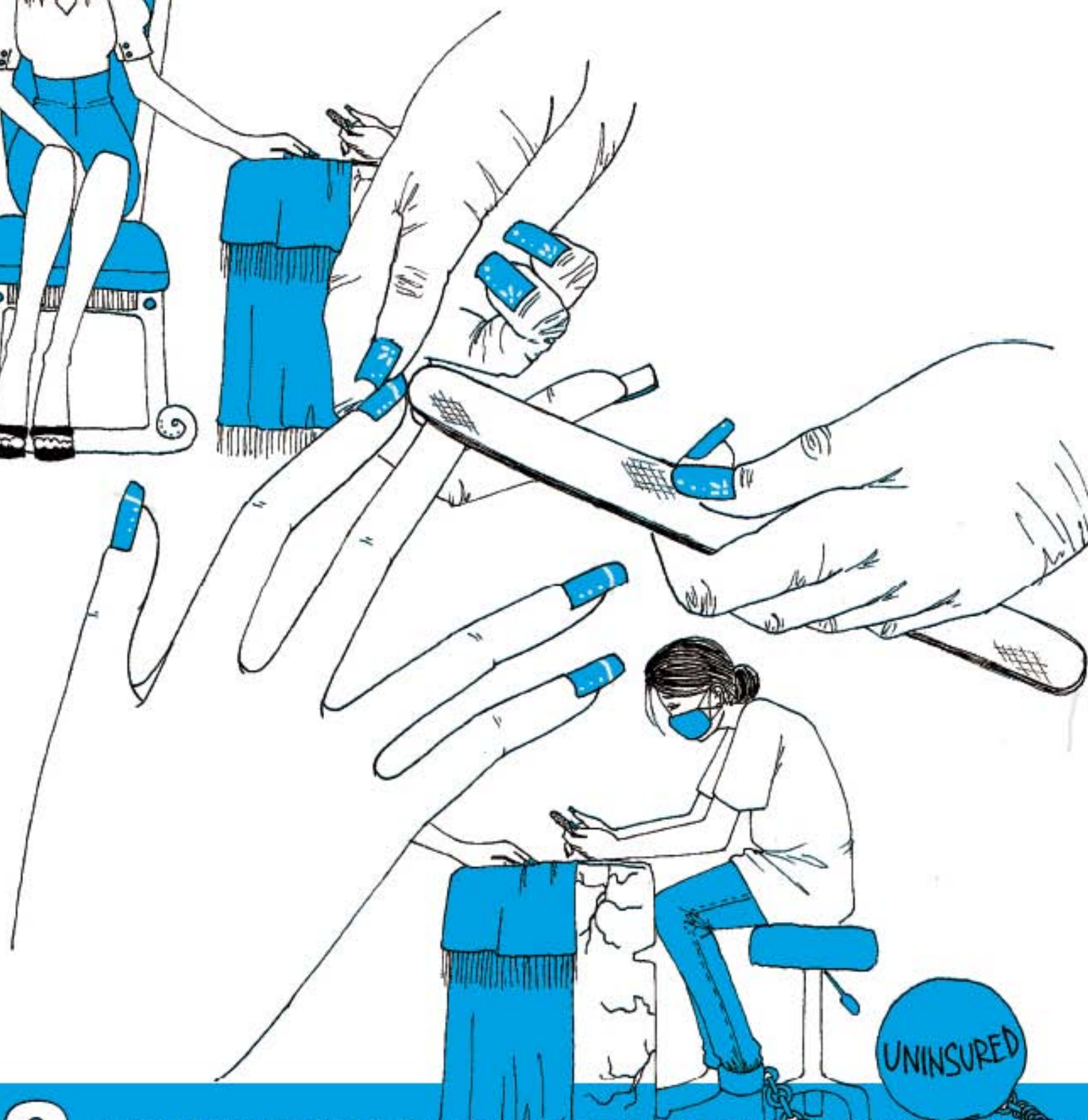


hardboiled

MAY 2008 THE ASIAN AMERICAN NEWSMAGAZINE!



11.6

ASIAN AMERICAN DATING WEBSITES / THE OLYMPIC TORCH / TURMOIL FOR THE TAMILS / SASC BENEFIT CONCERT / AND MORE!

editors' notes

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COVER ART

maria kim

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For the past three years, **hardboiled** has been my outlet to the issues that affect our community. I have been able to stir up trouble, create dialogue about marginalized issues, and to create more debauchery than any term or research paper ever could. Every time I'm at a community event, and I toss in the casual "I'm with **hardboiled**," it's awesome to see how many people know about our publication and its mission. It's going to be hard leaving **hardboiled** behind, but I know that I will be able to take from it all the skills that I have developed and all the friends that I have made. If you end up reading this, and you have years left to go at Cal, I encourage you to be a part of our publication. That and to always remember, Go Bears!

matt hui
managing editor

One thing I've learned in the four years that I've been a Cal student is that a lot of people don't like talking about race. I've heard it framed as a "sensitive" topic or a "tricky" subject – something that makes many people downright uncomfortable (hello, you, squirming in your seat!). Even better, I've heard the proverbial phrase, "you're playing the race card," if someone even mentions the word "race."

How did talking about race become such a taboo topic? While "race" may be an issue that some people want to "move on" from, have we come to the point where public schools should be barred from teaching students about issues involving race? This is precisely what an Arizona legislator has in mind. Rep. Russell Pearce currently has a senate bill in Arizona that would bar public academic institutions from teaching anything that would "encourage dissent," read: Ethnic Studies. This includes teaching anything that is considered "un-American"-- whatever that means.

There's more. According to a statement in Phoenix, Arizona's East Valley Tribune, the bill would "bar public schools, community colleges and universities from allowing organizations to operate on campus if it is 'based in whole or in part on race-based criteria.'" Hey, **hardboiled**, that's us!

While Pearce may not have had Asian Americans in mind when crafting the policy, we have to be weary of the fact that if this ridiculous bill were to pass, it would affect everyone fighting for social justice and equity. Now more than ever, we need spaces like **hardboiled** that provide an outlet for different viewpoints.

I'm certain of this: we've still got a lot of work to do and I hope that **hardboiled** will be at the front seat.

Much thanks goes out to the **hardboiled** staff and editors that I've had the honor of working with. To the future of **hardboiled**, thank you for stepping up and taking on this juggernaut of a publication. **hardboiled** has been one of the most humbling experiences of my college career and for that, I wouldn't trade it for anything.

much love,
pauline sze
story editor

Alright, I confess. Sometime during the fourth consecutive hour of post-production editing of this issue, I began to hear a tiny voice inside my head. It was my voice actually. But a quieter, cynical, tired, I-have-a-quiz-at-8 am-tomorrow version. "Is all this even making a difference?", the tiny voice asked inside my head.

Dear reader, as you flip through the articles for this issue, be it about the injustices of deportation or racist advertisements, perhaps you'll hear a version of your own tiny cynical voice say, "Boy, these are some hefty problems with no easy solutions". And then you walk away, because at least that is easy. Here at **hardboiled** we realize that to expect miraculous solutions because of one article, one issue or eleven years of issues would be to pay undue homage to our own egos. And it isn't about us. It's about the people in these stories. Their voices we have the privilege of sharing. Is all this even making a difference? I have no idea. But if I knew for certain that it did, I'm not sure I would have the same pride and appreciation for **hardboiled** as I do now. To stare in the face of impossibility, armed by our unapologetic idealism and to say fuck you nay-sayers, we are going to be loud, we are going to *try anyway* is to me a much worthier act. And for me, undoubtedly worthwhile. My personal mission has also been accomplished, I finally said "fuck" in an ed note.

For those who I have had the honor of working with over the past three years, you guys have made a difference in my life in more ways than I ever could have imagined. For your hard work, brilliance and amazing characters I have nothing but the sincerest gratitude. As for those awkwardly charming moments I'll forever remember and miss, well, sometimes words are just not enough.

Thank you all for inspiring me.

lina peng
story editor

Okay, this is probably a little out of the ordinary, but for this ed note, I'm gonna ask that only **hardboiled** staff reads this. So devoted readers, casual browsers, and folks who picked up a copy thinking this was the Daily Cal, just go ahead and skip past this section and check out the rest of the issue. Oh, and editors too, if y'all could close the door on your way out as well, would be much obliged.

Are they gone? Good. So now, what do you really think about Pauline?

Yeah, that's what I thought. Anyway, what I wanted to talk with y'all about is about what we do. I mean, here in **hardboiled**, what is it that we do? I know, it's kind of odd addressing this question at the end of the year, after all the rushed deadlines, after all of Lina's awkward jokes, after all of everything we have done to produce these six issues. But grant a graduating senior the chance to wax nostalgic for a moment -- we need to remember our youth too.

I joined **hardboiled** thinking it was all about the product -- those final twelve pages of journalistic onslaught, railing against the status quo and the powers that be. I wanted to hold the coarse paper, feel the ink smudge slightly under my fingers on every fresh stack of copies. And **hardboiled** was about that, it was about providing that voice on this campus and in our society that is seldom expressed, rarely addressed.

But there was more. There was everything that went into that product. It was the group of us staffers piecing together that first issue, reviewing each others' articles and layouts during production night, attending the DeCal and doing icebreakers on end 'til it felt like there was an icebox where my heart used to be, it was all of that. After all the rushed deadlines (which I haven't gotten any better at dealing with), after all of Lina's awkward jokes (which haven't exactly fared too well either), after all of everything we did these past two years, it seemed like all of that was as important, was as much a part of what we do, as those six issues a year.

And the point of all this isn't merely to reminisce, but rather that you, the future of **hardboiled**, are going to be taking up something amazing. Not amazing because of what it means to me or any of the **hardboileders** before us, but because of what it means to you, because of what it will come to mean to you. The whole thing will be a struggle, lord knows it's going to be a struggle, and you will find yourself questioning what you do, as you always should. But remember why you do this, remember everything that you put into this product. The production nights, the Mafia DeCals, the yelling, the steamy, Romeo-and-Juliet-esque layout/writing relationships. Remember of all of what you do.

Make this yours.

I want to thank and congratulate everybody in **hardboiled** for the amazing work that you've done this year. I'm constantly impressed by the dedication of our staff, how much work you put into every single issue. Best of luck to next year's staff and core, who I completely believe will only fuel the unstoppable dissent-manufacturing machine that is **hardboiled**.

always in bold,
brian lau
story editor

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PILIPINO AMERICAN DEPORTATION

Waived through private congressional bills

by erin pangilinan



<http://media.www.lavozdeanza.com>

Dale Cuevas and his family have lived in America for nineteen years. They are trying to get private legislation to legalize their status as citizens.

particular attention towards immigration from the Philippines post-9/11 has significantly impacted the PilAm community. Two unique PilAm deportation cases involve community movement around rallying support for families to stay in the United States. This is being done by waiving deportation through family-based personal legislation (private bills) sponsored by members of Congress.

First, the Cuevas family of Fremont, California in 2004 attempted to garner support from Senators Dianne Feinstein and Barbara Boxer; senators who have sponsored similar legislation in the past.

Dale Cuevas, an undergraduate at DeAnza community college in Cupertino, California at the time, was

Since 2002, the Department of Homeland security has targeted 85,000 undocumented Pilipino American (PilAm) immigrants for deportation through the Absconder Apprehension Initiative. Several pieces of legislation like this one before and after 9/11 have greatly affected PilAm immigrant families, leading to increased backlogs (longer periods of time for PilAms petitioned relatives to immigrate to the United States than other countries) as well as deportation en masse.

In addition to the Philippine-U.S. colonial relationship, the

targeted for a minor crime. This opened up the Cuevas family's deportation case. However, Dale's father argued that he and his wife's decision to leave the Philippines and immigrate to the United States was due to political asylum, fleeing martial law during President Ferdinand Marcos' dictatorship in 1985.

The Cuevas had consistently applied for asylum over the years. Asylum was denied in 2000 and the family was placed on order to depart voluntarily (instead of forcible deportation). In 2002, the Board of Immigration Appeals rejected their appeal. The case went to the 9th U.S. Circuit Court of Appeals in San Francisco in 2003 and was again rejected.

In 1996, the Illegal Immigration Reform and Immigrant Responsibility Act (IIRIRA) changed the standard by which an immigrant could establish residency. With this, the Cuevas family were not considered residents. Also, their children had been born in the Philippines. Other families with similar cases who had children who had been born in the US were able to argue that their deportation would place "extreme hardship" on their children who were natural born citizens. In addition, since the Cuevas' did not consult lawyers early on, this made the "extreme hardship" argument harder to justify.

The family's last resort was to seek assistance from the community and elected members of Congress. Although the Cuevas family was able to garner much PilAm community support via thousands of petition signatures, Senators Feinstein and Boxer did not sponsor private bills. Ultimately, the Cuevas family was deported in the summer of 2004.

Currently, the Servanos family of Sunbury, Pennsylvania faces a case of fraudulent marital status. In the early 1980s, Dr. Servano and his wife, Salvacion, came to the United as a married couple with their sponsors' knowledge. Their mothers had petitioned for them to come on resident visas (green cards to the United States for singles) under the preferential category of unmarried children before their mothers knew they were wed.

The couple married again in New Jersey in 1987; hence, there were two marriages, one in the Philippines and one in the United States. The couple applied for naturalization in 1991 without seeking legal assistance. Like the Cuevas family, legal assistance could have helped solidify arguments for the family that could have prevented deportation. Primarily, the Servanos family could have used the argument regarding "extreme hardship" experienced by the young children (some of whom are U.S. citizens) who are greatly distressed by their parents' deportation. Unfortunately, the government saw the false information of their marital status as a crime.

Both families have children who identify as PilAm. The children do not have strong connections to the homeland and were not informed of their immigration status while growing up. Deportation results in the separation of families and a separation from the country and nationality of which they identify, as Pilipino American. The laws imposed on their identity are based on technical information, based on immigration status--country of birth and marital status.

While presidential candidates for the Democratic party have taken a position for "progressive" comprehensive immigration reform, neither have supported clear stances in support of deportation cases for immigrant communities who have "anchor babies." "Anchor babies" are children who are U.S. citizens that bear extreme hardship from their parents' deportation. Democratic Presidential candidate Barack Obama argues, in his chapter on race in *The Audacity of Hope*, that privileging one case that may be similar to thousands of others would undermine the law of the land. This problematic ideology poses immigrants as a monolithic group, and marginalizes distinct histories, conditions, and circumstances that place immigrants from different communities with different needs from a monolithic group. Treating groups with a one-size fits all policy makes a broken immigration system worse.



photos by john viet

building coalitions

within the southeast asian community

sasc benefit concert 2008

by jerry sithiphone

The Fall of Saigon in 1975 marked the beginning of the mass exodus of refugees by the hundreds of thousands by boat and land into neighboring countries. After spending months or even years in refugee camps, many Southeast Asian refugees were resettled in places like the United States, Canada, France, Australia and other countries around the world. For the Southeast Asian refugees who were eventually resettled in the United States, they would face many obstacles in transitioning from their way of life in the homeland to the way of life in the United States. Southeast Asian refugees would have to start from scratch to rebuild their lives and communities in a foreign environment in which they did not understand the language or culture. The struggle to adapt to the American way of life while retaining traditional culture and values continues to this very day for Southeast Asian refugees and their children as the generational gaps widen. There is hope for the Southeast Asian communities, however, as coalitions are being built within the community to not only educate one another, but also empower the youth and combat issues like deportation, poor health, gangs and other issues that affects the community.

An example of such a coalition is Berkeley's Southeast Asian Student Coalition (SASC), which was formed in the year 2000 "to empower the Southeast Asian American community." SASC's mission statement is "To unite Southeast Asian communities, particularly those bounded by the historical context of the Viet Nam War, and to address the social injustices, the economic inequalities, and political underrepresentation that they face." The founders of SASC understood that change and representation of the Southeast Asian community would only happen with the building and maintaining of coalitions within the community. In order to make this a reality, SASC decided to target the youth within the Southeast Asian community by planning and bringing students to what has now become an annual Summer Institute. According to Muttika Chaturabul, Operations Co-Chair of SASC, "SASC SI is a five day event that brings high school students to UC Berkeley to engage in an intellectual development of cultural and community identity through a Southeast Asian American perspective, while at the same time, learning about higher education opportunities."

Current SASC Summer Institute Co-Director, Danielle Duong expressed the importance of the program: "Southeast Asian American students have been historically underrepresented in higher education. SASC Summer Institute strives to address this issue by introducing high school students to

the higher education experience and connecting them to resources and information that will help them navigate through the college application process. Additionally, SASC Summer Institute is committed to expanding student's knowledge base and understanding of Southeast Asian history and culture in hopes of inspiring students to take their own initiative to create positive changes in their communities at home."

Thus, not only are the Southeast Asian youth exposed to the college environment, but they are also learning about their history that is not discussed in US history books. Stephanie Yang, Public Relations Chairperson for SASC, reflects

"Do or Diaspora means a community, not just of Southeast Asians, but of Latinos, Filipinos, etc. coming together and taking a stance against deportation and the dispersal of our families across the world."

- Maurice Seaty

upon her experience during the Summer Institute, "As a past SASC SI mentee, participating in SASC was the turning point when it came to embracing my culture and recognizing all the struggles the Southeast Asian communities had to go through." Yang's story is only one of the many success stories that have come from the SASC Summer Institute as many former mentees have become the leaders that the SASC founders had hoped they would be. What is also great about the SASC Summer Institute is that it is an all expense paid program for the participants, but that means it requires a lot of fundraising to make it happen, which brings us to the SASC Benefit Concert.

This year's SASC Benefit Concert, entitled "Do or Diaspora: Keep Our Communities Together," took place on Saturday, April 5, 2008 in Heller Lounge (Multicultural Center). According to Maurice Seaty, Public Relations Chairperson for SASC, "Do or Diaspora means that as a community, not just Southeast Asians, but for Latinos, Filipinos, etc. to come together and take a stance against deportation and the dispersal of our families across the world." Thus, as the title of

the event suggests, either we come together and "Do" something as a community to stop deportation or "Diaspora" will continue and our families will be moved all over the world.

As a fundraising event, donations were collected upon entry into Heller Lounge, but no one was turned away for lack of funds. In addition to the donation boxes, "Do or Diaspora" t-shirts were sold, along with personalized tote bags and other crafts made by SASC members. Yours truly also had the privilege of selling Vietnamese sandwiches and water to the hungry and thirsty folks attending the event.

Since it was a benefit concert, let's move on to recap the entertainment that the people in attendance enjoyed that night. There were traditional cultural performances by both the Pilipino American Alliance and Berkeley Cambodian Student Association. The Vietnamese Student Association also performed a "modern lyrical" piece from their cultural show. Musical performances featured Cable Car Stars, a hip-hop group that states, "Hip-Hop ain't about all that nonsense you see on TV or hear on the radio. Real Hip-Hop comes from the soul"; and Jive Theory, a group that "can be noted as somewhere in between Hip Hop/Jazz/Funk/Soul/Experimental/Good." The Southeast Asian Young Leaders (SEAYL) comprising high schoolers from Richmond and other parts of the East Bay also performed. SASC also has a mentorship program with SEAYL, so it was wonderful to see both college and high school students working together for such a great cause. Laura Thammavong, a third-year Cal student observed, "It was amazing to see Southeast Asian youth being inspired to make a difference for themselves and in their community." There was also dancing from "New City," a group of dancers from the Bay Area and Sacramento with the motto of "If you want to dance, Just Dance. It doesn't matter how you do it, Just Dance." And if that wasn't enough entertainment, there were also many spoken word performances that were not only powerful, but also inspiring and thought-provoking. Thidamony Cheas, a Cal alum summed up the night by stating, "The SASC Benefit Concert was very empowering, it was nice to see the unity within the Southeast Asian community and the passion, talent, and art in performers and the audience that night."

SASC understands the importance of coalition building not only within the Southeast Asian community, but also within other communities of color that face similar challenges. Seaty felt that the highlight of the night for him was "the coalition of communities and spreading awareness and giving support, it wasn't just about fundraising, but also enjoying the night."

"It was amazing to see Southeast Asian youth being inspired to make a difference for themselves and in their community." -Laura Thammavong

Crossing Community Lines

Asian Americans and Religion at Cal by eunice kwon

I'll be truthful. Until I was seven, I thought that all Asians were Christian, like I was. It just made sense to me at the time--my Asian American friends looked like me, dressed like me, brought lunch in Tupperware instead of brown paper bags like me. How was I to know about their secret lives of watching cartoons on Sunday mornings instead of attending church service? I was shocked to find that my peers did not know the hand movements to "Father Abraham" or own a Jesus coloring book. Truly shocked.

I got over it though. Eventually, I accepted that most of my school friends had their own beliefs and I had mine. I didn't talk to them about my faith and was happy to keep "church conversations" in church. But coming to college, I realized that I could not have a spiritual identity apart from all other aspects of myself. This pushed me to explore the divide between my faith and my ethnic background.

"A lot of Asian kids just flock to wherever they can find an Asian American community. They may not even be Christian..."

- Daniel Chang

The Christian community has a large presence on the UC Berkeley campus. Though most of the campus fellowships are not exclusively Asian American, Eastbay Express reports that Asian American make up more than 80% of all members in Christian fellowships at UC Berkeley.

"A lot of Asian kids just flock to wherever they can find an Asian American community. They may not even be Christian, they just want the community," says Daniel Chang, a sophomore who checked out a fellowship during his first week at Cal and decided that it was not for him. "For some people, church is another Asian social network, like AAA."

Josephine Kim, a junior in IntersVarsity Christian Fellowship (IntersVarsity) disagrees, "People may check out fellowships to socialize, but committing to a fellowship means committing your time and energy to God. We're all busy college students and to suggest that we spend time praying and studying the Bible together for the purpose of networking is a bit far-fetched. We make a commitment because we believe in God, not because we want to meet more Asian people."

Whatever the cause may be, it is indisputable that the Asian American Christian community at UC Berkeley has many members and consequently, a large sphere of influence. It is also true that the focus in these groups rarely ever concerns the outside Asian American community in Berkeley. Though many Christians on this campus do identify

themselves as Asian American, it sometimes seems as if their faith is the sole defining characteristic of their identity. However, some see it a bit differently.

"My faith is the most important thing to me. But it shouldn't blind me from everything else; it should give me a proper lens to see everything through. God wants me to live by faith in my everyday life and what that means is approaching every subject with Him in mind, not just ignoring topics typically outside of the Christian bubble," said freshman Jessica Cao.

More Asian American Christians are beginning to take on this perspective. Senior Jennifer Chiang, a core member of Asian Pacific American Coalition and a representative for IntersVarsity Cal Christian Fellowship agreed that there is a problem with the divide. "Somewhere down the course of history, the two communities that once were partners in activism became separated and this is something I hope to see changed in the years to come," admitted Chiang. "Already, there are small movements to bridge this divide started by people who recognize that while the two seem to have completely different values, there are underlying commonalities that can be utilized to start dialogue and collaborative involvement in mutual issues of concern."

Chiang pointed out that IntersVarsity Ethnic Identity small group took a step forward to bridge that gap by joining the Asian Pacific American Coalition. Through this, she said that religious Asian Americans and non-religious Asian Americans have cooperated and found common ground on issues such as breaking stereotypes about the community and learning to live sustainable lives in activism.

The idea that a pursuit for social justice and a pursuit for a relationship with God are incompatible is slowly starting to deteriorate at the UC Berkeley campus. As an Asian American Christian myself, I'm starting to learn the importance of embracing every piece of my identity, including my ethnicity, because those pieces were all given to me for a reason.

The Friday night Bible studies encourages students to pursue a relationship for social justice and with God.

ocf.berkeley.edu/~ccf/



Students meet on a Friday-night IntersVarsity bible study on UC Berkeley campus.





Someone has a

hardboiled sent two of its brave staff writers into the dirt on what really goes down in the online dating scene. We resort to AsianAve, the free online dating and networking site, to investigate the process of online dating. The accounts and profiles are accurate, except that they used approved profile pictures. The experience was like...

by daniel tien

The Authenticity of the Women

I have to say, the women who use this site are all surprisingly normal and down to earth. They seem to lead pretty normal lives and most are college students or recent graduates. Their personalities aren't completely out of the ordinary, and they all seem well mannered. In terms of their wants, they generally sought the same things as most other people do in a relationship: someone who's within two to four years of their own age, someone who is open minded person that they can connect with, someone they can trust, someone they can talk to and laugh with, and someone they can have fun with and share their life with.

This whole investigation has inverted my opinion of online dating. In my book, this experience has completely altered my preconceived notions of online daters as so-called "losers." I'm going to have to go out on a limb and say that the kind of people who use online dating, at least the women, are not unattractive, freaky, excessively insecure or suffer from social anxiety. They are the kind of people you could expect to meet anywhere else. In fact, don't be surprised if someone you know uses online dating websites.

Barely Legal

The average age of the women on this site is between 20 to 25 years old, with a few deviations on both ends. With my current position as a student in mind, I would have to come to the conclusion that online dating on this particular website is a convenient and apt place for college-aged people to mingle with someone around their own age. This site seems to attract a lot of college-aged women because it is a convenient place for busy bodies to find a few flirts. Many of the college women I spoke to have fairly busy lives with school and work, so it's understandable why they would choose this type of alternative dating.

Location, Location, Location

In one's "search" for true love, AsianAve helps daters by letting them define their

own search and criteria for potential mates on the site. One kind of defined search that I found particularly interesting was the option to sift through the women by the distance they lived from you. This option is so practical for finding potential mates around your community because it maximizes the possibility of an actual face-to-face encounter if that is what is desired. This contributes to the legitimacy of the site's purpose to help people find potential mates because it goes beyond simply "online" dating. It would even be possible to find a blind date simply by seeing who's available around where you live. On another note, a large proportion of the members on the site reside in California.

Reaching Out for Asian American Friends

AsianAve is not purely a place for singles to try their luck with love. The site itself is a social network for professionals and friends. I myself have started a few friendships with people I would have loved to continue being friends with had I not created a fake profile for the sake of this article.

A Little Too Eager...

Although I have previously stated that the majority of the women are normal, I guess there are just some abnormalities that cannot be avoided in any kinds of dating. There were instances of unusual forwardness in a few of the women who attempted to forge a much more personal connection upon initial meeting. For one thing, one woman attempted to force her number onto me so we could talk on the phone when all that had been exchanged was a friendly "Hello." In another case, one of the women even wanted to meet up with me in person when I had simply added her to my friends list. I find it to be quite shocking that anyone would want to move at such an alarming rate, especially when we were basically strangers. Or, perhaps I've just got commitment issues and don't want them clinging on to me too fast.

Author: Tell me about yourself

XXXXX: ekeke

XXXXX: umm i could tell me when we talk on da phone if u wanna

Author: No, that's okay. Here is fine

XXXXX: y i wanna hear ur voice

Author: Lol, let's save that for when we're better acquainted with each other

XXXXX: foereals? awww

Author: Haha, sorry to disappoint you

XXXXX: huh n i is a really girl to not no guy ahahahha

Author: Well, you'll just have to trust me on this for now

XXXXX: aww we can know each other over da phone baby y u making it soo hard for a girl like ne

XXXXX: i never get onlie thow seee

Author: Well, you're online now

XXXXX: butt its like been 4eva thow

XXXXX: gahlie dang sir..you heck looking fine shit let me get to know you even BETTER!

A Picture Is Worth A Thousand Words: Hits and Crushes

I get the feeling that a person's personal dating profile on the website doesn't have as large of an impact as one would expect. In terms of how people select who they want to talk to and start a relationship with, the search function only goes so far as to help you sift through what you physically desire in a partner, such as race, height, body type, and so forth. There's no deep, emotional matching of any sort on any dimension. I assume that most people (me included), judge simply on a person's profile picture to make any decision about whether or not to contact them. Most people probably do not actually look that deeply or thoroughly enough, if they do so at all, into a person's dating profile to actually read what kind of information the person has already laid out and would like others to know. For example, in my profile, I clearly posted that I was a Cal student who was still undecided in terms of major, yet every woman I encountered seemed to have skipped over the fact that I created an informational piece about myself at all, and went on to ask me where I went to school and what I studied and so forth.

If I had known any better, I would have just posted a more provocative photo to get more attention.

The Unexpected

Author: Hey there you. How's it going?

XXXXX: good. im really horny right now

Author: Yes, I'm sure that's a great feeling

Author: What brings you to AsianAve?

XXXXX: nothing just looking for some friends

Author: What do you do?

XXXXX: im a cam model babe wanna vote for me ?

Author: Uh, sure

XXXXX: http://www.*****.com

XXXXX: here babe, you must register . then after you register i will cancel the payment babe

Author: O_o What kind of site are you working for. Why does it look so "adult"?

XXXXX: no babe.. when you go inside.. you will see the cam girls and cam models there

XXXXX: but im a cam model not a cam girl ok babe

XXXXX: thats why im not doing a nudity

XXXXX: then after you vote me .. i will send you my cam babe we can talk allday

Author: How's that work? How do you get paid?

XXXXX: just register babe.

XXXXX: aftern you register i will cancel the payment ok.. so you dont have to cost

XXXXX: any one wants to see me naked ??? can you add me . .XXXXX_XXXXX@yahoo.c

http://www.*****.com

Author: Uh, no, that's okay, I don't really wanna

get involved in all of this

XXXXX: why babe its a secure site so dont you worry

Author: No, my good judgment tells me otherwise

Can I Get Your Screen Name?

One pattern I noticed during my mingling as a single man on AsianAve is that a majority of the women do not enjoy utilizing the communication devices that the site had already provided for them. The site itself has messaging, commenting, and instant messaging (IM) capabilities. Yet even with all these programs, the usual trend I see is that after introducing oneself through inbox messages or the site's IM, the women would want to communicate outside of AsianAve. They would want to find out whether or not I used the more popular IMing programs, such as AIM or MSN, and would attempt to forge better communication there, or would even want to communicate through the phone. However, I looked into the site's own communication devices, and they seem to be sufficient. So that brings to question why one would not want to use them. Personally, I believe they are just attempting to incorporate the people they meet on AsianAve into communication devices that they are more likely to use. Hence, people are more likely to be available to talk if they get to use something they're more familiar with or use more often, instead of having to sign into AsianAve solely to talk to a few people.

"My First Crush was Bruce Lee"

One would expect to find on a dating website catering towards Asian Americans comprise only Asian American members. However, that is not the case. Although Asian American men and women make up a healthy portion of the dating population on AsianAve, there is a strong presence of non-Asian American men and women on the site who are seeking Asian partners.

The largest interracial group I encountered were African American women seeking Asian American men and vice versa. I found this to be quite surprising because in my everyday life, I would expect a "Blasian" couple (term used by the site to refer to Black/Asian couples) to be the type of interracial couple I'd have the least chances of encountering in my everyday life compared to other interracial couples. Yet on this site, there's such a strong mutual desire for Blasian dating that the group, "Asian Men 4 Black Women," has the highest amount of members. It's not to say that there weren't other interracial groups, but this one was distinct in its popularity (700+ members). I was really interested in finding out why these two groups were so attracted to each other. I uncovered a more general reason for this attraction. Within the online social group, they would have forums and postings to enact discussions. From this, some African American women indicated that they preferred Asian American men because of physical features they thought were attractive, such as their eyes, face, and hair. They also preferred Asian



Crush on You!

*the world of Asian American online dating to dig up some
ene. Considering our lack of funds, our writers had to
king site. They went undercover and created fake
online dating and networking. All profile information was
ures of their friends. Read on to find out what their*

American men because of their good manners and, that they, as one member wrote, “treat their woman like a princess.” On the opposite end, Asian American men seem to be thinking along the same lines. They also are attracted to physical features that African American women seem to distinctly have, such as their eyes, lips, and their “flavorful” attitude and personality. At the end of the day, it all boils down to what physical characteristics one is interested in, and the stereotypical personalities that a given race is anchored with.

African American women on this site seem to believe that Asian American men are mild mannered, well behaved, and extremely sensitive to and in tune with their partners. They claim that Asian American men are simply more caring towards their partners and are more willing to make personal sacrifices to make them happy. These beliefs seem reminiscent of the dominant stereotypes regarding Asian American males.

Author: So what brings you to AsianAve?
XXXXXX: i am very attracted to asian men
Author: Really? What's so attractive about us Asian men?
Author: I always thought we were kinda blah, haha
XXXXXX: lots of things. my first crush bruce lee when i was like 4
XXXXXX: i think you have the sexiest eyes
Author: Haha, my eyes? Hmm, no one's ever told me that Asian eyes were sexy. If anything, I always just hear the stereotype that Asians have small eyes
XXXXXX: i think they are the sexiest
XXXXXX: they are different that's what makes them unique
Author: Lol, I guess you could put it that way.
XXXXXX: so u like black girls
Author: I'm not exclusive of any races
XXXXXX: same here
XXXXXX: but something about asian men

The Fact That There Is An Asian American Dating Site At All

One has to wonder about the legitimacy and goal of an Asian American dating site if non-Asian people are also utilizing it. Henceforth, the question is what makes this dating website an Asian American geared website if everyone isn't Asian? How is this any different compared to other online dating websites? In my opinion, the fact that AsianAve admits non-Asian members is not paradoxical to its attempt to create a social environment for Asians to date. The website functions as a network for single Asians Americans to date, both inclusively and exclusively from their own race, and also serves as a meeting place for non-Asians interested in finding Asian American partners. What this really comes down to is that the site helps to promote and facilitate Asian American dating, whether it be an Asian American couple or an interracial couple with one member being Asian. The point is, Asian Americans are dating because of the site, and that's something no one can object to.

by jennifer phung

A Lot of Random Hollering and Messages

Based on my experience, a lot of men attempt to “hook-up” with the ladies by using different approaches and methods. For me, I find it quite flattering when I open my inbox and see a dozen messages. Usually the guys say hello, introduce themselves, or compliment me on my profile picture. These messages can easily be sent to any user on AsianAve, as long as there is some kind of interest or appeal. Some of the creative ways used to get attention from other users are through clicking the “send gift” and “secretly admire” buttons. A more direct way to approach someone is by inviting the person to chat, but it can also be difficult because it only works if both people are online at the same time. In comparison, it seemed that women receive a lot more hollering and nice messages from men than the other way around.

“Don't Worry... You're Too Far to Stalk”

For those who are not so interested in the dating option, AsianAve can also be a place to have a nice conversation with someone. Many people on the website are actually very friendly and sociable. It can be interesting to have a conversation about school, family, or life with someone who either lives a totally different life or comes from a similar background. During my interaction and mingling on the website, I noticed that there were a great population of members who were college students. You would think that since we have MySpace and Facebook, we would already be occupied and busy enough. But in fact, a lot of people within the 19 to 25 age range visit the website and make new friends every day. I found at least ten Berkeley students utilizing this website as a social networking tool. In one of my interesting encounters, I had a nice conversation with another student who said he was from Columbia University.

XXXXXX: what's your major?
Author: intended social welfare and asian american studies
XXXXXX: see...chatting about these topics online is less threatening than asking these questions at one of those meat market clubs.
XXXXXX: ahh. any liberal/left wing/progressive sympathies?
XXXXXX: see, i can ask about politics online, whereas i can't say these things in real life.
Author: i think im liberal.
XXXXXX: ahh, i'm similar.
Author: why is it hard to ask about it in real life?
XXXXXX: politics? it's kinda touchy.
XXXXXX: if i disagree with the other person, i'm tempted to label him/her a tool for the establishment, and unable to think for him/herself.
Author: thats true
XXXXXX: they'd hate me, and accuse me of stereotyping (and i know i would be)
XXXXXX: but i'd still say it. well... i'd be TEMPTED to say it.

Author: what is your major?
XXXXXX: oh, it was history. now i'm in architecture...
Author: cool, architecture is interesting
Author: what year are you?
XXXXXX: yeah well. i gotta hook up with a really rich woman, or win the lottery myself. then i'll be able to promote myself as this great talent.
XXXXXX: 2nd.
Author: hahhaa. i like your sarcasm
XXXXXX: yes, college has a way of crushing the youthful idealism!
XXXXXX: why did you choose your major?
Author: im interested in doing nonprofit community work in the future, so social welfare seems to be the best major in terms of that.
XXXXXX: oh wow. you know, looking in hindsight, that's one of the most useful, pragmatic ways of helping people.

“White Girls Can't Get the Job Done”

The Internet is probably the most common place to find people saying the most inappropriate and downright racist things. And of course, AsianAve is no exception. Besides the friendly conversations, I also ran into people that I was tempted to call idiots for offending me. I am only referring to specific people who have presented stereotypes and false representations of Asian American females. AsianAve attracts people who believe that Asian American women are exotic, wild, and mysteriously appealing. The fact that someone is interested in me because they think Asian females make “beautiful babies” also really gives me the creeps. Another guy who randomly invited me to chat explained to me that he came to AsianAve to search for his “Asian Fantasy.” The following is a conversation that I had with a 26 year old male who really went off in the wrong way to impress me.

Author: im Chinese. you?
XXXXXX: cacuasian that likes chinese women- lol
XXXXXX: is that a prob?
Author: haha. why do u like chinese women?
XXXXXX: they turn me on- white gurls cant get job done- lol
Author: have u ever dated any chinese women?
XXXXXX: can u handle this southern boy? lol
XXXXXX: once but never fucked one- lol
XXXXXX: u offering? lol jk
Author: i don't think you can handle me
XXXXXX: bring it
XXXXXX: u ever been hit from behind?
Author: is sex all you can think of?
XXXXXX: no i was just asking. Im not a perv- i am just blunt sorry
XXXXXX: my mouth tends to get me in trouble
Author: why are you so attracted to asian women?
XXXXXX: i honestly do not know
XXXXXX: they bring the freak out of me- lol
Author: ok.....
XXXXXX: is that bad?
XXXXXX: i feel like i connect more with them than white gurls
XXXXXX: interested in finding out about their culture- etc
XXXXXX: they make beautiful babies

Surprising Discoveries

There are several things that I find surprising about AsianAve. First of all, a lot of people said they found out about the site through a

GIRL PROFILE



simple search on Google with the word “Asian.” Onto the more positive surprising discoveries, I realized that

AsianAve was a website that helped promote many independent Asian American music artists by including them in the site's music section. For example, Magnetic North, Far East Movement, and Notorious MSG all gained popularity from AsianAve. In addition, the website has a group called “AsianAve Music” that is dedicated to supporting and helping people find out more about undiscovered talents and rising stars. Another particular group that struck me was the “Shout it out” group in the Health and Wellness category. In this group, people talk about problems with stress, conflicts, questions about life, and personal experiences. Basically, users can post anything that they want to share with the AsianAve community. The purpose of “Shout it out” is to let the users say what they want so they do not bottle up their thoughts and feelings. I like this group because it gives Asian Americans a voice and a space to share whatever they feel comfortable with.

Wow...I Can't Believe I Did It

Before actually becoming a member of AsianAve, I had several negative views and expectations of this Asian American social website. I expected a lot of emphasis on dating and that people were going to be very fake and impersonal. However, after talking to many other members, they seemed rather honest and friendly in an authentic way. In addition, many people do not solely look for dates and love, but also friendships and people who they can have a nice conversation with. Overall, I would say that AsianAve is a good place to meet people and talk to someone when you feel like the rest of the world is too busy to listen to you. The only thing that bothered me was the stereotypical attitudes against and expectations of Asian American women in terms of dating and relationships. However, after learning how to navigate the network, it is easy to avoid talking to people who hold those wrong perceptions. In a way, the fact that AsianAve includes non-Asian members is a good way to satisfy different needs and interests of people. The promotion of interracial relationships can further challenge the existing stereotypes and myths of certain racial groups through open dialogues and understanding.



Dirty Laundry

White owner of Asian restaurant gets aired out

by susan moua

The name of a restaurant says a lot about a business. It could represent the food the restaurant will serve, the history of the owners, and the culture that wraps around the business.

Ethnic restaurants in the United States have become increasingly popular, Asian restaurants in particular.

Because of the success of Chinese restaurants, we have seen people who aren't Chinese take an interest in the ethnic restaurant industry by investing and creating their own businesses. In the past two years, two restaurants, however, have gone beyond creating their own companies.

By using racist terms and stereotypes, two white businessmen who had hoped to sell their foods and services, succeeded in angering the Asian community instead.

This past March, an Asian fusion restaurant in Providence, Rhode Island, went overboard with its name and its advertisements.

Businessman John Elkhay purchased the property on which the last Chinese laundry in Providence stood and, in keeping with tradition, called his restaurant, "Chinese Laundry." He chose the name "in memory" of Chinese laundry laborers but failed to acknowledge the racist employment practices that forced hard working Chinese families into entering the laundry business in the late 19th and early 20th centuries.

A name like "Chinese Laundry" has a very complex, racialized history behind it. Using that name for its exotic appeal can already be a complicated matter but Elkhay made things even worse with his advertising.

In trying to become a successful businessman, Elkhay bought a print advertisement for his upcoming restaurant in Province Monthly Magazine, three months prior to opening. After the advertisement was released, the Asian American community, especially Asian American women, was enraged.

For their advertisement, the restaurant ran a large black and white picture of a naked woman's torso with "Chinese Laundry" written on her side. Covering her breast were the words, "See what you are missing," and the top of the ad read, "Good things come to those who wait."

Overall, this picture depicted the woman

as an object of sexual consumption, dehumanizing her because of her lack of face, hands, or legs. The only thing that is emphasized in the photo are the parts on her body that are sexualized: her breasts, navel, crotch, and thighs.

The ad relies on Oriental fetishization, casting

The other restaurant that went too far in using

See what you are missing

racist terms to sell its goods and services was "Eggrolls, Etc." in Tuscan

Arizona.

Just last year, Eggrolls, Etc. received complaints for using racist slogans in its advertisements and menu. Owner Mike Reynolds used the word "Chinamen" in his restaurant fliers, stating that delivery orders were brought by "old Chinamen" in rickshaws.

In his menu, he included a parody of the stereotypical Chinese inability to pronounce words containing the letters "r" and "l."

For example, the menu lists "fled lice" instead of "fried rice."

In an interview with the Arizona Daily Star, Reynolds said, "I never intended to hurt or damage anyone [but I apologize] for the misunderstanding created by the jokes," but people like Reynolds do not understand the history behind the "Chinamen": the hardworking Chinese immigrants who had to work long shifts in the unsafe environments to build railroads, and the derogatory meaning the term carries.

People like Reynolds do not understand nor have experienced the difficulty of learning English as a second language for Chinese and all other immigrants. People like Reynolds choose to mock them instead.

The Tuscan Asian American community, particularly the Chinese American community, denounced Eggrolls, Etc.'s advertisements as racist. They wrote letters and contacted advertisement agencies and were able to convince Reynolds to pull the ad.

Reynolds has never made a formal apology, but the Tuscan Asian American community was successful in forcing him to change his poor choice in advertising.

What has occurred with these Chinese restaurants is rather frightening.

The mockery and racist slogans that are used as techniques in the Chinese restaurant industry tells me that the people like Reynolds and Elkhay still see Asians as Chinamen and China Dolls and it sickens me.

I am appreciative of the fact that there are people like Jenn, the blogger from reappropriate.com, and the Tuscan Asian American community who are willing to fight that oppression and the stereotypes.

We won't take this.

中國洗衣房

John Elkhay's original restaurant ad for "Chinese Laundry" has been pulled after offending the Asian culture and Asian American women. The offensive ad has been replaced with a "new" version (right) that should not offend anyone. Elkhay (left) is considered one of the top restaurateurs in Rhode Island.

angryasianman.com and hyphenmagazine.com





An armed member of the Tamil Tigers, the militant rebel group at war with the Sri Lankan government.

www.chinadaily.com

In a world that operates in hazy shades of gray, the government is not always the protector of the people and the opposition group is rarely ever the ideal replacement. Caught in the dilemma of siding with the rebels or the government, sometimes it is near impossible to distinguish the lesser evil. For the Tamils of Sri Lanka, this is exactly the kind of nightmare that pervades their reality.

As an ethnic group that originated in parts of India and that has existed for over two millennia, the Tamils are the largest minority in Sri Lanka. Making up roughly 15 percent of the population, the predominantly Hindu Tamils have historically been in conflict with the Buddhist Sinhalese majority. Aside from cultural differences, the Tamil and Sinhalese people share a troubled past rooted in British imperialism. While the Sinhalese resented the disproportional amount of power granted by the British to the Tamil minority during the years of colonization, the Tamils now feel persecuted by the Sinhalese majority that came to power through a parliamentary system after Sri Lanka's independence.

After reports of ethnic cleansing and a series of discriminatory policies created in the 1970s and 1980s, policies which still exists today that disadvantage Tamils in employment and education opportunities, the demand for a separate Tamil nation grew. The result was the formation of a militant rebel group, the Tamil Tigers, formally known as the Liberation Tigers of Tamil Eelam (LTTE). For the past twenty-five years, the Sri Lankan government has been at war trying to quell the LTTE despite many attempts at ceasefire.

Declared a terrorist group by both Amnesty International and Human Rights Watch, the LTTE is far from being the savior of Sri Lankan Tamils that it claims to be. LTTE preaches extremism and recruits underprivileged young Tamil males who are intrigued by their fanatical practices such as ingesting poison under the threat of capture. The Tamil Tigers have targeted Sinhalese civilians in suicide bombings and headed assassinations of key political figures such as former Indian Prime Minister Rajiv Gandhi who had sent peacekeeping forces to stabilize Sri Lanka by disempowering the Tamil separatists. While this act of policing was controversial in India where there is also a large Tamil population, the assassination marked the extremism of the LTTE. The rebels have also been accused by Human Rights Watch of recruiting over two thousand child soldiers and fundraising through blackmail money. For obvious reasons, the LTTE has made aggressive attempts to restrict domestic coverage of their activities in Sri Lanka, by threatening and targeting journalists. In January, Lal Hemantha Mawalage, leading news producer of a state run corporation, and Suhaib M Kasim, the associate editor of a daily Tamil newspaper, were both brutally stabbed

Turmoil for the Tamils

Corruption in the Sri Lankan government and opposition group

by cecilia tran



Photo by Anuruddha Lokuhapuarachchi

Masked members of the elite Tamil Tigers squad that conducts suicide bombings.

for unfavorable coverage of LTTE activities. Yet instead of combating this militancy in order to establish some semblance of stability, the government has recently acted in ways that mirror the level of extremism of the LTTE.

In 2004, a group of LTTE rebels split from the group to form the Karuna faction stating that the LTTE did not represent the needs of the Tamils of Sri Lanka. However, insiders of LTTE claim that members of the faction were forced to leave the Tamil Tigers for money laundering and extortion. Nonetheless, the faction possesses the same brutal practices of the LTTE but now works with the government to destroy the members of LTTE. In a twisted symbiotic relationship, both the government and the Karuna faction benefit. By supporting the Karuna faction, the government is able to adopt terrorist tactics without being directly linked to the activities while the Karuna faction is given liberty to extort the people of Sri Lanka without repercussions.

Like the LTTE, the Karuna faction has also been charged with recruiting child soldiers. Yet the most recent outcry has been the government funded abductions of young Tamil men. In a testimony to the Human Rights Watch, a 25 year old relative of Thiyagarajah, one of many "disappeared" men, said:

"They started beating Thiyagarajah. They took his T-shirt off and stuffed it into his mouth. The neighbors came out to help, but they pushed them away. His wife was crying and shouting, and they hit her with a gun butt. She was nine months pregnant... They beat him so badly that he couldn't walk – they had to carry him away. They took him away on a motorcycle."

The government also has been cited by Human Rights Watch for abducting clergy members, educators, media workers, and humanitarian workers as a means to deter others

from participating in activities that they feel are sympathetic to the Tamils or the LTTE. A member of Parliament and Convener of the Civil Monitoring Committee, Mano Ganeshan, feels that the abductions are part of a systematic government attempt to inspire fear in the Tamils. He reports that 125 abductions occurred in Colombo, the capital of Sri Lanka, during 2007. But as of February of this year, there have been roughly nine abductions of Tamils in per week. He states, "They [the policemen] don't go in with uniforms and they don't use official vehicles. Instead, they go in white caravans. These police systematically are creating unnecessary fear in the Tamil communities."

President Mahinda Rajapakse followed the footsteps of the Bush administration, invoking rhetoric about a war on terror, "The United States and many other countries too, are facing the challenges of terrorism today. Those countries do not confuse terrorism with democracy." Although the government claims that the abduction reports have been exaggerated and that these Tamil men are actually being taken in to be investigated to get information about the LTTE, evidence shows that these abductions also serve as a lucrative source of income to the government and Karuna faction. Dan McDougall of The Independent states that the targets of Karuna abductions are Tamil men unaffiliated with LTTE who have relatives living abroad. Karuna members approach these family members demanding ransom money in exchange for the release of their loved ones. Even though many of the people who are forced to pay ransom money are working class citizens, the payments are often as large as \$25,000 at a time. Ganeshan feels that the government is "cashing in on political unrest."

Ariyathas Pushpathas, a Tamil living in Britain who was approached by Karuna members seeking ransom money, verbalizes the fear of Tamils living abroad: "The trouble is the Karuna are now an extension of the Sri Lankan army. The question I want to know is: am I being extorted and threatened by government agents?" An administration that commits atrocities paralleling the brutality of the terrorist opposition defies the principle purpose of government—to defend the rights and dignity of the people.

Perhaps the most alarming aspect of this crisis is the fact that it bares a disturbingly close resemblance to the root causes behind the Rwandan genocide. Like Sri Lanka, the government of Rwanda at the time of the genocide was composed of a majority ethnic group embittered by an imperial past that had favored the nation's minority ethnic group. The deep resentment ultimately led to an eruption of violence in which the majority attempted to brutally eliminate the minority. In spite of the despair that permeates the situation, brushing the crisis aside and labeling it as a lost cause would truly make it so. Because there are few domestic aid outlets for the Sri Lankan people, it is crucial that the international community refuse to tolerate the injustices in Sri Lanka and pressure the government to reform. It is critical to act before the conflict reaches the magnitude of a crisis such as the ethnic cleansing in Rwanda. Spreading the word about the current conflict and participating in efforts by Human Rights Watch and Amnesty International to appeal to the United Nations can induce change. In a world that operates in shades of gray, we must be the ones to shed light on injustice and expose the true colors of both a corrupt government and debauched opposition.

The question I want to know is: am I being extorted and threatened by government agents?

-Ariyathas Pushpathas

Misdirection and Misinformation

The Olympic Torch's North American Relay Reduced to a Cheap Trick

by omar geoffrey narvaez

Since 1928 the Olympic Torch has been a symbol for the unity, understanding and cooperation that the Olympic Games hope to garner within the different countries that come to compete. On April 9, the Olympic Torch came to San Francisco as part of the tradition of relaying the torch from Greece to the country where this year's Olympic Games will be held. The Beijing Olympics has stirred up much controversy from those who oppose the People's Republic of China's (PRC) foreign policies and human rights track record.

The very concept of the torch relay has its origins in controversy. Originally, the relay was not a part of the Games ceremony, but rather was introduced by Carl Diem and Joseph Goebbels to promote Nazi ideology during the 1936 Summer Olympics. From its conception the torch relay has had a political agenda, so the events that have unfolded for this year's Olympic Games are not surprising.

Before arriving in San Francisco, the Olympic Torch found its way through protesters in Paris who were successful in extinguishing the flame several times. In order to prevent a repeat of what happened in Paris, the torch route in San Francisco was changed at the last minute. As a result, hundreds of onlookers, both protesters and supporters of the torch relay alike, were disappointed as the torch disappeared and reappeared in what was a confusing, but apparently effective, method of misdirection. Originally supposed to be carried down the Embarcadero, the torch instead disappeared into a warehouse on Pier 48 at the beginning of the run. Protesters and supporters watched in confusion thirty minutes later as two new torch bearers emerged two miles away and made their way down Van Ness Avenue along a previously unannounced route, heavily guarded by local police and Olympic security. As a final precaution against protesters, the planned closing ceremony was cancelled and the torch made its way to the San Francisco International Airport where it made its hasty retreat.

Comical, ridiculous, deceptive, and disappointing are all words that come to mind when reflecting upon how city officials handled the turnout of pro-Tibet and other protesters. However, the entire incident begs the question: exactly how much of a political agenda do the Olympic Games necessarily have? While there are things about the PRC that are certainly worth protesting, are the Olympic Games and all of its associated events the proper venue for these protests?

For the Chinese American population in San Francisco, these questions have become a point of discussion in light of recent events. While some view the protests and boycotts against the Chinese government during the Olympic proceedings as inappropriate, others feel the need and the right to voice their opinions. Helen Zia, a prominent Chinese American civil rights activist, doesn't necessarily support everything that the Chinese government does, but recognizes the tremendous progress the country has made in becoming a member of the international community. Attorney Edward Liu and other Chinese Americans in the San Francisco community also view the torch's presence as an honor begetting a sense of ethnic pride. San Francisco marks the one and



boston.com

A Chinese supporter (left) faces adamant opposition from a Tibetan supporter (right) at Ferry Plaza in San Francisco during North America's only leg of the Olympic Torch Run

only stop in all of North America that the torch will make and reasonably, they view protests of the Games as an unnecessary politicization and an insult to the Chinese Americans that support the events.

On the other hand, the Olympics are publicized on an international scale making it the perfect venue for protesters to voice their opinions. The history of the Olympic Games is rife with politics and this year's Summer Games are no exception. Supporters of the Games choose to see the events in light of the Olympic ideals of friendly, international competition, and view protests as a means of furthering the distance between China and the United States. Protesters see the games as an outrage and an opportunity to increase

awareness about the problems that are extant in the Chinese nation. While both sides are likely of the same opinion regarding the PRC, they differ on how to express their opinion and what salient points they choose to focus on that differ.

Those in charge of the torch route, although well intentioned, essentially copped out and did not give the protesters their chance at media coverage. The political ramifications of having the Olympics in Beijing were unavoidable, and as these last few legs of the torch relay have made clear, show no signs of letting up. With tensions in Tibet approaching a fever pitch, it would be a blessing if this summer's Olympics went off without incident.

Thao with the Get Down Stay Down

by davin chang

Entering Bottom of the Hill, a San Francisco live music venue on April 12th for a show billed as "Xiu Xiu w/ Thao with the Get Down Stay Down, VC4," one might expect to see a lot of dark-mood Xiu Xiu fans waiting impatiently for their favorite obscure experimental band to hit the stage. But this was not the scene. At roughly 11:10pm the opening act, Thao with the Get Down Stay Down, hit the stage with a familiar drum beat of the song "Beat (Health, Life and Fire)," getting the crowd moving and yelling. The enthusiastic crowd response showed that many of the fans at the show were Thao fans who came out to see her, and many of the other audience members would soon be won over to Thao's music.

Thao with the Get Down Stay Down is composed of lead singer and guitarist, Thao Nguyen, Frank Stewart on guitar, Adam Thompson on bass and Willis Thompson on drums. The show at Bottom of the Hill was the band's last show on the month-long tour with Xiu Xiu and the band's second appearance in the Bay Area that day. Earlier that day Thao rocked a nice intimate in-store set at Rasputin on Telegraph, letting their sound echo to a street filled with Cal Day visitors who wondered "where is the music coming from?"

Thao's show at Bottom of the Hill was literally a breath of fresh air for the band. Thao noted that "Bottom of the Hill is the first venue we've played on this tour that actually has air ventilation, thank you Bottom of the Hill!" Thao Nguyen's fun attitude was carried to the set when she brought up two of her friends to sing a couple songs and when she made fun of her band mates on stage. Watching Thao on stage gave one a sense that she is

a fun, care-free person who you would want to be great friends with.

Aside from the fun antics of the show, the music and performance were solid. Thao and her band energetically performed many songs from their latest album "We Brave Bee Stings and All" and a couple from her first album "Like the Linen." Unlike many bands that sound good on recording and horrendous live, Thao made the already-great tracks on her CDs much better live. Thao's beat box intro and extended jam session during her current single "Bag of Hammers" added an extra embellishment that made a great song into a perfect song, meanwhile the highly-energetic rendition of "Fear and Convenience" with Thao's extra hard guitar strumming definitely added more passion to the recorded version.

Although Thao mainly played the upbeat tracks off her new album, she did not forget her older efforts. Near the end of the set, the band toned things down and played "Tallymarks" from the album "Like the Linen." The energetic upbeat Thao, who the crowd saw just one song earlier, was transformed into a more emotional artist singing "I drop drop tears like tallymarks and I'm keeping score as I keep us apart." Thao with the Get Down Stay Down energetically foot-stomped, beat boxed and made the crowd cry a little inside, all within the 45 minute set garnered to them. After the last chord and drum beat of "Fear and Convenience," Thao said "Thank you so much! Xiu Xiu is next!" Rather than an opening act hyping up the headlining act, it seemed more like a reminder that the show was not over yet; Thao's concert was already a great way to end the night at Bottom of the Hill.

America's Best Dance Crew

by amy chen

gives its "best" in breaking barriers.

As I watch Kaba Modern's week six performance on "America's Best Dance Crew" on the ever reliable YouTube, the knowledge that they did not make it past week seven for the final round hangs over me. However, almost 200,000 views of the video and numerous comments of encouragement make it clear-Kaba's got a lot of support.

Produced by American Idol judge Randy Jackson, "America's Best Dance Crew" is a MTV show where twelve hip-hop dance crews from four different regions of the United States compete for the title of "America's Best Dance Crew." The three judges, JC Chasez of *NSYNC, Lil Mama, and choreographer Shane Sparks, provide feedback on performances and help persuade voters which dance crew to eliminate each episode. Like other reality-based talent shows, each group must garner the most amount of votes to stay on. Throughout the season, the two groups that dominated the competition were Kaba Modern and JabbaWockeeZ, both hailing from Southern California. At the end of the season, Kaba Modern placed third and JabbaWockeeZ placed first.

Despite ongoing disappointing depictions of Asians and Asian Americans in Hollywood, shows like "America's Best Dance Crew" are remarkably transformative in helping break racial stereotypes. As recently as this month, the movie "21" basically erased Asian Americans from the storyline, despite



<http://www.mtv.com/photos/?fid=1580249&pid=2753521>

Kaba Modern, a dance crew featuring Asian-Americans, was in the top three in America's Best Dance Crew.

the fact that the film is based on the true story of a group of Asian American students from the Massachusetts Institute of Technology (MIT). The fact of the matter is, when it comes to Hollywood, race sells, and white is deemed the race most "marketable." But "America's Best Dance Crew" proved Hollywood wrong.

Unlike scripted movies and other reality shows that look like they have been bludgeoned over the head with the tokenization of people of color, "America's Best Dance Crew" offers a very real and diverse look into an underground phenomenon that many would believe was dominated by African Americans. Yet the show

features dancers of a wide range of racial backgrounds. It just so happened that two of the best groups by far from the season, JabbaWockeeZ and Kaba Modern, featured a good number of Asian American dancers.

Kaba Modern is a dance crew that hails from Irvine, California. First established in 1992 by Arnel Calvario for

Pilipino Culture Night at UC Irvine, it grew to be one of the best hip-hop groups throughout California. Because of the large Asian American population at UC Irvine, almost all thirty-four Kaba Modern members are of Asian descent. The members that made up the performance team for Kaba Modern were all Asian American.

Dancing is not considered a lucrative or "safe" career choice for anyone. As seen on the audition tryouts for Kaba Modern,

member Yuri Tag's parents were against her dancing hip-hop, believing it to be an unsuitable career. However, what "America's Best Dance Crew" has done right is promoting hip-hop dance as something that breaks the barriers of race. The show often focuses on the hard work

and troubles each group goes through. Hip-hop dance is put at the forefront and it is all up to the viewers to decide who deserve the title of "America's Best Dance Crew." "America's Best Dance Crew" promotes diversity by not calling attention to it but accepting it as a given. And winning the \$100,000 prize isn't all that bad either.

"In a way, America's Best Dance Crew promotes diversity by specifically not focusing on it, instead by making it seem as if diversity is a given."



<http://jabbawockeez.com/photos.html>

Jabbawockeez, another dance crew featuring Asian-Americans, were the winners of America's Best Dance Crew.

Race to Disgrace

by **brian lau**

You've waited. The suspense has been building throughout the year and all the talk around the water cooler has been, "Who's going to take the one spot?" Well your patience has paid off. Millions of people across the country have turned in their votes. These votes were subsequently thrown away because that's really not how we decide this thing, I'm not sure why you wasted all those envelopes. Anyhow, cue the drumrolls and start up the band 'cuz here we have our number one man.

S.I. Hayakawa

It's fitting that in the year where we've seen a resurgence of the third world Liberation Front on this campus and attacks against Ethnic Studies around the nation, that our top pick, the most selloutest-out of sellouts, is a man infamous for escalating brutal state repression against striking students of color at San Francisco State forty years ago. S.I. Hayakawa encapsulates all the contradictions, ignorance, and violence a sellout represents, and for that we dishonor him with the title of #1 Asian American sellout.

Starting in 1968, students at SF State, seeing the ways in which the university marginalized their existences in the classroom and oppressed their communities outside, demanded a relevant education committed to social justice and self-determination. These students recognized the administration's half-hearted approach at negotiations required more confrontational tactics and formed the Third World Liberation Front (TWLF), a coalition of Third World students fighting for fundamental change in how education relates to communities of color. TWLF and other radical groups on campus staged sit-ins, demonstrations, and in November called for a strike. What resulted was one of longest and most violent student strikes in American history.

There are few figures who represented the arrogance and lack of compassion of the university students were fighting to change better than S.I. Hayakawa. Originally an English professor, Hayakawa was chosen as interim president of the college. His appointment foreshadowed a disturbing trend of neoconservatives of color being used to legitimate racist practices that continues to this day. Hayakawa prohibited meetings and gatherings on campus, called strike leaders "a gang of goons, gangsters, con men, neo-Nazis, and common thieves," and unleashed police brutality on the campus with complete disregard for the safety of the students. He infamously pulled the speaker wires during a campus rally, a move that won him many fans amongst moderates and conservatives, but showed his eagerness to suppress student voice. Hayakawa symbolized the viciousness with which elites try to contain resistance, but in spite of his efforts, the students succeeded in bring about the first School of Ethnic Studies in the country.

Hayakawa excelled so well as a sellout at SF State that following his tenure as President of the College, he went on to sellout on a national level as a US Senator. After California voters elected him in 1976, Hayakawa introduced the first attempt at an English Language Amendment, which would make English the official language of the country.

The proposed amendment would have required all government business to be conducted in English. The amendment failed but after leaving the senate, Hayakawa founded U.S. ENGLISH, a pro-official English organization which, in addition to lobbying for a national language, has helped pass official English legislation in thirty states, California among them. English-only policies only serve to erect barriers preventing immigrants and refugees from using desperately needed services. Denial of access and denial of voice are the results for these communities and Hayakawa's efforts have laid the foundation upon which anti-immigrant policies have been built.

Hayakawa also opposed the redress movement for Japanese American internees and once stated that "the wartime relocation, despite the injustices and economic losses suffered, was perhaps the best thing that could have happened to the Japanese-Americans on the West Coast." I mean, come on, this is just too easy. The rest of the sellouts on this list pale in comparison to how hard Hayakawa sells out.

countdown of asian american sellouts



S.I. Hayakawa

“This has been the most exciting day of my life since my tenth birthday, when I rode on a roller coaster for the first time!”

- S.I. Hayakawa, speaking at a press conference following a violent police suppression of a campus rally.

* Redefining “sellout”

With the conclusion of our countdown, I've had to give a lot of thought to this notion of a “sellout.” This series has been a difficult one to write, not only because of the challenge in starting a countdown when the full list is still undecided, but also because of what questions are raised in the discussion of sellouts. What does it mean to be a racial sellout? Who gets to decide who is a sellout? How do we understand sellouts of color in the context of a society that devalues that which is dark?

These are extremely important questions to ask, and I don't claim to know the answers to any of them, if there are any to begin with. But I will say this. In labeling someone a “sellout” to the Asian American community, we are not trying to create some essentialized identity, some defined boundaries to who Asian Americans are. Such a move would be as damaging to our communities as the “sellouts” themselves and it not our intent to police what is acceptable or unacceptable Asian Americaness. Rather, with this series we have tried to take to task those who cause harm to our communities. I believe it is possible to identify when individuals elevate their interests at the expense of perpetuating injustice to others. What this series has been about is highlighting the violence these sellouts have done to Asian Americans and marginalized peoples in general.

So to S.I. Hayakawa and all the other problematic peoples who have (dis)graced our countdown, enough with the hate. And for any potential sellouts out there, know that hardboiled is still out there, kicking ass and taking down names. You've been warned.