Slideshows update mainly with pictures upon pictures upon pictures. They like to show off their friends/shoes/toilets because well, a picture is worth a thousand words and they are lazy motherfuckers who don't want to type that much out. If there are hot chicks involved, the Slideshow can be a worthwhile xanga to bookmark But a typical

9

"As with anything that becomes trendy and mass used, online journals have formed their own sub-communities and patterns. People read other journals and model theirs after it, and the process repeats until really, if you read enough of them you realize that they are all basically saying the same things over and over again."

EXAMPLE:

Entry 1: hehehehehe.

Entry 2: I like ducks.

Entry 3: Pool table. Socks. Red apple night on thursdays.

Entry 4: heeheehee

Entry 5: I'm gay.

Entry 6: Today I saw a giant penis eat a clam. Then I woke up and kicked bob in the nuts. The End.

Slideshow looks like this:

EXAMPLE:

Check out what I've been up to!

THE 60 MINUTES

Preferred Weapon: Livejournal, Xanga

The 60 Minutes likes to use his journal to report to everyone the happenings of the world with some side commentary to boot. They are notorious for A. Being really informative and a convenient way to learn about the news of the moment and B. Being read by absolutely no one. 60 Minutes usually fade away when they realize that people only read journals which reveal what color thong that hot Theta girl really wears.

EXAMPLE:

3 KILLED IN IRAN TODAY! Fuck, that's so fucked up...the world is such a jacked place.

Also, did you know a snake ate a puppy in Des Moines this morning? That's so sick! In other news, scientists have reaffirmed the claim that eating chocolate makes you fat.

THE PHILOSOPHUGGER

Preferred Weapon: Blog

The Philosophugger (named so because they always fuck up their point) are those who like to think they are intellectual, but unlike the Sad Sack, they don't seek silent affirmation...they seek godlike worship. They write long complicated entries that inevitably contradict themselves but attempt to plant a little meaningful little zinger that you could take with you and smile about for the rest of the day. (Or so they like to think.) However, 95% of their entries are posted at 4 AM in the morning after a night of intense studying/smoking and thus the delusions rapidly spill out onto the floor for us all to laugh at.

EXAMPLE:

Isn't life a grand thing? I wonder what life is all about, because aren't we all just conscious beings floating around like specks of space dust? I compare my life to a river running through the banks of the Nile, and the bumps that I meet along the way are like the crocodiles that chomp on unsuspecting fishermen that wander too far from the bank. I like to think that I'm a poet at heart but that would be just another arrogant statement because isn't poetry in the eye of the beholder? After all, isn't the dimpled smile of a small child all you need to get you

through the day? Consider this the next time you walk outside and breathe in the smooth spring air. Remember that we are living our days one second at a time and soon we will run out, like a hourglass with no more sand. A simple contemplation really, but when conjoined with the markings of a true warrior, we can see the paladin raise his sword of light to the sky. A pure blazing white heat of nothingness will engulf you...and this really is the secret to happiness. If you understood what I just said, then your life will easily become complete.

8

7



My roommate on a Saturday morning. That's all for now folks!

10

THE JACKASS

Preferred Weapon: Xanga

The Jackass uses his xanga for one main purpose...to annoy the living shit out of everyone and anyone. They like to sound superior and intellectual to the rest of the world by posting seemingly clever entries and jokes but in reality they are just revealing what utter losers they really are, as they can spend up to hours at a time working out their entries to what they deem to be perfect. The Jackass tends to have a lot of readers who dislike what they write but who nevertheless

find themselves returning regularly to the page to see how the latest entry will piss them off. Probably the lowest form of journal writer out there.

EXAMPLE:

Gee, I can't think of any...can you?

by king i. choi

GWEN STEFANI WA KUREEJII DESU!

With the recent release of Gwen Stefani's solo debut single entitled "What You Waitin' For?" many dedicated fans of No Doubt have become increasingly perplexed with the band's ever-so-captivating lead singer. Aside from discovering that she has unknowingly been a step-mom to her husband's, Bush's headman Gavin Rossdale, fifteen year-old *love-child*, Stefani continues to stir up controversy with her solo album, *Love, Angel, Music, Baby*, released on November 23.

In efforts to promote this album, Stefani has enlisted the help of four Japanese girls, essentially acting as her entourage known as the "Harajuku Girls." She calls them "Love", "Angel", "Baby" and "Music" (just like her clothing label and album). Wherever Stefani is in sight, you can rest assured that the four porcelain-faced girls, decked out in multi-color wardrobes and make-up, would be mindlessly following in her footsteps. During an October exclusive interview on [Launch.com](#), a site that featured Stefani as its artist of the month, she was shown sitting in a throne with the Harajuku girls posing as mannequins. Among various other appearances, the girls have garnered quite a great deal of attention for themselves. With their signature blank expressions and random, yet surprisingly in-synch, outburst of concealed giggles, the Harajuku girls undeniably spark levels of fascination and confusion in those who come across them.

Speaking of confusion, the lyrics to a few of Stefani's new tracks may cause some to raise an eyebrow or two. "Harajuku Girls," an ode to the girls in Japan who have artistically inspired Stefani during the recording of her album, contains such lines as "Yochi Yamamoto/I'm hanging with the locals" and "The language of your clothing, is something to encounter/A ping pong match between eastern and western." Throw in a laundry list of designers like Vivienne Westwood and John Galliano and what you end up with is a name-dropping, fashion commentary with attempts to appropriate a foreign subculture in the name of *art*. The music video for her single, "What You Waitin' For?" places Stefani in an *Alice in Wonderland* fantasy complete with a rump-shaking Japanese girl skimpily adorned as the infamous white rabbit and a cloak-wearing Japanese man mysteriously blowing out smoke in a shape of the kanji character for "love." Little needs to be said about how the usage of Japanese people in the video would bother some viewers. Instead of chasing after the "white rabbit" in the hedge maze during the video, shouldn't Stefani be chasing after her sanity? In the latest issue of *ELLEgirl*, Stefani explained, "If you can say that an area is a muse, then Harajuku is mine for sure...I wanted to be a creative writer...and I just started thinking about going to Japan and how it's been inspiring me for years." For those who are not in the know, Harajuku is Tokyo's shopping and entertainment district for the young and trendy. Harajuku or not, whatever muse supposedly inspired her has definitely led her astray.

Be aware that this article is not an attempt to imply that Gwen Stefani is a racist but people online sure seem to have taken it upon themselves to speak out. Stereogum.com, one of many sites containing forums on Stefani, has become somewhat of a battleground. In response to a post featuring Stefani's AOL Sessions performance of "Harajuku Girls," many, if not all, responses seem to convey the dismay that Gwen's new persona has caused. One of the more memorable comments said, "Gwen – It is not Harashujuku" – it is Harajuku...my Japanese friends were actually a bit grossed out by it all...you are singing about the oh-so-thrilling (tacky as hell, nasty, degrading – we in Japan laugh at it, thank you very much) fashion of Tokyo while in a oh-so-So Cal tacky hot pants number [as] Japanese girls in school uniforms worship your oh-so-blondness. Yuck." Besides mispronouncing the language, Stefani has inappropriately taken a foreign subculture and regurgitated it in a form that is offensive to some who are of Japanese descent. Nevertheless, for every nay-sayer, there would of course be a counter voice. Another post on Stereogum.com exclaimed, "Just take it for what it is and get over yourselves."

Offensive or not, Stefani's current obsession with the Japanese subculture has been downright creepy. The "Oh please, look at me! Look at me!" syndrome is in full effect and Stefani uses the Harajuku girls as her fashion accessories to catch the attention she is looking for. Stefani even has the audacity to claim that she is the only one who can see the girls. On a recent visit to the set of MTV's TRL during November's Spankin' New Music week, Gwen said that she does not like to talk about the girls because they are in fact a manifestation of her imagination. Sure, some might argue that if the girls were not Japanese and of some other race than this article would not even be written. Be that as it may, if the girls were of any other race, it would still be creepy; just imagine a group of African-American girls parading around Stefani, and for her to say that they do not really exist. The Harajuku girls are not the first example of Stefani's misappropriation of another's culture; remember the Chola girls in the "Just A Girl" video? The repackaging of another's culture for sale to the public can have dramatic effects in the public's perception of the particular culture at large. It is highly questionable whether or not suburban white teens, who make up a considerable part of Stefani's fan-base, can differentiate between the glamorized cultural image that is presented to them and the reality behind the image. It might not have been in Stefani's intention to be offensive, but she has undoubtedly misappropriated a foreign subculture, namely the Japanese underground Harajuku culture, in a manner that can be interpreted as such. Stefani is not the scapegoat in this matter; all artists should take into account the social effects of their actions and behavior, regardless of whether or not they meant to be offensive in the first place. The public, in turn, needs to wake up to the fact that not everything an artist dishes is supposed to be taken with a grain of salt.

In spite of being a bit humorlessly P.C. throughout this article, the Harajuku girls can be somewhat enthralling. Props definitely go to Gwen Stefani for trying something new and "out there." However, nothing has been offered to explain for why Stefani has gone a bit off the edge. Understandably, she has made an 80's-inspired dance record, something far different from No Doubt's beginnings (disregarding Rock Steady); however, her contribution to the further misappropriation of yet another Asian subculture drives some of her fans to question her judgment. Being used to her own niche, the other band members were probably responsible for keeping Stefani's sanity in check. Now that she has gone solo, the poor girl has lost her sense of direction. Only time will tell what will become of Stefani's solo career. In the meantime, it is for certain that fans and critics alike will continue to follow Gwen Stefani to see what crazy antics she will come up with next, offensive or not.

(that's Japanese for crazy!)



"Little needs to be said about how the usage of Japanese people in the video would bother some viewers. Instead of chasing after the 'white rabbit' in the hedge maze during the video, shouldn't Stefani be chasing after her sanity?"

Callin' Out.

by jeremy chen

hardboiled catches up with bay area rapper Lyrics Born.

Tom Shimura is a man of few words, but thoughtful words that are filled with experience. Born in Japan, Shimura (a.k.a. Lyrics Born) moved to California where he grew up in Berkeley. A true hip-hop head, he has been professionally making music since 1993. His latest album is a blend of old school beats of rock, soul, and funk that are representative of his musical influences growing up.

"In the early days, like in the 80's and so forth, when I was a kid, it was like, you know, we used to listen to everything because there wasn't a whole lot of hip-hop coming out of the Bay Area, so we listened to New York hip-hop, Miami hip-hop, Seattle, you know, Southern, New York, everything. You know what I mean? And in equal doses. We didn't really discriminate, you know. So I think that that whole outlook on music sort of branched out and grew from there. And I think that a lot of the fact that people feel so... have so many different kinds of takes on hip-hop in the Bay Area. A lot of it stemmed from that and we grew up always listening to a lot of different kinds."

In 1992, Shimura and fellow college buddies: Xavier Mosely (Chief Xcel), Tim Parker (Gift of Gab), Josh Davis (DJ Shadow), Lateef the Truth Speaker (L. Daumont), Jeff Chang (DJ Zen) created their own production company, Solesides Records. His production company now known as Quannum Projects is home to artists such as Blackalicious, DJ Shadow, Lifesavas, Joyo Velarde, Maroons, Poets of Rhythm, and Latyrx. In 1995, Solesides relocated from Davis, Ca. to the more hip-hop friendly Bay Area, where the artists continued to release albums.

Having created his own indie company, Shimura has the flexibility and control to make music how he wants, and is known to be a music perfectionist. However it was hardly the case of always fun and comfortable times, as there was difficulty getting his company and career started.

"It was hard. A lot of people telling us we couldn't do it. A lot of late nights working on butcher paper with markers in the living room, working on ideas."

Hard work was not the only thing Shimura had to get through to get things rolling. In high school, he faced plenty of criticism and flak for his aspirations to become part of the professional hip-hop community because of his ethnicity.

"I wish that more music would be aimed towards the Asian American community. It's a shame, but I'm just an artist who happens to be Asian. I was born with the body that I have, and I can't change that."

I asked about how important Asian American representation in the music industry should be, and Shimura simply replied, "I don't think it matters at all." For Shimura, the music is of sole concern, not his appearance. He hurriedly expressed his love of music, and the quality of his work is ultimately all that matters.

However Shimura also expressed that he understands the need to support the arts in any community, but he feels that the art should be the focus, not the artist. To Shimura, it doesn't matter if he is Asian American if the music is bad. His advice to aspiring Asian American artists was straightfoward:

"Do it. Do it. Just do it, and do it hard."

Undoubtedly there are obstacles, but what it comes down to is whether or not the artist loves the art enough to convey their work despite those things in the way. Once over the obstacles, the only direction is to progress. When asked about the progression of his music Shimura paused to take a short moment,

"Hopefully it'll be expanding, moving forward. Keep doing what I'm doing."

And when I asked about how he thinks his music has affected the hip-hop community Shimura spoke thoughtfully, yet confidently:

"Hopefully its broadening people's horizons. Really the main thing was I really wanted to expand on, you know, what the definition of what hip-hop was. Unfortunately I'm not real good at hiding my influences, you know what I mean? I really wear them on my sleeve. I try to bring them all together in a way that works. Hopefully it has expanded the hip-hop community."

Shimura released his first solo album *Later That Day* in early 2003, and it quickly became a favorite on Bay Area radio stations. And the feeling is mutual.

"It's been great. I think the thing about the Bay Area hip-hop community is its always been really diverse and really open-minded."

Shimura is currently on tour, and is working to finish a remix album of *Later That Day*, titled *Same \$#!@, Different Day*, with remixes by Cut Chemist, Dan the Automator, and more, which should be out soon. Watch for it, it should be hot.

"Alright later."

Does
Quentin
Tarantino
need
to take a
break? by dan nguyen

Quentin Tarantino must have a case of Asian movie fever as he continues to churn out a slew of Asian inspired films, from his latest *Kill Bill* series to a new Chinese inspired kung fu movie. This new movie is not just an English replica of kung-fu movies like *Kill Bill* replicates Japanese action films, but this is actually going to be a film done entirely in Mandarin. Some may believe this movie is the highly stylized martial arts film *Hero* because Tarantino's name ambiguously appears on the trailer, but his role is still obscure. The movie is in its planning and writing stages, but Tarantino is slated to produce and direct it.

I personally like all of Tarantino's films, from *Pulp Fiction* to *Kill Bill*. However, when I heard he was making this Mandarin film, I had mixed emotions. It appears to nicely expose Asian culture and film in Hollywood. A director as well known as Tarantino could popularize the Asian style of film making, which would employ more Asians in the entertainment business. This in return might provide more opportunities for Asian actors, producers, and directors, but that is all the good that can come out of it.

Instead, this movie could reinforce the stereotypical roles and stock characters of Asians in both film and theatre. Just within these past few months, martial art films such as *Hero* and the upcoming movie *House of Daggers* have represented movies where Asian characters and actors play a prominent role. Now, with this new Quentin Tarantino film, I am afraid that Hollywood will only see Asian actors playing these types of roles. It is nice to let the world know that Asians can kick ass, but this cannot possibly be the only acting skills Asians have. It would be nice to see Asian characters and actors in other genres where they are not kicking and swinging weapons. Perhaps a drama set in modern New York and not in China during some dynasty would be more refreshing.

What also bugged me about this project and Tarantino was a quote he gave to Total Films about the movie where he said, "I enjoyed shooting all the Japanese stuff in *Kill Bill*, so much so that this whole film will be entirely in Mandarin." It is hard to understand the connection he is trying to make between Japanese film making and making a film in Mandarin. It seems like he was generalizing the Asian race by viewing both China and Japan as one culture that speaks Mandarin. I am sure he would never say, "I enjoyed shooting in English so much so I am making an entire film in French." Someone needs to let him know that Japan has a different culture from China that Japanese speak Japanese and Chinese speak many different dialects, one of which is Mandarin. I wonder how he is going to make a movie in a language he does not even know how to speak or what its roots are.

As of now, there is not much known about this project like the title, casting, or plot, but it is expected that this movie begins shooting early next year. So, we will just have to wait and see if this movie is another success from Tarantino or a complete mockery.

THE ADVICE OF A DECEMBER GRADUATE

by kimberly jinsook crawford

Usually at the end of the spring term, various publications feature messages from graduating writers, who compose a sort of farewell with their recommendations and advice upon their departure from Berkeley. What about the December graduates!? Sure, I completed and walked for my major last spring, but according to the University, I haven't graduated till I stop giving them money.

So I sit here in the VLSB computer labs where I work, partially exasperated that I wasted my last semester at Berkeley in an academic sense (I think I was the only 5th year student who enrolled herself in all freshmen undergrad courses for *enjoyment*), and worried about what my future has to hold. I have a desire to contribute to this semester's last issue of hardboiled with some parting advice... from the slippers of a December graduate.

(Disclaimer: These are formulated from my own personal stance and experiences. What you do or take from my advice is for you to decide.)

[01.] Do not waste your time with trivial people and matters.

I have my father's Korean temper, so it's hard for me to sit pretty when people give me shit. I have met many idiotic people at Berkeley and I learned that just because you go to a good school doesn't mean all your peers will be inspiring. Some dense and oblivious people believe otherwise (quote: "I go to Berkeley because they tell me that I'm smart."). This semester alone, I've faced some immature and manipulative people that make me question the value of my diploma. But you know what? Who cares? I had to learn this the hard way. The time you waste caring about what they say in their blogs about you, or whatever psychological games they think they are playing on you, should remain as insignificant as they are. Your college experience is short-lived, though long it may seem. Don't waste your time on them. This applies to other issues- whether work, organizations, etc. Maintain the meaningful.

[02.] Find your focus.

My close friends know that it is far and rare that I have a day where I have nothing to do. I look back and shake my head as to how thin I spread myself in the 24 hours I received each day. As freshmen, we start off Welcome Week by signing up for every possible organization that sounds interesting. AAA? Sure, why not. Rush? That sounds great! My hope is that as we progress into our college career, we all find a narrower focus by which to travel our lives. Instead of having one foot in every bucket, find one organization that actually makes a difference in who you are. Mine were finally narrowed to three- work, my community service fraternity (no not sorority) and school. Though I wish I could have been a part of more organizations, I'm glad that I narrowed it down to these three. Find your focus and throw your bleeding heart into it. You will

be more satisfied and find less regrets in the end.

[03.] Make lots of acquaintances, keep few friends.

Simple and sweet. Probably pretty obvious. Figured it needed to be said. We make friends, we lose'em. But it's the last few that are remaining that may cause the greatest change in your life. Hold them close not by a pinky promise in friendship, but with two arms close to your heart (yay for cheese!- sorry for the 'I'm-graduating-so-I-have-a-right-to-be-cheesy' lines).

[04.] Don't blog about everything that goes on in your life.

And if you're one of those people- stop taking pictures of yourself with your webcam to change your facebook/xanga/friendster picture every week. As our world moves to a heavier dependence on computers, it becomes more dangerous to reveal any aspect of ourselves online. People will take what you have to say- whether by word or image- and twist it in all sorts of grotesque ways. I've experienced it and so have others close to me. It's pretty lame when you go around creating false blogs about people you dislike (if not lame- severely immature). Please refer to Julie's article regarding online blogs. She probably has more insight onto this than I do.

Finally...

[05.] Eat, drink, have (safe) sex and be merry.

Don't take those words literally. I am not encouraging you to do any of the above (at least if it is not part of your normal routine). Bottom line: enjoy yourself. College is the bridge between your childhood and adult world. I can't imagine myself drinking my brains out with my friends on the weekends (not that I do), partying till 4am (not that I have), or having the fun that I've had ever again in my life. This is the only time you can experience what life has to offer without having any sort of restrictions. Streak naked in the Main Stacks. Make out with that random cute guy next door. Wear red purposely to the Big Game. Just make those memories you will never forget in the few years of your college experience. You'll look back, have a good smile, and



remember how great college life was.

I know that some of these are easier said than done, and by no means have I stopped growing and being fruitful from my daily experiences. These are merely my points of advice to you as a one who will depart from Berkeley to commence the next stage of life.

Goodbye Berkeley.

It's been hard and rocky, but HELLA fun (haha yes, like all other SoCal folks- I've picked up 'hella').

Good luck, see ya, sayonara- GO BEARS!!!

American voter who needed language assistance was directed to a Korean interpreter, who obviously could not help. The insensitivity of the poll workers was a problem in itself.

A shortage of interpreters at required poll sites also caused problems. Some decided not to show up at their specified polling site causing frustration and time constraints. The Voting Rights Act requires that bilingual voting information be available at polling sites, which includes bilingual voter registration applications, ballots and language assistance, when a language minority group reaches a certain percentage of the population of a province. Although mandated by law, there were not enough interpreters or materials to go around. For the interpreters who were there, they and the voters had severe time constraints as the interpreters tried to assist as many people as they could.

It did not help the situation at all when voting machines experienced technical difficulties causing an even longer waiting period. And honestly, who can bear the costs of waiting for hours to cast a ballot? Who wants to wait in line when a voting machine breaks and instead of hanging out provisional paper ballots, a poll worker goes out to lunch instead, making voters stay in line for over an hour? Again in Queens, South Asian American voters appeared at their regular polling place but were instead turned away and directed to another location. Apparently, the NYC Board of Elections did not properly inform voters of the change of polling site or the correct polling site to go to. Confusion was evident as voters were told to stand in one line and then redirected to another line.

Racial profiling was also obvious at the polls. According to AALDEF, "under the new Help America Vote Act (HAVA), ID checks are required only for certain first-time voters who registered by mail and did not provide a driver's license number or the last four digits of their Social Security number." However, in Brooklyn, Queens, Manhattan, Jersey City (NJ) and Palisades Park (NJ), there were reports of unnecessary identification checks. AALDEF Executive Director Margaret Fung stated that, "Asian American voters were subjected to racial profiling at the polls, since they were routinely asked for identification in order to establish their eligibility to vote, even when it was not required." Sadly, the perpetual foreigner stereotype of Asian Americans was quite prominent in an area whose demographics were quite diverse.

These people simply wanted to cast their ballots and go on with their busy workday, but instead they faced obstacle after obstacle. As one of the biggest problems with Election 2004 seemed to be the language barrier and a need for more interpreters, the government needs to uphold the Voting Rights Act and make sure that people are receiving the assistance that they need so that they can make an informed decision.

It is certainly hard to predict the future for America with President Bush continuing another term, but we can hope that since he has already appointed 206 Asian Americans in government, that he will continue to do so to promote and create more diversity in our political system.

As Margaret Cho tells us in her article *Don't Despair, Act*, written after the results of Election 2004, "Ultimately, a government cannot defeat its people, no matter how much power they assume or how corrupt they are. Even though today feels like a defeat, there is no loss. There is only opportunity. Now we have the chance to challenge everything, fight everything." Indeed, we must continue fighting the good fight.

PARTAKING IN THE DEMOCRATIC PROCESS:

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8]ZUW`hYg

by pauline sze

So much was at stake for the 2004 Presidential Election: the war in Iraq, stem cell research, abortion rights, taxes, gay marriage, and the list goes on and on. We all had our own agendas when we went out to cast our ballots on November 2nd. We were so adamant about participating in the democratic process that at some polling places, we stood for more than an hour in line just so we could cast our vote.

For the 2004 Election, various coalitions worked hard in targeting Asian American voters, like APIAVote, South Asian American Voting Youth and even MTV. Although we only constituted 2% of the votes for this year's election, Asian American Legal Defense and Education Fund (AALDEF) Executive Director Margaret Fung sees hope, "The record turnout of Asian American voters demonstrated our community's extraordinary interests in the electoral process this year."

There wasn't a clearly favored candidate for the Asian American constituency. According to CNN.com, 44% voted for Republican President George W. Bush, while 56% voted for Senator John Kerry. Although a majority voted for John Kerry, we can see that a substantial amount did support Bush's agenda.

According to NCM, the Chinese community could see the difference of candidate preference based on age groups, in the case that the "younger and working class voters worried about jobs prospects tended to vote for John Kerry and more established, older Chinese voted for George W. Bush, according to newspapers."

Likewise, the National Asian American Republican Coalition (NAARC) mobilized the Pilipino vote in Tennessee to give Bush a solid win in the state, focusing on religious and moral issues, the main concern being on abortion. Another top concern for the Pilipino voters was regarding the Pilipino veterans, especially those looking to receive benefits for their duty and services. "The victory of President Bush means a lot to me. Bush has been a very strong supporter of Pilipino veterans," said Paulo Blanco, chairman of Pilipino American Republican voters of South Bay California.

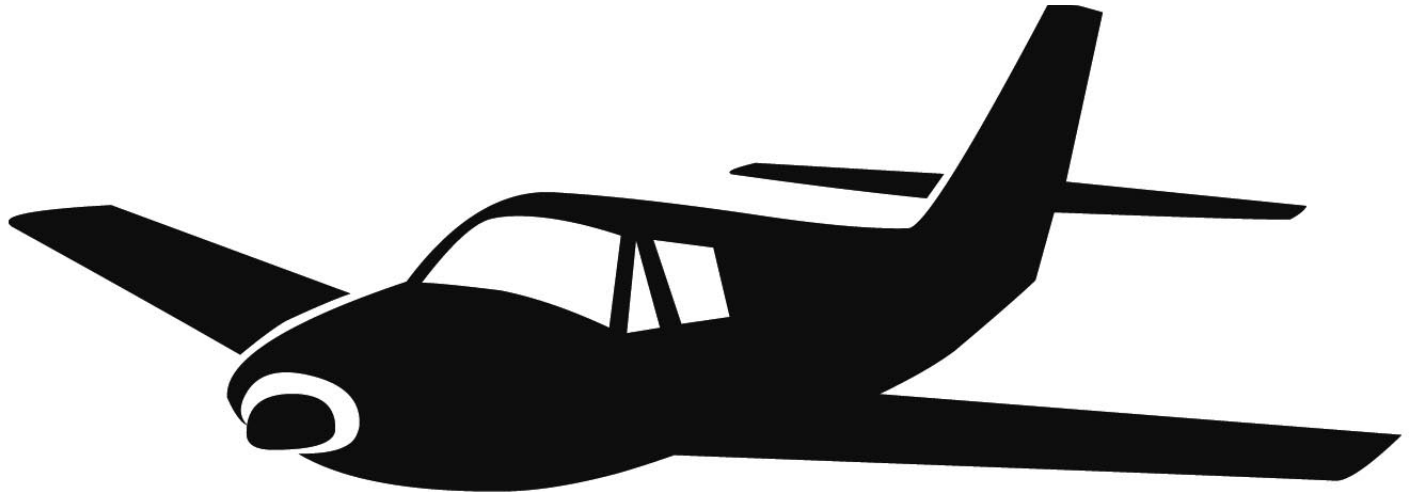
Although groups formed to push Asian Americans to vote, obstacles deterred Asian American voters from actually getting to vote, and this was especially evident in New York and New Jersey. According to the Asian American Legal Defense and Education Fund (AALDEF), a poll worker in Queens said, "You Oriental guys are taking too long to vote." This hostile and rude treatment from poll workers made Asian American voters feel rushed and mistreated, especially those that needed bilingual materials to assist them in the voting process. Carelessness and neglect on the part of poll workers was also evident as a Chinese

where in the world?

by kimberly jinsook crawford

As the days are trickling by, I'm realizing that the time is soon approaching when I have to move back home and finally answer that impending question that my parents always ask me: What do you want to do with your life? Every night, the same question. I can't make a single call home without being asked about what my future holds.

I guess it's not too surprising. I'm the first in my family to complete the true course of higher education (going to a prestigious public magnet high school and then to Berkeley). For my Korean American family, few members understood why I- the eldest girl in my extended family- decided to major in Social Welfare. They all thought I would take the straightest path between the two points of starting college and



the prospect of teaching abroad

heading into law.

But I am not ready.

I am not ready for graduate school. This is my 9th semester in college (technically my 8th semester on the Berkeley campus- go extension!). I'm tired of the mundane rushing from class to class. What comforting is that I am not alone in this exhaustion and I have discovered another course of action that I feel many others would benefit from: traveling.

There is a vast need for educators outside of the United States. You don't need any teaching background or experience to join the bandwagon; only an interest to broaden your horizons in a culture different than that of what we share here in the US. You don't need to know the language, and you don't have to be of the same or similar culture. On October 28th of this year, the Career Center held a very informative session in regards to teaching abroad. For those of you who missed the session, I've highlighted the organizations that were represented.

Despite the organization you decide to choose, they all have the same recommendation: do your research. That is key to succeeding in a program where you travel to a place you have never resided in. Just head into the nearest bookshop and pick up a travel book about the country you're interested in. It would help to learn a few basic phrases such as "where is the bathroom?", "please", and "thank you". There are many sources of scholarship to fund

World Teach

Molly Greene was very enthusiastic when she described her experiences with the World Teach organization. The aspect of World Teach that sets them apart from most other teach-abroad programs is that they work exclusively in developing countries. They work to primarily teach English in any country from Africa to Poland. The assignments to these countries are done randomly but you may request a certain locale. Everything from room and board to your living stipend is paid for by the country. Applications are rolling and most applicants find themselves departing in the Spring. One popular locale is the Marshall Islands. It's a fully funded program and has only 25 spots available. China is another popular choice in locations to travel to. You do not need to know the language of the area and they encourage people of all major and backgrounds to apply.

For more information: <http://www.worldteach.org>

"I'm tired of the mundane rushing from class to class. What comforting is that I am not alone in this exhaustion and I have discovered another course of action that I feel many others would benefit from: traveling."

your exploration and in some cases, they pay you to come and assist them in learning. Some persons that I had interviewed in regards to these foreign education programs mentioned the level of respect educators receive abroad.

I plan to return to school- whether it is for my JD, MSW or MEd. (oh, the acronyms). But if there's one thing I learned in the past 4 to 4.5 years, you can't rush things. Time is precious, and I have hope that by traveling abroad to teach I will further grow in my experiences of being in a home away from home. I encourage you, as a student graduating from the most prestigious public university our world has to offer, to travel and spread the knowledge that you have attained here at Berkeley. You'd be surprised about how much more there is to learn, and what others around the world have to offer you. Take the time to grow and explore. You have the world at your feet.

Volunteers in Asia

Though the biggest downside of this program is its origins in Stanford, Volunteers in Asia (VIA) tackles the less industrious countries of Southeast Asia. Three of their most popular programs travel to Vietnam, Indonesia and China. Your involvement with VIA can range from one to two years, for those who have completed their Bachelors, or just a summer for those undergraduate students interested. Kirsten Walsh was a representative of the organization and spoke freely of her wonderful experiences through the program. They have a range of programs from working in Bali at a local non-profit organization, or at a primary university in China teaching English. Applications are due January 24, 2005.

For more information: <http://www.viaprograms.org>

JET

JET stands for Japan Exchange and Teaching Program. Sabrina Yasuda was the representative speaking on behalf of the program. One of the highlights that was stressed by Yasuda was from the 3,600,000 yen (equivalent to about \$33,000 USD) you may earn a year, there are no taxes removed from your paycheck. Contracts extend from the minimum 1 year commitment to a maximum of five years. This is a new feature of the program, where contracts were once limited to three years. There are two different positions offered through JET. For those who have a firm knowledge of the Japanese language and culture, the position of Coordinator for International Relations (CIR) is available. These participants are placed in the offices of local governments or related organizations- such as international associations, universities, and convention bureaus. The other program available is the Assistant Language Teacher (ALT). Applicants would be expected to engage in language instruction. Participants are placed mainly in local boards of education or publicly run junior and senior high schools. Japanese is not required to assist as an English teacher, as you work in a team teaching environment. Housing may be subsidized- but this is dependent on the locale you are stationed at. The more urban the location, there is a likelihood housing will become more expensive. Applications are due around December and the departure date is set at some time in July.

For more information: <http://jetprogramme.org/e>

Hellen's LAST MINUTE GUIDE to DRAWING, DOPE-STYLE™!!

So you say you're two days past your deadline, Theatre Rice has taken over your life, your hair is falling out, your comic is STILL not done, and you just don't know what to do??!

MENSCH, DAS IST KEIN PROBLEM!!*

* "Dude, chill the fuck out"



If you wanna do it like the pros do, you'll need:



An intensely bright desk lamp!



I'm not squinting, FBI. Asshole

Paper upon which to draw!



A TIP! Always choose 2-Ply!

REFRESHMENTS!!!!



Watch it float in mid-air!!!

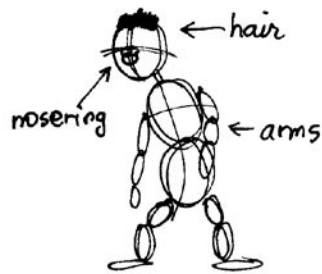
This is how I draw myself: I begin with a rough sketch of my head.



Next, I sketch out the body.



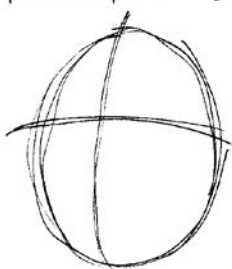
I begin to add a few "accoutrements"...



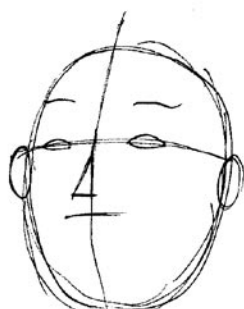
and, VOILA!!!



Using this method of shape sketches, you can draw practically anything!



①



②



③



"woman"

④

and, my personal favorite:



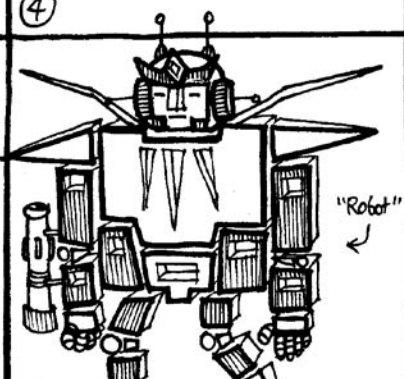
①



②



③



"Robot"

④ EASY PEASY! Good luck, dudes

P.S. I don't really draw using this method.

happy holidays from hb!
see you in spring!