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# hardboiled

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# 16.4 hardboiled

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## ABOUT THIS COVER

hardboiled has always been proud to be made by asian americans, for asian americans. this cover brings together all the different elements of the issue: forget-me-not flowers for the graduating seniors, a chinese character referencing tattoos, and hepatitis b viruses floating around a "rainbow" pouring out of a teapot. lastly, a bear reps for cal because hb couldn't be bold without the API community in berkeley. after 16 years of staying bold, we celebrate in color.

## editors' note

hardboiled is where i began the journey to become the person i am today. i found myself here. i found my voice, my passions, and my badassery. the hardboiled space and the people in it are rare on this campus. seriously, it's hard to find a space where you get people from different majors and different interests all in one place, with one common goal—to further the asian pacific american voice and to shed light on contemporary issues and events. we are a newsmagazine for the community, written by the community.

we never say sorry for being critical, nor are we ever sorry for being bold. this is who we are. we are unapologetic in our writing, our opinions, and where we stand on the issues. we don't give a fuck. we don't take shit from any one. hell, we've even been known to start shit. in short, sorry for not being sorry.

may is asian pacific american heritage month (APAHM), and hardboiled is celebrating that this year with our first ever full-color issue. our community is beautiful, diverse, and badass, and with this issue, we are celebrating APAHM the hardboiled way..

in **BOLD**.

if you want to call someone out for being racist, oppressive, ignorant, or just plain fucked up, go ahead! what is so wrong with that? what's wrong with wanting to make your opinions known? what's so wrong with standing up? go ahead, speak up. make your voice heard. this is what we are all about.

we make sure that you hear us. we make damn sure we are represented the way we want to be represented, that each and every one of our voices and experiences—historically oppressed, marginalized and invisibilized by fucked up people, institutions, societies, organizations, and events—is always relevant, amplified, recognized, and respected.

this is what it means to be bold. this is fucking hardboiled.

kassie pham  
co-publicity director

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

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# Team HBV

by stephanie cheng

It is no news to college students that heavy consumption of alcohol leads to liver disease. However, there is another less known factor that leads to high incidences of liver disease: hepatitis B. 1 in 12 Asian and Pacific Islanders are infected with hepatitis B, which is an inflammation of the liver caused by the hepatitis B virus. 1 in 4 of those infected with hepatitis B will die from liver cancer or liver failure without proper treatment. With Asian-Pacific American Heritage Month coming up next month, we, Team HBV, write to bring attention to students about hepatitis B to wrap up our Hepatitis B Awareness Week.

Hepatitis B disproportionately affects Asian and Pacific Islanders. It is transmitted three ways: blood, birth, and bed (unprotected sex), not by saliva or casual contact as commonly believed. Of these three methods, mother-to-child is the leading way of transmission. Hepatitis B is not to be confused with hepatitis A, which is transmitted through food and water, or hepatitis C, which, like hepatitis B, is transmitted through contaminated blood.

The disease is almost always asymptomatic and is hence nicknamed the "silent killer"; for this reason, 2 of 3 of those chronically infected are unaware that they have the disease. Often by the time people finally see symptoms, it is too late for treatment to be effective because there has been so much damage to the liver that it is no longer salvageable. Due to lack of knowledge and awareness of the disease, 350 million people worldwide are infected, more than the number of people infected with HIV/AIDS. In addition, damage caused by hepatitis B can progress to cirrhosis and accounts for 80% of liver cancer incidences, further living up to its reputation as a silent killer.

Fortunately, with more education and effort, hepatitis B can be eradicated.

Hepatitis B is easily preventable with a three-shot vaccination procedure, which will protect anyone who receives the vaccine for life. Unfortunately, not everyone globally has been vaccinated and remain susceptible to the virus. It is also important to screen high-risk individuals to catch the disease early and to ensure they do not already have the disease prior to vaccination. Through these methods, we can prevent 600,000 people from dying from this preventable disease every year. Technology has been improving and although there are treatments for hepatitis B, the quest for a cure continues. In addition to medication, it is advised to get the hepatitis A vaccine and to avoid drinking alcohol to prevent further liver damage.

For decades, there has been a continuous fight against hepatitis B. Not only is there research that works toward a cure, but there are organizations like us who raise awareness about hepatitis B to help our communities eradicate hepatitis B and reduce the incidences and mortalities from its consequences. In joining this fight, we outreach to the community, such as Chinatown, as well as to our beloved campus, and hope that you join the fight with us.

It was our pleasure selling handmade hepatitis B plushies all week, and providing different freebies every day. A portion of our sales will be donated to the Asian Liver Center, a nonprofit organization that addresses the disproportionately high rates of chronic hepatitis B and liver cancer among Asians and Pacific Islanders. Please spread the knowledge to your loved ones. We hope you enjoyed Hepatitis B Awareness Week!





# OLYMPUS HAS FALLEN

by trevor orr

North Korean terrorists have seized control of the White House; the South Korean prime minister has been murdered, and President Aaron Eckhart has been taken hostage in an underground bunker; Speaker of the House Morgan Freeman serves as the acting president, and nuclear war seems all but inevitable; all that stands in the way of global chaos is ex-secret service agent Gerard Butler, who must now single-handedly shoot, stab and maim his way through dozens of trained terrorist agents.

This has never happened in real life. North Korean terrorists have never destroyed part of the White House and White men have taken control of the White House exactly forty three times more than Koreans ever have (zero times). Olympus Has Fallen is clearly a work of fiction, but it is a work of fiction that has revealed something deeper about the way minorities, in this case Korean Americans and the rest of the APA community, are perceived. Immediately following the release of the movie, there was an influx of racist tweets that linked the fictional terrorists in the movie with real Koreans and Asians and uncovered sentiment that has likely been propelled by current events in North Korea. Here are some examples:

"Congrats to the writers of Olympus Has Fallen because now I'm just pissed off at Asians" @BobDunn\_16

"Ever since I watched Olympus has fallen, I have grown this certain hate towards Asians." @isthat\_eric

"Saw Olympus has fallen today and I cannot be happier, I saw about 30 Asians get stabbed in their heads by Gerard butler" @daddywade32

"Holy shit, Olympus Has Fallen, God I hate zipperheads." @DaltonL Owen\*

This is not the first time a Hollywood movie has evoked racist sentiment, but with the rise of such social

media outlets as Twitter and Facebook, it has become much easier for this sort of matter to spread. The first two of the above tweets show that there are Americans that cannot differentiate between what is seen on the silver screen and what is real. They blame this movie for a new found sense of distrust or anger towards Asians. More alarming is that the second two tweets show Americans who have no qualms with putting their blatantly racist views on public display for the entire world to see. But the consequences of these realizations extend far beyond the edge of the so-called

the White House, there is a public outcry, albeit purely vocal, against Asians in general (a Twitter search for "Olympus Has Fallen Chinese" returns almost as many results as a search for "Olympus Has Fallen Korean"). What does this say about racism in America and the Asian American community? It says that the moment there is a real threat by any Asian nation or group, racially motivated violence against any and all Asian Americans is soon to follow. Why is this currently relevant? Enter North Korea.

North Korea has been in the global spotlight for weeks now, and it almost seems like its government has been issuing new threats daily. Since announcing last year that it has the capability to

## White men have taken control of the White House exactly forty three times more than Koreans ever have [zero times]

Twitter-sphere. This same blind and pretentious sense of White nationalism drove the fear that caused the internment of Japanese Americans during World War II, and it drove the violence against Muslim Americans in the aftermath of 9/11. We would be delusional to think that as a nation we have learned from our mistakes, since now something as simple as a fictional Hollywood movie can serve as a catalyst for racism to surface.

At the same time, we would also be delusional to think that there is a difference between the thought process which leads to racist tweets and that which leads to hate crimes. Initially, it is easy to dismiss these tweets as ridiculous and immature. That isn't to say they aren't ridiculous and immature, but it may seem like a stretch to draw the connection to physical violence. However, they are in fact representative of how the context of the stimulus only determines the extent and severity of the racist action that is taken. After Muslim terrorists attacked targets on US soil one decade ago, every American wearing a turban suddenly became a target for violence. Likewise, after fabricated Korean terrorists attack

reach the United States with missiles, North Korea has released images that threaten to attack targets as far east as Austin, Texas and Washington, D.C., in addition to threats against the west coast and Hawaii. Though many do not take these threats seriously, the reality is that North Korea's actual ability remains a mystery. If North Korea does follow through with its threats to attack our soil, the fallout on the Asian American community could be tremendous. Derogatory tweets aimed at Asian Americans in response to an attack on a make-believe White House in a make-believe world show us that the racist sentiment is already there and willing. Recent history tells us the capacity for violence is there as well.

\*Each of the tweets shown was dated at least one week after the tweets found in the March 30th "Public Shaming" Tumblr post that went viral, which can be found at <http://publicshaming.tumblr.com/post/46685732519>. This is to show that the original racist tweets were not simply isolated coincidences.

# SAME-SEX MARRIAGE: WHY SHOULD THE API COMMUNITY CARE?

by patty chen



With the Supreme Court currently proceeding with Hollingsworth v. Perry and United States v. Windsor, the issue of same-sex marriage has captured the public's attention once again. According to SCOTUSblog, Perry challenges the constitutionality of California's Proposition 8 and Windsor challenges the constitutionality of the 1996 Defense of Marriage Act (DOMA).

On the first day that the Supreme Court heard arguments in Perry and Windsor, controversy over the Human Rights Campaign's (HRC) red equal sign campaign on Facebook led to fervent debates between those who supported and those who opposed this campaign. Dissenters posted a picture of the "greater than" sign to illustrate their disapproval of HRC's anti-transgender stance and/or their belief that the issues in the queer community transcend this fixation on same-sex marriage. Some felt that the attention on same-sex marriage deferred needed publicity on more pressing issues within the queer community, such as queer youth homelessness, while others characterized same-sex marriage as a way for politicians and media outlets to increase their popularity.

While I see their arguments as valid, I did not agree with them. I participated in the red equal sign campaign because I believe in the American creed that all citizens have the same privileges and rights, not because I support the HRC. I agree that the struggles of the queer community surpass the issue of same-sex marriage, but that does not take away its importance.

I started to notice that my Facebook friends who identify as allies limit their support for same-sex marriage to passive actions, such as posting Facebook statuses declaring their support. Few allies join organizations that include advocating for the legal recognition of same-sex marriage. My frustration with this trend led me to reflect on my involvement with this issue. I interned at API Equality, an Asian Pacific Islander LGBTIQ (Lesbian Gay Bisexual Transgender Intersex Queer) organization based in Chinatown, San Francisco, to put my beliefs to the test. Even though I had never interacted with anyone

who identified as queer and API before this internship, I wanted to become an active participant in this fight.

As I look back on my decision to join an organization that combines API and queer issues, I realize that I never considered what people would infer about my sexual preference based on where I chose to intern. I saw those who identified as API and queer as people of my community, which led me to conceptualize my involvement as advocating for the API community as well as the queer community. To this day, I proudly tell people that I interned at API Equality with no concern about the implications of this statement. I think many allies do not participate in queer organizations because they do not want others to label them "queer", as if that was an insult. I find this a very weak argument against allowing the disenfranchisement of American citizens by their own government. I am confident enough in my sexual preference to accept these implications without offense and I am sure others can do the same.

As an intern at API Equality, I soon realized that this organization advocated for issues that went beyond queer issues. At a Chinatown event, I asked people on the street to fill out a survey on their thoughts concerning Proposition 8 and their opinions on what they viewed as the most important issue in the API community, among other questions. This survey highlighted API Equality's ability to conceptualize identity beyond the fixed and

socially constructed categories of race and sexual preference. While API Equality primarily advocates for LGBTIQ acceptance within the API community and racial justice within the LGBTIQ community, it embraces the intersectionality of the queer identity with other foci of identity. For example, they are currently pushing for immigration reform. (To learn more about API Equality, visit [www.norcal.apiequality.org](http://www.norcal.apiequality.org) and consider donating at [www.norcal.apiequality.org/donate](http://www.norcal.apiequality.org/donate)).

I think the API community can learn from the inclusive nature of API Equality's advocacy work. Sometimes we forget that a queer person is not only queer but a conglomeration characteristics that define who they are as a person. In the same way that, a person who identifies as API is not defined by their ethnicity, a person who identifies as queer is not defined by their sexual preference. The purpose of mobilizing based on ethnicity is not to separate ourselves from society, but to assert our voices in a dominant narrative that has consistently excluded our stories. The narrow focus of API organizations should not transfer over to its agenda. A person's identification with the queer community does not negate their membership in the API community. Furthering the unity of the API community is as important as representing all members of the API community when we talk about API issues. We need to represent those in our community and deal with the issues that affect them even if it does not directly affect us. Every member of this community has their own story that organizations and leaders who claim to represent us need to recognize and accept as part of the API narrative in America.

For those in the API community who cry out, "BUT I'M STRAIGHT!!!" I'm happy for you. That's great, but there are citizens who have been barred from receiving the same privileges as everyone else because a select group of individuals think negatively of them. This issue is still relevant and important to the API community even if it does not affect every member. We all come from different backgrounds, but that shouldn't be a point of separation. API organizations and collations exist due to the lack of representation in mainstream society, so it's not okay to treat members of our own community that way. As we assert our voice, we need to put forth an inclusive story that portrays the lives of every member of the API community.

# hard people for hardboiled

by sam lai



thomas hwang

year senior  
major political economy  
hometown irvine

**why we love him:** No one can resist Thomas Hwang's charm: as an active board member of Cal Queer & Asian, he has become a fixture in the queer community on and off-campus. He currently keeps himself busy as the community liaison for Q&A, outreach to Bay Area LGBTQ organizations, and as a committee member for the Queer & Asian Conference hosted at Berkeley every year. A member in Q&A for 4 years, Thomas loves to compete against anyone during "Never Have I Ever..."

**why do you do what you do?:** My work on campus centers primarily on Cal Queer & Asian and the Queer & Asian Conference we host every year (May 3-5, register at [www.calqacon.com!](http://www.calqacon.com!)). I do the work that I do because I still remember what it was like growing up queer in conservative Orange County where I would hide my identity in shame and silence; thus, I understand the necessity of spaces where individuals can feel free to express themselves without fear of judgment.

**what can someone do to win your heart?:** For someone to win my heart they would need to practice their politics in their everyday lives; and when I say "politics," I mean progressive politics (if you have conservative politics, please don't practice them at all).

**who inspires you?:** Young children inspire me. They can be the most un-racist, un-sexist, un-heterosexist, un-cissexist, un-ist people I know—they are a reminder that people are born accepting, and it is through socialization in a society with unequal power structures that we lose our good and pure hearts.



jade cho

year junior  
major ethnic studies  
hometown oakland

**why we love her:** Jade has become the to-go spoken word performer at seemingly every API community event this past semester, and rightfully so. A proud Oakland native and 2nd-generation Toisanese American, she has been involved in CalSLAM, UC Berkeley's spoken word and slam poetry student collective, since fall 2010. From everyday observations to deeply personal confessions, each one of Jade's poems hits us in the gut. One of our favorite pieces "Aoki" touches on the Richard Aoki controversy that came up last year and was covered in issue 16.1.

**why do you do what you do?:** I write to process, grow, and represent myself and my people. I do spoken word to be part of the amazing community of artists, educators, and healers that utilize it as a tool for mutual growth and empowerment.

**what makes you hard? (what API issues are you most passionate about?):** When statistics lump together "Asian Americans," eclipsing the broad disparities between our ethnic communities; when API folks perpetuate racism, heterosexism/misogyny, and classism; the fetishization of API peoples and cultures.

**what can someone do to win your heart?:** Listen, be compassionate. Know your responsibility to yourself and your community and live it.



Pauline Nguyen

year junior  
major public health  
hometown anaheim

**why we love her:** In addition to having a smile that brightens up even the gloomiest days, Pauline has been present in programs for REACH!, the API recruitment and retention center, and SASC, the Southeast Asian Student Coalition. Whether she's dancing in the Vietnamese Student Association's Culture Show or on Sproul selling tanks for SASC's Summer Institute program, Pauline knows how to hustle for the greater good.

**why do you do what you do?:** Being a part of the API community has allowed me to understand my own experiences with my family, my history, and my changing identity. Also, I'm constantly surrounded by so many knowledgeable, fierce badasses who ground me, so I know my passion will never be extinguished!

**what makes you hard? (what API issues are you most passionate about?):** My roles in REACH and now SI Director have educated me about the lack of adequate resources and under-representation of Asian Pacific Islanders in higher education. APIs do not have an education system that affirms our presence and our stories within the curriculum and campus climate.

**what can someone do to win your heart?:** Did someone just mention something related to Harry Potter and incorporate it into their everyday life? Dang, my knees just went weak. I'm also a sucker for puns and corny pick-up lines.



antmen mendoza

year senior  
major rhetoric /  
gender & women's studies  
hometown chula vista

**why we love her:** Antmen has been a fierce advocate in the queer and transgender people of color spaces on-campus, whose work encompasses both API and multicultural identities. She has interned with the Gender and Sexuality Awareness Coordinator in PASS (Pilipino Academic Student Services), Gender Equity Resource Center, and Multicultural Community Center. If that doesn't impress you, then one look of judgment from him will make you think otherwise.

**why do you do what you do?:** Coming up, I thought I did work because of anger. And while I maintain a sense of rage, I would now say it all comes from the fact that I love my families, communities and self far too much.

**what makes you hard? (what API issues are you most passionate about?):** Smashing colonial white supremacist heteropatriarchies.

**what can someone do to win your heart?:** Feed me Filipin@ breakfast. Talk to me about comic books, pop music and revolution. Communicate with me openly. Or be a pug.

**victor phu**

**year** sophomore  
**major** social welfare  
**hometown** san jose

**sam saravong**

**year** junior  
**major** asian american & asian diaspora studies  
**hometown** san diego

**why we love him:** We don't know how he does it: in the past year, Victor served as co-coordinator of Outreach for REACH!, intern at Asian Pacific American Student Development (APASD), and co-stage manager at Pilipino Culture Night (PCN). He pulled all of that off without a day of wearing sweatpants on-campus or downing Red Bull by the can. If you ever need someone to be jealous of, go to Victor.

**why do you do what you do?:** Every effort we commit to in serving the community is going towards a larger picture of progressivism, empowerment and equity. Even if our work only affects one individual, it will impact the community at large because every individual has the potential to empower their residing communities.

**what can someone do to win your heart?:** Haha, I am actually happily taken but I admire individuals who have hearts filled with passion, motivation and integrity. There is no specific subject that an individual needs to be passionate about, but at least they are committed to something they love.

**who inspires you?:** Community members inspire me everyday. I am still a developing student leader who has much more to learn. Community members educate me about their struggles or accomplishments and it always strikes me to critically reflect on my life.

**why we love her:** Sam wears many hats: a Laotian American womyn, Leap Day baby, sister, and current Commissioner of Diversity Affairs for the student body. Whether she's running on a full night's sleep or not, Sam never stops giving back to the community, at the grassroots level or institutional level.

**why do you do what you do?:** I do what I do because I have witnessed and experienced the consequences of the social injustice and wrongdoings to my community. I think everyone deserves to have their voices heard and no one should ever be silenced.

**what makes you hard? (what API issues are you most passionate about?):** Some issues that I am most passionate about are the resettlement of refugees from the war and Asian Americans in education.

**what can someone do to win your heart?:** Feed me! (:

**who inspires you?:** My Grandmother inspires me. She is the most kindhearted and beautiful person I know. I have never met anyone who loves so hard and cares so much and never puts themselves before others.

# YOUR GRANDMOTHER WILL THINK YOU ARE A GANGSTER:

## Reflections on My First Tattoo

by sophia ng

Last year, I decided to celebrate legal adulthood by legally getting a tattoo. I knew, of course, that my parents would not be elated about me getting inked, but I decided to get something that would make them think a bit optimistically about my personal decision. Moreover, I wanted to make this decision on my own, as I saw being eighteen as a turning point towards independence and responsibility for my own actions. With that in mind, I got a tattoo on my back of my Chinese family name. Bad idea. I came home with my seemingly badass but honorable tattoo, only to be ridiculed by my family. My mother told me that I looked like a prisoner, alluding to ancient China, where tattoos were apparently associated with criminals. My father, accordingly, told me that my grandmother would think I was a gangster. Sadly, the true meaning and good intentions behind my family name tattoo were completely lost.

In Asia and the Pacific Islands, tattoos have been in existence for thousands of years. However, in China, permanent tattoos have historically been seen as undesirable "defamations of the body," and they were the markings of criminals - marks of shame. In modern times, they are often affiliated with organized crime. However, tattoos were not always stigmatized in the East. In the PBS series Skin Stories: The Art and Culture of Polynesia, tattoos are described as a "vital link" to Polynesian culture. In Samoa, tattoos are seen as an art form, and tattooing as a specialized skill. Moreover,

tattoos were for strong individuals, and symbolized "endurance and dedication to cultural traditions."

Tattoos are just another one of the many things that Asian Americans have to worry about when placed in the threshold between being Asian and being American. For example, Margaret Cho, a Korean American comedian and heavily tattooed woman, recently published a blog post on her website addressing the cultural differences in regard to her own tattoos. In her post, "Aroma Smells Like Bigotry," Cho discusses her recent experience at a Korean spa in Los Angeles, where she was told to cover up because "in Korean culture, tattoos are very taboo and [her] body was upsetting everyone there." After she did cover up, she continued to receive dirty looks from the other spa patrons. Cho ended up leaving dissatisfied, telling the clerks "that [she] really wanted to join, but [she] felt so weird about how [she] was treated. [She] told them that Korean culture is one thing, but this place is in Los Angeles. [They] are not in Korea right now. This is America." This raises a good point: Where do we draw the line between obeying our ethnic customs and consuming American culture?

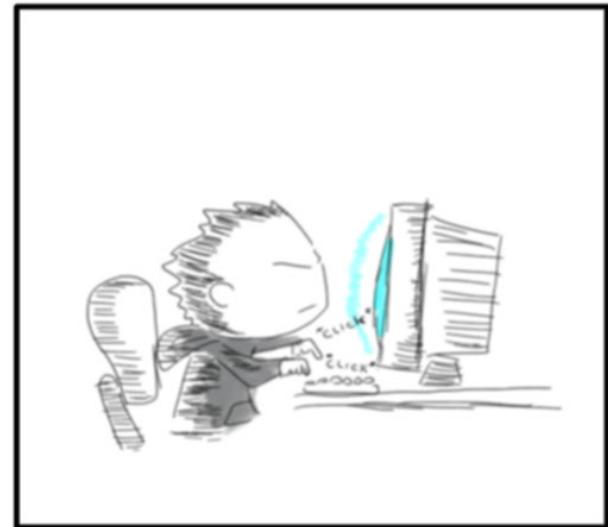
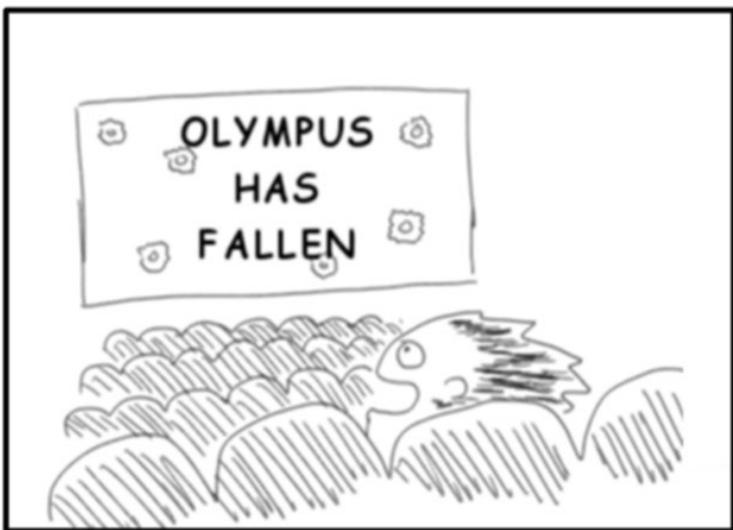
Personally, I believe that today's young Asian American adults use tattoos as a symbol of reverence. For example, Khanh Nguyen, a third-year Political Economy student at UC Berkeley, says, "I got my tattoo because it's the national flower of Vietnam, and to me, it represents always staying optimistic. Despite the fact that its roots are

always drowned underwater and in the mud, the flowers always bloom and float on top. My parents' initials are incorporated because I think it also represents them and their high hopes for their family when they left Vietnam. Not only that, but just like the roots of the lotus, it keeps me grounded and reminds of where I really come from."

I have seen countless people get tattoos with the intention of honoring their family. Similarly, I had viewed my tattoo as a symbol of family veneration and had naively thought my family would too. In my Asian culture, or more specifically among my family members, my tattoo was seen as foolish. I had never thought twice about how tattoos were used in Chinese history. I can casually laugh and joke about this cultural misunderstanding regarding tattoos in retrospect, but a part of me will forever be frustrated by this cultural disparity. I am proud of my distinctly Cantonese last name. I am proud of the way my last name looks, both Romanized and in Chinese. I have come a long way in embracing my family's struggles and history, and in not rolling my eyes every time someone butchers the pronunciation of my last name, "Ng." My tattoo was meant to assert this acceptance. Like many other Americans who get tattoos, I got one to honor something forever meaningful to me—the realization that my family name is a permanent part of my identity—and yet my parents' disappointment captures my perpetual identity crisis between being Asian and being American.

# critical thinkin'

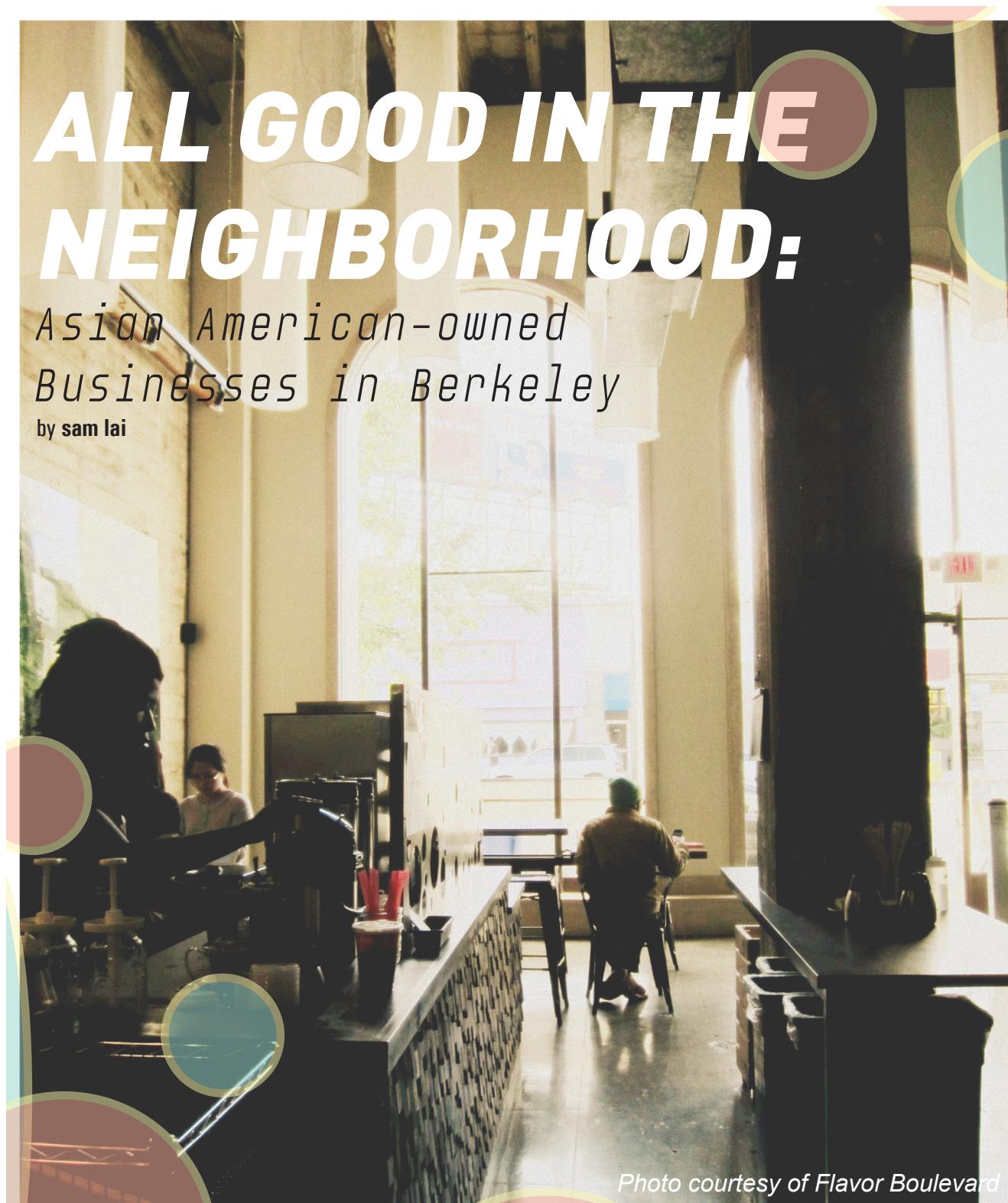
by willy moua



# ALL GOOD IN THE NEIGHBORHOOD:

*Asian American-owned Businesses in Berkeley*

by sam lai



*Photo courtesy of Flavor Boulevard*

Pictured left:  
Asha Tea House, Berkeley

Up

C Berkeley's reputation precedes it: Anyone who hears about the campus immediately associates it with top research labs and Nobel Laureates. However, Cal would not be a top university without the eateries and shops that sustain its campus community, especially us hungry and restless Asian Pacific Americans. In this shortlist, we highlight APA-owned and operated businesses around town. Go out and support these local businesses!

## SHENG KEE BAKERY

**first opened in Berkeley:** March 2013

**why we can't resist them:** Who can say no to rows of fresh-baked goods? Well, maybe the vegans. For everyone else, Sheng Kee offers something new for first-time or repeat customers to try. Right across the street from Sprout, Sheng Kee poses a danger to all those with boba milk tea addictions with its convenient location, which also produces sandwiches for lunch and cakes for every occasion. The first Sheng Kee opened 40 years ago in Taipei, Taiwan, and they now run 12 bakeries in the Bay Area. If you're ever on the go between classes, stop by Sheng Kee for its quick service and express drink order station.

**recommended pastries:** German Pudding, Tomato and Cheese Danish (\$1.99), Gold Coast Yam-Filled Bun (\$1.60)

**address:** 2307 Telegraph Ave. Berkeley, CA 94704

**hours:** 7 am to 10 pm on Mon through Fri, 8 am to 10 pm on Sat-Sun

## EASTWIND BOOKS OF BERKELEY

**first opened in Berkeley:** 1982

**why we can't resist them:** The current owner of Eastwind is none other than Harvey Dong, a faculty member of the Asian American and Asian Diaspora Studies Department

at Berkeley. Dong has been a fixture in the API community since his undergrad days, when he took part in the Ethnic Studies and International Hotel Strikes in the 60s. Eastwind stands as a tribute to the past and ongoing efforts of APA students in San Francisco and Berkeley who fought to have their stories heard. Books from big names in the activism circles such as Helen Zia and Ronald Takaki can be purchased here, alongside poetry, literature, cookbooks, and children's books.

**recommended books:** Tokyo on Foot by Florent Chavouet (a travelogue filled with charming color illustrations of Tokyo), latest issues of Hyphen magazine

**address:** 2066 University Ave. Berkeley, CA 94704

**hours:** 11 am to 6 pm on Mon through Sat, 12 pm to 5 pm on Sun

## ASHA TEA HOUSE

**first opened in Berkeley:** July 2012 by David Lau and Diana Lui

**why we can't resist them:** For those who want to get away from the boba milk tea and coffee chains that populate Southside, Asha strikes the perfect balance between being hip and cozy. During the day, the high ceiling and long tables get the right amount of light to study by, and however long you stay, you can always people-watch as students come in and out. As you wait for your

drink order, amuse yourself by setting a quarter on the piggy bank by the pick-up area and watching a plastic kitten reach out to grab the coin.

**recommended drinks:** Hong Kong milk tea with boba (\$3.75), Blood Orange Oolong Tea (\$3.50), Strawberry Black Tea (\$3.50, seasonal)

**address:** 2086 University Ave. Berkeley, CA 94704

**hours:** 11 am to 7 pm on Sun-Mon, 10:30 am to 10 pm on Tue through Sat

## VIV&INGRID

**first opened in Berkeley:** July 2011 by Vivian Wang and Ingrid Chen

**why we can't resist them:** Before they ever decided to design jewelry together, Ingrid Chen and Vivian Wang attended Berkeley, majoring in Physiology and Business, respectively. After deciding to turn their love of accessories into a passion in 1999, their line of jewelry has made appearances in fashion magazines like Vogue and InStyle. The Oxford Hall flagship location carries Viv&Ingrid's locally crafted designs, as well as products from other lines such as paper goods, bath and body items, and tote bags. In a nod to their alma mater, students receive 15% off!

**address:** 2142 Oxford St. Berkeley, CA 94704

**hours:** 11 am to 6 pm on Tues through Sat, by appointment only on Mon

# AMERICAN TORN CHINESE: LANGUAGE WARNING

by christian ting

*photo courtesy of christian ting*

I have Chinese pride. Well, at least I thought I did. Just yesterday, I found myself walking through Dwinelle Hall at night, minding my own business. Out of nowhere, a young man darted his head out of a room, meeting me eye to eye. Without hesitation, he asked, "Hey! Do you speak Mandarin Chinese?"

Taken by surprise, I fumbled my words "Oh, um... no. No I don't."

It wasn't the fact that I can't speak Mandarin that got to me. I've dealt with that linguistic deficiency my whole life, although my parents say that my first language was Mandarin. For all he knew, I could have been any sort of Asian. Yet, like an arrow to Achilles' heel, his words penetrated my outer confidence and magnified one of my biggest insecurities as a Chinese American. It was his reaction that got to me the most: a slow pause, followed by the sad recognition in his eyes that I was one of "those" Asian Americans. Allow me to explain a little bit about where I come from. My mother and my maternal grandfather follow the Liao family tradition of being versatile, charismatic polyglots. My mom speaks English, Mandarin, and French, and is conversational in Japanese, Cantonese, and Shanghainese. My grandpa, who I call dada (it's a Shanghainese thing) is even more impressive: As a member of the military in post-WWII China, he took it upon himself to become well versed in a plethora of languages. Though he is pushing 80 and slowly losing his hearing, he is fluent in English, Mandarin, Shanghainese, Cantonese, Russian, French, and Taiwanese.

And then there's me.

I know...English. Yeah. I "speak" French, which is more of a party quirk and consists of a rather rudimentary vocabulary and improper use of the subjunctive tense every time I use it. And then there's Chinese. Butterflies spring into my stomach whenever the topic of the "mother tongue" comes up. As much as I try to hide my shame, there is nothing more disappointing to me than watching two people happily and confidently go at it in Mandarin, while I sit on the sidelines grinning like an idiot and piecing together maybe two or three words I think I understand (but probably don't).

Who am I kidding.

As much as it hurts to say, I know enough Mandarin to know that I don't know enough. A 20-phrase vocabulary and pitiful command of the tones are all I can offer at family outings, next to nervous laughter. Lots of nervous laughter.

Visiting my relatives has turned into a petting zoo attraction, with me as the animal in captivity. Every time I stop by my aunt's house and duck my head under her small door frame, I'm met with the same incredulous look in her sweet eyes, followed by a phrase I have come to embrace: "Ke Wen (that's my Chinese name), er zi, hao gao ah! (Son, you're so tall!)"

Granted, I am tall, and it's likely the most prominent physical characteristic my relatives perceive when we meet, but communicating with them feels more like I'm inside a figurative cage as opposed to meeting family happy to see me. The only thing missing is the bag of peanuts when my cousins jeer, "Say 'your mom' in English for us!"

But no one's really to blame for this feeling of being

lost in translation. It would be selfish of me to harbor any resentment toward my relatives for only talking about my height, and only in Chinese. For one, my relatives, whom I love very much, simply don't speak English or understand American culture to the extent that my siblings and I do. Similarly, I am unable to appreciate my Chinese heritage due to the simple fact that I am not competent or confident enough to learn the language. There have been nights when I have secretly wished to be as effective in Mandarin as I am in English, and that some genie would hear my wish: that for maybe just a moment, my relatives could appreciate my strong command of the English language; that I wouldn't have to look away when my uncle addresses me as Ke Wen; and that I wouldn't feel so deeply troubled that I am an American Born Chinese who is finding it difficult to justify the "Chinese" in that title.

I understand that language does not encapsulate everything about a culture, and to say so would be an oversight. However, language does comprise a heavy aspect of what it means to be Asian American in this day and age. I find solace in the Chinese values I do identify with: my filial piety, my almost overwhelming respect for my elders, and my appreciation of Chinese music, calligraphy, and dance. In that respect, there are things in which I still place value. It is my hope that one day, language can be added to that list.

While the cultural fabric I wear may be torn, that doesn't mean I have to be.

**"AS MUCH AS IT HURTS  
TO SAY, I KNOW ENOUGH  
MANDARIN TO KNOW THAT  
I DON'T KNOW ENOUGH"**

# PI DELTA PSI

## ORG SPOTLIGHT THE BERKELEY COLONY OF PI DELTA PSI FRATERNITY INC

by jenny lu

The Berkeley Colony of Pi Delta Psi Fraternity, Inc. is an Asian American cultural interest fraternity on campus dedicated to working on bringing light to Asian American cultures and issues. Pi Delta Psi Fraternity, Inc. is the first and only nationally recognized Asian American cultural interest fraternity. Because Berkeley's Pi Delta Psi is a new fraternity, they do not have chapter status, but they are an official organization certified on campus. Gorden Chang, a first-year and new brother, says, "We're sort of small right now, but our size doesn't affect us because each and every brother within Pi Delta Psi as a strong knit relationship with every other brother in our fraternity which is the reason why we have such a strong brotherhood."

Pi Delta Psi is more than just a fraternity, they are community based and dedicated to Asian and Asian American history and culture. Pi Delta Psi focuses on four pillars that uphold the fraternity: Academic Achievement, Cultural Awareness, Righteousness, and Friendship/Loyalty. They focus on fostering leadership, ethical behavior and philanthropy among the brothers and the community. In the short years that Pi Delta Psi has been at UC Berkeley, they have already established their mark in the Asian/Pacific Islander community by holding cultural and historical workshops and participating in community mentorship programs and events. Sean (Kao) Saechao, President of Berkeley's Pi Delta Psi, shares, "The reason I started a fraternity on campus is because of my passion to bring out awareness of my ethnic background, being Mien, since barely anyone knows about my culture." Sean continues, "Being Asian American means being a part of a larger community that serves to bridge the gap between the different ethnic groups that fall under 'Asian.' Being Asian American means that I am not alone."

Pi Delta Psi sets itself apart from other fraternities because they dispel the stigma that fraternities are all about partying. While Pi Delta Psi has age-appropriate social events, every member is rooted in supporting, caring and working towards improving the Asian American community. Most members of Pi Delta Psi are a part of other cultural organizations and student groups on campus and each member represents a different ethnic and cultural background and experience. They also participate in supporting and volunteering for other programs including the Vietnamese Student Association's VISION mentorship program, Autism Speaks, and Relay for Life.

Jonathan Lai, a second-year brother of Pi Delta Psi, shares, "The

cultural awareness aspect is something I feel that separates us from others. We're proactive in the community... We're not one-dimension in just being a **Greek** organization by only participating in Greek activities... We want to open the doors between the Greek community and Asian community as a whole..." Pi Delta Psi encourages its members to engage in cultural **understanding** and pride. Phu Lam, a second-year brother, says, "Your roots and culture is where you come from and that is something we all should be proud of." The fraternity is based on culture, history, and taking pride in the Asian American identity. In the process of educating, participating, and hosting workshops, these brothers are working towards overcoming racism and discrimination. Phu says, "Identity is only important if you embrace it."

Sean shares, "Being Asian American embodies the legacy of those who came before us." The brothers have a strong understanding of the importance of knowing your history and culture. Pi Delta Psi promotes understanding by facilitating dialogues and discussions for community members to engage in learning, understanding, and sharing their histories. They promote understanding across different ethnic groups while staying grounded and empowered by their own stories and experiences. Jonathan shares, "It's easy to under appreciate the struggles that our ancestors have been through because nothing in our lives can compare to it."

Pi Delta Psi is well on its way to breaking down the "Greek myth" and bridging the gap between fraternities and cultural organizations on campus. The brothers of Pi Delta Psi are examples of students who genuinely care about Asian American issues and the community, and are passionate about taking action to make a difference. Their dedication and involvement in the Asian American community proves that they are just as much a part of the progressive Asian American community as any other organization on campus. Whether they know it or not, the brothers of Pi Delta Psi are helping to recreate and rebuild the Asian American voice and identity on campus by offering an alternative involvement in the API community and voicing themselves. These brothers are passionate about making a difference and are uniting Asian Americans in the process. Jonathan shares, "Most of the brothers came into Berkeley without the intention of joining a fraternity, but the goals, values, and brotherhood brought us all together."





## FROM THE hb SENIORS



**yifan zhang**

After more than three years within **hardboiled**, I am honored to have worked beside such dedicated people. Through this organization, I gained a many lasting friends who I will continue to cherish. I would remind our readers, when truth seems to be in reach, question it. Never accept doctrine. Always try to step back and examine the issues for yourselves. Stay vocal. Stay strong. Stay **bold**. What waits in the future can only be described as the Great Perhaps, but I will hold on to the memories **hardboiled** has given me.



**kassie pham**

It's been the best two years of my life, **hardboiled!** Thank you to all the amazing people I've met in **hardboiled** as well as through **hardboiled**. Although my journey began here two years ago when I changed my major to Asian American and Asian Diaspora Studies, it will most definitely not end here. **hardboiled**, you opened so many doors for me. I learned more than I could ever possibly imagined about myself, my family, my friends, my history and my community. Thank you for allowing me to explore my identity and helping me find my voice. I will forever and always be **bold**.



**laurie song**

Since joining **hardboiled** last spring, I have learned so much—not only about Asian American issues and history, but also about the people who make up this wonderfully unique community. I am thankful to **hardboiled** for providing a space in which everyone is welcomed and all voices are heard. We constantly challenge each other to be better, and I am honored to have been able to hear your stories, work with you, and, through our discussions, explore my identity and make myself a better person. Thank you, **hardboiled**: You are fantastic. Stay **bold**.



**tt tu**

If I could rely on one constant throughout my four years here at Cal, it would have to be the fabulous **boldness** that is **hardboiled**. **hardboiled** has always been my base and community, and it has been the catalyst for my own self-discovery. I owe everything to this space and the people that make it up. We are dynamic, bad ass, and progressive, and despite my reluctance to leave, I know that I am leaving it in the best of the best hands. I am so humbled and honored to have been able to contribute to this community and am so thankful for all the great memories and experiences it has given me. Thank you **hardboiled**, stay **forever bold and fierce**.



**christian ting**

I would like to thank **hardboiled** for introducing me to the enduring fight against discrimination and misrepresentation by the media. A special, loving shout-out to Sam Lai, Kassie Pham, and Jenny Lu for showing me so much **hardboiled** love, gratuitous swag, and providing me the courage to pursue a minor in Asian American studies (even though Sam almost closed the **hb** door on me when I first asked to join back in Fall 2012 LOL). Needless to say, I owe it to you guys for awakening my consciousness about the API community. Thank you **hardboiled** for showing me a bolder side of life. I will never forget the people who made this experience so meaningful. YOHOHOHOHO!