

hardboiled

April
2006

THE ASIAN AMERICAN NEWSMAGAZINE!



9.5

- NEW ORLEANS, OLD AMERICA
- THE YELLOW PORN REVOLUTION
- HOW TO DATE A WHITE WOMAN



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editor's note

So, I'm sitting here with my laptop writing this editor's note, but I have no idea what to write about. In fact, I'm not much of a writer. So, what am I doing working with a publication? Layout. I am one of the layout editors for **hardboiled**. Let me tell you a little bit about what that means. After the articles are written, edited, polished and finalized, we, layout folks, get the final drafts and put them on the page in a creative, aesthetically pleasing manner... and that's about it! Sounds pretty simple – yet it never fails to stress me out. The numerous times I've laid out an entire page just to be unsatisfied and start over completely, the countless hours put into each and every page despite other schoolwork, finding errors in the last few minutes before sending the issue to print, the late nights to early mornings spent finalizing the issue – that's layout designing for ya. But that's not all it is – it's knowing that even though I'm not a writer producing the thought-provoking-controversial-informative-freaking-awesome articles that our writers produce, I am presenting their articles to you in the best way that I can because they deserve it. These writers have some pretty important things to say – and they've put so much time and effort into their articles, so the least I can do is make their articles look pretty on paper in hopes that they will be read. So, please, take some time and thoroughly read through this issue. And if you won't read them, at least flip through and look at the pretty designs?!?! Thanks.

christine yang
hb layout editor

Can you tell which layout editor worked on which page? This may not seem like an important question to ponder, but I'm always amazed at how differently each one of us chooses to layout an article. After churning out at least fifteen layouts for **hb**, I noticed that I love to use one thing repeatedly: squares. I tend to put titles, pictures or even the whole article inside a square. Squares became my friend. However, my fellow editor Christine is more comfortable with using circles than I am. So if there's an article with circles, more than likely it is designed by Christine and not me. Our third editor Angie likes to include Photoshop elements onto her layout pages. Lastly, our wonderful layout contributors include their own distinct style of layout in **hb** so that an issue isn't overwhelmed with just squares, circles, and Photoshop objects. Now that I have given you these hints, can you figure out who layed out which page for this issue? Actually, why am I even talking about squares, circles, and whatever other shapes that end up appearing on our layouts in the first place? This is a sign that I need to get some sleep now...

owen leong signs off at 4:06 AM
hb layout editor

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NEW ORLEANS, OLD AMERICA

by jason coe

Imagine a photo taken outside of a small one-story home. Ten university students of different ethnicities from all over the country surround a tattered American flag recovered from the inside of a home destroyed by Hurricane Katrina. Their faces are grimy, hands gloved, some still wear their hard hats, and their goggles and face masks rest around their necks. In their muddied and torn Tyvek suits, they look tired but proud. Around them is the product of two days' worth of hard labor, an entire front lawn filled with debris removed from a house that has been completely gutted and prepped for rebuilding by carpenters.

Surely, the photo will grace the Opportunity Rocks homepage, for it displays America's values: a diverse group of American youth assisting their fellow citizens in need. Although this photo surely holds substantial meaning for those in the photo, including myself, the homeowner, and the people of New Orleans, it hardly reveals the entire story of our experience.

Opportunity Rocks is a national organization whose genesis was inspired when former Vice Presidential candidate Senator John Edwards went on a nationwide speaking tour to numerous college campuses urging students to serve their communities. From March 15th-19th, over 800 college students forewent their spring break to serve the residents of the destroyed community of St. Bernard's Parish, New Orleans. Surrounded on two sides by bodies of water, the parish was buried by a 30-foot tidal wave when Hurricane Katrina broke the levees that had gone neglected by FEMA for years. Making matters worse, a later oil spill further inundated the area. By the time the waters finally receded, cars and trailers had floated away, entire homes were reduced to rubble, and thousands had died. A layer of oily tar, crumpled and moldy dry wall, and the splintered remains of people's possessions filled the homes that were still intact. It was to help alleviate this disaster that we paid for our own transportation to New Orleans and agreed to sleep on the floor of Southern University's gymnasium for three nights, like several thousand

Katrina victims before us.

Protected by our full-body Tyvek suits, goggles, hard hats, and face masks we entered these houses to perform "debris removal", which is a fancy way of saying gutting the insides and leaving only a wooden skeleton. It took our team of ten two entire days to remove all of the tar, the walls, wooden frames, doors, furniture, and carpet. I will never forget the devastation we encountered upon entering the house. The air was stale like a crypt and with each step we sunk into the floor like in a swampy bog. The ceiling had caved in entirely, the fragile

walls capsized with the slightest pressure, and the stench of seven months worth of rot was overpowering. It is overwhelming to think that this is the state of thousands of houses in the flood plain of New Orleans. Our group of 800 could not have completed work on more than 80 houses, leaving thousands more untouched and in ruin.

It wasn't until the second day that the truth dawned on us: most of these houses

will never be rebuilt. Most of these homeowners will never return, and the minor landfill we'd made would sit until next hurricane season as our ebullient Americorps team leader informed me, FEMA had cut funding for all garbage pick up in the area only two days before. The community will never be the same, and no matter how hard we worked nothing would change this fact. The damage had been done, and the federal government that had failed these people in the first place would be reneging on its promises that were made when the entire nation looked on it in judgment.

Luckily, many in the St. Bernard's Parish can afford to rebuild elsewhere as they were fortunate enough to be able to afford flood insurance, but many in the poorer and majority black lower ninth ward whose homes were flooded by Hurricane Katrina, and then Hurricane Rita only one month later, have been left out to dry. Residents of the lower ninth ward protest daily for the

right to return to their homes, for the reopening of their schools, and for funding to rebuild their communities. But their area has been deemed irrecoverable. Bright-eyed volunteers won't be entering their homes to make them livable once again. Most likely, their homes will be bulldozed to make room for parks and recreational areas, quickening the rate of gentrification in urban centers and creating yet another diasporic community in America. Surely the Edwards campaign knew all of this, yet it continued with the project nonetheless. I can only guess that the project will be viewed positively by the American public when 2008 rolls around.

With edified minds and heavy hearts, our team returned to work. However, each swing of the sledgehammer was still as vigorous, every wheelbarrow still filled to the brim, no drywall left untouched, as we frantically worked to finish the home before the end of the work day. Even though among the homeowner's valuables we found literature glorifying the Ku Klux Klan, Adolph Hitler, and the Confederacy, we kept working. Even if I had foreknowledge that later that evening I would be called a "chink" by several drunken members of a local university partying on Bourbon Street, I would not have been deterred from our mission. When Senator Edwards himself showed up, with photographer in tow, and took a turn with the axe and then posed for a photo, we continued.

Our team finished that house, and the satisfied looks in that photo reflect our pride. This is America, a place where the federal government is willing to spend trillions on an unpopular war in Iraq instead of effectively rebuilding the homes and communities of hundreds of thousands of its citizens. This is a place where racial, socioeconomic, and gender discrimination is still alive and well. But alongside the Confederate collectible memorabilia, we also found photographs of a first daughter's wedding, a baby's first Christmas, some of them amazingly preserved despite being underwater for months. Furthermore, upon seeing the unfulfilling sack lunches we had been provided, many homeowners went out and bought substantial and tasty Nawlins' style lunches for scores of volunteers, using money from their own already stretched pockets. Lastly, a team of cynical Berkeley students busted their asses to finish servicing a house that they might not have been welcome in only 6 months earlier because of their skin colors, a house which may never be lived in again. Although there is more to this photo than meets the eye, there is no question that it is unequivocally American, for better or worse.



photo credited to marissa sakaguchi

Reverse

by matthew hui

Martin Luther King Jr. once said that an "injustice anywhere, is an injustice everywhere." The federal government has taken this statement quite literally and is now pressuring colleges and universities nationwide to open scholarships, fellowships, and other programs once designed specifically for minorities to white applicants. These programs are one aspect of affirmative action efforts. A conservative viewpoint has been that affirmative action is reverse discrimination. Thus, the modification of these programs can be seen as reversing reverse discrimination. So then, we are now left with just discrimination. What a pity.

For instance Southern Illinois University recently complied with the Justice Department's wish by allowing non-minorities and men to access graduate fellowships that were designed for minorities and women. Also, in January, the State University of New York opened up two minority based scholarship programs valued at \$6.8 million to white applicants.

While it is too early to know the full impact of these actions

Reverse Discrimination

on the racial compositions of universities, the early data that has been collected is ambiguous because many of these universities and colleges, unhappy with the policy, refuse to report data. However, many of these schools are now looking into programs that would increase the pool of applicants to their university.

Already, campuses have been affected by these new policies. At Washington University in St. Louis, the scholarship office modified their undergraduate scholarship that was open only to minorities and named after the first African-American dean, allowing white applicants to qualify as well. Since the change, 12 of the 42 first year recipients of the scholarship are white.

Many view the pressure from the conservative federal government as steps being made to eliminate race as a factor in decision making for various levels of higher education. Roger Clegg, president and general counsel of the Center

for Equal Opportunity, articulates: "Our concern is that the law be followed and that nobody be denied participation in a program on account of skin color or what country their ancestors came from." He also notes that, "We're not looking at achieving a particular racial outcome, and it's unfortunate that some organizations seem to view the success or failure of the program based simply on what percentage of students of this color or that color can participate." In contrast, Theodore Shaw, president of the NAACP Legal Defense and Educational Fund, Inc., contests these notions and reiterated that, "protecting scholarships and other programs for minorities was at the top of [their] agenda."

With the inevitable legal battle that will ensue, this issue may be one of the biggest struggles of our lifetime. As university students, we should be vigilant in protecting these programs; otherwise we may lose the diversity that has enriched our campuses.

Responding to

"The New White Flight"

Are Asian American students making M.V. High School too competitive for white students?

by pearl chen

Since its front page debut in the *Wall Street Journal* last November, Sulein Hwang's "The New White Flight" article has attracted discussion and criticism about its portrayal of Asian American high school students as overly competitive. According to Hwang, the primary reason why white students are leaving Monta Vista High School, located in the South Bay city of Cupertino, California is because the school is overpopulated by ultra-competitive, grade-grubbing Asian American students. The student body is currently over 50 percent Asian American and less than 33 percent white.

Over the years, Monta Vista has consistently ranked among the highest-scoring schools on the Academic Performance Index (API), a system that compares academic achievement across schools. In the article, Monta Vista was criticized for being too narrowly focused on math and science and for creating an academically cutthroat environment that drove away white students. The article's limited scope drew sharp responses from those both within and outside the Monta Vista community. Many expressed mixed feelings about an article that shed light on some truths, but was grossly unfair to Asian Americans as a whole.

I spent four, sleep-deprived years at Monta Vista before graduating in 2002. The high school had a great majority of students who worked hard or at least had cultural values that highly emphasized education (Sound familiar?).

Like UC Berkeley, Monta Vista had several teachers who assigned work as if they were the only teacher a student had. Amid the onslaught of AP classes and endless cycles of tests, competition was not necessarily about doing whatever it took to beat everyone in a class, as the article might lead one to believe, but about staying afloat and not falling behind when all your peers were surging forward.

Of course the whole high school experience was tough, but it was

not exactly the "sheltered little world" that the article portrays. Those who braved Monta Vista learned that academic distinction, like most rewards in life, had to be earned through years of hard work and often in competition with several other intelligent people; simply being considered "smart" was not a guarantee of success. Coming from a school that churns out multiple valedictorians with GPAs over 4.0 each year, it is anything but culture shock to attend universities where most everyone comes from the top of their class.

The strong academic drive embraced by so many Monta Vista students has roots in Asian cultural values, which stress the importance of education, but this attitude is by no means racially exclusive. "Monta Vista is known for academic excellence. If you go to this school, everyone is competitive, regardless of race," said UC Berkeley freshman Serena Tseng, a Monta Vista graduate. "It was intense, but it didn't have anything to do with the idea that 'you're white,' and 'I'm Asian.'"

What was so disturbing about the article was the blatant scapegoating it placed on Asian Americans as the cause of white flight. Originally a term used in the 1960s to describe the dramatic shifts of white populations from major cities to suburbs, the term has been borrowed to refer to white students dropping out or completely avoiding top high schools with a large Asian population. Hwang not so subtly suggests that a way to ease the problem of competition would be to reduce the Asian American student population to level the playing field for whites. Two incredibly damaging stereotypes pervade the article: Asians are competitive to the point of intimidation and white students are neither smart nor determined enough to compete. Neither of these holds much weight. In addressing these stereotypes, Tseng said, "I had a lot of white friends in my AP classes (at Monta Vista) with me, and they did not feel that Asians were driving them out."

UC Berkeley senior Bill Hung said he did not agree with the stereotypes put forth by the article. "Asians tend to work harder but are not necessarily smarter or more competitive," the electrical engineering and computer sciences major said.

Even if the stereotypes in the article hold true, why should one ethnic group be blamed for the supposed underachievement of another? Would the same scapegoating of Asian Americans occur if the population leaving a top high school today was not white? To take a hypothetical case, if an academically-intense high school saw large drops in the African American student population, a likely response based on society's history of prejudice against minorities might be: "Why don't you black people just try harder?" Prejudicial blame for the "lazy" African American would probably take precedence before any Asian Americans were implicated as a potential instigator of "black flight."



A double standard exists when white students are reportedly the ones engaging in academic exodus. Nowhere in the "White Flight" article are whites implored to try harder. Instead, the article makes it clear, by giving examples of whiter high schools with comparable test scores and competition as Monta Vista, that "it's not academic competition that makes white parents uncomfortable but academic competition with Asian Americans." The message presented: whites can compete, just not with the super-competitive Asian Americans.

UC Berkeley senior Austin Minnich said he disagreed with such claims. Looking back on his four years at UC Berkeley, where the ethnic make-up of his classes was often majority Asian, the Engineering Sciences major said, "I never felt Asians were any more competitive than others."

Cathy Gatley, co-president of Monta Vista's Parent Teacher Association, was outraged by Hwang's assertions. A white parent, Gatley was quoted in the article as saying, "White kids are thought of as the dumb kids." In a letter to the editor published in the *Wall Street Journal* she wrote, "Never have my words been more manipulated and edited to offend my neighbors." Gatley originally intended to make the point that "strong academics are important but the things you learn outside a classroom can be just as valuable as the things one learns in a classroom." She said she hoped to see Monta Vista develop into a more well-rounded school in which students don't necessarily have to sacrifice "the extra things teenagers should enjoy for the sake of an AP class." Her point was well-made and, most importantly, did not emphasize race.

Clearly, the solution to overly intense academic competition in any context, regardless of race, cannot be expedited by unrealistically blaming ethnic demographics. Asian families will continue to reside in or move to Cupertino and other Bay Area cities with top-notch high schools. Other races should not feel compelled to "try harder" or escape in response. Competition at high schools such as Monta Vista or even at universities like UC Berkeley cannot always be pinpointed solely on the influences of parental pressure (particularly from recent Asian immigrants). Academic competition can be a self-sustaining cycle reinforced by peers, personal standards, and cultural/social values that increasingly force students to specialize in an area of study at an earlier age.

In light of these factors, active institutional efforts can and are being made to nurture the "whole person," such as reinforcing extracurricular arts or sports programs and eliminating excessive and unproductive assignments at the high school level. What should be changed is not the racial make-up of the student population, but mindsets such as the belief that "AP classes rule my life." Dealing with the realities of overworked students in a demanding academic environment is about confronting social values, attitudes, and norms on a cultural scale over time, not scapegoating Asian Americans.



IMMIGRATION OFFICIALS PUT UNDOCUMENTED WORKERS' SAFETY AT RISK

by bonnie ho

On July 15th last year, 48 workers, with low-level jobs in construction, cleaning, or heating installation, attended a meeting advertised as an "occupational safety training program" at an Air Force base, in Goldsboro, North Carolina. Shortly after their arrival, they were offered coffee and doughnuts, and then were immediately arrested as undocumented immigrants.

"I got good news and bad news. The good news is we are not from OSHA (Occupational Safety and Health Administration), and the bad news is we're from the immigration office," an Immigration Customs Enforcement (ICE) official said, according to a witness interviewed by the New York Times.

The ICE officials deceived the workers without consent from the organization they impersonated: the federal OSHA, which is dedicated to improving workplace safety and health, particularly for those in dangerous working conditions, whom are oftentimes immigrants.

In *The New Standard*, the American Public Health Association director George C. Benjamin responded to the ruse, "Immigrant workers, whether documented or undocumented, are at greater risk for occupational injury and fatality than their native-born counterparts."

After the ruse, workers may be more cautious and avoid OSHA sponsored work safety training seminars, rendering them less protected from danger at work. The controversy here is not the arrest of undocumented immigrants, but how immigrants were taken in by a lie, which betrayed their trust and undermined the function and integrity of OSHA. Undocumented immigrants may no longer report their complaints in the workplace, preventing improvement of overall safety for immigrants and non-immigrants alike.

OSHA did not "condone" the misuse of their name. ICE's overseeing Department of Homeland Security's (DHS) Secretary wrote in November 2005, "I have specifically ordered ICE to cease these types of administrative ruses under OSHA's name."

Yet on January 30th, 2006 the ICE told immigration and labor groups they might repeat their "mistaken" ruse again if an "extreme" case arises -- that is if they have no safer strategy for

arresting a terrorist. If that were to happen, the ICE stated, they would ask OSHA for permission. But, the ICE did not even notify OSHA before this announcement.

Not surprisingly, on February 6th, OSHA officials announced their opposition. On March 7th, a group of five senators demanded an explanation from the DHS. With North Carolina, federal labor departments, labor unions like the AFL-CIO and the United Food and Commercial Workers Union, immigration groups, and health groups all uniting against this ruse either then or now, the ICE has much to defend.

After the 9/11 attacks, fear continues to haunt the nation's psyche. Since then, the ICE looks for undocumented immigrants specifically in "critical infrastructure" where national security is at highest risk, such as in airports, nuclear and power plants, and military related sites. ICE argues that they act to protect citizens against undocumented immigrants, who could perform terrorist activities. For this reason, the ICE has been able to override typical privacy rights.

"9/11 made it more difficult to challenge practices like racial profiling. People saw these law enforcement methods as essential to national security. The focus was on discovering enemies, not on the burdens imposed on innocent people who were subject to border inspections, workplace raids, and racial profiling. Many Americans thought that these were sacrifices that had to be made to keep the country safe," Boalt Law School Professor Rachel Moran said.

The ICE suggests that undocumented immigrants may pose possible terrorist threats, thereby implying that people with certain physical similarities, such as immigrants and certain races, are terrorist threats to American society. Among the workers arrested in the ruse, at least one was an American citizen. Undocumented immigrants and even documented immigrants were treated with equal suspicion. The workers arrested were mostly Hispanic or Latino, coming from Mexico, Honduras, El Salvador, but also Ukraine.

The insinuation that immigrants may be linked to terrorism reminds us when, two months after 9/11, the federal government passed the Aviation Transportation Security Act, requiring airline baggage screeners to be U.S. citizens. According to the American Civil Liberties Union, one fourth of the screeners were not -- many were legal permanent residents.

Nearly 7,000 immigrants felt their job security falter as they became terrorist threats. In order for Pilipino screeners, many in the San Francisco Bay Area, to become American citizens, they were required to relinquish their Pilipino citizenship and forfeit their property in the Philippines.

With federal policy impinging upon privacy and civil liberties of immigrants, activists have been, and perhaps have no other choice but to become, involved with politics.

"In response to judicial decisions that weakened constitutional protections against illicit searches and seizures, activists turned to the court of public opinion. They relied on information and outreach, lobbying for legislative reform, and advocacy before agencies like OSHA. When the law failed them, activists turned to politics," Moran said.

But what happens when the judicial decisions are already pushing public opinion against immigrants? Because the nation has no easily identifiable enemy, as Moran suggests, it seems easier for the government and the public to isolate immigrants. The public finds a misguided outlet for their anxiety, but the anxiety becomes the immigrants' as they await society's next move. In particular, the undocumented immigrants now have reason to fear attending their next "occupational safety training program," as it could be their last time in the country.



U.S. Immigration
and Customs
Enforcement

Health Issue in the Asian American Community

by joanna kim

On March 4th, the Asian Pacific American Medical Student Association (APAMSA) hosted the Western Regional Health Conference at the University of California, San Francisco (UCSF). APAMSA was founded in 1995 to prepare medical students for healthcare challenges specific to the Asian and Pacific Islander (API) community. The conference offered a range of seminars that focused on several pressing health issues including: "Dealing with the Challenges of Domestic Violence in the API Community," "End of Life Care and the Asian Pacific Islander Community," "Working with Asian-American Immigrants and Refugees: The Mental Health Work of Evelyn Lee," and "Language Matters: Caring for Patients with Limited English Proficiency."

Catherine Eng, a medical professor at UCSF and the Medical Director of On Lok Health Services, addressed the challenges doctors face in caring for the elderly in API communities. The "End of Life Care and the Asian Pacific Islander Community" seminar discussed cultural beliefs that make immigrant APIs reluctant to talk about death. For example, in Chinese culture, it is believed that talking about death will cause it to come sooner. It is also difficult for Western doctors to discuss death with their immigrant patients because many patients believe that there is a natural time for death and that there is no use planning ahead. Because life-or-death

decisions are usually not in their hands, doctors have to respect the wishes of family members.

A valuable lesson Professor Eng passed on to the medical students was to deliver bad news without taking away hope. She explained, "When a cure is not possible, care continues." Though physicians often feel like they have failed if they cannot cure a patient, the most important step is to care for the patient regardless of the outcome.

An achievement Professor Eng was happy to share with the students was the development of Medicare PACE (Program of All-inclusive Care for the Elderly) in 1997. On Lok, a group of non-profit organizations, provides affordable and quality services for the well being of San Francisco's elderly. Her organization developed the new model for healthcare which addressed the needs of the elderly in SF Chinatown in the 1970s.

Domestic violence was also a major issue presented at the conference. Maitri, an organization "designed to help South Asian women make an informed choice about the lives they lead," talked about the issues that many women must deal with at home. Mukta Sharangpani worked with domestic violence victims and shared stories about her experiences with the organization. Cases of women beaten by their husbands or father-in-laws were heartbreaking because the victims were unable to receive help because of language barriers. Thirty-one percent of women killed in domestic violence from



1993 to 1997 in Santa Clara County were Asians, despite comprising only 17.5% of the county's population.

The highlight of the conference was the Jade Ribbon Campaign, a project to raise awareness about Hepatitis B within the Asian community. Conference attendees learned that the Hepatitis B vaccine is useless when someone has already been infected with Hepatitis B. Once a person is infected, only early diagnosis and treatment will prevent a victim from contracting cancer and losing their lives. Hepatitis B is prevalent within the Asian community because the virus (HBV) is endemic to Asia. In China, only 0.08% of the Chinese population is infected with Human Immunodeficiency Virus (HIV), while 10% are infected with chronic HBV. Although Hepatitis B cannot be transmitted through casual contact like sharing food or shaking hands, it can be transmitted like a sexually transmitted disease through blood contact, and survives in blood outside of the body for up to seven days. HBV is up to 100 times more infectious than HIV through blood-blood contact.

Though many health problems are rather general, each age group and ethnicity carries greater risks for specific diseases, and often these risks are not well understood by the people they affect most. It is important to understand the health risks of one's own ethnicity and age group in order to seek appropriate medical care. Although the rising health care costs deter most people from scheduling supplemental check-up appointments, doing so could save lives.

With the rising number of problems in society, preventive health care is often neglected in lieu of more immediate problems. However, many do not realize that putting off preventive health care is unaffordable. Only by acting now will it be beneficial. Many view the health care system as a money-driven business rather than an institution that actually improves people's lives. In some ways they are correct, but people should not jeopardize their own health to protest a seemingly corrupt health care system. Please learn more about your personal health issues now.

F L Y I N G S O L O

Education in the US is now coveted internationally at unprecedented levels, which is reflected by the number of students vying to come to the States. One example points to an increasing number of South Korean children living in the US without their families in order to reap the benefits of a US education. Many of these children live with relatives, Korean foster parents, or white foster parents while their biological parents remain in Korea.

One out of every three Korean parents surveyed by the Center for Korean Education Development in Seoul, Korea was willing to send his/her children abroad if this would allow them to receive a better education. The hysteria over education in South Korea is such that parents often feel that the only way their children can gain entrance to a prestigious Korean college is if they maintain perfect grades from elementary school to high school. Jun Lee, a pastor at the Richmond Korean Baptist Church, noted that seven out of 40 students in the church's youth group live either by themselves or with only one biological parent.

Starting from elementary school, Korean students are usually enrolled in "cram schools" that meet after regular school hours for two to three hours a day to review the many subjects taught in regular school, among them Korean, English, ethics, Chinese writing, history, mathematics and the sciences. Cram schools resemble regular schools in that they provide their own entrance exams, after-hour study halls and grades. This competitive education system is physically and emotionally draining for Korean elementary school students as both schools combined can last up to 11 hours a day. By the time students reach high school they typically start school at 7:00 AM and remain at either regular school or a cram school until 10:00 PM to 12:00 AM. Unlike in America, corporal punishment, such as slapping students and hitting students' hands, is commonplace, meted out for bad grades, misbehavior and tardiness.

Under this education system, parents put greater pressure on their children to compete with their peers as every student in the same grade at the school is ranked against his or her classmates. Children are constantly reminded that these rankings are an important factor for college acceptance. "You get used to it," said UC Berkeley sophomore Bona Kang, who attended school in Korea until the age of 16. "But I can definitely see how changing from an American school to a Korean school would be very hard," she said.

Often times, parents with the means will try to bypass the Korean education system and send their children to American middle schools and high schools, which also increases the likelihood of their child being accepted by a prestigious American university. "Korea, being a small country with a dense population, is a very competitive country," Lee said. "There are more job openings to those that go to a popular university in the US."



Korean students with US citizenship, from either being born in the States or previously residing in the country, are more likely to study in America than their homeland. They usually have the choice of living with relatives, family friends or families that make a business out of hosting Korean students. Korean couples that act as foster parents for these students can take care of several such students at a time in the form of an old-fashioned boarding house where the students receive food and board and some amount of supervision. Bona said she estimates that there is at least one such foster family near every major US university.

Near UC Berkeley, the Jung family in Albany, CA cares for a houseful of displaced Korean students. Five boarders currently live with the Jung family and pay \$1,200 a month for housing and food. Jane Jung, the matriarch of the Jung household, makes sure the students she cares for go to school events, maintain good grades, and work hard at school. High school senior James Kang has been living with Mr. and Mrs. Jung for the past two years. "I

"One out of every three Korean parents surveyed by the Center for Korean Education Development in Seoul, Korea was willing to send their children abroad if this would allow them to receive a better education"

wasn't expecting them to be so strict, but I understand why they are, because they want us to get into a good [college]," Kang said, "and if we fail, it will be hard for them to talk to our parents because our parents will think it's our guardians' fault."

James said he was happy with his living situation but knows Korean students who have moved from one foster home to another because of issues ranging from financial support to personal conflicts with guardians. Despite the hardship of being away from his own family, James said, "Honestly, it's fun. [I get] more freedom, and get to live with my friends. But it's really hard to manage your time, and my grades went down, but I managed to pull them back up this semester."

Traditionally, Korean parents like to place their children with Korean-American families, but according to an article published in *New America Media* on January 25, 2006, an increasing number of South Korean parents are arranging for white families to adopt their children. US immigration laws allow children adopted by US citizens from overseas to become citizens after living with foster parents for two years as long as they are less than 16 years old at the time of adoption. The adoption process is simpler than applying for legal status as an immigrant, and citizenship can be gained with much greater certainty. Often times, Korean parents pay white families to adopt their children and then continue to foot the bill for their children's living expenses.

Albany High School student Jane Park, age 16, lives with a white linguistics professor at UC Berkeley who acts as her legal guardian. At age 12, Park and her family moved from Korea after Park's father was given a position as a visiting professor at UC Berkeley. "At first, I didn't want to come to America because I had friends at school in Korea," Park said. Park's parents had originally planned to live in America for a year with their two children and then return to Korea. Yet, when the rest of her family moved back, Jane decided to stay in California with her father's former faculty advisor, Eve Sweetser. Park's parents did not want to do anything that would jeopardize their daughter's academic success and decided that another move for Jane might cause her to perform poorly in school "I stayed here so I wouldn't have to get used to a [new] school all over again," Park explained.

Sweetser and her husband, a white couple in their sixties, do not have children of their own but offered to be Jane's legal guardians. On a regular day, they leave for work at 7:00 AM and return home around 7:00 PM. "Sometimes, I feel that they don't treat me as a daughter, but expect me to treat them as parents," Park said. While Park said her guardians were very kind, she said she also felt that their relationship was definitely not a parent-child connection simply because Eve and her husband Alex are not her real parents and she has lived with them for less than a year.

Park's first semester of sophomore year at Albany High School was the first time she has been separated from both of her parents. She said she found schoolwork hard because, without her parents, "there's no one to stop you from procrastinating, no one to tell you to get off the phone or the Internet." Park, now in her second semester of sophomore year, has become better at managing time on her own. She said she has become much more independent as a result of living away from her parents.

Park's story illustrates the great length South Korean families are willing to go to ensure the educational and, thereby, financial welfare of the next generation. At every educational level, Korean students are making extraordinary sacrifices. Young South Koreans who stay in their homeland work arduously and lose a lot of their childhood to competitive schooling and college entrance preparations. Korean students that study in the US are in a position to receive a world-class education, but must also deal with the emotional pain caused by early separation from their families. Uprooting a child from the home during his/her early years can have severely negative consequences. Pastor Lee noted that children studying abroad more often undergo negative trauma than beneficial growth. "The negative side includes a lack of security, relationship problems with their guardians, lack of help and also just the fact that they miss their family a lot," she said. The conflict between education and family, the high standards Korean parents enforce, the difficult decisions made for the benefit of the next generation, and the students' educational and emotional struggles, all contribute to the unique quality of both the Korean and the Korean American student experience.

by wendy gu

Making Waves in Asian American Mental and Emotional Health:

AN INTERVIEW WITH TANG CENTER'S PEGGY YANG PhD

by virginia wang eleasar

Peggy Yang PhD, psychologist at the Unit for Psychological Services at the Tang Health Center, is also director of a new suicide education and prevention program on campus called Cal-STEPS. She talked with **hardboiled** to discuss the effects of Asian American culture on Asian American students' mental and emotional health, and to lend some insight on the Cal-STEPS program.

What is your experience and background working in the Asian American community?

Well, I've conducted research on Asian American values. I helped create a research instrument that categorizes how strongly people adhere to Asian values versus more homogenous American values. We found that Asian values are maintained through at least the 3rd generation. For my dissertation, I focused on culture and how it impacts training counselors. Then I started my internship here (at the Tang Center) and have worked here since.

Do you think that race and culture shapes mental and emotional health? If so, how so?

Race and culture definitely shapes mental and emotional health. They affect it in every way imaginable. If you're brought up in a family environment where everyone in your family thinks a certain way, there's no way that you won't take that in, even if it is a minority worldview in a different culture. For example, if you live in a family where it's stigmatizing to seek counseling, it causes so much face loss, that even if you're 2nd or 3rd generation, you're still raised knowing that there's shame there.

"...for Asian Americans, we're generally taught to not make waves, to not cause trouble in our family. And if we're asking for additional help it might be perceived as that, even though in the end it does help ourselves and our family."

What sorts of factors affect Asian Americans' mental health?

The way to ask for help is different. In the US it's very accepted that there's programs and institutionalized ways of getting help. There's less shame and stigma in going to an agency to get help, finding a job or counseling. In Asian cultures it's done less institutionally and more informally. It's about helping people save face while they're getting help.

Do you think the model minority stereotype affects the way that Asian Americans ask for help?

The model minority stereotype definitely affects Asian Americans. From my personal experience, I remember being in junior high school and taking algebra. I was in the honors level class and I remember thinking that I wasn't getting this stuff that quickly, but there was no way I would get help or ask to step down to a lower class. At that age I don't think I knew why that was. I just knew there was a reason that I could not ask for help.

Do you think seeking psychological help or counseling is stigmatized among Asian Americans? If so, why?

It's hard for everyone. But for Asian Americans, we're generally taught to not make waves, to not cause trouble in our family. And if we're asking for additional help it might be perceived as that, even though in the end it does help ourselves and our family.

Has there been an increase in Asian American students seeking help?

We see a lot of Asian American students (at the Tang Center). We do a really good job, and I think it's because we have a diverse staff. Students see the diversity there, and see that there are different perspectives. People think differently, and the staff we do have is generally much more aware of different racial, culture, sexual, and religious issues.

The Surgeon General's Report states that "while overall prevalence rates of diagnosable mental illnesses among AA/PIs appear similar to those of the white population, when symptom scales are used, AA/PIs show higher levels of depressive symptoms than do white Americans." In your experience do you think Asian Americans recognize symptoms of depression less so than patients of other ethnicity?

The simple answer is yes. The parallel would be the stereotype of men not listening to their bodies. A lot of time men are known for not being in tune with their emotions. They might get angry first, before understanding their emotions. There's more a focus on how you're feeling physically, instead of how you are feeling emotionally and mentally. There's a link between mental health and physical health that is prevalent in Asian cultures too. I don't think the research is performed in a way that actually captures what's going on. Things like yin and yang and chi are not just physical. They're wrapped up in emotional stuff too, but the research does not tap into that, so it's just reinforcing the stereotype behind Asian Americans and emotions.

What causes depression?

I think to sum it up I would say loss. Whether the actual loss of something in your life, like a relationship or a person, to losing a bit of your life purpose—losing that spark, or that hope. But what's tricky about depression is that so much of it is biological. I think everything can be tied back to some sort of loss.

What are some treatments?

What I would recommend treatment wise differs from person to person. Exercise is the number one thing I would recommend for everyone who's depressed either for a biological reason or situational reason. I think human contact is the other big thing. Whether it's getting counseling or talking to someone who really understands what's going on before you even know it. That human contact is really very critical. That deep emotional connection is crucial.



What are some ways to raise awareness about psychological help, or erase the stigma of seeking counseling in the Asian American community?

I think there needs to be more programs that are less stigmatizing so that Asian Americans who aren't as willing to seek help find it less threatening. For example, discussion workshops instead of help groups that let people come together voluntarily to get help. There should also be a willingness to take a risk.

Have there been any outreach programs or groups on campus?

Yes, a lot. Susana Lowe, another counselor here at the Tang center works at the International House and she and other counselors hold hours for counseling at the Cesar Chavez Student Center.

You're also the director of the new program on campus called Cal-STEPS (Suicide Training Educations and Prevention). What was the motivation to start this program to help prevent suicide among graduate students?

The motivation behind this program was mostly brought on by the graduate students themselves, who were speaking up about things that they wanted. Fortunately the Tang Center has a good relationship with different graduate student committees. Another big influence was a study that was done on campus in 2004 on graduate students mental health, which quantitatively shows what graduate students go through. There was an opportunity to apply for a large group through the Substance Abuse Mental Health Services Administration.

Why are graduate students at risk of suicide/what factors affect the mental and emotional health of graduate students?

There's more at stake, I think. There's no study that has been able to identify exactly what factors cause it, but anecdotally I would say that on average graduate students are older, so they're more aware of consequences. Also grad students are more isolated. They're more connected to their programs instead of the campus. If you don't have an advisor or a program that's a good fit, you're all alone on that island. Plus financially, more grad students have to take care of themselves.

Roughly speaking, what percentage of graduate students usually seeks help at the Tang Center?

Roughly 30% of Berkeley students are grad students. We see 43% of graduate students at CPS.

What is the leading cause of suicide among graduate students?

Depression. A lot of people get into these situations where they feel that they don't know how to get out, or don't know how to resolve it. If you're also psychologically depressed, or have biological chemical imbalance that makes you more prone to be depressed, it's easy to keep circling and not get out of that kind of thinking. But depression really makes people change. 90% of people who have attempted or committed suicide have some sort of psychological disorder, and it's usually depression. Suicide rates can drop if more people are aware that there's a way out.

How can depression be dealt with and handled effectively among graduate students?

Human connection is number one. You have to have someone who knows you well enough to watch out for you. You have to feel like you're cared for. Obviously there are some people who need to be on medication, and that can help a lot. It's finding ways to help you recharge, to remember what your priorities are, and to be able to pull back and get perspective.

How has the Cal-STEPS Program been received? What are some results you have already seen? What are the results you wish to see?

It's been great. So far we are working a lot with the graduate division, and a lot of very important campus officials are involved in a positive way. So far we have been running some pilot trainings for GSIs (Graduate Student Instructors). We've trained GSIs in 10 different departments. The GSIs in total teach about 800 undergraduates. Not only are we training GSIs who can help each other as graduate students but they can also help reach the undergrads. We're also creating programs for faculty and mentors.

Christians In China: Faith Under Fire

by wendy tai

Religion, like many other aspects of life in China, is a tightly gauged issue that is limited and watched over by the state. Protestant worship is restricted to two government-sanctioned churches: the China Christian Three-Self Patriotic Movement Committee, colloquially known as Three-Self Church, and the China Christian Council.

Government restrictions on Christianity discourage many Chinese Christians from attending worship or practicing their faith on a daily basis. "Most of the Chinese people [do] not want to attend the '3-selves' churches because it is controlled by the government and [because] the capacity (number of seats) is limited," said Kwok Hui, an immigrated resident currently involved in missionary work in China. Despite arriving five minutes early to a service, Kwok said there were no more "empty" seats even though the main sanctuary holds at least 300 people. "We had to talk to the ushers in English telling them that we are Americans in order to get two 'foreigner's' seats (they provided headphone and translation with those seats). All others had to go to the secondary sanctuary where they only have closed-circuit TVs," he said.

The length of meetings and ministries are set for specific amounts of time, leaving little leeway for deviation from a planned program. "The pastor had 25 minutes to preach and he finished it in exactly 25 minutes--no more and no less," Kwok said. "I am sure the pastor was told to preach whatever the government wanted him to preach." It has been suggested that these sanctioned churches are government tools to spy on the activity of underground churches, though according to those who have experienced these churches, the messages do not sound propagandized. Yet, Kwok said the pastor was "very stiff" and lacked "that kind of free attitude we see [in] other pastors preaching in the States."

Other Christian worship facilities exist in China, but only foreigners are allowed inside. "In Beijing, there are also other churches just for foreigners (American, Korean, and Japanese, etc.) where NO local Chinese are allowed to enter," Kwok said. "For example, I [had] to show the security guards my American passport to prove that I am an 'American' to be allowed into an American Church in Beijing." Segregation between native and foreign churches is established by the government to prevent foreigners from meddling with the

operations of native churches and spreading their "foreign" ideas.

Worship and congregation outside of sanctioned services is also bound by strict regulations. Students disseminating the gospel on a Chinese campus were restrained by the police, identified, and warned to stop spreading the gospel, said Rhen Shih during a short-term mission trip to China in 2004. Private worship sessions, commonly called "house churches," are limited to 25 people. "If you have more than 25 people worshipping without prior approval by the local authority, the police department could come to stop you per government regulations," Kwok said.

According to communist theory, religious faith originates from a need to alleviate the cruelties of capitalism and is used to tie people to an authority. Communism, as an ideology and alternative to capitalism, is designed to fulfill the communal needs of religion and render the practice of religion unnecessary. However, many Chinese followers rebuke the Communist elimination of religion, as seen in the presence of strong religious demands in China. Support for religious practices is an embarrassment to the institution of Communism, says Darren Zook a professor of International Area Studies at UC Berkeley.

The negative stigma associated with being

"The negative stigma associated with being Christian and Chinese causes many believers to hide their faith."

Christian and Chinese causes many believers to hide their faith. "I do not publicly tell people that I am Christian unless I know that he or she is also one. This is especially true at work," said Kwok who is employed at China National Offshore Oil Corporation (CNOOC). "Needless to say, there are tons of Communist Party members here. Therefore, I'm a little bit cautious and have talked about my faith to only a few of the Christians in the company."

Since 2001, the United States' International Religious Freedom Report has cited China's

below-par religious rights. The 2005 report said, "The Government's respect for freedom of religion and freedom of conscience [has] remained poor," and that, "members of some unregistered religious groups, including Protestant and Catholic groups, were subjected to restrictions, including intimidation, harassment, and detention."

China has continually responded to these annual reports by pointing fingers at the United States' own human rights contradictions. With the 2005 report freshly unveiled, China voiced its opposition. "The US Government needs to take a look at itself before throwing mud in the faces of others," said an opinion article in *The People's Daily*, which went on to say, "The US has indeed set an example: an example of treading on the fundamental human rights of not only its own people, but the people of other countries as well."

On Thursday, March 9, China's State Council released the "Human Rights record of the United States in 2005", an accusatory document condemning the US of "hypocrisy and [a] double standard on human rights issues."

Professor Zook said that the Chinese government is apprehensive of the possible political power a mobilized, devoted group of citizens can wield. The Falun Gong, for example, a newly targeted religious group that has been identified by the Party as a cult, mobilized 10,000 people against the government overnight. In China, Zook said, one is "primarily Chinese and secondarily religious," a mantra translated into a vigilant government seeking to cap all threats to its authority.

Despite the Party's attempts to maintain tight regulation on religion, China's enlarging role in international affairs may soon pressure the country to follow international human rights standards as part of unwritten international law.

China's increased involvement on the international scene will undoubtedly give rise to a conflict between the government seeking to control religious activity, and an international obligation to universal human rights and an internal, domestic appeal for religious freedom, Zook said.

As host for the 2008 Olympics, member of the prominent United Nations Security Council, unexpected member of the World Trade Organization, and all-around power in international affairs, China will be forced to comply with international standards of religious freedom or lose its standing and the respect of other nations.

by erin wong

the Devastating Effects of Logging in the Philippines

to illegal logging to turn readily available trees into profit. Illegal loggers are indiscriminate in what they log, as they practice clearcutting and often fell undersized trees. Deforestation also displaces small agricultural farmers, who have been cultivating lands handed down to them for generations. After being kicked out of their homes by merciless corporations, they are left to toil for a minimum wage that is less than five US dollars a day, according to the documentary, *The Golf War*.

The human causes of the deadly mudslides seem to have been quickly overlooked by the Philippines government. In December 2004, Pilipina President Gloria Macapagal Arroyo placed a total logging ban across the country, in response to mudslides that killed hundreds in the Mindanao Forest.

The ban was partially lifted in March 2005 in order to "help families dependent on logging earn a living," said Arroyo. Yet, this act did not greatly help the impoverished, which constitutes a majority of the population. On the other hand, giant wealthy corporations also turn to the readily available trees in the Philippines. Now large logging companies, such as the Industrial Development Company (IDC) and the Pacific Timber Export Company (PATEC) -- the majority of whose timber goes to the United States -- can legally ravage the essential trees of the Philippines. The loss of human life in dangerous environmental situations are eventually ignored in order to fulfill the commercial system that lines the pockets of the influential elite. "The greatest cause of deforestation," said US Pilipina activist Lydia Bayoneta, "is indiscriminate logging by giant companies, some of which are foreign-owned. Virtually all the logging by these companies is for export. They are also responsible for the large amount of illegal logging that goes on."

Even more detrimental than the illegal logging is the underhanded corruption within the Philippines' Department of Environment and Natural Resources (DENR). Even though the mandate of the DENR is to the "conservation, management, development, and proper use of the country's environment and natural resources," the Secretary of DENR Antonio Cerilles owns his own logging company based in Mindanao. Additionally, the Secretary of Interior Alfredo Lim has his own logging company in the Northern Sierra Madre Natural Park, the nation's largest protected area. This begs the question, "What is a logging company doing in a protected natural park?" The World Wildlife Fund reports that the Philippines contained six million hectares of virgin forest in 1960. Now the combination of legal and illegal logging has reduced that figure to 600,000, a figure that is decreasing rapidly.

Logging companies are required by law to reforest what they take, but influential corporations can exercise their economic power to avoid their reforestation responsibilities. If actions are taken to replant trees, the replacements are usually cheap softwood trees planted in much lower proportions than what was originally taken.

The devastating mudslide in Southern Leyte reached international news, but preventive measures have been few and far between, after a state-of-emergency was lifted in the Philippines.

The Pilipino community on the UC Berkeley campus has actively tried to raise awareness of the devastation of deforestation and other political and social turmoils currently in the Philippines. Organizations such as the Pilipino Academic Student Services (PASS) and the Gabriella Network coordinated a teach-in that informed Berkeley students of the mudslide, the state-of-emergency, and a stampede of poor people during a game show anniversary. They are also collecting money that will go directly to Philippines relief. The Pilipino-American Alliance and *{m}aganda* magazine held Malakas Tayo, a benefit concert featuring Kiwi and Bambu of Native Gunz, this month. While the country of the Philippines remains in a state of disarray, UC Berkeley students are doing what they can to promote awareness.

Rainfall and a minor earthquake combined to cause a devastating mudslide, but the environmental history of colonial occupation, government corruption, greedy corporations and perpetual poverty have compounded into numerous landslides and thousands of deaths. At the ravenous pace of the hungry logging companies, the damage will be irreparable. The green forested lands of the Philippines will turn as polluted and barren as what was once the home of the Lorax. While the corporations gain from their irresponsible logging, Pilipinos have been left to pay the cost.

There's a "Lorax" sized problem in the Philippines. Dr. Seuss's tale about big business displacing indigneous people strongly resembles the current tragedy of transnational logging companies exploiting

poverty-stricken countries at the expense of the people and the environment. *Cut, hack, saw, crash!* The hardwood rainforests that once blanketed the lush islands are disappearing forever, and Pilipinos are left to bear the cost.

The mudslide disaster that took place in the Philippines on February 17th has shown the world the devastating effects caused by irresponsible logging. What was once a farming community known as St. Bernard of Southern Leyte is now a muddy grave for nearly one thousand people. And though natural factors—earthquake and rainfall—acted as catalysts for the mudslide, the role of deforestation played a fundamental role in the deplorable tragedy. With more attention to conservation, the Filipino mudslide could have been prevented. Covering nine square kilometers, 30 meters deep in some places, the mudslide engulfed people whole; no survivors were pulled out of the mud after the first day. Because deforestation was a primary human-established cause to the mudslide, one begs the question: "Why have measures not been taken to curb logging, or to restore lost rainforests?"

The mudslide in Southern Leyte is the most recent example of the devastation of deforestation that has afflicted the Philippines many times in recent history. The hills of Leyte are unstable because they are situated on a faultline and have endured years of logging. The formula for a landslide is simple: rain-soaked, heavy matter combined with gravity on a slanting surface. Forests help to deter landslides by stabilizing the soil with its tree roots as well as soaking up some of the precipitation that would otherwise make the soil prone to slippage. Without sturdy vegetation, there is little solidity to the earth, which can result in the melting of mountains.

Deforestation as a causal factor in the St. Bernard landslide has been a point of contention. According to government officials and eyewitnesses, the area was well forested before the rainfall.

However, the devastating effects of deforestation, without proper replanting, have ravaged the Philippines throughout its history, as far back as to the 1920s and American colonization. In an attempt to tap one of the Philippines' raw material sources, American colonizers planted coconut trees to harvest coconuts for international export. However, much of this land was gained through the decimation of hardwood tropical rainforests. The former trees had roots stable enough to secure the surrounding soil in place during the wet season. Unfortunately, the shallow roots of coconut trees were much less durable than the hardwood trees. *Indymedia* claims that such deforestation and replacement took place in Southern Leyte. The area also has a history of landslides, including a loss of 6000 people in 1991, and 105 in 2003.

High poverty and unemployment rates may also act as sources of deforestation. Many turn

"The environmental history of colonial occupation, government corruption, greedy corporations and perpetual poverty have compounded into numerous landslides and thousands of deaths."

HOW TO DATE A WHITE WOMAN

by donna choi

How To Date a White Woman: A Practical Guide for Asian Men is a dating-help book written by an Asian man for "Asian men within the context of Western society." Author Adam Quan, an Asian male himself, professes to have dated women of many nationalities for over fifteen years. With the knowledge that he has garnered from these experiences, Quan offers other Asian men tips on how to "successfully meet and date a white woman." Included in the book are quizzes ("Are You Manly Enough For the Task?"), step-by-step guides ("Shape Up Program: Get Yourself Ready to Pick Up a White Woman: Preparation Meets Opportunity"), suggestions for self-improvement ("Avoid 'spitting into people's faces'"), and the establishment of "The Five Asian Goals of Life" (Money, Career, Relationship, Happiness, Health).

There are parts where Quan's book is not so different from any of the other dating guides out there today. Some of the tips offered on how to "bag" a white woman could be used to bag any woman. For example, Quan's "steps of courtship" are, on a whole, race-neutral: "Gaining the attention of the targeted woman, establishing a rapport,

finding out her needs and interests, sending her messages via verbal and non-verbal communications that you are interested in her and can fulfill her needs."

Do not be fooled; Quan's feints of objectivity are overpowered by his grossly stereotypical attacks on the Asian American male.

Where Quan's book differs from other dating guides is made obvious in the title. This book is for Asian men who want white women. Quan attempts to break down common cultural misconceptions about Asians and whites, and also suggests methods of overcoming societal prejudice. "The media tends to portray Asians as non-sexual, wimpy types," Quan writes, "these stereotypes created by mainstream society and media impact the way people view Asian males." He suggests encouraging friends and family members to learn about the other culture, stressing that "these fears and misunderstandings need to be dealt with sensitively."

Yet such potentially important social critiques lose any hint of validity when Quan utilizes these same stereotypes in the same egregious manner as the rest of the mass media: The key to understanding the rules of dating, according to Quan, is to first generalize about specific groups: white women are ruled by emotion, Asian women are submissive, white men are beefcakes, and Asian men are intelligent wimps, Asians in general are conformists, white people in general are hedonistic, etc. Once you recognize your target group (for Asian males, it would be white men), conform to that group as closely as possible and eliminate everything else.

Quan's nonsensical advocacy for whiteness only perpetuates the negative stereotypes of Asian men. Quan claims that Asian men can shed themselves of the intelligent wimp stereotype by working out. Lifting weights counteracts the "potential handicap" of a small build and to acquire a "closer physical build to a white male," supposedly more desirable to white women. Quan also suggests that Asian men maintain their personal hygiene, ridiculously postulating that "Asians think that being clean means appearing clean." Moreover, Quan argues that Asian men need to be more individualistic, counteracting the "large homogeneous" Asian culture. Basically, Asian men should be "reasonably westernized," and that in their current mindset they are significantly inferior and have little chance of obtaining a white woman.

Taking such steps to conform to whiteness may be futile in the first place. Quan further suggests that Asian men should obtain a considerable amount of wealth to counteract the fact that they will never really be white men. The author explains that in the great hierarchy of social status, a white woman who dates an Asian man is supposedly taking a step down. Money, therefore, acts as a "compensatory

factor for white women who want a sort of equity for dating outside her ethnic group." Which begs the question: if Asian men cannot be white in the first place, why bother even

trying?

Quan perpetuates stereotypes

concerning women as

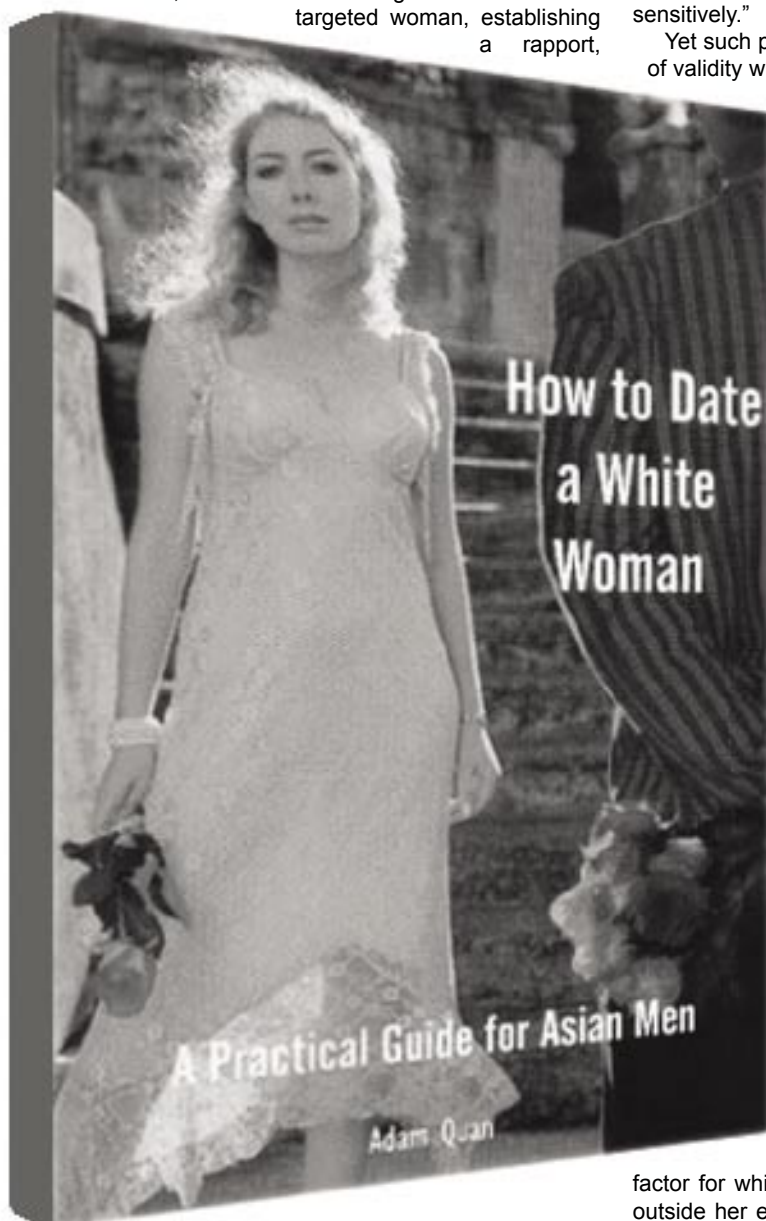
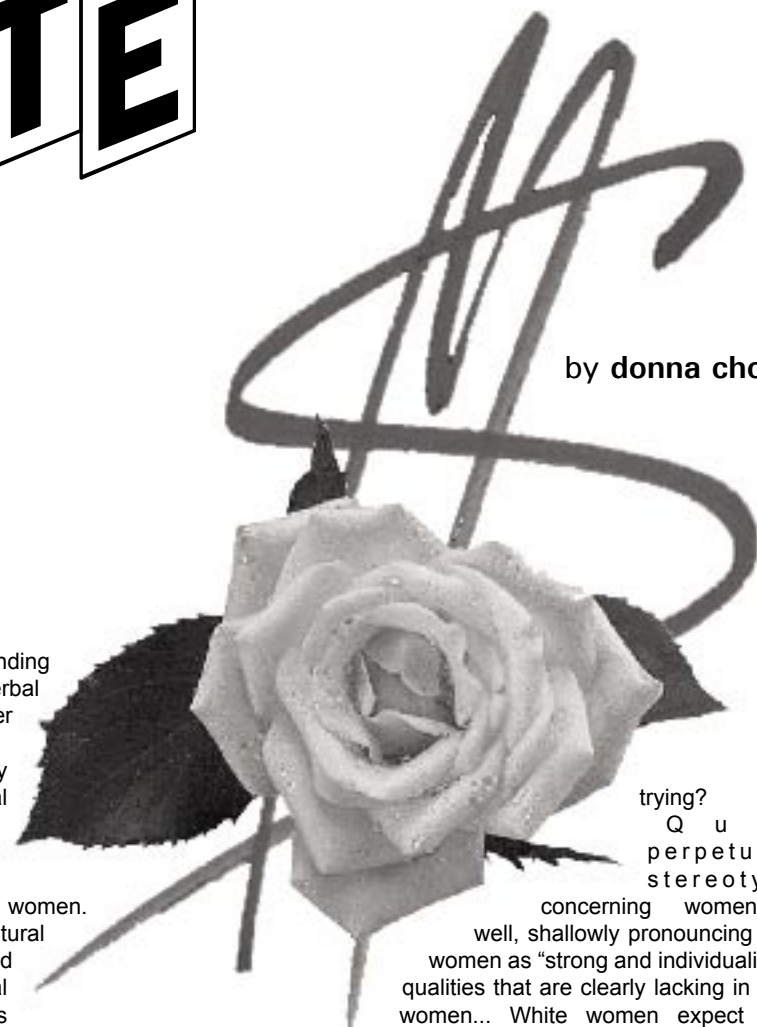
well, shallowly pronouncing white women as "strong and individualistic—qualities that are clearly lacking in Asian women... White women expect more

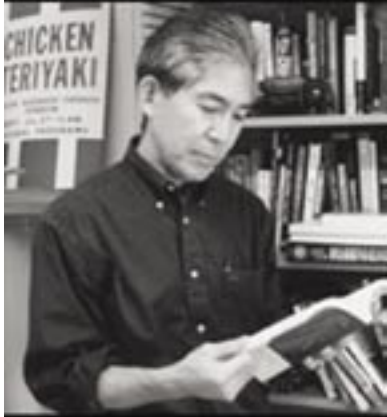
equality and will be vocal... There will be none of the perceived submissive behavior you may observe in Asian women." At one point in the book, Quan supposedly promotes open-mindedness about interracial dating and marriage, an important value in today's increasingly diverse society. But Quan's advocacy of interracial marriage is only a means to an end, a means for the Asian male to move up in social status by claiming a white trophy-wife. Thus, open-mindedness is the complete antithesis of what Quan is attempting to promote.

Quan's main point is that Asian men should emulate white men as much as possible. Apparently the hierarchy of social status relies heavily on race; white men are better than Asian men, white women are better than Asian women. Although Quan never explicitly states such a point, his personal preferences are implicit, such as when he advocates that Asian men should emulate white men to increase their chances of "moving up." This argument is problematic for obvious reasons. In effect, Quan proudly accepts the idea of Asians being inferior to whites. Ultimately, Quan suggests that Asians embracing their heritage or even being themselves is out of the question. This is dangerous because Asian men may read this book and genuinely believe that they are of second-class status. The fact that Quan is a writer of Asian descent may be dangerously used to legitimize the alleged inferiority as well as the stereotypes about Asians to non-Asian readers. The attitude, "He's Asian and he said it, so it must be true," is the most obvious reaction. If Quan, an Asian American, believes in Asian inferiority, that Asian culture promotes conformist drones with bad hygiene and unattractive physiques, then non-Asians can, with good conscience, believe the same things, knowing that the stereotypes and hierarchies have been endorsed by an expert in all things Asian.

This is not to say that all non-Asians are easily influenced or inclined toward racial prejudice. Nor is it to say that Asians have been singled out for this kind of prejudice, either. However, discrimination—whether against Asians, blacks, Latinos, women, or men—exists because someone out there is practicing it and another person is validating it. It is easy to disregard Quan as a harmless man overly eager to make money, and less eager to check his facts, but it is also just as easy to use his words as justification for the perpetuation of some stereotype or prejudice. After all, the image of the short, dirty Chinaman didn't rise out of thin air. It is with this thought in mind that this book, in the wrong hands, can be harmful.

Rather than waste valuable time and money on "How To Date a White Woman" or even on dating guides in general, it would probably be wiser for Asian men to take the time spent reading tips, and spend some time actually talking and getting to know someone. Not only is it more productive, but it probably costs less money.





interview with

darrell hamamoto:

PIONEER OF THE YELLOW PORN REVOLUTION

by vinh lao

"Imagination and vision always preceded reality." These are the words of Darrell Hamamoto, Asian American Studies professor at the University of California, Davis and sole instigator of a new Asian American movement. He wants what people of any other minority group want in this often racist nation: equal opportunities, the end of exploitation, and more economic, political, and social influence. Hamamoto not only recognizes the racial disparities that exist in this nation, but most importantly, he refuses to be a passive victim of these inequalities. Hamamoto, however, has a dream that one day Asian Americans males will adorn the covers of the latest pornographic videos and erotica.

In addition to being an accomplished scholar and author of such academic papers as "The Joy Fuck Club," Professor Hamamoto is also an acclaimed eroticist, writing and directing his own adult films. His first undertaking, entitled *Skin on Skin*, is a full length, all Asian American-cast erotica that is sure to not only titillate the groins of viewers but also correct what he sees as a great cultural injustice, the underrepresentation of Asian American males in the adult film industry. Of course there's more to it than just sex; there's a larger goal at stake here. This suppressive phenomenon is just one example of what Hamamoto calls, "collective demoralization of Asian Americans by the 'Man'." Using excerpts from his first film, Hamamoto also constructed a seven-minute documentary as a follow up, entitled *Yellocaust: A Patriot Act*. The documentary uses steamy sex scenes as the backdrop to his commentary on 150 years of subjugation by the "Man," with examples stemming from American occupation of the Philippines, the Korean and Vietnam Wars, and the Japanese American internment camps during World War II.

Professor Hamamoto is at the center of a controversial movement that could change the way Asian Americans are represented politically, socially, economically, and culturally. The controversy doesn't stem from the motive and rationale behind his actions, but instead the means by which he goes about obtaining those goals, which may seem ludicrous or laughable to many. The following is an interview conducted with Professor Hamamoto investigating the methods behind his madness.

What messages are you trying to convey to the viewers of your pornographic films?

Asian Americans have been in the Unites States for 150 years, just as long as most other ethnic groups, but we haven't obtained the same socioeconomic and cultural power as others. Asian Americans have a lot of capital at their disposal; why can't it be translated into more political power? You're right, my films aren't just about the underrepresentation of Asian males in the adult film industry. That's only one example of how we haven't been fully integrated into the American culture. I also want to instill the mentality to not go work for the "Man." If you work for the "Man," then you'll be exploited; no matter how hard you work or how much money you earn, the owner of the company will make many times more than you. They are reaping the benefits of our work. Who do you think it was that made Bill Gates, Larry Ellison, and Steven Jobs super-wealthy? Right, Asian Americans.

What group of people are you specifically referring to when you say the "Man?"

The "Man" specifically refers to those who are not only white but also those in charge, whether it is in Congress or our financial system. This also includes white women like Hillary Clinton. It encompasses those who have white power and privilege, including Asian American women married to white men.

Why do you feel that pornography is the best means to relate your messages to the Asian American community?

It's the common denominator; almost everyone indulges in it. I don't necessarily want to be remembered as a pornographer after I'm dead and gone, but I will do it as a means toward an end. That is, I want to earn Asian Americans more social, economic and political power. During

my study of how individuals and families in US history amass power and influence (for example JFK or George Bush), I found that if you went back through their lineage, you would discover that these powers arose from shady activity, whether it was the slave trade, opium dealing, bootlegging, shady financial dealings, and related high-level scams. Pornography and erotica can be the vice that Asian Americans use as our opportunity to follow this historical pattern.

What do your colleagues/peers think about your ideas?

Some think it's laughable, but I don't care. Most would not ever admit that my work has had a measurably positive impact on the Asian American community. The reception at Davis has been supportive, for the most part. But I should state that I made the movies on the cheap with private funds saved from my salary. Sure, I have my share of "biters" and "haters." But that goes with the territory.

What is it that you hope to accomplish with these endeavors including the money that you amass from them?

I want change. I want to benefit the Asian American society and larger national society by allowing us to contribute other talents than our fine intellectual labor, tasty cuisine, and even tastier women. Right now, I'm trying to implement a financial model that one day will be used to erect great Asian American institution of higher learning rivaling the best in the nation. Look what Leland Stanford -- who just loved cheap, exploitable Asian American labor -- did for the institution that bears his name.

Have you seen any subsequent impact from the work that you're doing?

For one, since my Asian American erotica project gained national attention, there has been a noticeable increase of Asian American men in TV commercials, on network programming, and even in movies. I guess the white people who have the exclusive privilege of working in the mainstream culture industries are paying attention to what I've been trying to get across.

What are your future plans or your next ambition?

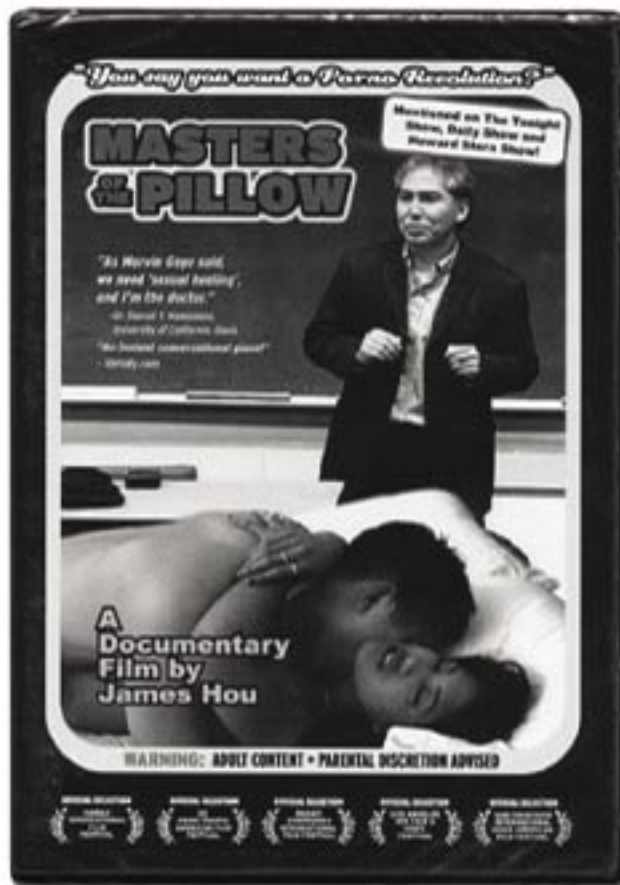
In addition to producing Asian American erotica, my future ventures include hosting my own television talk show because it's a genre that lacks a highly-visible Asian American individual. I conceive of it as a cross between *Charlie Rose* and *The Daily Show*. Of course I want to hire the best Asian American writers and production talent for the program. On it, I'll be interviewing Asian Americans from all walks of life including novelists, spoken word artists, models, labor organizers, architects, scientists, actors, DJs, musicians and spelling bee champions. People are hungry to learn about Asian American people in all their glorious diversity. I am seeking investors and producers who will bank on my talent and want to make some money that can be reinvested in other Asian American-centric projects.

If you want to become an owner and be wealthy, then would you say that you want the American Dream?

It's not about the so-called "American Dream." The Great Gatsby is dead and buried. It's about getting paid. I need to be compensated for my labor just like everyone else. There's no logic behind how a basketball player makes millions of dollars for playing a playground game. My only "American Dream" is to realize substantive equality for my people.

Any final comments?

All I want is equality of opportunity. I believe that if we overcome this barrier, then our natural genius will be free to enhance the quality of American life in general. *Yellocaust* and *Skin on Skin* serve multiple purposes. It's an announcement that Asian Americans are here to stay; not just the women but also the men. We don't need the Man's validation. We want to own our own Internet companies and TV networks. When we achieve these goals, we will own our own destiny and lives; we'll live like human beings and not just some intellectual coolie, racial pet or ornament on Rupert Murdoch's arm.



"Masters of the Pillow" chronicles the making of Hamamoto's all Asian-American adult film, "Skin On Skin."

"I don't want to be a pornographer but I will do it as a means toward an end; that is I want to give Asians more social, economic, and political power."

Profiles of Asian Americans in Sports

by ray zhao

In today's sports media, Asian Americans seldom achieve fame or recognition. Instead, contemporary society often views them as the stereotypical diligent students in the classroom. The lack of prominent athletes in professional sports often leaves younger individuals without role models. While it is true that only a small number of Asian athletes can be seen driving down the lane or hauling in a hail mary pass on sports networks, several individuals of Asian descent have excelled and garnered acclaim in their respective sports.



Norm Chow (Football)

Prior to taking the reins as the current offensive coordinator of the NFL Tennessee Titans, Chow established himself as one of the premier offensive gurus in college football. His tenures in the college ranks have included positions at Brigham Young University, NC State, and USC. In addition to his ability to read and pick apart opposing defenses, Chow has also served as the mentor of numerous NFL quarterbacks. Quarterbacks that have received Chow's tutelage over the years include Steve Young, Ty Detmer, Phillip Rivers, and Carson Palmer. Although his first season in the NFL did not play out too well, his second looks to be much improved.



Michelle Kwan (Figure Skating)

The fluidity and grace that Kwan has displayed on ice has made her a key icon in the figure skating world. After hitting the national stage in the early 1990s, Kwan went on to win the US national championship in 1996 and from 1998-2005. Furthermore, Kwan has also added 5 world figure skating championships and two Olympic medals to her growing list of accomplishments. Even though Kwan was set back by a groin injury this past Winter Olympic in Torino, her achievements in the figure skating world are unrivaled.



Apolo Anton Ohno (Short Speed Skating)

As one of only four Americans who have won three medals in a single Winter Olympic, Ohno has been a star in the short track speed skating circuit since he became the youngest person to ever win a US Championship. He is only 24 years old, but his four Olympic appearances have earned him two gold, one silver, and two bronze medals. Even though a few of his Olympic races have ended in controversy, Ohno has shown his ability to persist in his acts of humility and good will towards other athletes.



David Michael Bautista (Wrestling)

Since making his WWE debut in 2002, Bautista has evolved into one of the most well known wrestlers on primetime television. Even with a series of neck and tricep injuries, Bautista, whose nicknames include "Demon of the Deep" and "The Animal," has continued to awe audiences. His signature move, "The Bautista Bomb," is one of the most feared wrestling moves in the sport.



Jackie Lee (Table Tennis)

A junior at Cal, Lee is currently considered the top-ranked American-born female in a sport that doesn't generate very much of a fan following. However, the lack of publicity has not kept Lee from becoming an icon both in the US and in China. As the number one college player in the nation in table tennis, Lee now has her sights set on the 2008 Beijing Olympics in hopes of pursuing the gold.



Alex Yi (Soccer)

Yi is an American-born Korean soccer defender who now plays for the MLS club, F.C. Dallas. Yi's skills in soccer were evident even at an early age when he competed on the US under-17 team as well as earning All-American accolades at UCLA. After a short stint in Europe, Yi returned to the United States where he is now one of the most coveted soccer talents in the US.

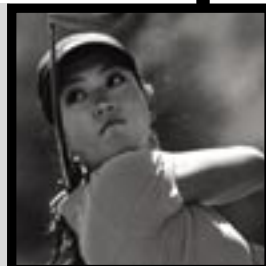
Johnny Damon (Baseball)

The descendant of a Thai mother and Caucasian father, Damon was an integral part of the 2004 Red Sox team that won the World Series which broke the "Curse of the Bambino," which has plagued the organization since 1918. While his hitting skills, prominent beard, and long hairstyle made him the poster boy of the Red Sox, Damon traded allegiances this past offseason and signed with the rival Yankees. However, this transition allows Damon to potentially play a bigger role as he joins an already potent Yankee batting lineup.



Michelle Wie (Golf)

Wie became an instant star by making her first LPGA appearance when she was barely old enough to buy a ticket to a PG-13 movie. Despite being only 16-years-old, golfer Wie has already earned national attention with her long drives and by nearly making the cut at several men's PGA event. While Wie has yet to win a major event, her potential is evident as she became the youngest player to qualify for an LPGA event in 2002. She recently turned pro in 2005.



Michael Chang (Tennis)

Chang is best remembered as being the youngest ever male to win a Grand Slam Singles title when at the age of 14 he defeated top ranked Stefan Edberg in the 1989 French Open. His 1995-1996 tennis campaign marked the pinnacle of his career when he captured the runner up spot of 3 more Grand Slam Tournaments. By the time he retired in 2003, Chang had won a total of 34 top-level professional singles titles.



Paul Kariya (Hockey)

With 12 years of NHL experience under his belt, Kariya has established himself as one of the elite players at the left wing position, scoring 328 goals while picking up 426 assists. He is best remembered as being the face of the Anaheim Mighty Ducks team for 9 seasons until he was traded to the Colorado Avalanche. In addition to his role in the NHL, Kariya has also made 4 Olympic appearances and won 2 Olympic medals.



Jeanette Lee (Billiards)

Better known as the infamous "Black Widow" for her tendency to wear black in every tournament, Lee became a top ten women's pool player within months of her pro debut in 1993. During the 1990s, Lee was widely considered to be the number one women's pool player. However, Lee's success in her pool career extends further than her ability to win tournaments. Having suffered from scoliosis, Lee has exemplified perseverance in her rise to the top of the world rankings.

