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THE ASIAN PACIFIC AMERICAN NEWSMAGAZINE!

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ABOUT THIS COVER

this is hardboiled's first full color 16-pager issue since its birth in 1997. the theme of this issue is transitions - both the transitions that shape us as individuals and the transitions of our communities and our culture. in this issue, too, is an infographic spread that documents and celebrates the api community here at cal. just as the flower on the cover takes flight and becomes a bird, we too can take flight and take action. don't be afraid to spread your wings and be bold.

editors' note

When I first came to Berkeley, I knew I wanted to join an API organization. Coming from a small town south of Seattle that was mostly white, I felt really invisible as a Chinese American. I didn't know what being Chinese American meant, and I thought Berkeley would be my space to find out. After three and a half years of hopping around different API spaces at Cal, I can safely say hardboiled has become my magnetic north in that journey.

I could write about how I've met some of the most amazing and bold people I know in this space, many of whom had challenged me and supported me in growing into my API identity. I could also write about the amazing work that we've all done in producing thousands of issues each semester and building campus relationships within the API community. I can write about all of that, but it wouldn't be what makes hardboiled unique. You can have ups and downs, meet great people, and do lots of amazing work in many spaces. And it's easy for the downs to turn someone away from a group, for group ideas to erase their own ideas, and for great work to become all that we associate with the unique individuals in our organization. What IS unique about hardboiled is how the combination of amazing people and work, as well as challenging interpersonal and professional situations, intersected to actually pull me closer to the space. It is a space that supported me in developing my own ideas, and not to adopt those of someone else. Most importantly, it is a space that taught me to value the friends I met for how their passion translated into their work, and not for how their work defined them.

I've changed a lot from that wide-eyed staffer who wondered what halo-halo was during my first hardboiled meeting, who wanted to know more about my history and community as an API, to someone who feels more comfortable identifying as API. Because of hardboiled, I feel more comfortable as an API, and as a member of an API community that values many issues and is inclusive of diversity and difference. As I look to next steps and graduation, it's only fair that I put into writing all the ways in which hardboiled has been essential to how I grew as an API student, organizer, and ally.

steven cong
publicity editor

This semester is flying by so fast! As a 4th year student with impending graduation in a matter of months, I could feel the classic senior panic creeping in. Where would I live after college? How in the world am I going to land a decent job? But as long as I continue to be part of the hardboiled space, even those worries cannot prevent myself from feeling absolutely marvelous and optimistic about the future.

When I got accepted into UC Berkeley, with all of its reputation and rich history of political activism I knew this place would take away at least some of the political apathy of my adolescent years. That's where hardboiled came in.

Although I was born and raised in South Korea for most of my early childhood, as an immigrant to the United States I've had to face transitions in my life. How fitting, considering the theme of this issue is transition! I was young enough to not stay as a Korean native, but at the same time I never felt Americanized enough to consider myself as Korean American. Even as I tried to fit in with my peers of both groups, I've always had that distant feeling lingering inside me.

When my friend Alex Lee first brought me into hardboiled in the spring, I had no idea what I was getting myself into. However, I soon learned that hardboiled was the place where I could freely speak and discuss about the specific API issues that were relevant to my personal views and concerns. And more importantly, I finally found my circle where that lingering distant feeling magically ceased to be.

Find the inspiration that gives you space to keep growing and learning. hardboiled is my circle. Where does your circle lie? Let's all stay bold and more importantly, enjoy our color issue!

chris kang
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The Importance of Being Bold

AN ASIAN AMERICAN AWAKENING

by alex lee

I always knew I was different, and not in that "unique snowflake" kind of way. I was one of a few Asians at a high school that was predominantly Latino and white, a splash of yellow amongst the racial majority canvas. I grew up fully aware that an Asian-centric culture was missing from my life, as Southern California politics engaged more on Latino issues and largely ignored Asians. I had no idea what it meant to be part of an Asian-oriented identity nor had my environment provided a reason to give a damn about it.

In transitioning from high school to college, I experienced a massive culture shock. The student body of Cal contains every API identity imaginable. For many this is completely normal, a mere duplication of their previous community. For those like me, I was dumbstruck by the fact not only this many Asians existed, but they are all in my generation.

Perhaps that shock was too much for me my freshman year. I was reluctant to venture too far out of my comfort zone, and I meekly focused on my classes and tried to find that magical major that would land me a career. I was braver my second year at Cal and ventured to join a club. As I walked down the many tables of Calapalooza, I noticed a yellow banner that promoted Asian American journalism. That was when I was handed my first issue of **hardboiled**.

It was transformative. From the beautifully hand-drawn cover, to the passionately written articles of Asian American student politics, I knew I had to join this club. All my life I had only seen myself as a minority without a cause. After joining,

I became a writer that engaged with several student groups and obliterated my comfort zone as I was constantly exposed to new communities.

Becoming a part of **hardboiled** taught me an important distinction. There is a difference between knowing your identity and caring about your identity. My local community had only gone so far as to differentiate me from the prevailing racial majorities, but never educated me on the struggles, the political causes or history of my own ethnic category.

Sure, I had a layman's understanding of the model minority myth, but there's so much more. Gender and sexuality is hardly discussed, except as jokes on the emasculation of API men, or the temptress API women. In schools, we are pointdexters expected to have a penchant for math and science and are ridiculed if we don't meet those expectations. From the Free Speech Movement to the LA riots, Asian Americans have had a place in history, but for me no space existed where I could engage in these topics safely. In high school, all I experienced was racist insults hurled at my expense, with no one around that could empathize.

It was through **hardboiled** that my eyes had become opened. I now saw myself as more than just a minority. I was an Asian American with a history of discrimination none had cared to inform me of before. I was now constantly in dialogue about issues of model minority myths, hate crimes against Asian Americans, mass media stereotypes and racism that I could never have learned from my bubbled suburbia. In short, I got pissed at the world and was ready to do something about it.

There will always be a part of me that wants to slap the living bejeezus out of anyone who claims we are in a post-racial society. Often we confuse modernity with improvement from our violence-ridden civil rights past, but the journey is far from over. From the infamous UCLA girl YouTube video, to the yellow facing of Cloud Atlas and to the present day obsession over double-eyelid surgery, the Asian American community continues to suffer from intolerance and remains a target for marginalization and prejudice. We are not post-racial by any measure.

As much as this realization pains me, of the great work still left undone for the Asian American community, I don't regret a single second I have spent shattering my preconceived notions. As my **hardboiled** experience comes to an end, and a new era of bold takes up the mantle, I realize now more than ever the importance of being bold. There will be those who deny the pains and struggles of the community. There will be those who inflict injustice and hurl stereotypes at members. In the face of those experiences, there will always be a need for strong voices to stand up to the misinformation, the cultural misappropriation and boldly fight against those who seek to speak for us. Being bold means educating ourselves about community issues, learning what each of us cares about, and most importantly realizing that we have a stake in this history. Whatever means or method you have, find what gives you meaning in your identity and flaunt it in front of those who would say otherwise. Be bold.

"a need for strong"
"voices to stand up"

being me by j

I'M LIKE AN OBSERVER LOOKING AT MYSELF
THROUGH A WINDOW,
REFLECTING WHO I AM, WHO I WANT TO BE

LOOKING FOR ANSWERS

THROUGH A MIRROR
SEEING LIGHT AND SHADOWS ACROSS MY FACE

WONDERING IF I'M REALLY MYSELF
OR, IF I AM A CLONE CREATED BY SOMEONE
THROUGH
PEER PRESSURE

NOT BEING MY TRUE SELF,
HIDING THE TRUTH BEHIND A MASK
THAT REFLECTS PEOPLE'S OPINIONS OF ME

WANTING TO BE ME
WITHOUT REMOVING MY MASK
AND LET PEOPLE LOOK AT THE SHROUDING
SHADOWS ACROSS MY FACE
HIDING MY UNCERTAINTY, UNABLE TO BE ME
TO BE MY TRUE SELF
WITHOUT THE FEAR OF OPENING UP,
OVERCOMING MY SELF-DOUBT
COMFORTABLE, WITH MY IDENTITY

LIVING INTERSECTIONALITIES

by sam lai

complicating the “T” in LGBT for APIs

Understanding gender and sexuality in the Asian Pacific Islander community often means a “man versus woman” or “straight versus gay” comparison, but these binaries fail to acknowledge the many identities that exist outside of it. Certainly there have been recent political advances in acknowledging the equal rights of lesbian, gay, bisexual, and transgender people in marriage and workplace safety. The growing queer movement within the API community has pushed issues like HIV/AIDS, drug abuse, sexual violence, and homelessness to the forefront, but much work needs to be done. Within queer API spaces, understandings of gender identity, expression, and sexuality still remain an issue. With this issue of **hardboiled** coming out after Transgender Awareness Week (from November 11 to 17), the API community needs to recognize the ways in which it perpetuates transphobia within its own ranks and work towards building safe spaces for all identities.

Understanding the “T” in “LGBT” means understanding the difference between sex, gender identity, gender expression, sexuality, and attraction, not at all an easy thing to do or explain. According to GLAAD, the national LGBT media advocacy organization, “transgender” serves as “an umbrella term for individuals whose gender identity differs from what is typically associated with the sex they were assigned at birth.” The term has commonly been shortened to **trans***, with the asterisk denoting that there are many other identities that follow, such as gender non-conforming, genderqueer, non-binary, agender, and genderfuck. Also on the spectrum of gender identity, “cisgender” refers to one whose identity and expression aligns with what society considers appropriate for their birth-assigned sex. The application of either **trans*** or **cis** goes against the idea that by default everyone’s gender has to match with their birth-assigned sex. By acknowledging one’s identity as **cis-man** or **cis-woman**, individuals recognize the privilege of having their gender identity read correctly, more or less. For **trans*** API folks, all too often others will assume their gender identity for them, using incorrect gender pronouns or asking invasive questions.

For Jayden Thai, a **trans*** Vietnamese American and the founder of the **transAPIvoices** channel on YouTube, carving a safe space for himself meant starting from scratch. On a guest post for the Visibility Project, Jayden

shared, “Because I was born and raised in Kentucky, it was challenging to find people or resources in my community. Even searching online with an abundance of resources for trans folks, it was challenging to find information on being Asian and trans. I felt very isolated. I realized that I could continue looking for a role model or I can be that role model just by putting myself out there. What better way than through YouTube. So, I asked a few of friends that I knew felt similarly, and **transAPIvoices** was created.”

A society in which being cisgender is a privilege also reinforces sexism, homophobia, and transphobia. All of these forces of oppression stigmatize those whose identities deviate from the norm, dehumanizing them and barring them from access to social services, healthcare, and political participation. Here at UC Berkeley, we enjoy the reputation of being one of the “Top 10 Colleges With Pride & No Prejudice,” according to Huffington Post (contributed by Unigo College Rankings). Yes, we may seem all rainbows and ponies compared to other campuses, and yes the Bay Area is home to a thriving LGBTQ community, but the stories of success cover up the ones of survival, especially for **trans*** APIs.

While data on **trans*** APIs is scarce, recent statistics on are grim: the 2011 report “Injustice At Every Turn” found that 18% of API transgender and gender non-conforming people report a household income of less than \$10,000 a year, which entails conditions of extreme poverty. Concerning education, of the API respondents who attended K-12 institutions and expressed transgender identity or gender non-conformity, 65% faced harassment, 39% physical assault, and 19% sexual assault. What these statistics look like for our campus remains to be seen, and every API **trans*** person experiences different struggles, but to say that UC Berkeley is a safe space for **trans*** APIs depends on the context. A **trans*** friend shared with me how despite being in spaces intended for **trans*-identified** individuals and their allies, there wasn’t any one space where they felt recognized for all of their intersectionalities: queer, **trans***, person of color. There’s the student level, where groups like Queer Straight Alliance, Cal Queer & Asian, **Trans*Action**, and T-Cal form safe spaces for individuals to share stories and engage in community building through events and conferences. There’s the institutional level, making restrooms gender-neutral, gender-

inclusive housing, and allowing preferred names on IDs (though this has yet to be fully implemented). But none of these can prevent the daily assault of one’s gender identity or expression being misread or the threat of hate crimes.

Trans* identity constitutes more than just the individual’s sense of their gender: media and the people around them also help shape their definition of self as a whole. The same gender roles and expectations placed on cisgender Asian Americans affect **trans*** Asian Americans as well, but to different extents.

Current Cal student J shared how their relationship with their brother has impacted their identity formation. “My transition, I guess hormonally, and [in terms of] my realization of myself, happened from interactions with my brother, cuz he’s been the only one in my family who has accepted me, though he’s sometimes irritating as little brothers go.”

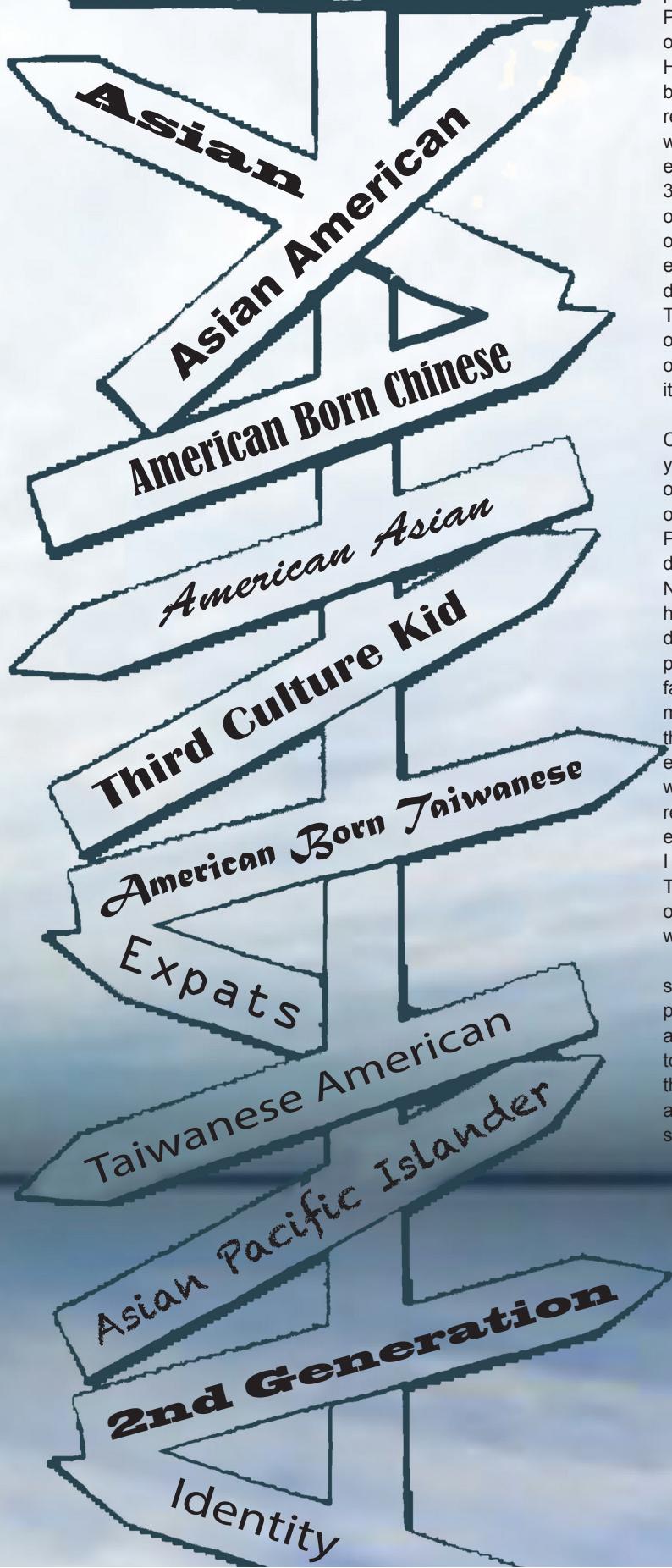
For **trans*** APIs, the forces of oppression in the classroom, home, or public compounds to the pressure to assimilate to whiteness. For **trans*** APIs, this means the unshakeable feeling of being unwelcome in queer spaces, Asian American spaces, and even queer Asian American spaces. The intersection of racial stereotypes and gender expectations becomes very real for **trans*** APIs because of how their presence is marginalized. Recognizing the struggles that trans, genderqueer, and non-binary gender people of color means neither victimizing nor tokenizing them: it means that cisgender APIs can do more to challenge gender norms and respect identities. This starts by first asking basic questions: “How do you identify? What gender pronouns do you use?” The exchange shouldn’t be one-sided simply because one person is aware that the other person may be **trans***: it should be an open dialogue regardless of how many **trans*** people are in the room or not.

One of my favorite quotes comes from someone who doesn’t identify as API, but who I still look up to: Lynn Riordan, a Bay Area trans activist whom I met at the Berkeley Pride celebration this past summer. In her speech, Riordan shared, “It’s best to stop trying to figure out trans people, it’s best to let that go, and just accept people for who they are.” For cisgender API folks, let’s stop figuring out our **trans*** community members, and start figuring out ways to fight transphobia and build allyship.

"American Asian" Among Others

by kristina lin

"It took thousands upon thousands of miles traveled for me to appreciate my unique and personal ethnic identity".



When we say "Asian American," we often think of the Asian diaspora to America and the immigrant experience here. Throughout the years, however, as more generations of Asian Americans have become part of the diverse story of America, the labels and concepts of what it means to be Asian American has changed. The newer umbrella phrases, such as Asian Pacific American or Asian/Pacific Islander, attempt to be more inclusive of a wide range of ethnicities and subcultures. However, as the migration of Asian communities becomes more complex, these labels do not reflect the scope of all our experiences. Have we incorporated the identities of those who have experienced a "reverse migration," such as 2nd or 3rd generation APIs who have moved back to Asia or the Pacific Islands? Are they simply "expats" or "third culture kids"? Do their transnational experiences fit into our understanding of this more dynamic and fluid "Asian American" community? There are many ways I identify with and appreciate our collective API identity. I find that ultimately our individual experiences help us understand it better, so let me share with you my story.

I was born in Maryland and I grew up in California. During the middle of my junior high years, my parents decided to move our family overseas to Taiwan, a beautiful island east of China and nestled between Japan and the Philippines. But it wasn't as simple as trading hot dogs and fries for beef noodle soup and stinky tofu. No, it was physically leaving my childhood friends, home church, and the 5-1-0 suburbs for an entirely different environment, culture, and community of people. Sure, I knew the languages and had a fascination for the culture; I wished I could spend more time there during each visit. But those were the sentiments of an adventurous young girl who enjoyed (amazing) food-filled summer vacations with relatives overseas. To live there for five years, receive my bilingual education there, and be exposed to more Mandarin and Taiwanese than I did to English every moment – that was tough. This move seven years ago changed my definition of home, my worldview, and my perception of what it means to be an Asian American.

I learned to adapt, albeit painfully slow. My new school in Taiwan was a private international school that followed an American curriculum, so I didn't suffer too much at first. I just wasn't used to the highly competitive and stressful academic environment in which many students sought to take Honors, AP,

and IB classes. Seeking academic success was the norm, and having multiple tutors for multiple subjects was common. For 95% of my peers, summer meant taking a course from the Princeton Review in preparation for the SAT. Outside of school, it was always fun to speak near-perfect English in front of Taiwanese locals, who often looked up and stared at this group of "Taiwanese Americans" conversing in a loud, flamboyant manner. We were typical American foreigners; "wai guo ren," they would call us. And so we were. We were as American as we could be on the small island of Taiwan, staying closely connected to American pop culture through social media, friends, our school's student body events and American administrators and staff. We had prom, winter formals, a cheerleading club; we granted Valedictorian and Salutatorian status upon graduation. Our laptops blasted songs by Katy Perry and Taylor Swift. While I was physically immersed into Taiwanese culture, I was still able to maintain my American identity; as far as everyone in Taiwan was concerned, I was an American.

For this reason, when I came back to the States for college, I was not prepared to feel like an outsider. It was hard to pinpoint the reason for this; all I knew was that the country where I spent the majority of my childhood became rather foreign the moment I landed at SFO. To me, it didn't matter that I spoke the language and knew the street signs, the nitty-gritties, or the ins-and-outs of the area – something was missing and left me half-empty. I longed to express myself by alternating between languages and be fully understood, to have those annoyingly lively family reunions with relatives back in Taiwan and be fed like no other. I wanted my Eastern and Western worlds to fuse. I realized that during those years spent in Taiwan, I was shaped into a product of cultural hybridity, making it hard for me to identify as fully Taiwanese or American. It was the lack of the cultural mixing here in the States that left me feeling rather empty. Despite all of my efforts to "Americanize myself" when I was in Taiwan, to be different, to stand out and maintain that American side of me, I neglected to love the emerging Taiwanese girl inside.

Regardless of how others label me, whether Asian American, American Asian, Taiwanese American, American-born-Chinese/Taiwanese, Third Culture Kid, or Banana, I am grateful to be blessed with two cultures. It took thousands upon thousands of miles traveled for me to appreciate my unique and personal ethnic identity.

What about you? What is your story?



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ORGANIZATION SPOTLIGHT

API RECRUITMENT AND RETENTION CENTER

by sabrina jueseekul

Founded upon the struggles facing the Asian Pacific Islander (API) community, REACH! was formed in 1994 as a program under the Asian Student Union (ASU) at UC Berkeley and became a part of the bridges Multicultural Resource Center, a coalition of student-initiated and student-run Recruitment and Retention Centers (RCCs) at UC Berkeley. bridges promotes unity among the RCC's at Cal and currently consists of the Black Recruitment and Retention Center (BRRC), Native American Recruitment and Retention Center (NARRC), Pilipino Academic Student Services (PASS), Chican@/Latin@ Recruitment and Retention Center (Raza), Arab Recruitment and Retention Center (ARRC), Mixed Student Union and Asian Pacific Islander Recruitment and Retention Center (REACH!). The goal of these programs is to "increase the enrollment of students of color in institutions of higher education" and to "improve the retention rate of students of color through various programs and events."

In 1996, Proposition 209 was passed in California, banning race, sex and ethnicity as a factor in public employment, public contracting and public education. With the passage of this proposition, affirmative action was ultimately eliminated from the UC admissions process. To express the importance of these programs in diversifying our public universities, in 2000, bridges (which then was comprised of BRRC, NARRC, PASS, Raza and REACH!) boycotted Senior Weekend, an outreach event which recruits recently admitted Cal students of diverse backgrounds. This boycott resulted in a 50% drop in the enrollment of students of color, showing the significance of these programs to communities of color.

According to the Office of Planning and Analysis of UC Berkeley, APIs made up 44% of the Fall 2012 undergraduate student population. However, using the API umbrella term to describe all APIs can be problematic. The model minority myth fails to highlight the diversity within the API umbrella. It overlooks the educational challenges that certain groups such as Pacific Islanders and Southeast Asians face. A third-generation Chinese American would have different educational

opportunities than a second-generation Cambodian American whose parents came to America as refugees. It is important to recognize the different struggles that different API groups face and the complexity of the API community.

REACH!'s mission statement demonstrates that although there is a high percentage of API students here on campus, it is still necessary for programs like this to exist in public institutions. REACH! serves underrepresented and underserved API students and to "[promote] higher education to empower ourselves and challenge the economic and social inequalities facing our communities."

REACH! consists of several components which focus on specific sectors of its mission statement. Campus Organizing raises awareness of political, social and economic issues affecting the API community, as well as other communities of color. OutREACH! promotes higher education to underrepresented and under-resourced students by making trips to schools in the Bay Area, Central Valley and SoCal. Retention focuses on social and academic support for members of the REACH! community. Let's Rise is the middle school mentorship program with Helms Middle School in San Pablo, while True Asian Leaders (TAL) is a mentorship that brings in high school students from Richmond and Oakland to campus to develop them into leaders of their own communities. Shadow hosts events for high school students to show the importance of higher education, and Senior Weekend is an annual 4-day, 3-night event that brings in newly admitted API students to encourage them to SIR (Statement of Intention to Register) to Berkeley.

REACH! exists not only for recruitment and empowerment of underrepresented API students at Berkeley, but also began to serve as a training ground for future leaders, activists, and educators who would continue to address the inequalities facing our community. Freshman Kathy Tran, a SoCal native, was hesitant about leaving home to attend Cal, but was reassured after attending Senior Weekend. She learned of a greater API community that she knew she had to

be involved with. Tran is currently a Campus Organizing intern for REACH! and also an intern serving as the API Delegate Liaison for ASUC Senator Sevley Snguon, who represents the progressive API Community.

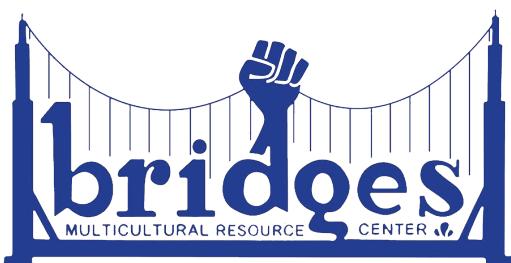
Phillip Nguyen, a sophomore majoring in Asian American and Asian Diaspora Studies, currently serves as REACH!'s Retention Co-coordinator, but attributes his involvement with the API community as a result of attending Senior Weekend in 2012. He interned for Senior Weekend during his freshman year because he "felt like he owed it to REACH and Senior Weekend for opening the door for him." He also stated, "I wanted to inspire other mentees the way I was inspired by the mentors the previous year."

As a junior transfer student who never attended any of the high school outreach programs or heard about the organization prior to coming to Cal, I wondered what REACH! had to offer for me. After a friend introduced me to the Let's Rise program within REACH!, I applied to become an intern to get more involved on campus. I realized that many of my fellow REACH! members were exposed to REACH! before they came to Cal and I noticed a trend with many freshman students who attended Senior Weekend feeling empowered and eager to become involved with the API community. Many would even credit REACH! for easing their transition from high school to college, but what about students that become involved with it later in their college career?

Although I joined REACH! as a community college transfer student, it has still eased my transition to my new school by giving me an opportunity to become involved in the different programs within REACH! but also with the greater API community at Cal. It has given me the chance to network and get to know this diverse group of students that I wouldn't have met otherwise. But more than that, within REACH! and the close-knit API community at Cal, I've found a family and a sense of belonging that I thought would be difficult to find after leaving my old community back home.

“COMMITTED TO THE SERVICE, EMPOWERMENT, AND MOBILIZATION OF IMMIGRANT, REFUGEE, AND UNDER SERVED ASIAN/PACIFIC ISLANDERS BY PROMOTING HIGHER EDUCATION TO EMPOWER OURSELVES AND CHALLENGE THE ECONOMIC AND SOCIAL INEQUALITIES FACING OUR COMMUNITIES.”

- REVISED 2006



Interested in becoming involved with REACH!? Visit their website and Facebook page and attend their general meetings, every other Tuesday from 7:00-8:30pm, locations TBA.



REACH.BERKELEY.EDU



FACEBOOK.COM/UCBREACH

HSAB-SHIFTING

by maxie moua

“...the Hmong people adapted but most importantly, persevered. A great example of this perseverance exists on the face of Cal.”



Since 1975, the Hmong have immigrated here to the United States, fleeing from the oppression of Lao Communists from the Vietnam War then leaving the refugee camps of Thailand for a better, promising future in America. The Hmong left behind generations of families and their traditions and cultures when immigrating to the states. Thus the Hmong elders, younger generations, and spiritual culture of the Hmong people began their adaptation to the American culture.

Upon their arrival in America, the Hmong people were challenged by the popular American culture. Many Hmong families exchanged their shamanism culture for the faith of God; Hmong youths became delinquents to their parents as American culture highly influenced them away from following the Hmong traditions. Belonging to an ethnicity with no country, no flag, no national song, no government, the Hmong people adapted but most importantly, persevered. A great example of this perseverance exists on the face of Cal.

Here at this large institution, the Hmong Student Association at Berkeley (HSAB) was established in the spring of 2008 to create a family or place for the Hmong/Hmong American students. Not only was HSAB created for the Hmong students at Cal, but it was created to promote higher education in the greater Hmong community.

Higher education has been a struggling topic within the Hmong community. Many Hmong youths face financial pressure or lack of support and encouragement from their families and environments, some factors which prevent them from pursuing higher education. Being aware of these common issues, HSAB has given and continues to give back to their community, whether it is back home or at Cal. Thus in 2008, HSAB created a program called the Pursuit of Higher Education (PoHE), which engaged Hmong high school students with higher education at UC Berkeley. Pursuit of Higher Education (PoHE) is a three day, all-expense paid program held at UC Berkeley in the spring, catering to Hmong students of all backgrounds from Northern and Central California. This educational program includes workshops that teach Hmong high school students about Hmong history and culture and about higher education. The coordinators and mentors of PoHE also engage with these high school students through bonding activities, creating a safe space for the Hmong youth. King Xiong is a third year undergraduate student of Cal and the Operations Coordinator and Outreach Coordinator of HSAB. He volunteered, facilitated workshops, and was a program director for PoHE. “Personally, as a mentor, I find the program to be rewarding when I see past mentees as student organizers and leaders within their college organizations after graduating from high school,” he says. King will be directing

the 6th annual Pursuit of Higher Education in the 2014 spring semester.

Recently, HSAB held a panel for the visiting Southeast Asian students in a program at Fresno City College. Four UC Berkeley Hmong students from HSAB shared their experiences at Cal with these students who are on track for transferring from community college to a four year institution. Chao Yang, now a third year undergraduate transfer student at Cal and a general member of HSAB, used to be a Fresno City College student in the same program as these Southeast Asian students. Chao served as a panelist for the recent Fresno City College visit, one of his ways of giving back to his community. “I wanted to show these students that the reality of community college transfers, especially Hmong students, was very possible. I feel like so many students settle for less and end up missing out on opportunities that their potential can offer,” says Chao.

HSAB continues to represent not only Cal but the greater Hmong community with their projects and events. Every year, HSAB participates in tabling at the Hmong New Year to promote their projects and events and provide information about higher education. This year HSAB will participate in the Sacramento Hmong New Year (Nov. 28th- Dec. 1st) and the Fresno International Hmong New Year (Dec. 26th- Jan. 1st) along with a project called “HSAB’s Average-Face Project.”

“HSAB’s Average-Face Project” was inspired by another project that presented the average faces of women from all over the world by their country. HSAB will be tabling at both New Years where they will be taking photographs of individuals, compiling them together to create the average faces of males and females from the Hmong community. Pachia Vang, a fourth year undergraduate transfer student who is the lead organizer of this project and the Public Relations Coordinator of HSAB says, “I want to bring the Hmong community together by fostering value and appreciation of the Hmong identity through the experience of art. And from that I want them to see and understand that we, the Hmong people and the Hmong culture, are also an important part of this growing and modern world.” Although “HSAB’s Average Face Project” takes part in bringing the Hmong community together, it is also determined to shatter the stereotype of college that the Hmong community forms. HSAB wants to show how pursuing a higher education can be fun and worthwhile with this project.

The Hmong Student Association at Berkeley stands for their community, whether it be at UC Berkeley or in the greater Hmong community. HSAB continues to advocate for higher education and continues to keep the Hmong community at Cal present, 44 Hmong students standing strong as of today.

Photos courtesy of HSAB and HSAB Historian and Webmaster

VISIT HSAB:

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STUDENT MOVEMENTS

AT
Cal

1964-1965 1969

creation of the ethnic studies department

A nine-week strike by campus students in fall 1969 led to the creation of an ethnic-studies department. While student strikers initially proposed the creation of a Third World College, a number of factors have made that project impossible on campus to date. Four programs were established (African Americans Studies, Asian Americans Studies, Chicanos Studies and Native Americans Studies) with a comparative Ethnic Studies.

Students at Berkeley protested limitations on their political activities on campus. Inspired by the Civil Rights movement, students asserted, as part of their Constitutional right to free speech, that they should be able to use Sproul Hall and Sproul Plaza and other campus facilities for political discussion and the dissemination of political literature. Over 800 students were arrested during these protests. The FMS cafe in the Moffit Library commemorates these events.

free speech movement

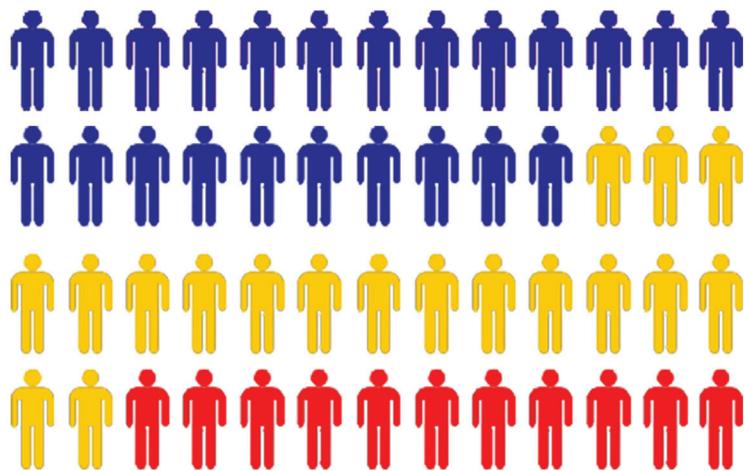
"count me in" campaign

In November 2007, the University of California (UC) revised its data collection systems, including admissions applications and institutional research functions, effectively disaggregating the "Asian American and Pacific Islander" category. University data forms now include 23 options (as opposed to the original 8 options) for Asian American and Pacific Islander (AAPI) students to select for self-identification.

COMMUNITY ORG collaborations

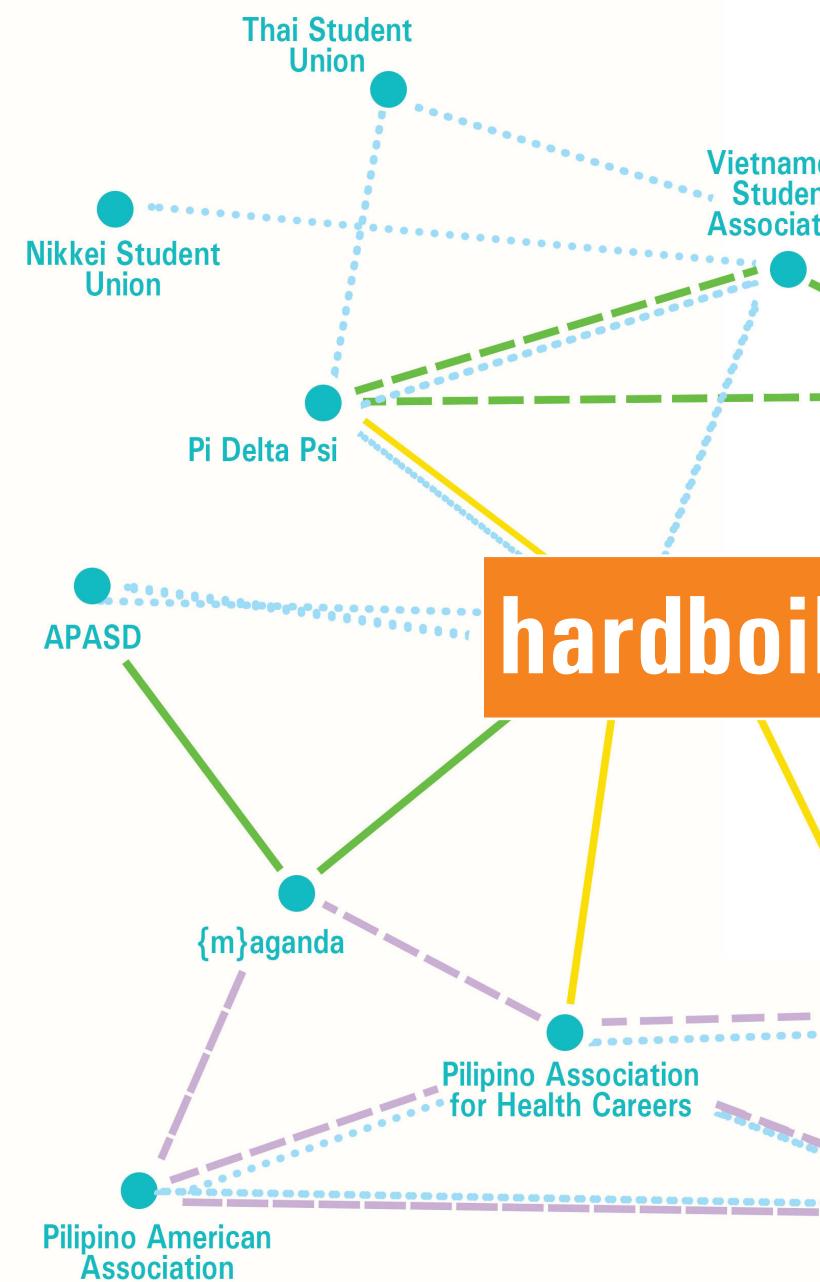
Here at UC Berkeley, API organizations have worked in unity to through event collaborations and participation. **hardboiled** has worked to support these efforts. This web is to celebrate the connections we have made with each other.

asian american studies department



OF THE 52 PEOPLE INVOLVED...

23	FACULTY
18	MAJORS
11	STAFF MEMBERS *



budget cuts to ethnic studies

Twelve people started the hunger strike on April 26 following the administration's proposal to cut \$500,000 in the Gender and Women's Studies, African American Studies, and Ethnic Studies departments. The hunger strikers and their supporters sent a letter to university officials on April 26 outlining four demands: reinstate staff positions eliminated under Operation Excellence, end the current process of Operation Excellence, publicly support ACR 34 — an Assembly resolution that would formally recognize the work of Ethnic Studies departments statewide — and publicly acknowledge the unfulfilled promise to create a Third World College at the university.

undocumented students

In 2013, Janet Napolitano became the new president of the University of California over objections of student protesters. As Secretary of Homeland Security, Napolitano oversaw a record number of deportations under the Obama administration, about 400,000 undocumented immigrants per year. Earlier this month, she announced that she would commit \$5 million to undocumented students enrolled in the UC system.

2011

2011-2012

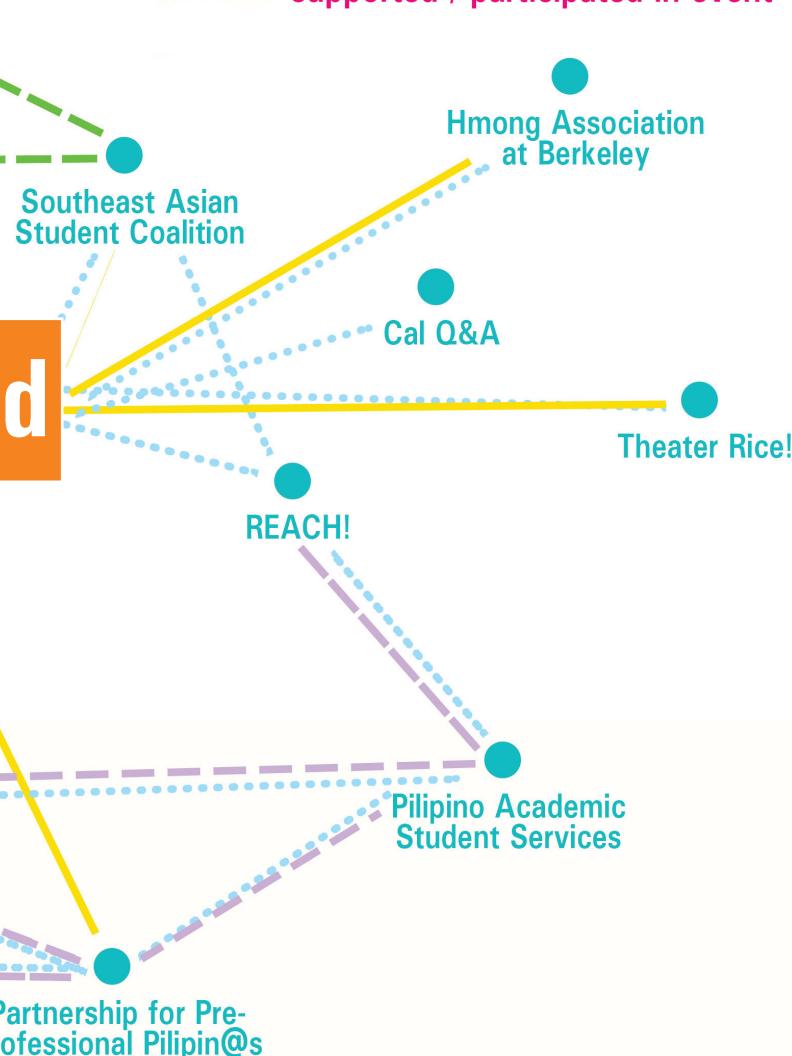
2013

Budget cuts, tuition increases, and unpaid furlough days affecting public California universities resulted in the protest of students, faculty, and employees. On November 9, 2011, students and professors at UC Berkeley participated in a series of "teach-outs" around campus, a noon rally and march. Approximately 1,500 demonstrators attended the day's events. With support from other student governments including UC Davis, Brown, and Harvard, the ASUC, UC Berkeley's student government, passed a resolution condemning the police brutality against students on the November 9 Day of Action. The ASUC has worked to raise awareness around issues like police brutality highlighted by the Occupy incident,

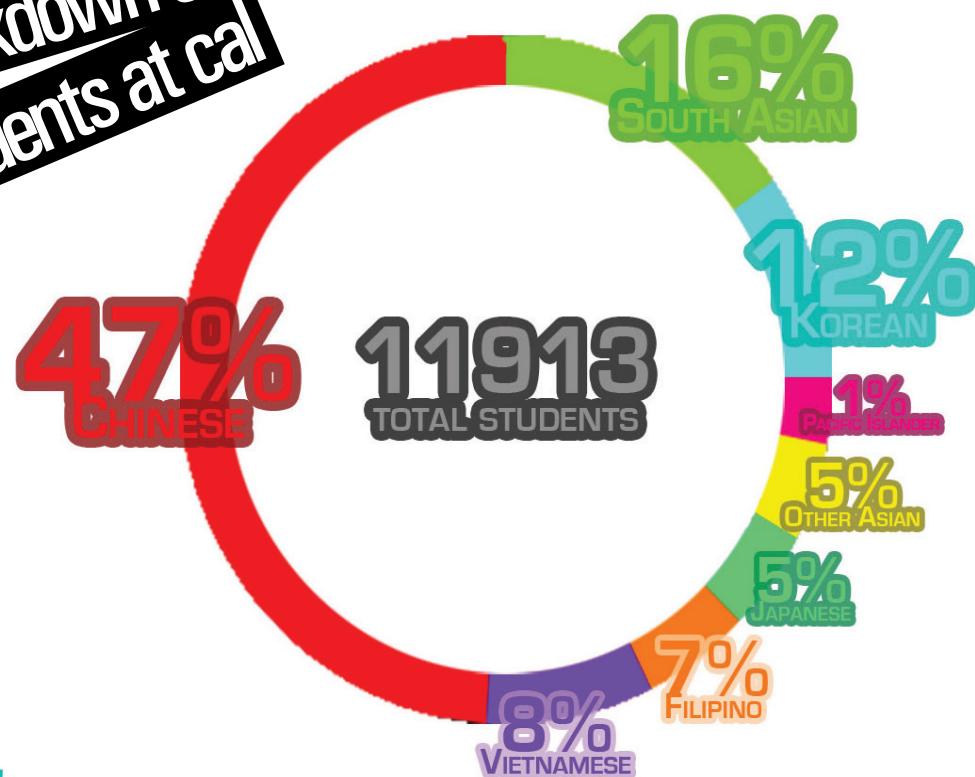
occupy cal

breakdown of api
students at cal

- featured in hb
- co-sponsored an event
- affiliated
- ... supported / participated in event



BREAKDOWN OF STUDENT POPULATION



APASD

Founded in 1990 to serve the diverse and changing needs of the API community at UC Berkeley by providing accessible and relevant programming and resources, promoting cross-cultural community building and advocating civil rights and social justice through education and empowerment. The current intern cohort includes 14 interns, 5 of whom are majors in Asian and Asian American Dispora Studies (AAADS). **Jere** Takahashi served as first director of APASD for 23 years before retiring in 2013. **Eunice** Kwon now serves as intern coordinator for the office; involved in APASD for 3 years as an undergraduate. APASD has traditionally put on APIICON, the Asian Pacific Islander Issues Conference (since 1990) and CAPAW, Celebration of Asian Pacific American Womyn (since 2007).

Visit their website at apasd.berkeley.edu/

"Asian" Mushroom Soup



Last flu season, I decided to visit my friends, Anastasia and Veronica, for my weekly round of freeloading. As I patiently waited for my opportunity on their couch, I was told Anastasia's boyfriend had, on the previous night, graciously brought over what he called "Asian mushroom soup" to help ease Anastasia's suffering from a very bad cold. Veronica chuckled at the retelling of the story. When the soup was brought out, Veronica let out another laugh. I smiled at my two friends, and they knew what I wanted. I excitedly grabbed a ladle and started filling my bowl with the soup. After the expected amount of time for an average person to lose interest in soup had passed, I noticed Veronica was still directing her smile back at me – a very wry smile. My ladle-ing slowed, and I became suspicious of what I was about to eat. I inspected the contents: Shiitake mushrooms, snow peas, and round rice-like things bobbing in reddish-brown broth. "Is something wrong with the soup?" I asked my creepy friend. Following a dramatic pause, she spews "It's not Asian!" while, lifting her arms in amused frustration. She was right. Some of the ingredients were not of Asian origin, and, by Asian culinary standards, the Shiitake mushrooms, snow peas, broth, and the "rice" were prepared incorrectly. I found myself gnawing through woody mushroom stems, spitting out inedible pea pod fibers, choking on the excessively briny soup, and thinking "SHIIT-ake mushrooms!"



American ignorance is not bliss!

No restaurant in all of Asia would serve a dish called "Asian Mushroom soup." Why would they? It would be like denoting one's actions by ethnicity. Imagine Sally, a girl of Asian descent, skipping down a sidewalk. We would not describe the skipping as "Asian." Sally has Asian components, but she does not precisely skip in an Asian way. A more accurate description would be that she skips Sally's way. On the same note, the soup self-proclaims that it's Asian, but fails to recognize its more proper name. It simply is a Shiitake mushroom soup. There is no need to tout its regional background. The discrepancy between what's perceived as the bona fide version of ethnic food and what's actually the Americanized derivative drives the successful commercialization of Americanized Asian ethnic food. The hiccup in understanding what traits translate to true Asian qualities stems from limited exposure to multicultural groups and scarce opportunities to learn about them. With all its diversity, Asia's regions continue to be inequitably represented in the States by the misrepresentation of their unique histories in the US, domestic media coverage, and, insidiously, food.

Fast food chains are the most frequent and widespread culprits of selling "assimilated" food. Chinese fast food restaurants that dapple the States usually serve orange chicken, Beijing beef, and teriyaki coated, no, drowning in some sweet and sour sauce, none of which would be served in the same likeness in an authentic Chinese restaurant. Meat is rarely fried in traditional Chinese food and is frequently served in soups or stir-fry, accompanied by a healthy amount of vegetables. Oh, one more thing: teriyaki is Japanese. Get it right, Panda Express! Not only does American Asian fast food give the wrong impression of Asian cuisine, typical Chinese take-out restaurants in the US serve food that misrepresent traditional dishes. Dinner from Chinatown would predominantly showcase Cantonese dishes that have adopted American ingredients and styles of cooking to cater to American tastes. Moreover, MSG-riddled take-out from a Chinese restaurant would be considered fast food in China. Preparation of traditional food in China is more complex, utilizing special techniques and cookware that bring out subtleties Americanized foods lack. I am not saying all ethnic restaurants should start purchasing special ovens from overseas. That would be unreasonable. However, there exist dishes that don't require special techniques and stay true to its traditional form. It is true many of today's ethnic dishes are derived from its authentic counterpart, but by condoning the act of replacing traditional ingredients with ones readily available in America, we are losing cross-cultural ties that promote understanding amongst all groups in America. Perhaps it is commonplace for people to amalgamate ethnic groups into one because as long as it tastes good, keeps our wallets full, and quick to pack and go, we are content. But what will happen when our tasty Americanized food overshadows ethnic food and distorts how ethnic groups are perceived within our country as well as how Americans are perceived outside of our country?

Stereotypes and racial slurs related to food have accumulated over decades of insularity. Fortune cookies are undeniably associated with the Chinese, but they are hardly served in China. "Curry-Muncher" is a derogatory term directed solely towards Indians even though curry is a traditional dish in many countries outside of India. These unfounded generalizations give the U.S. a bad name. A quick search on the web for how foreigners think

by clarabelle cheng-yue

of Americans would yield words such as "stuck up," "racist," "greedy," "fake," "ignorant," and "hate the rest of the world," all of which resonate with how our ethnic food is treated. A good portion of America is missing out on how Vietnamese dishes make use of their versatile bánh, how people of Turkey love their meat, how the interplay of Thai spices contrasts with that of Indian spices, and how food culture cultivates a world of cultural acceptance.

A friend of mine from Singapore told me how food brings people of all backgrounds together and initiates the exchange of cultural awareness amongst them: "[Food] is a way of life. The most common conversation topic and the easiest to broach and what can often define friendships". Much like the United States, Singapore is culturally diverse. Malaysian, Indian, and Chinese folk all intermingle and eat food originating from their neighbor's homeland, yet the majority of these people are not confused about where their meals' influences correspond to which nations. I asked my friend "Does SG [Singapore] have racial discrimination issues? As big as the U.S.?" She confidently responds with "Nope. They do exist, in some form or the other, but not bad like in the U.S." It may be that because Singapore is much smaller than the U.S., dissemination of information across the country is more manageable. Nevertheless, it is difficult to deny that social ties with food bring seemingly disparate groups closer together.

The melting pot was a metaphor conceived in the 1780s in order to describe the assimilation of immigrants into a common culture. Overtime, the thought of losing our roots was unpalatable, so by the 1980s, the metaphor of the U.S. was changed to the salad bowl to celebrate the individuality of each cultural group. So why are many Americans still culturally illiterate? Perhaps it's the unwavering preference for the taste of Americanized food or the need to save a buck. Whatever the reason, I hope people will, whether it is once every ten years or three times a day, take the opportunity to go grab a bite at an unfamiliar ethnic restaurant and at least think about why the food is unique.





by sam lai

*Veganism is a type of vegetarian diet that excludes meat, dairy products, and all other animal-derived products. In addition to the diet, many vegans also avoid the use of animal-derived products such as leather, fur, and wool.

Full disclosure: I am a ovo-lacto-friendly vegetarian, meaning I consume egg and dairy products in addition to excluding meat and seafood from my diet. In other words, I'm a lazy herbivore who doesn't mind picking pepperoni off my pizza or slurping phở broth. For someone who grew up on traditional Taiwanese dishes like oya misua (oyster vermicelli) and lu rou fan (minced pork over rice), I had a bit of a culture shock in Berkeley. Of course, being born and raised in Los Angeles exposed me to all kinds of cuisines, but in Berkeley I was struck by how many vegetarian, vegan, dairy-free, and gluten-free options there were. Eventually I became friends with folks who are vegan, and I was curious to know their experience transitioning to the lifestyle since I have been vegetarian for a year. And well, I wanted to know good places to get vegan grub.



vegan ice cream!

vincent yin 4TH YEAR, ART MAJOR

when did you become vegan?

I fully transitioned (more or less) to veganism last September, but the journey to get there lasted several months. Even I don't fully understand exactly why or how it happened! It used to be that I was just like most other people who think, "Oh, I could never be vegan!" But I have been repeatedly exposed to issues at the intersection of animal rights, food justice, starting way back in high school when I watched one of those sensationalist but compelling documentaries that made me quit meat for a week, to college when I finally met people who practice vegetarianism and veganism. It was just bound to happen.

what drove you to practice a vegan diet/lifestyle?

I had already been vegetarian since July, and became vegetarian/vegan because I had the thought that meat is just dead animals and I just decided that that was strange and that I'd stop eating them... of course, I had been reading about vegetarianism casually, so it wasn't just a sudden change.

what do you love about being vegan?

It's become a lot easier to cook food, since you don't have to worry about cross-contamination. It took a while before I got used to cooking and eating vegan dishes, and there are sneaky animal products hidden in some things (like whey or casein) that I hadn't realized were not vegan.

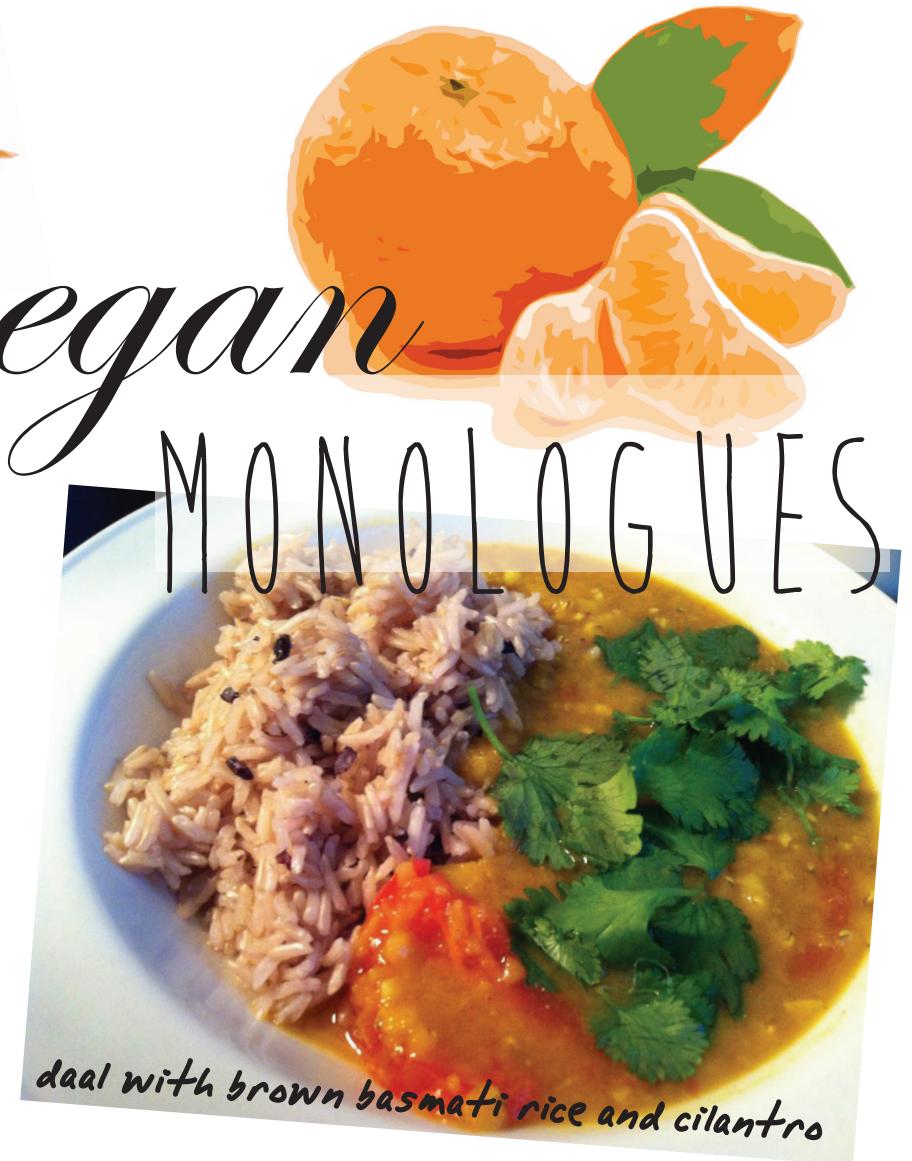
Personally, I tend to think of my veganism as a form of allyship or a process and movement away from participation in a society based in animal cruelty, rather than as simply a dogmatic position. It's one thing to say that animal products are unethical and another thing to fully internalize that position and be an ally to animals.

what are some difficulties? are there many vegan options available in API dishes?

Especially for Chinese food or East Asian food in general, there are a lot of vegan API dishes, and it's surprisingly easy to find vegan Vietnamese food too, although not all Vietnamese restaurants have that.

favorite thing to order when eating out? favorite thing to cook when home?

My favorite dish is the vegan sesame chicken from Nature Vegetarian, and at home I my favorite dish is vegan mac and cheese, although usually I just make vegetable stir fries.



kelsie morioka 2013 ALUM

when did you become vegan?

I became vegan the day I moved out, once I was able to make decisions about what I consume in terms of food. (It's been a little over four years.)

what drove you to practice a vegan diet/lifestyle?

I am vegan because I am fortunate enough to have had the resources to learn about veganism and because I am in a place, financially and otherwise, where being vegan is affordable and healthy for me. Given my privileges and circumstances, it makes sense to me to be vegan for both environmental reasons and animal welfare reasons.

what do you love about being vegan?

I don't know what I "love" about it, if there's anything that I love about it. As I said, I'm vegan because it makes sense to me - it makes sense to me to continuously work on myself to live/eat more sustainably and consume less (not only in terms of veganism)... I would be very unhappy with myself if I weren't vegan; it's not something I do because I "love" it.

I love food and baking, if that's relevant.

what are some difficulties?

Eating out can be difficult sometimes, depending on the environment. By far, though, the most challenging and frustrating thing that I've encountered is the assumptions people make. Some people assume that I care more about animals than people. Some people act as though because I'm vegan, I must not be invested in other issues. It's tiring hearing the "You're vegan, but you know, to grow your vegetables POC are exploited," not only because it pushes aside the fact that this is true throughout our food system (in meat production, in growing crops to feed the animals we eat, in food manufacturing, in restaurant service, etc.), but also because it helps no one to be attacking each other about whose diet is less exploitative. People assume I'm not aware of food deserts and nutritional requirements... Also, a lot of mainstream pro-vegan stuff is problematic - calling animal testing-free products "cruelty"-free, for example (what about the people involved in production?), PETA's sexist/sizeist campaign ads, etc.

are there many vegan options available in API dishes?

Uhm? I'm not familiar enough with any specific API cuisine to be able to say... I eat Indian and Thai food the most, and it's easy in Berkeley to find amazingly delicious vegan options... elsewhere maybe not so much.

favorite vegan dish?

Currently it's lasagna, made with tofu "ricotta" and lots of veggies... and saag dal... and French fries.



THE NEW SLANT

by katherine wang

A band

has recently made headlines for trying to trademark a name the United States Patent and Trademark Office has deemed derogatory towards Asian Americans. The latest in racist news? Not quite – because the band is entirely made up of Asian Americans. The Slants, a dance-rock band from Portland, Oregon, is currently in what has been a four-year struggle with the PTO, who insist that the name is unacceptable under patent laws because of its racist undertones. Yet, members of the band argue that the intent is something else altogether. In their first application in 2009, the Slants argued that it is attempting instead to reclaim the word "slant" and that the word has so many other positive meanings that the band draws from – most notably the slant as a perspective on life. As they continue their legal battle, they bring to the forefront another battle – that of reappropriation and more broadly, the Asian American struggle to define themselves and their identities. To begin with, their fight mirrors that of others before them. In 2005, Dykes on Bikes won the right to use 'dyke,' often used as an offensive term for lesbians, as part of a greater movement to reclaim the word. Over the years, many marginalized communities have rallied to reclaim slurs that have historically been used in a derogatory sense toward their community as their own in the attempt to defuse the power of these words. Hell, the Quakers did it 350 years ago. But what does it mean to reclaim a word? And just who can use these reclaimed terms? Last year, when a voter called openly gay mayor candidate Christine Quinn a dyke in front of her opponent Anthony Weiner, there

was much outrage over Weiner's mild response. Quinn refused to comment. However, others pointed to the fact that Quinn has openly reclaimed the term dyke through her co-sponsorship the Dyke March as director of Gay & Lesbian Anti-Violence Project and participation in parades alongside Dykes on Bikes. What the woman said was clearly meant to be offensive but then how do we judge when a reclaimed term can be used? Is it intent? Or can only people who identify with the term as some argue, be allowed to use words that have been reclaimed? But, perhaps the most pressing debate is something even harder to answer – whether reclaiming terms are powerful at all. Many would argue that reclaiming a term defuses its power – but if people can continue to use it as an insult, as the woman did with dyke, it is less clear whether this is really true. What implications then does the Slants' battle have for the API community? Sure, what the Slants are attempted to do is far from a full-fledged political movement. But it is important. Whether it is possible to fully reclaim a term, there is no doubt that it can be powerful. It says: "We are not afraid of what you have to throw at us." Coming from a community that has been characterized for far too long as submissive and quiet, I think the Slants' actions are pretty loud – and most of all, it's being heard. What more, the Slants are just so unabashedly Asian American. It is in their name, in their style (Chinatown Dance Rock, it proclaims on the website), in everything they do. In fact, more and more, Asian Americans are defying stereotypes simply by what they do – Jeremy Lin in basketball, Margaret Cho in comedy, Far East Movement in rap...and the Slants in dance-rock.

80s' dance-rock band from Portland, Oregon? Yes, still **Asian American**, because Asian American doesn't and shouldn't dictate occupation or personality or appearance, and it's people like these that challenge the stereotypes of Asian Americans. Simon Tam, who manages and plays bass for the band, admits – he was once ashamed of being Chinese American as a result of being bullied and taunted as a child for being one. For him, the fight with the PTO is the fight to define himself and his band and to take back a word that has been thrown at children to taunt and shame children of similar descent. This is a fight about identity and the ability to shape one's identity for oneself – in the media and in everyday life. In his presentation here at Cal, Phil Yu, the man behind Angry Asian Man, talked about a time when the number of Asians on primetime television could be counted on one hand, and just last year, hardboiled covered the usage of yellow face in the movie Cloud Atlas. We have seen our identity shaped by others. Our representation is so often a misrepresentation and it's time to reclaim our identity. The Slants claim that the name is more than just a name, but an integral part of their music and their identity. It's also a word impossible for Asian Americans to escape, since our 'slanty' eyes are a glaring feature on the Asian caricature created by society. But just as the band says, the word has so many other meanings, and we use one of them right here in **hardboiled**. Here, we encourage our writers every issue to find their slant. No, not their eyes, but their bold, unapologetic opinions and perspectives. I believe that is exactly what the Slants is offering – a new perspective and re-definition of a word and of themselves.

http://www.otakon.com/events_matsuri.asp

THE BAND



Portland's The Slants are a dance rock band that offer up catchy dance beats, strong hooks, and a bombastic live show that is "not to be missed" (The Westword). The Slants took their influence from grabbing onto the corners of foundational 80s synth-pop music and blending it with modern dance rock sensibilities. They call this amalgamation of contagious, energetic, and danceable music "Chinatown Dance Rock." They've been featured on NPR's "All Things Considered," Myx TV/Comast Xfinity, and over 1500 radio stations, tv shows, magazines, and websites. The Slants have toured/provided support for The Decemberists, Girl Talk, Men Without Hats, Vampire Weekend, Apl.De.Ap (Black Eyed Peas), and many more.

Their third full-length release, The Yellow Album, draws from the wider synthesizer driven palette of the first album while retaining the harder hitting rock sounds of the second. The lyrics explore the personal lives and experiences of the members of the band. Frontman Aron Moxley's life began with abandonment. He explains, "I was one of the babies born in Saigon during the Vietnam War. I'll never know my real birthday, let alone find out who my mother is or know if she's still alive."

The trademark battle was sparked by a government attorney's claim that the band's name was disparaging to Asians. "It was like banging our head against the wall, trying to convince someone that we were not offensive to ourselves, that the community was in overwhelming support of our band." Despite the frustration, Young used the opportunity to bring an entire community together in order to defeat the poorly written, antiquated laws that were affecting numerous minority groups, a battle that continues to this day. The title track "Yellow" reflects the constriction experienced by the band.

(from their website, <http://www.theslants.com>)

WHERE ARE THE FUNNY ASIANS?

by irene tu



When people ask me what I'm going to do after graduating this year, I respond that I'm pursuing a career in comedy. As a kid, I was obsessed with comic strips and animated cartoons. I would check out dozens of Garfield comics from the library at a time and read them all day long. I even brought them with me to the bathroom, where I once dropped a book in the toilet, and had to frantically fish it out and dry it before all the pages were ruined. A year later, I happened to check out the exact same book again and in the front cover, a librarian had written: "water damage" with a date next to it.

When I wasn't reading comic strips, I would watch cartoons on our family television. I loved Hey Arnold, Fairly Oddparents, SpongeBob SquarePants, and Rocket Power. Although the characters were great, I paid particular attention to the dialogue. I would watch episodes over and over again simply to see which lines were the funniest. As I grew older, I replaced cartoons with sitcoms. I started to notice that there were few Asian American actors and comedians on the shows I loved. This realization was solidified when my friend Patrick who was obsessed with Lucy Liu lamented the lack of Asian Americans on television. He was right; there really weren't many Asian actors on TV. At the time, I hadn't seriously considered comedy as anything more than a fun extracurricular activity.

I entered college as an intended environmental science major with the intention of doing the pre-med requirements. By sophomore year, I declared a major in Gender Studies and a minor in Asian American Studies, and having dropped organic chemistry, left behind any inkling of medical school. Fall quarter that year, I took an Asian American Studies class about popular culture and the topic of Asian actors and comedians arose again. That class reinforced what I had already suspected: Asian Americans get stuck with a very small number of one-dimensional characters. Any roles Asian actors did get were stereotypical (nerd, sexy girl, FOB) and no one really liked those characters. If there was a funny Asian guy, he wasn't cool. Let's be honest, no one is laughing with Ken Jeong in *The Hangover*. They're laughing at him.

While this was all happening, I had begun taking improv classes and doing stand-up. As I became more involved in comedy, I again noticed that most of the people I interacted with were white. This wasn't really a shock to me but an affirmation of what I had already known: comedy is mostly a white man's game. What actually surprised me was the lack of support I got from Asians and Asian Americans. I didn't expect them to pat me on the back, but I received little encouragement.

It is common knowledge there is a lack of Asian American representation in media. But how can we expect this to change if we don't encourage other APIs to go into the arts? Sure, we all like and, sometimes deify, Aziz Ansari, John Cho, Steven Yeun and so on, but they're the ones who've "made it." It depends on your definition of making it, but the point is that they've achieved a high level of success and name recognition. What about all the API artists who aren't famous? Aziz didn't achieve fame overnight; he was once nobody. Maybe we would have more artists like Aziz if we supported them from the beginning. Until the API community truly embraces aspiring artists from their own community, and I mean truly, progress will be slow. We can't just wait for more Johns and Stevens to appear and then throw them our love. We have to make more Johns and Stevens by giving them an opportunity to thrive. Support up-and-coming artists. Go to shows. Have a conversation with an artist. Try it out yourself. Much of our knowledge about other people comes from television, movies, and media. Until APIs get good, accurate, and diverse representation in comedy, we'll remain the butt of the joke.

ANY ROLES ASIAN ACTORS DID GET WERE STEREOTYPICAL AND NO ONE REALLY LIKED THOSE CHARACTERS. IF THERE WAS A FUNNY ASIAN GUY HE WASN'T COOL. LET'S BE HONEST NO ONE IS LAUGHING WITH KEN JEONG IN THE HANGOVER. THEY'RE LAUGHING AT HIM.

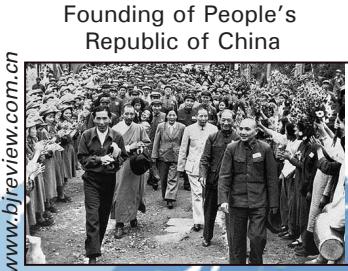
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1917
Asiatic Barred Zone

Rethinking Asian American WHERE ARE WE GOING?

by patty chen

A few weeks ago, I had the privilege of attending the welcome reception for the Asian American and Asian Diaspora Studies (AAADS) Department. In the Multicultural Community Center, I listened to a moving speech made by Eddy Zheng, a Chinese ex-convict who has become a vocal and well-loved activist in the Asian American community upon his release. He started his speech by asking this question, "Where did you come from and where are you going?" As he asked this, I thought of my past in terms of where the Asian American identity came from and what we still need to do to push for greater acceptance of our community by the American society.

I come from a family of Chinese immigrants who worked relentlessly to provide for their loved ones and to achieve their American Dream. My story is not unique. My family follows the life path of many other Asian families who come to this country with dreams of more than material belongings or wealth. I come from the blood, sweat and tears of my ancestors that I will never meet and most of whom I will never know even existed. I come from the sacrifices made by the unknown Asian and Asian Americans who have opened doors for our community in the hopes that we will finally be able to reach the American Dream that has remained elusive for so many.

I come from a history long forgotten. I come from the 19th century Chinese railroad workers in California, Yick Wo v. Hopkins, Asiatic Barred Zones, Japanese and Japanese American internment, South Asian refugees, Vincent Chin, and a slew of critical moments of the past that have been ignored in American history books. I come from the Third World Liberation Front (TWLF) struggle that led to the creation of the Ethnic Studies Department at UC Berkeley and San Francisco State University (SFSU). I come from the creation of the Asian American self-identification created by the TWLF activists in 1969 as a way to organize American-born Asians in order to further racial equality. I come from a society that needs Ethnic Studies departments because those who write the commonly accepted version of history have excluded the history of people of color because it is seen as un-American or unimportant to know about their

struggles and their contributions in America.

Where are we going? That is an important question for the Asian American community as we are undergoing a change that differentiates us from our 1969 descendants.

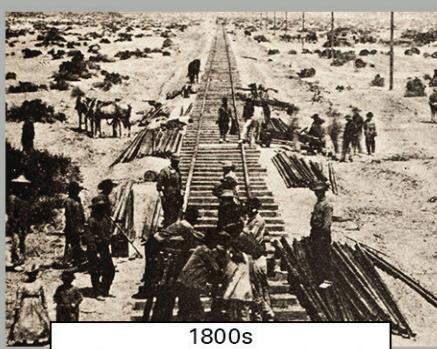
As time has passed, the "Asian American" label now covers many immigrants from more diverse Asian countries and their families than pre-1969. Because of the unique history of South and Southeast Asians in America, many do not readily accept the Asian American identity as representative of their story and their concerns, especially since the socioeconomic situation for Asian Americans have been masked by the model minority myth. This makes me question why we, as a society, force them to "fit" into this identity and whether South and Southeast Asians should be included in the Asian American identity.

In 1969, politicized Asian Americans created this term to unify our community for political purposes. Because there is limited knowledge of Asian American history and the issues we face today, many in our community do not know of the political origins of the term "Asian American." Instead, we are taught by society that we are Asian American. Some may later self-identify with Asian American while others do not. Asian American has become a term that is used as a way for outsiders to categorize and label people they perceive as "Asian American." It is no longer simply a term used for us to self-identify our race-ethnicity. Now, "Asian American" is synonymous with "model minority," the belief that Asian Americans no longer face any form of racism and that they now are doing as well as, if not better than, whites in educational and economic terms. As "Asian American" became a term familiar with society and became a commonplace term used by many who do not know of its historical origins, its radical and political beginnings are forgotten.

As new progressive organizations emerge under terms other than "Asian American," such as Asian Pacific Islander (API) and Asian Pacific American (APA), we need to think about whether "Asian American" still fits its intended political purpose. It was meant to help us come together as a community to identify the issues that we endure due to our identification as Asian American and affect the necessary change to better our circumstances and treatment in America. It implied that those who identified as "Asian American" could create a cohesive agenda for the entire community, but that does not seem to be happening today. As racial-ethnic groups identify themselves as LGBTQIA, Republican, Democrat, Christian, Buddhist, etc., these groups inherently have different values from their fellow organizations leading to conflicting agendas. This impedes the ability for our community to work together and to create one cohesive "Asian American" identity with one agenda. With Asian Americans differing in opinion about whether racism is still alive today, a notion readily accepted by 1969 Asian American activists, it begs the question of whether we can create one coherent agenda pushing for greater racial equality in America.

Right now, the Asian American community needs to create an understanding about who we are, what we represent, and what we want to fight for before we can move forward and use our political power to push our agenda forward. We need to decide whether "Asian American" is the best term available to represent our identity when its political origins have been disguised by the myth of the model minority. We need to see if there are issues that we face due to our race-ethnicity that can act as a unifying force to pull our community together as it did in 1969.

"the Asian American community
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1800s
Chinese railroad workers in California

railroad.lindahall.org



1880s
Yick Wo

dejaka.wz.cz



1968
Third World Liberation Front

thechedderbox.wordpress.com



1982
Press Conference for Vincent Chin's murder

bettyblog.betty-vision.com



by isiah regacho

photo credit: www.thisis50.com.

photo credit: www.hollywood-bollywood.blogspot.com.

When I was young, I was taught to be tough both mentally and physically. Being the son of a U.S. Navy veteran, I grew up under the expectation to be tough, that complaining and excuses were weak, and that if I were thrown into the streets, I should be able to take care of myself. This is probably the part in the story where I should say "but I found strength, not in the way I was expected to," like I rejected the idea of masculine toughness.

Truth is, I actually liked it. I grew up loving the idea of being tough, of intimidating others. I did not even reject the whole stereotype that "Asians are supposed to be good in combat," I actually embraced it. And even my role models in the APA / API community began reflecting that as well. In history, my favorite figures were usually warriors and conquerors. I grew up hearing songs of Lapu-Lapu's victory against Magellan and reading texts from Sun Tzu's "Art of War." My other role models were warriors in their own way. I was among those cheering when Manny Pacquiao and Nonito Donaire knocked out Ricky Hatton and Fernando Montiel in their respective second rounds, when Mark Munoz came back to the UFC with a dominant win after recovering from depression, and when Jackie Chan or Jet Li made a movie. To me, combat and combat sports are a key part of my identity and they are key to the Asian community since martial arts are embedded in our culture. And the truth is that the fighting is just one aspect to it. There is more to fighting than just beating your opponent.

I was involved in karate for at least five years. I finished at purple belt and although each dojo has a different color system for their belts, I will say purple was pretty high. It was pretty close to black so I was proud of that. Among my friends, at the time I could only think of two who had experience in combat sports. One is sophomore Sameer Nayak, who has been involved in taekwondo



photo credit: www.kendo-bogu.com.

since the beginning of the semester, senior Alex Lee who has been involved in kendo since his freshman year, and junior Nicco Marcus who has been involved in fencing for six years and also in media coverage of professional boxing. Karate, taekwondo, kendo, and fencing, are all different fields with different philosophies to them. Karate is based around humility and clearness of mind, taekwondo is around creating peace by cultivating each individual person, kendo is around always being the aggressor (that your best defense should be your best offense), and fencing is around being able to get hit and taking it. But all four of them have one thing in common; this is to better yourself as a person rather than learning how to be violent.

And that, in my opinion, is the most commonly forgotten aspect of combat sports. Ask anyone in combat sports and they will tell you that if you are going to be here, you have to do it to better yourself as a person. You do not do this for stress relief since, according to Nicco, you can potentially hurt someone by taking your frustrations out on your fellow dojomates. You do not do it because you saw your favorite anime character fighting others since, according to Alex, your preconceived notions of combat sports is most likely wrong. You do not do this to learn how to beat someone up since, according to Sameer, bettering yourself is the goal, not destroying someone else. And yet so many people express interest in combat and combat sports because it's cool and flashy and they want to hurt people. By reducing martial arts to just something that's cool, instead of recognizing its philosophy and culture is how stereotypes of combat sports came to be.

The most prevalent stereotype of combat sports in my opinion is the stereotype that all Asians are good in combat sports. It makes sense; most of the martial arts people think of are based in or originated from Asia; karate, taekwondo, kendo, wushu, muay thai, eskrima, aikido, jujutsu, BJJ, judo, and so on. Then we have a lot of celebrities from Asia, like Jackie Chan and Jet Li, making movies that help solidify the image of Asians

as combat experts. For example, in The Expendables, Li's character was actually named the martial arts expert of the group while Chan, no matter what setting or type of character he plays, always plays someone adept at martial arts. And to be honest, this is a stereotype that I feel a lot of Asian people wouldn't mind. I mean, who in their right mind is going to make fun of an Asian person by saying they're good at fighting? As someone who has been made fun of for being Asian, this is nothing compared to the other, more potent insults people have come up with to disparage the API / APA community.

But in the end, a stereotype is a stereotype. Even though there is supposedly a positive idea to this, you are still "reducing a community to a trait" (Nicco) and "helps strengthen the model minority myth directed to Asians" (Alex). By reducing martial arts as just "something Asians do," you limit both the arts and Asians as a whole. For the community, it limits many of us to just the role of the martial arts expert. If you do martial arts, great, you are Asian. But if you do not, then there is something wrong with you. Even Hollywood is guilty of this typecasting since every time there is an "Asian insert-type-of-martial-arts-they-are-using expert," they are usually written with little character development and only exists for flashy fight scenes. It is hard trying to find a role where Asians are not martial arts experts and the times where they are not, APIs are usually cast as villains, socially distant people, or the comic relief, the other stereotypes APIs are given in the media. So at times, APIs are forced to choose between taking a character that glorifies one stereotype versus a role that glorifies another stereotype. And even though the martial arts stereotype is not as damaging, it is still very limiting.

Due to the stereotypes listed above, martial arts has been blended together to produce something that just looks cool. That it does not matter if karate is replaced by kung fu even though the movie is called "The Karate Kid." To the ignorant, they are all the same. With these stereotypes, we forget that each martial arts has their own philosophy, history, and goal. The morals you learn from it is not restricted to Asians but can be applied to anyone. That is why if you truly respect the arts, respect it as a whole, not just for the fighting.



photo credit: www.mi9.com.

"But all four of them have one thing in common; this is to better yourself rather than learning how to be violent."



On November 4, 2013, Phil Yu, also known as Angry Asian Man, came to UC Berkeley to speak about his blog, the API community, and the issues that the API community face. Angry Asian Man is a popular blog that offers news coverage on everyday issues, popular culture, events, and anything that has to do with the API community.

In my interview with Phil Yu, we were able to discuss briefly about his role in the API community and how he has a lot of influence in the API community. Phil amplifies the voice of the community and keeps us informed about things that are relevant to us, whether it's covering the details of a racist fraternity party across the country or keeping us updated about the production of Sriracha, the information Phil provides is something we can all relate to—it's information about us. Finally, there is content made for the API community and catered to the API community.

During our interview, Phil also talked about his name "Angry Asian Man" and what being "angry" really means. Angry isn't simply the feeling of anger, it's the action of speaking up. It's the voice that reminds us as APIs that it is okay to express ourselves and to understand that racist shit does happen and it's okay to be upset and angry about these things. Most importantly, it's okay to be "angry" and take action, speak up, and do something about the discrimination APIs still face today.

Too often, the API identities, experiences, and community issues are invisibilized. A lot of this has to do with the infamous "model minority myth"—the myth that Asians are successful and that we've all worked hard and made it in a post-racial America. That is far from the truth. We're constantly forced to embody these stereotypes, including the model minority, through media, interpersonal and even internalized racism. The struggles that the API community goes through is often silenced and swept under the rug. This is why it's important for us to have a space for us to learn about what's going on in the community as well as talk about these issues. Blogs like Angry Asian Man and publications like **hardboiled** offer this voice to talk about problems that otherwise wouldn't be addressed, this space to discuss and dialogue about our common struggles and how we can take action against them, and acceptance to all opinions and experiences. It's time we express ourselves. It's time we tell our stories, address our struggles, validate our personal experiences, and embrace the cultures and identities we come from. There's no room to be apologetic. Speak up. And in the words of Phil Yu, aka Angry Asian Man: Stay Angry.

Getting angry WITH ANGRY ASIAN MAN

photo credits: sabrina jueseekul

by jenny lu

Q & A WITH PHIL YU

What is your role in the API community?

PY: I run a blog called Angry Asian Man, which is an Asian American news culture blog covering everything from politics to pop culture, weird internet stuff, and just general everyday API community issues.

How would you describe your style of blogging?

PY: My style of blogging... I think it's fairly conversational. It's not objective in any way. I'm trying to keep things fairly light but also opinionated.

What is the API identity and what does it mean to you?

PY: The API identity is not any one thing. It's defined by so many different experiences and there's no one way to be Asian or PI and I think that part of what I do with my blog is show that there's no one definition of this. There's not one defined career path. There are people who are doing well and there are people who are struggling, we all have our own set of struggles and challenges. There's our share of discrimination and there are people who are doing really well and triumphing and making us proud. It's a very diverse collection of experiences and people all bundled into one. I think that it's really something that is messy at times, but it's also something we draw strength from—these diverse experiences.

What is the story behind the name AAM and what does "angry" mean to you?

PY: First of all, I'm not a particularly angry person. People who know me know that I'm kind of... a pretty reasonable guy, I think. I chose the name Angry Asian Man because the idea of Asians being angry is in opposition to general perceptions of Asians in America, which is that we're docile... that we're the model minority... that we're going to keep our head down and not rock the boat. So, I kind of wanted something that is a little more provocative and something that said it's okay for Asians to speak up. It's okay for Asians to have a voice and get angry. Because too often, we don't, I feel like. It's kind of overpegged that way. It's also terrible that we kind of accept that notion. I wanted to have something that is sort of like a rallying cry... to this idea that you can be vocal and angry.

In hardboiled, we have a motto: 'always in bold.' What does being 'bold' mean to you?

PY: It's putting yourself out there and not having fear. That's something I'm learning—not to be afraid and to really take risks and not fall into usual patterns, to try to step out and not be comfortable. Be bold and put yourself out there.

Do you have any advice, inspiring words, or messages you want to give to the readers of hardboiled and the API community?

PY: I feel like so much of our community is preoccupied with getting the next thing... working towards getting the next thing, getting better or to the next level, whatever that might be whether it's career or academic accolades or profession. I feel like we don't look closely enough at what makes us passionate and what really drives us. My message would be to seek out what makes you passionate... find out what you want to care about and do that. Everything will fall into place. It's not going to be easy, but I think we'd all be better off if we followed our passions.

For more information about Angry Asian Man, visit www.angryasianman.com.

hardboiled staff with phil yu!



photo credits: www.angryasianman.com