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ABOUT THIS COVER
Ferguson and Hong Kong may be thousands of miles apart, but they reflect an ongoing struggle for justice that span across continents. This issue, we focus on these struggles through an APA lens as well as the militarization of the police that contribute to the violence in both. While it is easy to see a common thread of protest and police violence, it's important to note, too, their differences. Within our own communities, there is also still much that needs to be done to combat anti-blackness and to stand in solidarity. Our cover attempts to capture both these similarities and differences as well as to show our own support for these two movements as they continue to fight.

editors' note

It has been three semesters for me at **hardboiled**. I still remember how I was attracted by the colorful cover of the issue from **hardboiled**'s table during Calapalooza. I thought to myself, "This newspaper look so cool! The only Asian American newsmagazine on campus? I want to join. DeCal class? Perfect, I need a unit!" That's why I went to **hardboiled**'s infosession in my first semester here at Cal, and I decided to stay and apply to be an intern.

It was not until my first conversation with the former publicity director that I realized I was not aware of the issues that the Asian American community faces. In high school, I was very active in the Chinatown community in San Francisco and learned a lot about Chinese immigrants' lives—their living conditions and lifestyles. Yet, that is only a tiny part of the Asian American community. I was not thinking about other issues like media representation or identities. **hardboiled** became a space for me to learn—to learn about the history of Asian Americans, people's identities, and current issues that we face.

It is fascinating to read and hear people's different opinions. We are similar in some ways, yet each one of us is so different. This atmosphere also makes me to rethink this question: who am I? As an immigrant who spent more than two-thirds of her life in China, I identify more as Chinese rather than an Asian American. I once asked myself if I belong to this space or not. But it is this identity that gives me different perspectives from other people who were born in or have lived in America for a longer time. With that, I was still able to find my place in **hardboiled** and contribute.

Then I decided to stick around with **hardboiled** and switched from publicity department to layout department. Even though I did not write a single article in my first two semesters, **hardboiled** has always warmly welcomed me. I truly believe that layout is an important aspect of a publication in a way that it helps carry out the author's thought to the readers. In **hardboiled**, I found myself not only helping the author to carry out their message, but also helping myself to insert my own ideas and thoughts into each of the design I did. I am not expressing my thoughts with words; I am doing it with graphics.

Three semesters do not seem that long. But it is long enough for me to figure out that this is a space that I enjoy, because of the community, the people, and the support. Continue to learn, continue to grow, and continue to be **bold**.

evy peng
layout editor

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Introducing New Faces

I think my story of how I came to work with Asian American and Pacific Islander (AAPI) college students runs counter to what people would expect for an Asian American. This job isn't something you grow up dreaming about. My trajectory proceeds like a crooked path.

My work with Asian Americans spans 13 years of research, teaching, and various student affairs positions. I have a PhD in Cultural Studies from UC Davis and an MA in American Studies from NYU. I previously served as the Director of the

photo courtesy of dawn lee tu



Meet Dawn!

Intercultural Center and the Gender & Sexuality Center at the University of San Francisco. Before that, I was the Assistant Director of the MOSAIC

Cross Cultural Center at San Jose State University and the Associate Director of The Center for Multicultural Learning at Santa Clara University. In these positions I was able to do broad, intersectional diversity work that created opportunities for students to explore not only issues of race and ethnicity but also gender, sexuality, class, and spirituality as well as other social identities.

I have spent much of the past two decades thinking about Asian Americans in college. I came to Asian American Studies as an undergraduate and in the pursuit of understanding my experiences growing up, more questions about Asian Americans have emerged along the way. My MA in

interviewed by jenny lu

First of all, introduce yourself! Tell us anything you want to share with hardboiled.

Hi hardboiled! I have to say. I'm so excited that y'all have given me this opportunity – I never would have imagined that I would be in **hardboiled**. The basics: my name is Mon-Shane Chou, I'm a 5th year transfer student in Sociology, and I grew up in San Gabriel Valley (#626 represent!). I started being involved politically through feminist organizing at Pasadena City College. I continued to be involved when I came to UC Berkeley, mostly through Associated Students of the University of California, Cal Berkeley Democrats, and Cal Queer & Asian.

Congratulations on your amazing accomplishments! You are now the Academic Affairs Vice President for the ASUC and the first API womxn president of Cal Dems. How are you feeling?

Thank you! It's definitely surreal. I did not expect to become President of Cal Dems nor AAVP; I applied to these positions after I was asked by others, which is very typical for womxn in leadership. My experience has always been a behind-the-scenes problem solver, and not as much of a figurehead, so it's a lot to get used to.

How does your identity as an Asian American womxn intersect with your role as AAVP, and/or as President of Cal Dems?

There are a lot of ways in which my identities interact with AAVP, Cal Dems, and leadership broadly. One part is that my lived experience brings to the table when it comes to academic affairs and political organizing. You

American Studies at NYU told the stories of AAPI youth who directly confronted their Asian-ness in a culture that was perceived to be "Black" space. Having grown up as a first generation, low-income, public transportation kid in San Francisco, I was surrounded by other Asians who looked like me and Black and Brown minorities in the school I attended, the buses I rode, and the faces I saw when I played in the streets. I developed a deeper understanding of what being Asian in America was about when I saw Asian American performers and artists struggle with defining a sense of self-identity in a culture that everybody else tells you time and time again "isn't yours." In those spaces, Asian American racialization played out the anxieties of cultural belonging in a hip-hop community constantly being appropriated by mainstream commercial capitalist culture. I saw myself in those Asian American b-girls, MCs, and graffiti artists as they struggled to articulate their creativity and ideas.

That fall while in NYC, I taught my first Asian American Studies class at City College of New York. The days following the fall of the Twin Towers significantly strengthened my interest in working in higher education. My motivation expanded to understanding the intersectionality of identities of all students of color. The sense of hopelessness, trauma, and loss I saw and experienced that during that time was exacerbated by the lack of knowledge and understanding regarding AAPIs in general, who also suffered greatly during that tragic period of time.

However my time at NYU created more questions. Among the people I interviewed for my dissertation was Jere Takahashi, the first and now retired Director of APASD. The interviews I conducted with AAPI student affairs professionals like Jere who advised and worked with AAPI students and student organizations would be pivotal in my decision to stay researching and working with AAPIs. Most people don't know this, but Jere's work is part of a rich history of higher education professionals who work in a very niche area in student affairs to advise and support AAPI students and student organizations. There are very few of us across the US – less than 30

don't
to be exact – who have
positions in

see a lot
of people like me in
those spaces, because they are

not ideologically or materially constructed to be inclusive to students who face institutional barriers to academic success, or even extracurricular involvement. It's easy to encourage people, as a homogenous group, to "get involved" in your interests – but what about supporting them in their everyday struggles so that it's actually possible for them to be civically engaged?

Another part is representation of identity. I've actually been told that I'm too "standoffish" or not "executive" enough for these two positions, which more or less has been part of my experience as a womxn of color in spaces that are typically very white and very masculine. I've had to sit down with colleagues, even in progressive spaces, and explain to them that they were perpetuating microaggressions that they perhaps were not aware of. Long story short, it's difficult to navigate those kinds of spaces and conversations that AAVP and Cal Dems are involved in, especially as an API womxn, but it's so necessary if we want these spaces to change.

What do you look forward to in your terms as AAVP and Cal Dems President? Do you have goals and visions set for your offices?

Right now for AAVP, we're focused on getting back on track as a united student government. I'm getting caught up on a lot of important conversations that happened over the summer, and doing what I can to support the office in moving our platforms forward on mental health, next steps for graduate school or a career, and financial literacy. We're also in a really interesting time as a University (for example, the Vice Chancellor of Equity, Inclusion, and Diversity [Gibor Basri] is stepping down), so it's a really great place to establish strong working relationships with faculty and administrators on real issues of campus climate and marginalized communities on campus. For Cal Dems, we're really ramping up our game for the elections – it can be difficult to get voter turnout for the less-glamorous midterms, but it's a really important race for state-wide issues and candidates like Proposition 47, the CA Secretary of State, and local measures. Next semester, I'd really like to have a

offices, departments, and if we are lucky, centers that focus on the needs and experiences of AAPI students.

After all these years, my time with AAPI college students has yielded one clear finding. I have observed over and over how AAPIs are left out of issues concerning students of color, how they are many times counted as a "minority" population yet also made invisible as "students of color" through language such as "overrepresentation" (I do not use this language). As a result, AAPI students struggle being in a "space between" – an environment in which they grappled with being "of color," defining their individual racial/ethnic identities as well as having to constantly negotiate their not-quite legitimate existence as "students of color." Combined with the model minority stereotype, AAPI student issues go beyond academic success. Through APASD I intend on creating more spaces to understand and make more visible the complexities of the AAPI communities.

As the Director, I see APASD as a space that bridges and strengthens AAPI communities for all students at Cal. I would like to create a space to honor the vastly different and equally important backgrounds, experiences, and family histories that AAPI students bring with them when they come to Cal. What this looks like and means in practice is something the APASD staff and I are thinking deeply about right at this moment. I invite you to continue building APASD and the AAPI communities at Cal with me. I look forward to taking up that challenge with you.

larger conversation around womxn in power and politics. It both does and doesn't surprise me that I'm only the 9th womxn President in Cal Berkeley Democrats, and we're in our 55th anniversary year.

If there is one thing you could change about our current political, economic, and/or social system, what would it be and why?

Ooh, I don't know if I can answer this one! I don't want to deflect, but it takes a multiplicity of changes to make a larger systemic change. Systems of oppression rely upon each other to perpetuate; patriarchy and white supremacy rely on each other and on neoliberalism to proliferate. That said, one change that I'd like to see right now would

Interview with Mon-Shane
photo courtesy of mon-shane chou

b e
placing
cameras
on
the
police. To quote
Watchmen (and
perhaps more broadly,
Foucault): who watches the
watchers?

Where do you see yourself in the near or distant future? What are your personal dream endeavors?

That is also a really difficult question, especially as a graduating senior. I'm interested by a lot of things, so I think doing something that would make me happy and personally fulfilled wouldn't be difficult. Ideally, I think I'd want to look into what I can do for marginalized communities in Los Angeles and San Gabriel Valley, pay off my student loan debts, and prepare for graduate school.

Do you have anything else you would like to share with hardboiled that wasn't answered in the interview questions?

Thank you again for interviewing me!

by dawn lee tu

APASD
is located at
249 Chavez and is
open 10a-6p Monday-
Friday. For more information
on APASD please visit
<http://apasd.berkeley.edu>



Your Whispers, Our Roars: Cultural Appropriation in the 21st Century

by tracey fung

Fashion amateurs and gurus alike are known to shiver with anticipation at the very words, "Met Gala." They recognize it as an annual evening of outrageously stunning, and sometimes not-so-stunning, gowns and sharp suits to "ooh" and "ahh" over, as well as an opportunity to spot A-list celebrities and renowned fashion designers. For those who don't know, the Met Gala is an annual ball hosted by the Metropolitan Museum of Art's Costume Institute and is held right in the heart of New York City. The theme of the gala is usually associated with the theme of the Met's annual exhibit, which allows guests to "dress-up" in whatever is appropriate to that theme. While I'm usually one of the many who fawn over the newest Jason Wu or shed a tear over the ever-glorious presence of Alexa Chung on the red carpet, for this upcoming Met Gala, however, I will also be one of the many who are disgusted and outraged by the choice theme: "Chinese Whispers: Tales of the East in Art, Film, and Fashion." They might as well have called it, "Yellow Fever: Bring Your Own Kimono."

In this day and age, I would've thought that a bold suggestion to host a costume gala based on an already over-appropriated culture would have received a resounding "HELL NO," but apparently, people are still not sensitive enough to the issues that surround "yellow-face." "Yellow-face" in our society does not only project racist stereotypes of Chinese people and culture, but it also tends to lump together all East Asians by refusing to distinguish one culture from another. The panel that chose the name of the theme also failed to realize that "Chinese Whispers" is actually the name of a parlor game which finds its origins in England, in which the objective is to demonstrate how rumors and gossip change and become incomprehensible when passed down enough people; some of us might recognize this to be sort of like the game Telephone. "Chinese Whispers," however, suggests the crude unintelligibility of the Chinese language itself, and by re-introducing this term to modern times, the gala is already grounded on racist foundations.

Andrew Bolton, a curator for the Costume Institute,

attempted to explain the inspiration behind this theme, as well as the supposed revival of "the West's interest in China," though I'd argue that the gross fetishization of East Asian cultures never really faded away. In an interview with Vogue Magazine, he explains that the vision for the Met Gala's theme stemmed from an "ongoing fascination of enigmatic objects and motifs [that are] infused with fantasy and nostalgia and romance." People like cool things? No way.

"What is interesting," he continues to say, "is how complicit China has been in forming those fantasies." Apparently, Mr. Bolton interprets the continual practice of centuries old traditions and the preservation of Confucian values in modern Chinese society to be overt encouragement for the shameless fetishization of everything Chinese. It's clear he only has in mind a romanticized and Western-projected view of China, which long ago was considered an exotic fantasy, an idea.

Unfortunately, this is certainly not the first time Asian-Americans have been faced with the appropriation of their own heritage in popular culture. Just last year, Katy Perry performed her single, "Unconditionally," at the

American Music Awards dressed from head to toe in a modified Japanese kimono (modified as in, it is clear her kimono was tailored to reveal her bust and legs), and had similarly dressed backup "dancers" walk around the stage bowing and twirling umbrellas. It wasn't enough that she had to go ahead to lump together and appropriate several different aspects of Japanese culture, but she propagated Western-projected views on Asian females that tend to create both a subdued and hyper-sexualized image of us. Even more recently, Avril Lavigne released her "Hello Kitty" music video, featuring straight-faced Japanese women as background props while spewing random Japanese words throughout her song. I mean, it's cool she likes Japanese culture, but it doesn't give her any right to objectify and commodify it.

In today's globalized society, it's often hard to demarcate the rather thin line between inspiration from cultural exchange and cultural appropriation. The only clear fact is that cultural appropriation is everyone's problem. The appropriation of any culture starts with oversimplification: of its history, traditions, values, religions, and other cultural content. It is the stripping away of the context surrounding these aspects of a culture that result in the desecration of identity. The appropriated culture is rendered "barbaric" in the minds of the public because it is aspects of cultural history that are most often appropriated, resulting in anachronistic projections. Cultural appropriation reintroduces the idea of a power imbalance between Western and non-Western cultures as appropriation is often a result employing aspects of a culture for personal enjoyment.

I say it's not longer acceptable to remain blissfully unaware of the commodification of culture. We live in a society that is affected by all sorts of cultural backgrounds and therefore must be sensitive to them. I don't suppose Mr. Bolton will be checking out this particular issue of **hardboiled** anytime soon, so as for next year's Met Gala, I suppose all we can do is take a shot out of spite for every kimono-inspired gown we'll see on the red carpet.



What Is AB 60?

Passed in 2013 in California, Assembly Bill (AB) 60 will allow undocumented immigrants to apply for a driver's license for the first time in twenty years. Before the passage of the bill, many undocumented immigrants constantly faced car impoundments, traffic stops, and even arrests and deportations. AB 60 licenses, which will be available starting January 1, 2015, will serve as a form of identification for undocumented immigrants to police officers. Much of the process is similar to that of obtaining a regular driver's license, but because the bill leaves much of the implementation details to the California Department of Motor Vehicles (DMV), many important aspects (including the documents the DMV will accept for proof of identity

and residency) remain unfinished. One detail that has recently resolved was that of the license's design. Because a federal law requires that unofficial identification be specifically marked, AB 60 licenses, too, must carry a distinguishing mark. This has been a point of concern for many in the community, but as of September 19, the design has been formally approved and will feature minimal changes. For example, the AB 60 license will have "DP" for "Driving Privilege" (as opposed to the "DL" on non-AB 60 licenses) as well as text indicating that it is not valid for official federal use. Community members and organizations are also working with the DMV to ensure the confidentiality of those who apply for AB 60 licenses.



Learn more about how to obtain an AB 60 license here:
<https://www.aclunc.org/article/applying-california-drivers-license-under-ab-60>

IMPORTANT:

Do not fall for scams. Many people have been telling immigrants that they can help them obtain one of these licenses for prices as high as a thousand dollars. An AB 60 license costs \$33, just like any other license, and can only be obtained through a DMV.

UNDOCUMENTED STRUGGLES

by katherine wang

Shining a light on AB 60 and the Undocumented API Community



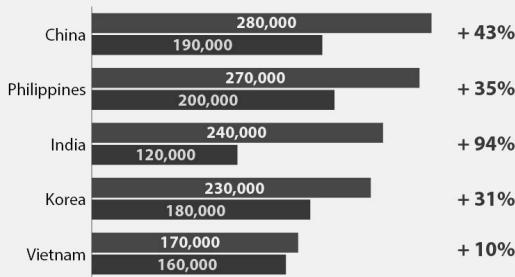
photo courtesy of ASPIRE

The spotlight is once again on immigration – but not equally on all immigrants. Of the 11 million undocumented immigrants in the United States, over 1.3 million are Asian Pacific Islander, making up over 10% of the entire undocumented population. But ask anyone about immigration, and these communities are probably not the first thing that comes to mind – if at all. There's no doubt that it is something that is changing, especially in the UC system where many undocumented API students, including Cal alum Ju Hong, have been vocal. But too often undocumented API communities are left out of the conversation, and it's time we start listening.

A API DATA

Growth of the Undocumented, 2000 to 2011

In 2011, about 1 in every 8 Asian immigrants was undocumented, totaling 1.3 million



Source: CAP and AAPI Data, 2014

It's especially important because undocumented API communities face unique struggles and barriers that are not often addressed even as the debate on immigration reform continues in Washington DC. For one, over 60% of API immigrants are foreign-born, which is more than any other minority group, and they are the most likely to have a family member stuck in visa backlog. Four of the five countries with the longest backlogs are from Asia, and it's no coincidence that immigrants from these countries (China, India, the Philippines, and Vietnam, to be specific) make up the majority of the undocumented API community. Southeast Asians and Pacific Islanders are also most likely to be deported on the basis of a 1996 law that makes it easier for the government to deport individuals who have committed even minor crimes (including shoplifting). This law has allowed the deportation of even lawful permanent residents and refugees, many of whom were resettled in impoverished neighborhoods with little resources or support.

The lack of visibility and role models are also noticeably damaging. There is a significant lack of organizations that focus on undocumented API communities. As I realized this summer when I worked as a Field Fellow for the ACLU, there are also much fewer translated materials on important information for API communities, including AB 60. Perhaps this is one of the reasons that only 2% of Deferred Action for Childhood Arrivals (DACA) applicants are API, despite the fact they make up more than 10% of the undocumented population.

Introduced in 2012, DACA allows undocumented immigrants to apply to defer deportation for two years and students the opportunity to gain relief from deportation to pursue higher education. In comparison, seven out of ten applicants are Mexican. Many undocumented APIs have also noted that this makes it harder for them to feel comfortable speaking up, especially with less spaces to do so. Even here in California where over 25% of undocumented APIs live and where 45% of the undocumented students in the UC system are API, it is difficult.

Yet, it is important to also note that there has been an increasing number of undocumented APIs who are stepping out and speaking up. Ju Hong, a UC Berkeley alum, made headlines when he publicly called out President Obama on separating families when the president spoke in San Francisco last November. Undocumented API youth in San Francisco rallied together to found Asian Students Promoting Immigrant Rights through Education (ASPIRE) and now have an LA chapter. Across coasts, Revolutionizing Asian American Immigrant Stories on the East Coast (RAISE) started a theater project called UndocuAsians that highlight the struggles of undocumented API immigrants. Organizations such as the Asian Law Caucus (ALC) in San Francisco and the Asian Pacific American Legal Center (APALC) in LA work to serve undocumented API populations and to advocate for change. More and more, APIs are joining the stage – even if much more needs to be done.

HONG KONG & FERGUSON: why we.should give a damn

by sophia ng

My cultural roots and identity are both a vice and a virtue – they give me a unique way of understanding the world, but direct me to a different lens of interpretation. Recently, my status as a racial minority in the United States has made me hypersensitive to the protests in Ferguson, Missouri. Subsequently, my transnational identity has made me hyperaware to the pro-democracy protests abroad in Hong Kong. As different as these causes may be, a common thread links them – the fight against hegemonic ideas and hierarchical histories. These two different issues – the fight against racism and democracy – are so different, yet so personal and intertwined in my identity as an Asian Pacific American.

I feel connected to these protests through my intersectional identities. I am a person of color, and I have a transnational identity that will forever link me to my mother and father's land. While I was not born in Hong Kong, Hong Kong's handover to the Chinese in 1997 has severely impacted my family's narrative and my existence in the United States. Hong Kong's handover to China from Britain left many Hong Kongers uncertain of Hong Kong's economic, social, and political futures. Moreover, the ambiguity was further tainted through recent memories of the 1989 Tiananmen Square in Beijing.

While my cultural narrative is one of millions in the United States, it has placed me as a minority amongst the white majority of this country. As a minority in this country, I often quietly ignore the racist microaggressions that arise in my day-to-day life. But when someone denies me the right to be angry when I read the news on events like the aforementioned – oh, I lose it. For instance, what do you do when your friends and family do not understand why each and every fucked-up murder of a person of color in the United States, or tear-gassing of peaceful protesters, gets you angry? What happens when the people who seemingly understand your history doubt your connection to these causes?

My empathy, anger, and passion towards these protests and issues mostly rise from social media (so very millennial of me, some may say). Social media has allowed grassroots-led protests to flourish. It has given agency to young people to quickly report news and events in real-time and by unfiltered voices. It has subsequently allowed the world to learn from one other more aptly.

The movements in the United States and Hong Kong may be oceans apart, but the passion and tactics harness common threads. For example, the recent demonstration in

Hong Kong is called "Occupy Central with Love and Peace." The protests, spearheaded by a student-led group called Scholarism, and Benny Tai at the University of Hong Kong, were the culmination of broken promises of China's "two systems, one country" policy. While the reasons for protest are different, "Occupy Central" is a direct reference to the Occupy Wall Street protests that began in the fall of 2011 in New York City.

Secondly, Hong Kong's media outlets have reported that protestors have employed similar tactics to those in Ferguson in response to police usage of tear gas and pepper spray. While international news outlets have reported that Hong Kong protestors are unfamiliar with the Ferguson protests, a Politics and Public Administration Professor from the University of Hong Kong says, "Yes, the protests in Missouri were well reported on Hong Kong news." Thus, one could presume that this gesture was influenced through international news and social media. In one perspective, what was once a symbol in the fight against racism in the United States is now also a symbol for democracy in Hong Kong. On the other hand, it is important to note these issues appear in different contexts. The "hands up, don't shoot" gesture occurs in response to centuries of racism and injustice—this is not the case in Hong Kong. Moreover, the implementation of the "hands up, don't shoot" gesture in Hong Kong has raised anger amongst some Black activists, who find this a form of appropriation and cooptation rather than solidarity. This one physical gesture exists in two different cultural contexts, but both rise as a form of protest. Such similarities and differences suggest that oppression, and the fight against it, are common global issues.

These events show that oppression and injustice are universal themes – however, on a more optimistic note, so are the themes of young people and activists rising up. I want to address that while many may not feel personal connections to these protests, the impact of these demonstrations is worthy of consideration. Interest, passion, and curiosity for these protests do not solely derive from one's personal connection to the issue at hand, but rather from understanding that each and every uprising or civic demonstration can intertwine – the tactics we learn from one protest can inspire others to rise up. So before you cast a blind eye towards the next demonstration or protest happening in the world, consider its impact on not just your own life, but also the lives of people all over the world. The world is watching.

THE ONGOING STRUGGLE

STATE OF VIOLENCE: ferguson through an APA lens

by kitty lui

I am fed up with the racist and dehumanizing violence that the police too often commits against Black and Brown communities in the US. I am fed up with the fact that no charges have been brought two months after white police officer Darren Wilson shot and killed unarmed Black teenager Michael Brown on August 9 in Ferguson, MO. I am fed up with our injustice system, which repeatedly bungles investigations – such as the investigation of John Crawford's shooting – so that killer cops remain free to brutalize and execute persons with increasing impunity. And I am fed up with our sick society for fabricating justifications for why Black children like Trayvon Martin can be hunted down by violent adults while walking home after purchasing Skittles and ice tea.

There are too many systemic mechanisms that reinforce pre-meditated and lethal violence against Black communities, and it is impossible to list them all here. According to one study, young Black men are 21 times more likely than their white counterparts to be shot and killed by police in the US. I have only included a small sample of the most recent and high-profile cases – Michael Brown, John Crawford, Trayvon Martin and now Vonderrit Myers – as context for why more and more local communities are resisting those hired to "protect and serve" with badges and guns.

Vonderrit Myers was the third Black man, along with Michael Brown and Kajieme Powell, whom police have shot dead in St. Louis County, MO in the last two months. Police accounts in all three murders have been called into question and refuted by witness statements, video taken on cell phone cameras and audio recordings. Vonderrit Myers was 18 years old and unarmed when his life ended too soon. He was widely reported to have been holding only a sandwich when an off-duty police officer shot him 17 times on October 8.

The Black residents of Ferguson, located within St. Louis County, are now world-famous for rising up and filling the streets in protest over the shooting of Michael Brown and the long-standing police harassment and violence that community members have endured. And recently, in a convergence called Ferguson October, thousands of activists descended upon St. Louis for a four-day-long organizing summit that culminated in an October 11 march in downtown St. Louis. This action coincided with the two-month anniversary of Michael Brown's death, and took on a renewed sense of urgency following Vonderrit Myers' shooting.

The Twitter hashtag #AAPIs4Ferguson documents Asian American and Pacific Islander (AAPI) support of Ferguson October, as well as the AAPI contingent at the thousands-strong

St. Louis march. And I believe that many Asian Americans, like the AAPIs on the ground at Ferguson October, should be fed up with police violence, and also have good reason to support the resistance to this brutality.

Like other communities of color in the US, many Asian Americans are routinely made to believe that we do not belong in this country. Through acts ranging from taunts to physical violence, we are often targeted as foreigners who should be mocked for perceived differences, or blamed for society's ills.

Actor, comedian and blogger Arthur Chu recounted the hard lessons that he learned from his father's experiences in America, which eventually mirrored his own as he grew up: "This Is Not Your Country. You can live here. You can make friends. You can try to live by the law and be a decent citizen and even maybe make a lot of money. But you will never, ever belong. You will never, ever be one of them. And you must never, ever trust them."

There are historical roots to Chu's "not your country" sentiments, as Asian Americans were subjected to rigid exclusion laws from the late 19th century through the mid-20th century that formally announced to Asian immigrants, "You are not welcome here." Whether by taunting you or killing you, American racism has subjected Black, Brown and Asian communities to inferior and subjugated statuses, and these legacies continue today. Asian Americans are all too familiar with the "Where are you really from?" type of questions that just scratch the surface of racial antagonisms that we frequently experience.

It is true that Asian and Black oppression in the US are also quite different in contemporary society, and a wide variety of experiences are evident between both groups. As Scot Nakagawa has noted, since Asian Americans are often profiled as the model minority, we are relatively underrepresented in American prisons and are prosecuted less in court, so our racial trajectory in general is inversely related to the Black experience in America (though there are some powerful exceptions). As a result, Nakagawa reminds us that we must center Black activism in the struggle against anti-Black racism, such as the issues at the heart of the Ferguson rebellion.

We should see the Ferguson protests as part of a greater movement to eliminate racism in the US, and we should support this movement as a chance to illuminate all of our struggles for justice. Asian American grievances can be strengthened by supporting and linking our struggles with Black folks who are actively fighting racism and police brutality.

CALL TO ARMS: APAs and the military industrial complex

by sam lai

The term “military-industrial complex” (MIC) probably doesn’t come up often in casual conversations for most people. This may be the first time you have heard of it, 53 years after then-President Dwight D. Eisenhower named the threat of “an immense military establishment and a large arms industry” and asked that America “avoid becoming a community of dreadful fear and hate.”

Since Eisenhower’s warning against the military-industrial complex’s growth, historical context shows that American society has become so dependent on its military operations that we now encounter the MIC in everyday life, both highly visible and obscured. Militarization has been a defining feature of democracy in the US, as seen in the Second Amendment: “A well-regulated militia, being necessary to the security of a free state, the right of the people to keep and bear arms, shall not be infringed.” Thus, the presence of a strong military grants us freedom, but at what costs? What the current generation of APA folks is now witnessing is the massive investment of resources into the production and marketing of military technology used to continue state-sponsored discrimination and violence towards people of color. In the decades that have passed since Eisenhower’s 1961 address, the MIC has taken on a force of monstrous proportions, and the impacts of it on the APA community are complex but violent.

The MIC manifests itself in several ways and affects different APA groups differently. War stands as the most painfully familiar narrative for the APA community, considering that the US has had major wars in North and South Korea, Southeast Asia, and Iraq long before 9/11 and the Obama administration’s “pivot to Asia.” The Nation reported this past January that in 2013, the US deployed Special Operation forces to 134 countries. That number jumped from the estimated 60 countries during George W. Bush’s presidency. The post-9/11 expansion of America’s special ops forces stems from a long record of militarization that has haunted Asian Americans and Pacific Islanders. Let’s not forget the five US territories, all of whom have deep roots in movements for decolonization and demilitarization: American Samoa, Commonwealth of Puerto Rico, Commonwealth of the Northern Mariana Islands, Guam, and the Virgin Islands.

What does it say for us as APA people to reside in a country that has the most powerful military in the world? What does it say that the very freedom we think we enjoy here comes not from our hard-earned work, but rather the government’s ability to distract us from its campaigns of terror at home and abroad?

This needs to clear: as Asian Americans, by our silence and inaction we are complicit in enabling America’s war machine, which feeds into other institutions like schools and universities, the prison system, and corporations. Individuals who serve in the military or law enforcement (though the difference is blurry now), be it the ROTC here on-campus or Oakland PD, deserve respect for their choices. The life or death risks in their line of work are very real for them and their families. What I seek to condemn are the very systems that further the exploitation of APA bodies under the guise of “leadership” and “strength,” qualities that white supremacy values so highly over the self-determination of people of color. I want to interrogate the motivations APA folks feel in pursuing the very positions of power that cause the inequality that we want to escape from.

One of the most egregious ways APA folks contribute to the MIC has been through their ignorance and apathy despite access to news, social media networks, and community-based organizations. As the MIC has grown, so too has its visibility in the media. Writer Susan Sontag identified oversaturation in the media as the problem: “Flooded with images of the sort that once used to shock an aroused indignation, we are losing our capacity to react.

Compassion, stretched to its limits, is going numb.” Worst of all, mainstream media romanticizes war and violence, compounding to the White House’s rhetoric of “national defense/security” so often used as a justification for committing human rights violations, such as this summer in Israeli-occupied Palestine.

In a 50-day period from July to August, airstrikes and ground offensives in Palestine claimed the lives of 2,216 men, women, and children. Though mainstream media said some fucked-up Zionist shit, Angry Asian Man made no mention of the attacks at all, despite my efforts to guilt-trip him via Facebook and Instagram. Despite the rise of the Boycott, Divestment, and Sanction campaign (BDS) that saw worldwide Pro-Palestine protests. Despite the fact that the Association of Asian American Studies was the first US academic organization to boycott Israeli academic institutions in April 2013. Despite our ASUC Senate passing SB 160 (also in April 2013) to divest from corporations that supply the Israeli military. The failure of the APA community to understand neocolonialism and take a stance for Palestinians comes at the expense of millions who live under Israeli apartheid, partly sponsored by the US military. That one of the most fearless protesters in Ferguson is Palestinian citizen journalist Bassem Masri attests to the types of allyship that is so lacking in the APA community today. Masri’s livestreams alone make Phil Yu look basic. The heavy militarization of police forces in Ferguson and Hong Kong are more the symptom of a larger issue, because state-sponsored violence has never had to rely on guns to force subjects into submission. Asian Americans have already internalized what Black lesbian feminist Audre Lorde called the master’s tools: anti-Black racism, homophobia, class oppression, and sexism. The military is our master, and we Asian Americans are the tools.

The reality of the MIC that we need to confront as taxpaying Asian Americans is foremost from Iraq, Afghanistan, and the Middle Eastern countries where the US has engaged in armed combat. True, the US has pulled back its troops. But it still spent \$643 billion in its 2013 defense budget. In 2012, the projected \$703 billion was the highest in history, according to the Center on Budget and Policy Priorities. These costs include the wars in Afghanistan and Iraq, which have lasted since 2001 and 2003 respectively. The destructive power of Islamophobia has yet to build a mass Asian American movement against what Berkeley professor Hatem Bazian calls “virtual internment,” in which Arab, Muslim, and South Asian populations are racially targeted and policed. The criminalization they face, Bazian argues, parallels that of Japanese Americans during World War II, except gone are the camps: instead there is a War on Terror here that relies on extreme surveillance to monitor suspicious activity even where it is unlikely.

One article can’t capture the full scale of the MIC in Asian American communities in the US and abroad, and there are many more questions than answers. A good place to start: who are the people most directly affected by the MIC? It should not be a surprise that those most at risk within the system of militarization are those at the intersections of race, class, gender, and sexuality.

Outrage over the Oct. 11 death of Jennifer Laude, a Filipina transgender woman whose body was found naked and face down in the toilet of a motel in Olongapo City, has led to demands for demilitarization from organizations in the Philippines and here in the Bay. According to the Daily Mail, police are investigating US Marine Private First Class Joseph Scott Pemberton as a suspect, who was last seen checking into the Olongapo City motel with Laude. A Phil Star news report stated that Pemberton, currently in custody by superiors aboard the USS Peleliu as of this writing, was on furlough after participating in a naval drill between Filipino and US forces. Filipino grassroots organizations such

as BAYAN-USA and GABRIELA USA quickly responded by organizing a vigil in San Francisco and a rally in New York on Oct. 15. Laude’s case comes out of a long legacy of sexual violence inflicted on women by members of the military. At the SF vigil, attendees directed blame at policies that reinforce military occupation such as the 1999 US-Philippines Visiting Forces Agreement (VFA) and Enhanced Defense Cooperation Agreement (EDCA). Hypermasculinity in the military alone does not explain widespread rape and sexual violence on APA women, children, and queer and trans folks: the military abuses power toward its male members as well. For example: the deaths of Army private Danny Chen and Marine Harry Lew, who committed suicide within 6 months of each other in 2011 due to racist bullying from their peers. Across the gender spectrum, the psychological toll of militarization too often ends in violence.

The ability of key players in the MIC to insulate themselves from its most abhorrent effects is a testament to racial, gender, and class hierarchies. The ruling class gets all the power and none of the accountability, while lower classes must struggle to overcome divisions caused by capitalism. As students in the University of California system, we don’t have to look far to see how the MIC has become embedded in the administration and our education. The UC President Janet Napolitano has been welcomed by student protests at Cal State Universities and community colleges since her appointment last year. As former Secretary of the US Department of Homeland Security, she oversaw the deportation of 1.5 million immigrants, stated by NPR. Many came from Central America, the Caribbean, and South America, but also from the Philippines, Pacific Islands, Southeast Asia, and South Korea.

At Berkeley, the presence of campus police has factored prominently in the suppression of student activism. In November 2011, during the Occupy Cal protests, the UCPD beat a crowd of protesters that included students, professors, and community members. This sparked protests at other campuses: at Davis, the infamous image of a police officer pepper-spraying a line of students sitting down and linked arm-in-arm remains seared in our memories of non-violent action in the face of police brutality.

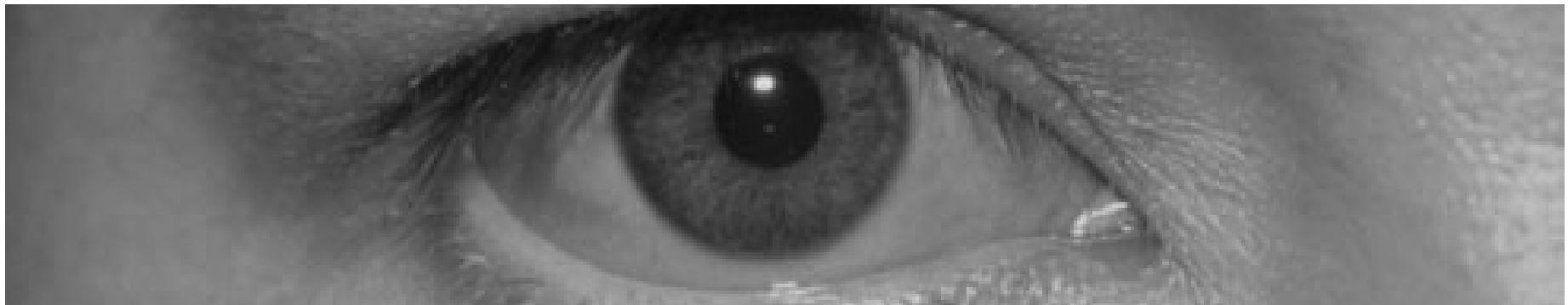
What can Asian Americans do to dismantle the MIC? What sorts of action can we take when the stakes are so high and the investment so huge? I argue that the only way to liberate ourselves is by first taking responsibility for what has happened. Think of the mission not as something we owe to the silenced, the suffering, the unborn: the urgency must come from embracing accountability and commitment. As a community, Asian Americans are no strangers to militarization. No generation is wholly removed from genocide, state-sponsored violence, and sexual violence; the young and elderly suffer trauma alike.

What I envision for Asian American resistance includes a return to militancy, a very different approach than militarization, as well as a move towards transformative justice. Militancy best exemplified in the aggressive student leadership of the Afro-American Student Union, Asian American Political Alliance, and the Mexican American Student Confederation who pushed for the institutionalization of a Third World College. Transformative justice that Mia Mingus, badass disability justice organizer in Oakland, speaks of: “Transformative justice, at the crux of it, is about responding to violence in ways that don’t cause more harm and don’t perpetuate more violence, and in ways that don’t collude with systemic violence. [...] Because our communities aren’t perfect either. It’s not just about resisting and saying, ‘No more violence, no more trauma,’ but also actively creating and cultivating safety, resiliency, healing and transformation for our communities.”

the Silent Killer

Why Hepatitis B Deserves More attention

by **katy yuan** and **david baquirin**



If you do a quick Google search, you'll find numerous articles about research grants and treatment for HIV/AIDS. But if you scour the Internet for hepatitis B, you'll struggle to find any tidbit of information regarding government funding or outreach efforts. Paradoxically, 350 million people in the world have chronic hepatitis B – more than the entire population of the United States – while HIV/AIDS only affects 35 million people globally. Of course, HIV/AIDS is a serious threat that merits our attention, but hepatitis B deserves far more recognition than it currently has.

Why should we care about hepatitis B?

Hepatitis B disproportionately affects Asian Americans and Pacific Islanders – one in twelve APIs are infected and two-thirds of the affected population doesn't know they have the disease. In the United States, 1.2 million APIs are infected, which is 50% of all Americans with hepatitis B. Hepatitis B is transmitted through the three Bs: blood, bed, and birth, and Asians are particularly affected by hepatitis B because the virus is passed from mother to infant in many Asian countries. In the United States, when a hepatitis B-positive mother gives birth, the infant is immediately given hepatitis B immune globulin (HBIG), which helps the baby fight against the virus, followed up the hepatitis B vaccine. However, in Asian countries without access to proper treatment, hepatitis B remains prevalent in the local population because mothers unknowingly pass it to their children during birth.

Hepatitis B's nickname, the silent killer, is due to its asymptomatic nature – once symptoms such as jaundice and abdominal pain are detected later in life, the disease is too advanced to treat and has often already developed into liver cirrhosis or liver cancer. Ordinarily, 70% of people with chronic hepatitis B show no symptoms. Thirty percent do have symptoms such as muscle fatigue, loss of appetite, and nausea, but most people attribute those symptoms to the flu. Untreated chronic hepatitis B is the leading cause of death from liver cancer among Asian



populations.

Fortunately, hepatitis B is completely preventable with the HBV vaccine. Unfortunately, millions of people are unaware of or do not have access to the vaccine. Even in the United States, where the hepatitis B vaccine is a mandatory requirement to attend school in most states, immunity against the virus can be lost over time. That's where Team HBV comes in – at our chapters in high schools and colleges around the world, our purpose is to raise awareness for hepatitis B and its vaccine. At UC Berkeley, where students should have received the



vaccine, we encourage students to get screened in case their immunity is insufficient. But our cause pertains not only to students but also to their families and loved ones. Getting screened for the virus is crucial, especially for elders born in countries where the hepatitis B vaccine is not mandated.

Team HBV participates in many outreach events on and off campus with the goal of making hepatitis B a household name. While we table and flyer on Sproul Plaza during Hepatitis B Awareness Week in the spring, we also reach out to the API community in San Francisco and Oakland with events such as the Liver Life Walk, Walk with a Doc, and Eggster. In Oakland Chinatown, we inform the elderly Asian population about screening events in hopes of getting them to treatment before the disease progresses too far.

During general meetings, Team HBV trains members in the biology and prevention of hepatitis B so students know how to properly spread awareness to every segment of the population. While we know our mission is similar to the cause of every other disease prevention organization, our goal is doubly difficult because of the lack of recognition and funding. Even though hepatitis B is extremely widespread and often fatal, it can be easily prevented and eradicated with

outreach and knowledge. We hope that in 20 years, hepatitis B will be spoken of in the same breath as polio and smallpox—formerly deadly diseases that are now irrelevant.

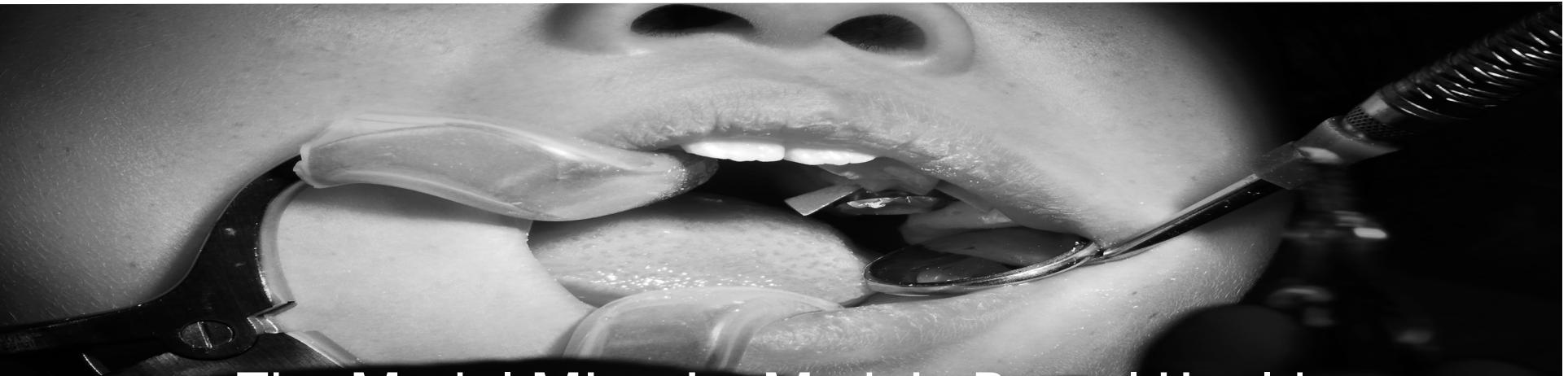
What Now?

As Asian and Pacific Islanders, we should be much more aware of the disproportionate incidence of hepatitis B in our population. Check that you have personally gotten the hepatitis B vaccine, and get screened to make sure your immunity is sufficient. Encourage your family members to get vaccinated and screened as well, especially if they are a part of the older generation and born outside of the United States. Hepatitis B is absolutely treatable if detected early, so don't wait until it's too late.

Although most of us are unable to directly improve hepatitis B treatment in Asian countries, we can take action on our campus and in our community. Apart from Team HBV, another hepatitis B club called The Hep B Project provides screenings and vaccinations in Alameda County. SF Hep B Free is a campaign to make San Francisco the first hepatitis B free city in the United States by providing low cost or free vaccinations and



screenings. San Francisco is the city with the highest rate of liver cancer in the United States because of its large Asian population, but with volunteer efforts the prevalence of hepatitis B will decrease every year. If you would like to get involved, join Team HBV or one of these organizations and volunteer to help your community!



The Model Minority Myth in Dental Health

by mai zong her

Did you grow up having a daily routine of brushing your teeth? Did your parents make you brush your teeth twice a day or did they not? Have you always visited the dentist for checkups twice a year? Or did you only visit for emergencies?

Growing up, I never had a daily routine of brushing my teeth. The only times that I visited the dental office were for cavity fillings. I ate way too much candy and drank too much soda; they were eating away my tiny teeth. The idea of maintaining a healthy dental hygiene was never an area of emphasis in my family. Growing up, every single time that I brushed my teeth, I would spit out the toothpaste and notice how the paste changed colors. It became either dark orange or streaked with red pigments. Unpleasant, right? Being young and uninformed on dental health, I thought that the color transformation of my toothpaste from blue to red was totally normal. When my gums bled, I just thought that the bristles on my toothbrush were too hard and that I naturally had very sensitive gums. I never knew that these were the signs of the early stages of periodontal disease.



So what is periodontal disease? The term "periodontal" simply means around the teeth; therefore periodontal disease, also known as "gum disease," refers to a bacterial infection of the gum tissue surrounding the teeth. Periodontal disease not only damages the gum tissues, but also can damage the bones that provide structural support for the teeth, which has great potential for tooth loss. In fact, periodontal disease is one of the leading causes of tooth loss in adults. There are two stages of the disease: gingivitis and periodontitis. Gingivitis is the early developmental stage of the disease and its signs and symptoms include the following: redness, bleeding, minor swelling, and pain when brushing. This early stage is considered to be mild and can be reversed if the patient begins maintaining a healthy routine of dental hygiene. If gingivitis is left untreated, it advances to periodontitis, a stage that is much more difficult to maintain and is often irreversible. Along with the previous signs and symptoms, periodontitis is also accompanied by the receding of the gums, the development of visible pockets in between your teeth, and bone loss.

The Center for Disease Control released a comprehensive survey in November 2013 that displayed the prevalence of periodontitis in the average American population. They found that 47% of Americans have periodontitis. For the communities that are living under the poverty line, 65% of them

have the disease, and for those who obtained less than a high school diploma, 67% of them have it. It is clear that diseases, such as periodontal disease, are much more common in low-income, underserved, and uneducated communities. But is this data reflective of underrepresented and marginalized communities that are also low-income and uneducated, like refugees and immigrants?

In 1987, newly arrived immigrant children were health screened for dental caries (another term for tooth decay) and untreated tooth decay. The results indicated that immigrant children possess a much higher rate for dental caries and untreated tooth decay. In fact, 77% of immigrant children from ages six to eleven needed some sort of dental treatment. This number is significantly higher when compared to the 25% of US children who needed dental treatment at the time. Nearly two decades later, another research team found that 51% of refugee children have dental caries and 49% of them have untreated dental decay. Even though the data over the years serve some indication that through living in the United States, there are possible improvements in the dental health of immigrants and refugees, this does not mean that the disparity does not exist anymore. More importantly, the differences in dental health issues between immigrant/refugee children and US children indicates that the data reflective of the United States is not reflective of marginalized communities such as refugees, immigrants, and the Asian American/Pacific Islander community.

Let's take into consideration the Hmong population,



Photos courtesy of Mai Zong Her

a highly marginalized group of refugees who are often camouflaged by the term "Asian." Among the Asian American/Pacific Islander groups in the United States, the Hmong population has the highest poverty rate, the lowest average annual income at approximately \$10,000, and one of the lowest percentages of members who have pursued higher education. Two years ago, I conducted a research project to analyze the dental health of the Fresno Hmong community. My research results showed that out of the 100 patient charts that I analyzed, 93 of them were diagnosed with some form of periodontal disease. Out of the 93 patients with periodontal disease, 74 of them had the advanced stage of periodontitis. Even though my data was from a much smaller pool of patients and only reflected on the specific Fresno Hmong

community, it is still interesting when we compare the numbers to those of the CDC. Given that the Hmong population does fall into the categories of low-income, underserved, and uneducated, there is the assumption that periodontitis is more common with Hmong patients when compared to the average Americans. However, even when compared to the low-income and uneducated populations in the United States, there is still a higher prevalence of approximately 10%. This is indicative how broad data typically hide bigger issues and mask ethnic groups that are more affected than others through categorizing ethnic groups into broader groups and aggregating the data.

We have all heard about the Model Minority Myth, the stereotype that Asians achieve academic and financial



success through hard work and perseverance. Even though hard work and perseverance are acknowledged in this stereotype, it is important to understand that the terminology "Asian" encompasses many different ethnic groups.

The stories and struggles of specific Asian ethnic groups of people, who may not be as successful in academia and in the work force, are buried behind the facade of the popular stereotype. This same exact idea popularizing the myth is also applicable to dental health. While I conducted research for my literary review on the Fresno Hmong community, I was appalled that I was not able to find any dental health data about the Hmong population and very little data on the Asian American/Pacific Islander population.

The Model Minority Myth explains why there is so little data on the dental health of the Asian American Pacific Islander community. The same rules apply. The myth encourages society to assume that Asian Americans and Pacific Islanders are not only financially stable but healthy and have the capability of obtaining adequate dental health care. Therefore, there is no need for research to be conducted to analyze their dental health because they do not have any major health issues and should have healthy teeth. Absolutely wrong. Dental health is one of many examples that reflect how important it is to disaggregate research data and to study marginalized communities. That is the only way dental, medical, and other resources can be allocated appropriately for those in need.

We should not be throwing resources across non-transparent walls without knowing where and to whom they need to go.

"...of the 100 patient charts that I analyzed, 93 of them were diagnosed with some form of periodontal disease."

On Emma Sulkowicz and Rape Culture

by patricia williams



Rape culture does not just exist. No, instead it thrives, consumes the spirit and invades the minds of everyone it touches. To say that rape culture merely exists implies that it does not act as a driving force, that it does not permeate into the very being of society. It affects everyone. Full stop. No one escapes the force that rape culture wields. Recent cases of well-publicized rape, especially in the ever-present college campus setting, have belatedly brought the nation's attention to what they damn well should have been looking at in the first place.

The symbol of a movement, the mattress that Emma Sulkowicz carries around with her on the campus of Columbia University represents the weight of navigating a victim-shaming world of being a survivor. In the fall of 2012, on the first day of her classes as a sophomore at Columbia, Jean-Paul Nungesser raped her in her own room on the mattress identical to the one that she now carries. The symbolism becomes quite apparent, and the image of her carrying this 50-pound bed of trauma and pain has catalyzed a movement around the country.

Sulkowicz and Nungesser knew each other prior to her rape; they worked together as orientation leaders in a campus program. During that time, they had a brief sexual relationship together. Her rape occurred while the two were engaging in consensual sex. Allow me to make that a little clearer for you: rape can and does still occur even after consent is given. If, at any moment regardless of whether it was articulated, the consent is no longer given, the act is rape. At that moment, Nungesser physically assaulted her, choking and slapping her as she struggled against his grip and clearly stated repeatedly to him "No."

Sulkowicz, like many women who endure sexual violence, chose not to report the incident for six months out of fear. When she finally reported her case in May 2013 and brought it to a court, the judges of the incident repeatedly invalidated her experiences, handling the case with victim-blaming, misogyny, and general bullshit. They claimed ignorance about the circumstances of rape, and had even asked

Sulkowicz if her rapist had used lubricant to rape her, stating "I don't know how it's possible to have anal sex without lubrication first." Sulkowicz also reports at one point having to draw a fucking diagram on a board in order to illustrate for these people what exactly had happened to her. After giving her account of the experience, Sulkowicz also endured listening to the falsified accounts of her rapist, which only served to cast doubt on her case since the words and accounts of men hold so much more weight in these regards because of the overbearing presence of male privilege and misogyny of rape culture. After the university found Nungesser not guilty, they refused to hear the appeals of Sulkowicz or comment on the letters of protest submitted by her parents, both of whom are psychologists who urged the university to understand the psychological effects of sexual assault and rape.

"APA women are more likely to associate blame for the rape on women for being raped."

Despite the fact that two other students on campus also filed reports against Nungesser specifically over the sexual assaults they had experienced at his hands, the rapist was found not guilty. This, of course, reflects every aspect of rape culture. Seemingly limitless amounts of effort pours into attempting to prevent rapists, especially those on a college campus, from having their names and their reputations smeared with the fact that they are a fucking rapist. As a result, survivors like Sulkowicz must continue their lives going to school with these rapists and risking triggering their experiences everywhere they go.

"Carry that Weight", the campaign created by Sulkowicz both as her senior art project and as a way to bring awareness to the issue, plans to continue until the university finally expels Nungesser instead of protecting his sexually predatory ways. As Sulkowicz carries her 50-pound weight around on campus, she remarks that she rarely carries it alone; more often than not, someone, friend or stranger, helps carry the

weight of the experiences that she survives. She has stated that the campaign will continue on to her graduation ceremony if it must.

The question "why does this matter to Asian Americans?" may just now start arising in your mind. First and foremost, sexual assault always matters to everyone, and if you think otherwise, fuck you. Secondly, Emma Sulkowicz is a multiracial Asian American woman, and her rape represents one of many. Just like Sulkowicz, many APA women choose not to report their sexual assault out of fear of reaction from their families and communities. Additionally, APA women are more likely to associate blame for the rape on women (read: themselves) for being raped. These statistics reflect the ways that APA women are socialized differently in a society that portrays these women as sexually subservient and yielding. The statistics for the percentages of APA women who experience rape in their lifetimes are severely underreported as a result. Worth noting as well, mixed race women (which includes mixed race APA folks) experience rape at 24.4% compared to the 17.7% of white women.

As people see her and hear of Sulkowicz, she serves as a constant reminder of the shitty ways that college campuses choose to handle sexual assault cases. This is, of course, not an unfamiliar concept to all of us at UC Berkeley. We normalize rape culture so much that we readily warn each other of the "rape frat" (you know who the fuck I'm talking about), and we never expect the university to do anything other than protect rapists. Numerous folks here experience sexual violence without reporting the incidents out of fear or acknowledgment that nothing will arise of it. Even those who do report these occurrences are forced into navigating the brutal and invalidating systems. The state of California recently defined consent as nothing other than a yes; but only time will tell whether this is enough. This is not the last time we will talk about sexual violence; the conversation always continues.

Asian American Focus Group

InterVarsity at Berkeley

by bruce zhang

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InterVarsity, a nationwide campus ministry group, started Cal Christian Fellowship (CCF) in 1945 as one of the first Christian organizations at UC Berkeley with an interest "To experience, embody, and share the unconditional love of Jesus with others." As the fellowship grew over the years, CCF realized that it needed to break into other groups to better serve the students of UC Berkeley as a whole. Thus, CCF created the following groups: Black Campus Ministries (BCM), a fellowship which serves African American students; Latino Fellowship (LaFe), a fellowship which serves Latino/Chicano students; Kapwa, a fellowship which serves Pilipino students; Greek Life, a fellowship which serves students in the Greek system; and International Student Ministries (ISM), a fellowship which serves international students.

It is within this diverse spectrum of CCF groups that Asian American Focus Group (AAFG) was formed in 2012. AAFG was created when two CCF members, Stephanie Chong and John Cheng, dared to dream. They dreamed of establishing a space that would allow the many Asian American members within CCF to come together and investigate just what it means to be both Asian American and Christian, how these two identities intersect, and how these identities influence and affect each other. They wanted to create a space where people can fully understand where they come from, who they are, and what it means to be both Asian American and Christian.

Over the last two years, AAFG has strived to create a space similar to hardboiled. Just as hardboiled seeks to empower and give students a space for their experiences, AAFG also aspires to empower students to share their stories within a space where they can be heard – a place where every fear, every conviction, and every dream can be shared and acknowledged as valid.

While investigating AAFG, I was able to interview a former AAFG member, Jason Huang to discuss his experience as a member of Asian American Focus Group.



photo by lana Diesto



photo by lana Diesto

Let's do an easy one to start, what is your favorite animal and why?

Jason: Penguins; penguins are hella cute and they are one of the only things that I can draw. I always wanted one as a pet when I was a kid, but I realized it is too hot for them to survive here.

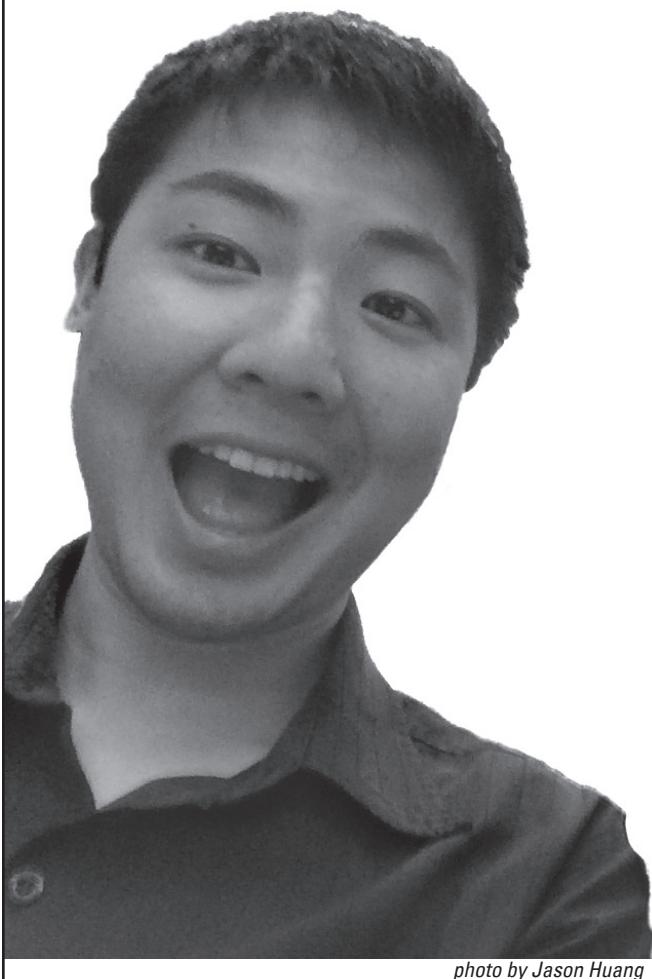


photo by Jason Huang

What was the mood/feel of the Asian American Focus Group space?

The mood was pretty welcoming. I already [knew] the leaders and some of the members. [It] was very welcoming and very casual in terms of the conversations. The topics were not casual, but the way that they were presented was casual in that I did not feel forced to speak, but at the same time I could say what I wanted to say. In other words, the space had an easy-going vibe which I liked.

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What did you think of the Asian American experience before attending the small group?

I did not think of that (the Asian American experience) much, because I grew up [in] Cupertino. There are so many Asians at that place, so I did not think about it too much. Berkeley was similar to Cupertino in that way. During my freshman year, there [was] more of a search for identity and more of who I am, like the question of being Asian American was more prevalent during my freshman year.

What were the topic/types of conversations that we had?

Sometimes [we] did Bible study, in particular I remember one with the Samaritan woman and the well. I have heard the story many times before, but did not see the racial divide as much as I did before AAFG. It was nice to see that even though there were not many Asians in the Bible, there were people whose experiences mirror those of Asian Americans.

How has your views on Asian American change since entering AAFG?

I remember that while we were having this one conversation, someone used [the word] "tension." In that Asian and American are on two different sides, and there is tension between them in deciding which side. But [by] being Asian American, I realized that I could take traits from both sides and take your own path that you want to be in. I realized that I did not have to choose a side, I can form my own side.

Anything you want to add?

I feel like your search for the identity matches "It's not about the destination, it's about the journey." Finding your identity should not be a one-word answer, that you should use your experiences, actions, and thoughts to form your identity. In this way, it's like a process.

Even though AAFG is contained within a Christian fellowship, all are invited, regardless of religious background. They meet every Wednesday night from 7:50 to 9:30 p.m. at 2467 Waring Apt. 102 and are open to any questions you may have on race and Christianity. The only thing they ask for is to come curious!

FILIPINO AMERICAN HISTORY MONTH

compiled by sam lai

October commemorates Filipino American History Month, first launched in 1992 by the late Dr. Fred Cordova who with his wife founded the Filipino American National Historical Society (FANHS) in Seattle. This led to organized efforts for the US Congress to pass resolutions from 2009 to 2011 recognizing October as Filipino American History Month. The Filipino American community's presence in the US spans 427 years, with the earliest documented date on October 18, 1587. This timeline attempts to do justice to the pivotal role that Filipino Americans have played in social justice movements, past and present.

1898



credit: Library of Congress

Following 333 years of colonization and the loss of the Spanish-American War, Spain sells the Philippines to the US. Despite the 1896 war against Spain, Filipinos find themselves with a new imperialist enemy. Centuries of resistance to foreign power and militarization continue.

1910s-1920s



credit: foundsf.org

More Filipinos immigrate to California: by the 1930s, more than 30,000 lived there, mostly young men. Kearny Street in San Francisco became Manilatown, where Filipinos formed their cultural and labor organizations while in agriculture or service jobs.

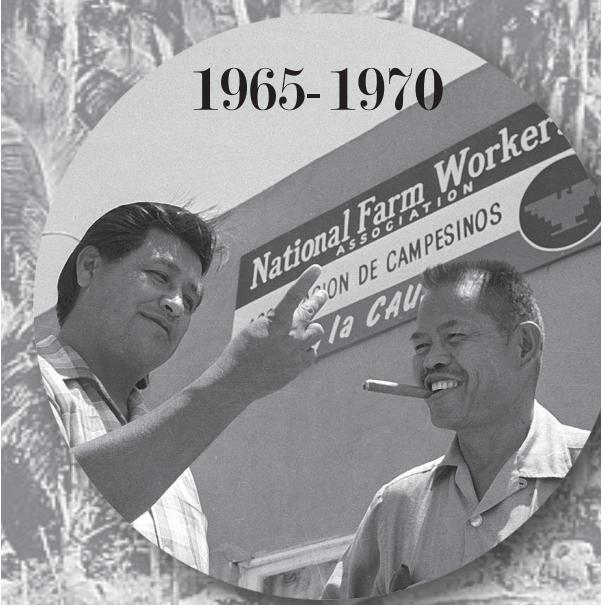
1940s



credit: Library of Congress

Through the Tydings-McDuffie Act, the US finally gives the Philippines its independence, but strategically to cut immigration. Dependent on Asian labor but intensely xenophobic, the US doesn't grant eligibility for citizenship to Filipinos until post-WWII in 1946.

1965-1970



credit: Harold Filan/AP

Larry Itliong, on right with Cesar Chavez, leads hundreds of Filipino workers in a strike against Delano grape growers. Interethnic unity between Filipino, Mexican, Japanese, Chinese, Hawaiian, and South Asian farmworkers led to huge wins, such as better pay and protections.

1968-1977



credit: aam1968.blogspot.com

A nine-year battle for the International Hotel ends when its owner evicts the building's tenants, elderly manongs, first-generation immigrants. Support from students at SF State, UC Berkeley, and City College of SF later turns it into housing and a community center.

2014



credit: Noel Celis/AFP/Getty Images

Anti-US sentiments intensify in the Philippines with protests: above, in April 2014, demonstrators burn an effigy of President Obama. After Typhoon Haiyan landed in Nov. 2013, the outcry against environmental damage makes the anti-imperialist cause more urgent.