

hardboiled 8.6

the asian american media juggernaut

best undergraduate
publication winner



MAY 2005

**MEDIA BIAS IN TSUNAMI COVERAGE
THE PACIFIC ISLANDER MOVEMENT
COMMERCIALIZATION OF CHARITY
RACE IN THE CO-OPS**

hb 8.6

MAY 2005

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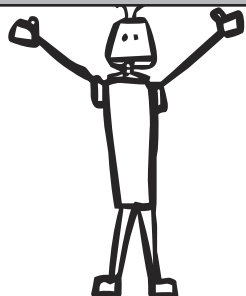
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notes from the editors

What have I learned in my four years at Berkeley?

Well, I have learned some very useful skills such as doing my own laundry, buying cheap 10-for-10 dollars groceries at Safeway, and enough Ethnic Studies theories to fill another angry book. I have learned that there are idiots no matter which classes you take and that drinking pitchers of apple cider even before the sun goes down may not be the best idea. But, one of the largest lessons I have learned is that trying to mobilize a bunch of Asian Americans can be one of the hardest things one could ever possibly attempt to accomplish.

The apparent divisiveness within the Asian American community on campus seems to serve as a sad indicator that the larger Asian American community outside of the Berkeley campus may be just as divided. Certainly this issue of unity amongst the different Asian American organizations on campus does not appear to be a particularly urgent one, since there is such a large number of Asian American students on campus. Yet, it is hard to believe that this "safe" bubble of being in the majority will last long, especially if one was to step outside of the Bay area.

The possibility of slipping into a numbing sense of complacency seems ever more real now that I will be entering into the working world. However, I hope that I will retain most of the hardboiled spirit, one that is marked by vigilance and spreading awareness. And, of course, the dire need to challenge the often racist, sexist, class-ist hegemonic system that all of us are forced to submit under.

And, if I ever hear about another Asian American ASUC candidate running on some bullshit, self-hatred platform I will personally take it upon myself to shove my foot up his ass. With that threat said, I am out.

julie carl
hb story editor

It would be fun to just drop a diatribe here and call out all the wack people on this campus, but I have neither the time or desire to compose such a list (besides: we don't have the resources to print a bible-length document). Instead, I just want to thank the other editors for their dedication and support: Allen, with the incessant e-mails that kept people on point; Tina with her endless supply of icebreakers; Julie, my BLC co-worker/level-headed ethnic studies counselor; and Gloria, who drew me to this wild ride, taught me the ropes and kept me around. Never ending respect and the best of luck to everyone.

That said, my work this semester is dedicated to the haters: what would we be without you? Keep whining, cause the new editors are not to be messed with: they will administer a smackdown that will be heard 10 years into the past.

Holler at your boy...Laundromat United for Life! Capski out!

kristopher capello
hb managing editor

It's true that politics cuts so deep sometimes that we don't realize how it shapes everyday life. We wake up to our siblings getting ready for class in a broken, unequal public school system molded by Prop. 13, return from spring break in communities carved out by post-WWII gentrification, continue our classes in a UC system completely turned around by Prop. 209, and declare ourselves residents of a state that willingly turned its back on immigrants in Prop. 187. Most of all, we eat, sleep, live, and love in a post-9/11 nation.

Still, you may be thinking that political and social issues just aren't your game. All of us have exams, papers, projects, or people that we're thinking about, but realize that the daily struggles at the local, state, and national level will continue to affect your life whether you have the eye for it or not. Everything comes down to whether you want to have a say in what goes on.

To me, **hardboiled** has always stood out as a passionate, insightful voice for the marginalized and a means for people to develop a sense of social and political consciousness. I don't remember the face of the person who handed me my first issue of **hb** outside Sather Gate but I remember being caught off guard by critical articles about sweatshop labor and cuts to Asian American

Studies programs. I could tell the writers spoke with a whole lot of heart and firmly believed in writing as a way to educate and empower.

Quality reporting has become so far between these days. After coming home from our decal workshop on newswriting a while back, I decided to flip through the channels. I remember watching Bush's State of the Union Address and how ridiculously scripted it seemed. It sounded like more of the same about how he was going to do more of the same. As I hit one of the local public channels I saw a discussion between novelist Toni Morrison and a guest of hers. They talked about writing, politics, biographies, issues of race, journalism, history, transnationalism, globalization... a whole slew of things that are often left out in this day and age of big corporate media and misleading partisan rhetoric. The part that really got my attention was when Morrison dropped the big question: "whatever happened to *investigative* reporting?" True that. We never seem to ask hard-hitting questions anymore, we're too content in leaving the world unchanged, and we don't look up to the people who really deserve our respect and admiration.

I guess one thing that I haven't told too many people is that I have such tremendous respect for people who can write well. Especially in the Asian American community, people get such bad rap for not doing something "practical" or "professional." But all along I've found those people who are stretching the limits of human creativity to be some of the bravest ones: the young educators working in the Bay and beyond, the poets and spoken word artists who can really get the audience on their side, the volunteers who outreach to immigrant and refugee communities, the DJs and MCs who spin and rhyme at local benefit concerts, the organizers who put together blood drives and hepatitis B campaigns, the letter writers working furiously to stop the unwarranted deportation of our brothers and sisters, the motivated writers searching for an unspoken story, and the people who engage the community in their own style of activism... It's a beautiful thing, and I'm convinced that we need more people like that.

I figure that all we've got is four years and one life, so now is good a time as any to do what we really want to do. College is supposed to be a helluva lot more than some mindless vocational training exercise. So to all of you people driven by fearless and ferocious dreams, I say rock on.

allen hong
hb story editor

As a publication, you learn one lesson early on: People love to shoot the messenger. When faced with the truth or an opinion they find threatening, they start shooting senselessly only to find they've accomplished nothing in the end. After three years as an editor, you sit back and enjoy the free show, then pat yourself on the back for a job well done.

With all this uncharacteristic gun talk, I figure I'll go the extra mile and quote some rather appropriate lines from *Scarface*: "*You need people like me. You need people like me so you can point your fuckin' fingers and say, 'That's the bad guy.'*" So... *what that make you? Good? You're not good. You just know how to hide, how to lie. Me, I don't have that problem. Me, I always tell the truth.*"

With those words, I want to wish the best of luck to the new core. Proudly continue our tradition of muckraking and rabblerrousing, never losing sight of our community.

gloria kim
hb layout editor

Thank you **hardboiled** for teaching me patience, righteousness, honesty, pride, and anger. By tradition, I will quote a classic drunk song: "I get knocked down, but I get up again, you're never going to keep me down... *pissing the night away*..." Folks, I am honored to work with the Best Undergraduate Student Publication winners. Keep up the good fight.

tina pat-turah-torn-co-soun
hb story editor

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Pilipino Veterans Struggle: Promises Broken and Shattered

by pauline sze

April 9, 1942 marks a painful day for many American and Pilipino veterans of World War II. About 70,000 soldiers, under the command of Lt Gen. Jonathan M. Wainwright, had surrendered to the Japanese forces at the Bataan Peninsula, a region of the Philippines. Beheaded, tortured, abused, and deprived of

and lost their lives, became war heroes, and answered the call of duty from President Franklin D. Roosevelt. In his Military Order of July 26, 1941, he explicitly stated, "I hereby call and order into the service of the armed forces of the US ... all of the organized military forces

of the Government of the Commonwealth of the Philippines." Thousands responded to FDR's call and enlisted. At that time, the US government made a promise that Pilipino soldiers would receive the same veteran benefits and compensation as American soldiers. Yet over sixty years later, that promise has not been fully kept.

"How is it justifiable that these men risk their lives, and never see the true reward for their courageousness?"

food and water, these soldiers were forced to march over sixty miles to a prisoner of war camp led by Japanese soldiers. What is now known as the Bataan Death March resulted in the deaths of thousands of soldiers and irreparable psychological damage to the survivors.

Pilipino and American soldiers fought side by side for the same cause in World War II. They pledged allegiance to the US, risked

The government's resistance to awarding World War II Pilipino veteran benefits began with the Rescission Act of 1946. The act stripped away any compensation and wartime earned benefits, excluding disability and burial benefits of Pilipino war veterans, and ultimately deprived Pilipino soldiers' benefits they desperately needed to survive. Step by step and with many court battles, protests, and letters to Congressmen, there

has been some progress in restoring these benefits. For example, the 1990 Immigration and Naturalization Act allowed thousands of veterans from the Philippines to enter the US and become citizens. However, these gains are nowhere near what was originally promised. Currently, the Filipino Veterans Equity Act of 2005 is sitting in both houses of Congress, with Representative Randy Cunningham (R-Calif) and Senator Daniel Inouye (D-HI) introducing the bills.

Although thousands of Pilipino veterans were able to become citizens of the US, they were not recognized as US war veterans and therefore, did not receive the same military benefits as others. Instead, they received Supplemental Security Income (SSI), which is seen as a form of welfare, with amounts ranging from \$450 to \$660 monthly. The reality is that veterans settling in the US after 1990 are fairly old—ranging from ages seventy and eighty. With such a low monthly stipend, there is no feasible way for these veterans to survive, having to pay for rent, utilities, food, and so on.

Correspondingly, the I-Hotel struggle was an echo of the struggles of many Pilipino Americans, including veterans. In the heart of Manilatown, located in the northeastern district of San Francisco, stood the I-hotel, which was home to many Pilipinos. However, during the 1960s, the expanding financial district of San Francisco posed problems for the ever shrinking Manilatown. Slowly but surely the financial district took precedence and replaced it. By October of 1968, the I-hotel was the only standing remnant of the historic Manilatown, and by that point, the tenants of the I-Hotel were threatened with eviction. The owner of the I-hotel had plans to transform the land into a parking lot. For nine years, these tenants were met with the help of many concerned citizens. Unfortunately, on August 4, 1977, the tenants were forcibly

evicted. Two years later, the I-hotel was destroyed. The parking lot was never built, and for many years what used to be the I-hotel was an empty piece of land.

The government called upon Pilipino men to protect the US, to protect democracy. In return, the government promised these men veteran benefits. It is inexcusable that these men risked their lives and survived the horrors of war while never seeing the true rewards for their courageousness. Instead, the government silently pushes them into deeper and deeper poverty.

Recently, Senator Inouye introduced the "Filipino Veterans Act of 2005" in the Senate and House for consideration. If passed, it will essentially restore the veteran benefits that were promised to these soldiers before the Rescission Act of 1946.

Time is running out for these veterans. Age is critical for them, and they want this bill to pass before they run out of time.

Be active and contact your Congressperson and Senator and ask them to support this bill.

<http://www.fullequitynow.com/Resources/Letter%20Templates/House/California%20Resident.doc> - House of Representative Writing Template for a CA Resident

Please visit www.fullequitynow.com for up to date information in regards to the WWII Pilipino Veterans Movement and for other ways to contact your Congressperson and Senator!

The space for the original I-hotel will now be known as the International Hotel Senior Housing Center providing affordable housing, opening in the summer of 2005.

August 4, 2005 - I-Hotel Eviction Commemoration Candlelight Vigil, located at Jackson & Kearney Streets in San Francisco, CA.

Source: Manilatown Heritage Foundation manilatown.org

by joanne l. rondilla

OTHER THAN ASIAN: Pacific Islanders In and Outside Asian America

During office hours recently, a student asked me, "Are Pilipinos Asian or Pacific Islanders?" As a Pilipina from Guam, who was transplanted to California, something interesting happened on the twelve hour plane ride from Guam, to Hawai'i to California. I went from being a Pacific Islander to becoming an Asian American. Throughout my studies in Asian America, I have always felt that major things were lacking with respect to the way Asian America handles Pilipinos, Chamorros, Native Hawaiians, Samoans, etc. I became interested in Pacific Island Studies because examining Pilipino studies through a Pacific Islander lens enriches our understanding of Pilipinos. Also, the struggle that many Pacific Islanders (Polynesian, Micronesian and Melanesians alike) have with respect to history, representation, identity, etc. parallels the Pilipino struggle.

The question that my student posed is not an unusual one. When one examines Pilipino history along side the histories of other Pacific Islanders such as Chamorros, Native Hawaiians and Samoans, one will find that the ties run far and deep. We share a common pre-European contact culture, we have a similar colonial history and the ways in which we have to deal with the wrath of colonization are similar. Although Pilipinos are considered to be Asian Americans, there is a long and hidden history of Pilipinos actually contesting this position because like our Pacific Islander brothers and sisters, Pilipinos have felt like "special guests" within this pan-ethnic identity. Also hidden from history are organizing efforts between Pacific Islanders to assert

a distinct identity—both within and outside Asian America. For example, in 1972, the First National Conference on Asian American Mental Health in San Francisco was the first time a major effort was made to address Pacific Islander and Asian American issues. It also served as a "coming out" regarding identity politics in Asian America. The conference marked a moment when smaller and less recognized "Asian American" groups such as Hawaiians, Guamanians, Samoans and Pilipinos asserted their individual

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identities within the Asian American pan-ethnic identity. Although Pacific Islanders at the time contested the Asian American space, they also tried work within it to illustrate that we do have a unique and separate identity. What keeps us tied within Asian America are the institutional forces, which continue to conflate the two groups.

In an unpublished interview, scholar Rick Bonus addresses the question of Pilipinos in Asian America. Although Pilipino-specific, I would like to shed light on an excerpt of this interview because it applies to other Pacific Islanders (Polynesians, Micronesians, Melanesians) and the shifts we will see in Pacific Islander Studies. Bonus states:

Pilipino American Studies scholars recognize this unique dilemma: we need Asian American Studies because it provides

us with the necessary institutional framework and resources, but at the same time, we have trouble identifying with the category like you do. Some scholars, including myself, have suggested that for the time being, we need to consider ourselves "included, but under protest." It is indeed a condition that is unsettling both for Pilipino American Studies and for Asian American Studies, but it is also one that has precipitated provocative discussions about the processes of identification themselves, offered different

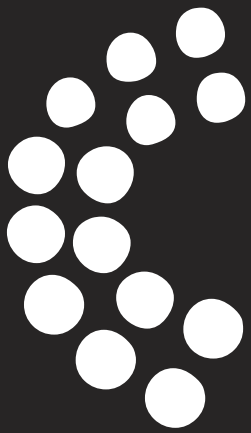
ways of asking, picking subjects and objects of study, using traditional frameworks, and theorizing, and one that continues to connect scholarship with questions of power.

If there is one thing that people forget about coalitional identities, it is that these identities are never fixed. They are fluid, always moving and subjected to different claims. Identities are open-ended because the face of Pacific Islander America and Asian America constantly changes. Coalitional identities must keep up with these conditions. I do think there is still value in Pacific Islander America, Asian America, Asian and Pacific Islander America, and so forth. Each identity is attached to a history that people need to remember. In looking at this history, I find that it is important to acknowledge such history,

but at the same time not be so attached to it. History, like identity is fluid. Each day we find out more and more about the past and where we are heading for the future.

Rather than deal with the question of whether or not Pacific Islanders do belong in Asian America, the larger issue comes down to recognition. How are Pacific Islanders recognized as a whole? Historically, Pacific Islanders have been ignored both as an individual coalition and as a part of Asian America. The inclusion or exclusion of Pacific Islanders in Asian America has never been about Pacific Islanders wanting to be Asian American. It has always been about being recognized as separate and distinct from Asian Americans. Pacific Islanders are not forgotten, ignored, or invisible Asian Americans. Pacific Islanders are not Asian Americans at all. Pacific Islanders have no desire to identify as such. This is one of the causes of tension and misunderstanding between the two communities. This distinction must be made clear. There is a way for the two communities to come together and represent themselves as a united front. In order to do so, Asian America has to understand that Pacific Islanders are partners, allies, to the Asian American, but not the Asian American herself.

Special contributing writer Joanne L. Rondilla is a doctoral student in the Ethnic Studies department at UC Berkeley. She is a member of the Indigenous Pacific Islander Alliance (IPIA) and the Critical Pilipina/o Studies Collective (CFFSC).



the pacific islander movement at Cal and UW

by michael gumataotao tuncap

Ginen i taotaomona Guahan. Ginen l' tano l' Chamoru.. Ginen l taotao Anigua, Guahan. Na'an-hu si Migetu Gumataotao Tuncap. Lahren tun David Gumataotao Tuncap ginen familian Chobik yan i Terese San Nicolas ginen familian Dedang. I descend from the first peoples of Guam. I come from the land of the Chamorro. I come from the village of Anigua, Guam. My name is Michael Gumataotao Tuncap. I am the son of David Gumataotao Tuncap of the Chobik clan and Terese San Nicolas of the Dedang clan.

The 2000 Census and much of mainstream America, have just realized what Chamorros, Samoans, and other Pacific Islanders have known for a very long time, that we are not Asian. The history of European and Asian colonization in the Pacific has created the most difficult challenge that many Pacific Islanders face on a daily basis. Being a Pacific Islander and feeling safe enough to say that is in itself a challenge that many of us have faced for years. This is partly due to the ignorant labeling of Pacific Islanders under the Asian Pacific Islander category. Most students here at CAL have no idea where we come from or who we are as native people. We come from the sacred seas of the Pacific. We are the indigenous people of Guahan (Guam), Tonga, the Philippines, Palaua, Fiji, Samoa, Chuuk, Hawai'i, Papua New Guinea, Pohnpei, Aotearoa (New Zealand), the Northern Mariannas, New Caledonia, Yap, Rotuma, Kosrae, Tahiti, Rapa Nui, we are Pacific Islanders. We have been silenced and marginalized by mainstream white America since their initial invasion of our native lands during the Spanish American war. However, we have also been silenced by some members of the Asian American community. Sometimes this marginalization was intentional, and at other times it was because many Asian Americans did not know that they were offending our native communities. This silence has been disguised by the multi-cultural rhetoric of supposed "API" or "APA" organizations. Contemporary debates on diversity have used the "API/A" term as a band aid solution to treat the internal bleeding of racial and gendered inequality; that we have faced as native people. Proof of this can be seen in the overall lack of Pacific Islander representation throughout the various API clubs here at CAL. Although these groups claim to have a PI perspective, most do not even have a single indigenous Pacific Islander member. In order to combat this misrepresentation and appropriation of native voices, Pacific Islanders on several campuses have begun what is now referred to as the Pacific Islander movement. One of the most famous examples of this social movement took place on the University of Washington campus. However, the newest component of the movement is taking place here at CAL. This is a story about the racial representation of Pacific Islanders at CAL and the University of Washington.

The initial discussions regarding the creation of the first state commission for Pacific Islanders was a monumental one that began in the fall of 1998. The Pacific Islander Student Commission (PISC) arose from the collaborative efforts of Pacific Islander students and community members who had become intolerant of Asian Americans attempting to appropriate their voices, islands, and most importantly, their oppressions. We were tired of being left out of the "diversity debate." We were frustrated with the Asian Student Commission because they did not look, talk, or feel the same way that we did, especially when it came to issues surrounding race and educational equality. We were tired of Asian settlers trying to misrepresent our islands and native cultures as there own. We knew we were as under represented in the UW and UC system as the American Indian, Chicano/ Latino, and African American students but since we were forced into the API category we were often left out of the recruitment/ outreach efforts. We needed some form of central organization (PISC) to pull the native clubs together.

Although many of the islanders from the various UW clubs knew each other, we did not see ourselves as a united community. However, we were fortunate enough to have

leaders such as: Kapiolani Laronal (Native Hawaiian), Edgar Dumlao (Pilipino), Vanessa Matautia (Samoan), Alakihihifo Puloka (Tongan) and Barbara Quenga (Chamorro). These native activists knew we had to bring our struggles together because we shared a common history of colonization as well as various indigenous cultural traditions and practices. We knew that the student government was racist and made up of conservative whites and Asians who did not know anything about islanders. We also knew that we had to educate them in order to change the racial climate of the university. One of the most pressing issues was that of permanent funding for our community programs such as Fiesta, Poly Day, and Filipino night. We knew that PISC would help us to set up recruitment/ outreach programs, retention focus groups, PI Studies and other educational programs. One of the most beneficial student-oriented study programs that arose from this movement was the Pacific Islander Partnerships in Education

"Contemporary debates on diversity have used the "API/A" term as a band aid solution to treat the internal bleeding of racial and gendered inequality; that we have faced as native people. Proof of this can be seen in the overall lack of Pacific Islander representation throughout the various API clubs here at CAL. Although these groups claim to have a PI perspective, most do not even have a single indigenous Pacific Islander member."

mentorship program. Under the direction of American Ethnic Studies professor Enrique C. Bonus, Pacific Islanders developed this retention program to combat the alarming drop out rates in our community. Retention is one of the major differences between Asian American and Pacific Islander college students. Nationally Pacific Islanders are 7 times more likely to drop out before receiving their bachelor's degree. Many PI students attribute this performance gap to differences in both family upbringing and the lived experience of racism which differs from Asian American students. In other words, we felt a very different racial climate which in turn affected how well we adjusted and performed at the university level. Many of the Asian American students came from cities that were predominately white and or Asian. Most Pacific Islanders came from a completely different economic situation and were from places that were predominately African American and American Indian.

The most important activity from my experience in the Pacific Islander movement has been with the campaign for Pacific Islander American Studies. Much of the racist misclassification under the "APA/I" category has led to a minimal and almost completely absent representation of Pacific Islanders in the academy. For example, the UC Berkeley Ethnic Studies program is considered one of the premiere Ethnic Studies departments in the nation, and yet there has not been a single course that focused on Pacific Islander history or culture, that is, until now. Thanks to the collaborative efforts of the Indigenous Pacific Islander Alliance (IPIA-graduate students)

and the Pacific Islanders at Cal (PAC-undergraduates) club, UC Berkeley will offer its very first Pacific Islander Studies course Fall 2005. Samoan doctoral student David Palaita is leading this historical moment and has taken the Berkeley Pacific Islander movement to an even greater level.

There are so many people out there who attempt to "go native." These may be your friends, neighbors, fraternity brothers, and classmates that have decided to appropriate Pacific Islander culture, mainly Native Hawaiian culture. They use their ignorant Hollywood images from shows such as the Real World and Survivor to justify their appropriation of our island heritage. On Halloween you might see these racist people with grass skirts or coconut shells. On other days you might see a fraternity or residence hall throw a luau theme party just so they can "feel ethnic" for a night. Every student at CAL should know that wearing a lei or an island print shirt does not make you a Pacific Islander. Furthermore, just because you are born in Hawaii or Guam does not mean you are indigenous. The most obvious example of this can be seen in the various settler communities from Hawai'i, mostly made up of Japanese, Chinese, and other Asian people. Although we recognize that many of these settlers have lived in Hawai'i for 3 or 4 generations, we do not feel that it gives them the right to claim an indigenous identity because their ancestral land is somewhere else. Our goal is not to insult or offend Asian American settlers, rather it is to bring our silenced voices from behind the shadows of the API rhetoric. We hope that instead of appropriating our cultures they will allow us to represent our own histories and sacred practice. We humbly ask our Asian American and South East Asian brothers and sisters to work with us across truly multi-racial alliances that values all voices equally. We realize that many South East Asians also identify with our frustrations of being forced into this large umbrella term that ultimately excludes the non-East Asian ethnicities. To combat this problem we hope to build a new coalition and fight in this struggle as equals. However, people must always remember that we must speak and represent our own communities we do not need anyone else to do it for us. We will no longer be silenced and even though many people might not agree with our indigenous politics, our brown voices will be heard.

The leadership of David Palaita (Samoan), Abu Ma'asala (Samoan), Marie Tangitau (Tongan), Mel, Matt and Norris Malele (Samoan), Justine Lazaro (Chamorro), Theresa Naeta (Tongan), Elizabeth Ene (Samoan), Faleosa Sao (Samoan) and the rest of our community will force CAL to feel the power of island people and our politics. We will no longer be forced into racial classifications that are false and insensitive. We have been taught by our grandmothers that we are the native people of the Pacific and we will not stand for imposters who attempt to disrespect our unique history and experiences. We will perform our cultural dances so that they will be lived expressions rather than romanticized appropriations. We will translate our native languages when we see fit to do so, at other times we may choose to speak around you even if it causes you discomfort. We will not let you prevent us from speaking our languages. We will teach courses about what this country has done in the name of "manifest destiny" and "democracy," phrases that have done irreparable damage to our elders and our communities. We will fight for the admissions of our young island brothers and sisters, so that they will have a place here at CAL. We will fight for racial representation and educational equality and we hope others will join us in this struggle. Susteni i lina'la yan i' kotu'ratani i' taotao We shall sustain our way of life and the culture of our people.

Contributing writer Michael Gumataotao Tuncap is a doctoral student in the Comparative Ethnic Studies department at UC Berkeley. He is the Chamorro Representative in the Indigenous Pacific Islander Association (IPIA).

LET THE NAVIGATORS TRAVERSE THE SEAS UNTIL THEY HAVE FOUND A HOME...

by david ga'oupu palaita

Here at the beginning of the 21st century, new and vibrant communities of indigenous Pacific Islanders in the US are collectively shaping a movement in which *self-determination* is at the core of the powerful de-colonial project. And although the idea can still be contextualized in multiple ways, it does not change the fact that self-determination as a theoretical and practical project *is* a result of colonization—the ruthless uprooting of peoples and illegal annexation of Pacific Islands for western economic and political gain.

The Pacific Islander movement is more than just self-determination; it is the crafting of a 'space' where their political and social struggles can be addressed. I call this process *spatial determination*. Central to this idea is the creation of a 'space', separate from other established spaces in which the people identifying as Pacific Islander can begin reconciling with their colonial past and searching for new and conventional ways to continue resisting imperialism. But the determination of creating that space comes with a challenge on many levels. First, however Pacific Islanders envision and conceptualize the multiplicities of this movement, *respect* for one another must be a founding principle of the project. Secondly, the movement must establish and maintain some degree of cross racial alliances with other oppressed ethnic groups as many political struggles intersect. Lastly, the movement must define, strengthen, and maintain its collective pride as Islanders.

Much of the debate surrounding the separation of Pacific Islanders from the 'Asian American', 'Asian/Pacific Islander' (API), and 'Asian Pacific American' (APA) classification addresses the many complications the labels encompass. Sadly, many of the narratives stemming from those discussions have depicted the Pacific Islander movement as separatist and racist by many Asian American activists, scholars, and community leaders. What I find ironic is that kind of rhetorical criticism is something I would expect from the dominant group, not them. I must argue that when indigenous peoples are denied the opportunity for spatial determination, it is racist and separatist in itself: racist because the label imposes or fixes a category most Pacific Islanders do not identify with and most often times reject; and separatist because Asian America has consistently "othered" the Pacific Islander body by detaching or separating it from any kind of pursuit of spatial determination. The question we should be asking is not 'why the separation', but 'why the gatekeepers'? I am not saying that Asian America is to blame for the lumping because the label was created to address the US government's need to classify its "other" subjects. But Asian America can be criticized for its upholding and "gate-keeping" of a political label that does not address Pacific Islander issues.

Pacific Islanders seek spatial determination for five main reasons: First, it provides a space for political and social mobilization. Second, the space privileges the production and embracing of indigenous knowledge. Third, the space addresses the issue of marginalization and invisibility. Four, it re-encourages the value and preservation of Pacific Islander cultures which has been constantly devalued, eroded, and reduced by Americanism and capitalism. And finally, spatial determination allows islanders the opportunity to negotiate an ethnic label that is backed by its collective pride and collective political work.

Support by all members of society regarding this movement is one major component of its success. By resisting and by employing a kind of consciousness for our issues, it is the first major step to reconciling an injustice that we seek rectify. And as our people and our navigators continue to explore the many avenues for spatial determination, it is important to know that our search for home in the US will be met with waves and storms that will shape the contours and the dimensions of our space.

"A ua sala uta, ia tonu tai".

"When a mistake has been made inland, it should be rectified at the seaside".

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by adrienna wong



In the 1940s and 50s Berkeley co-ops, unlike the Greek system, began to accept Asian, African American, Latino, and Jewish students excluded from other group living situations. Following Japanese internment during WWII, the co-ops welcomed Japanese Americans, and some co-ops credit the University Students' Cooperative Association (USCA) with preserving a home for Berkeley's Japanese Students Club, formerly housed in Euclid Hall.

The USCA continued this commitment to support diversity through the creation of theme houses like the African American theme house and the LGBTQ theme Oscar Wilde house to create safe and supportive communities for minority students in Berkeley. USCA board members expressed the need for theme houses, saying "while the co-op has tended to be more tolerant and supportive because of its more diverse membership, it still generally reflects the dominant social and cultural pool from which it draws." This issue is one that continues to be relevant, which many attribute to the diminishing diversity in UC Berkeley at large. However, though 40% of Berkeley's student population identifies as Asian American, many Asian American students in the co-op system at Berkeley still struggle with the racial issues that come with being underrepresented in their living environments.

It is important to note that the demographics of the co-ops vary. The apartments, for example, have more diversity, perhaps because they place priority on low-income students and, as one Wilde house resident postulates, perhaps "some minority students feel less attached to the communities in the group houses." These demographics are also quite dynamic, as new members move in and old members graduate. Nonetheless, there is the widespread belief among Berkeley students that the co-ops, especially the houses, are dominantly white living spaces. One Casa Zimbabwe co-oper described the co-ops as "fairly white- from my personal experience, almost completely white," while another student who does not live in the co-ops but frequents co-op parties said "there are mostly white people at the parties, with a smattering of whitewashed Asians." As the last comment illuminates, the "white" perception of the co-ops is a response to both the racial distribution within the co-ops, and the predominance of white American culture as an overarching norm.

The issue of "whitewashed" Asians comes up repeatedly in interviews of students both in and out of the co-ops. One Berkeley sophomore's perception

RACE AND THE CO-OPS

of Asian Americans in the co-ops was that "they seem more in touch with artsy stuff and usually have friends that are Caucasian. They outwardly don't seem in touch with their Asian identity even though they might be privately, versus the Asian people who openly celebrate their culture publicly or join AAA, ABA, Korean societies, etc."

Though the idea of a person being "whitewashed" is problematic, it cannot be denied that many Asians within the co-ops tend to downplay and/or mask their racial and ethnic identities, insisting upon it being a "non-issue" where they live. "People who aren't white act differently when in the co-op; you either go way towards 'this is my identity, let's talk about it' or 'this is not my identity -- I'm just a guy,'" said one co-op resident. Rather speculate whether Asian Americans who live in co-ops are "Asian enough," it is much more useful to examine the kind of environment that makes a student swing to the aforementioned extremes.

Although the USCA website boasts of a "diverse and accepting community atmosphere," co-op residents describe the racial interactions of their homes as resembling "an all-white private school," saying that "the demographics inevitably mean there will be students who are not comfortable with living with minorities or seeing us as unique individuals instead of as part of a group, often because they have not had the opportunity to do so before." Minorities are often exoticized, as one co-oper recounts, referred to as "ethnic", along with the "wonderfully authentic" food they cook, or as sexualized objects. Another co-oper describes the racial interactions in his house as "offensive in the sense of being overly accepting. White people try really hard to be liberal, trying to prove that they're just pals, they're on the same page by trying to speak Spanish with them because they took high school Spanish, engaging in really weird 'tell me about your culture' conversations." "It seems," he said, "at the very least there's recognition of difference, but there's an attempt to mask it that isn't genuine."

This attempt to cover up the real underlying discomfort with racial issues also takes the form of ironic racial jokes. These jokes, though never malicious in their nature, are part of a sarcastic, liberal tone of discourse that seems to say "We all know we aren't racist, so it's alright to pretend." This would not be so offensive if it weren't for the fact that usually there are only a limited number of people belonging to the racial group being joked about present when these statements are made. When someone jokes at the house council, for example, that you can identify a "sketchy person"

if they are of "non-aryan origin," it is a little less funny if you are one of three people of color amongst a hundred laughing white co-ops. The joke becomes even less funny, and much more disconcerting, when there are actual examples of racial profiling within the house. As one South side co-oper describes the "anti-PC" humor, "it's disconcerting when someone says something like that about black people while there are no black people in the co-op! To me it reveals that the person has never been challenged before, and that they still think they can live in this kind of mental bubble and not realize that there are people who would be hurt by that." In another example, a co-op publicly posted a house history that referred to Asian Americans as "neutralized immigrants," and lightheartedly referred to a white co-oper's "graphic illustrations of glorious triumph over all non-Aryan races." The story went on to say of the otherwise anonymous "Asian people": "Where did they think they were -- a Bubble Tea House?" As a resident of another co-op describes similar occurrences, these are "unintentionally offensive comments, mostly good-natured, but bothersome at times."

Although the jokes are made to demonstrate an ease and familiarity regarding racial issues, they sometimes heighten the discomfort and paranoia of students who do not have a strong community of fellow Asians in the co-op, and who have previously felt singled-out in other ways. Yet when students of color have complained, their concerns have been lackadaisically deflected by statements like "I'm not a racist or anything." As one co-oper puts it, "white students felt that as long as nothing was 'explicit' that they could shield themselves from having to face up to it and question themselves."

None of this is to add more undeserved negative press towards the USCA. After all, the USCA offers all students, regardless of race or ethnicity, an affordable option for residence in Berkeley. Students express that they feel "the co-ops are among the most welcoming places for racial minorities because of their progressive and liberal values." Additionally, they have a strong policy against harassment, a history of support for diversity, and are vigorously recruiting to expand their membership. Yet it is worth pointing out the non-structural, socially-created dynamics of the co-op system, especially if the USCA is seeking to reach and accommodate a broader, more diverse range of potential members to fill their co-ops.

the dummy's guide to south asia



by **julie carl**

True to its name, South Asia is the southern part of the Asian continent where nearly 1.3 billion people live. Being South Asian has often wrongly been synonymous to being Indian, alienating citizens of other nations that also identify as being a part of South Asia. Countries that are officially a part of the South Asian Association for Regional Cooperation are India, Pakistan, Bangladesh, Sri Lanka, Bhutan, Nepal, and Maldives.

India is made up of 28 states with Delhi as its capital. Like the US, the states all have individual state governments within the regions yet all come together under one federal government. However, unlike in the US, the role of the president of India hardly wields any power. Much of the governing power lies in the hands of the prime minister, who is appointed by the president. Although Hindi and English are listed as the official languages of the nation, India boasts over 22 different languages. The population of India exceeds one billion, and the Indian economy is currently the fourth largest in the world.

Like most Asian countries, India has a painful colonial past with Great Britain taking over in 1857 until 1947, when independence was gained after a lengthy and violent struggle against the colonizing forces. However, the end of imperialism brought more border disputes and civil warfare. One of the most pivotal events in the history of modern India occurred with the partition of Pakistan from India along religious lines. India became a Hindu state while Pakistan identified as a Muslim state. These sharp divisions caused many problems as the Muslim populations in India attempted to cross over to Pakistan and the Hindu population of Pakistan to India. Much blood was shed over the combining of national identity with that of a religious one. Currently, border disputes between India and Pakistan continue, especially over the territory of Kashmir.

After breaking away from what had once been British India, Pakistan had subsequently been divided between East and West Pakistan. However after much conflict in 1971, East Pakistan decided to secede from West Pakistan. East Pakistan later changed its name to East Bengal, which is currently known as Bangladesh. Presently, Pakistan is divided into four province and two territories. The official languages of Pakistan are Urdu and English. The governmental structure of Pakistan is that of a republic. However, Pakistan has had a long history of military dictators taking over. Democratic elections were held most recently in 2002, after being under the rule of a military regime since the 1980s. The Pakistani government has taken large steps towards economic reform and success. Huge advancements have been made.

East Bengal turned Bangladesh initially fell away from West Pakistan due to overwhelming dominance that West Pakistan wielded over its ethnically different Eastern counterpart. East Pakistan was majority Bengali culturally. In an attempt to quickly quell the rising rebellious stirrings in the early 1970s, the West Pakistani Army carried out a series of genocidal massacres on the Bengali populations. An estimated 50,000 civilians were killed in the first three days alone. With the support of India and the former Soviet Union, the Bangladeshi Liberation Movement was well under way by 1971. By December 1971, Bangladesh attained their independence from Pakistan.

The Bangladeshi government includes a parliament body, a president, and the prime minister. Like India, the president is the ceremonial head while the prime minister holds the executive power. The current capital of Bangladesh is Dhaka. One of the primary concerns facing the Bangladeshi state is the frequent flooding affecting the national economy and food supply for the nation. Bangladesh has recently been severely damaged by major floods, and certainly the effects of the tsunami will further complicate matters.

One of the heaviest hit regions in South Asia by the tsunami has been Sri Lanka. It has been reported that over 200,000 Sri Lankans perished due to the tsunami. Sri Lanka is an island nation situated off the southern tip of India on the Indian Ocean. It is a tropical island which consists of nine provinces that are ruled by the parliament, president, and prime minister. The president has much power as the head of state and the commander of the national army. The Sri Lankan government has always leaned towards more socialist ideals until recently, where there is a movement towards adapting to the global money market.

There are two ethnic groups in Sri Lanka. The Sinhalese, who are the majority, are originally from parts of Northern India. The Tamils, who are the minority, come from Southern India. Throughout Sri Lankan history, these two ethnic groups have been battling for power. However, the struggle escalated in 1983 when violence broke on the streets of Jaffna, one of the biggest cities in Sri Lanka. Since the 1980s, there has been a continuing civil strife between the Sinhalese and the Tamils. Although outside nations have attempted to intervene, peace talks between the two groups have not been easy.

Bhutan, one of the smaller nations in South Asia, is situated in the Eastern Himalayas. The country is run as a Buddhist theocracy, where the king serves as the head of state. Supporting the king is a parliamentary system. Bhutan recently adapted a two party democratic governmental system. The official language of Bhutan is Dzongkha, however many other languages are spoken which vary from region to region. Bhutan was colonized by the British in the early 20th century and gained independence in 1949 with the help of India. However, Bhutan was not acknowledged by the UN until 1971 for they were isolated in the years following the gaining of their independence.

There are three major ethnic groups present, and they are the Ngalop, Sharchop, and Lhotshampa. Both the Ngalops and Sharchops are of Tibetan descent while the Lhotshampas are from Nepal. In the late 1980s, those who were ethnically Nepalese were forcibly removed from Bhutan, creating a huge refugee population. The UN had to intervene and set up refugee camps and start talks between Bhutan and Nepal. However, significant improvements have yet to be made.

Another South Asian nation situated in the Himalaya is Nepal. Nepal is divided into 14 separate regions and is the home at least 92 different languages. The official language of the country remains Nepali, yet different indigenous groups continue to speak in their traditional languages. Nepal's unique claim to fame is that it is the only Hindu kingdom existing in the world today. There are other religions present that are protected against discrimination through Nepalese laws. Another fact that Nepal is often associated with is Mount Everest, the highest peak in the world.

There have been movements towards democracy in Nepal beginning in the late 1980s, however the government system has been marred by extreme examples of governmental corruption. In the mid-1990s, different factions began warring leading to a larger civil conflict. With the continuous fighting as well as problems within the monarchical family, Nepal has been in sporadic "states of emergency" throughout the mid-1990s until most recently.

Maldives is a nation consisting of a series of coral islands located in the Indian Ocean. The country was heavily affected by the tsunami, especially because the altitude of the country is so low. Some of the islands were entirely submerged under the ocean, quite problematic for a nation that relies heavily upon tourism and fishing to support the economy. Different islands house tropical resorts, which are visited annually by half a million people.

Maldives is a republic that gained independence from Great Britain in 1965. However, one ruler has held power since 1978. Recently, there have been movements against this regime. Yet, any political changes take a backseat to the imminent issues of the economy due to the tsunami disaster. There have been concerns that with the submersion of certain Maldivian islands will result in the removal of Maldives from the global map in general.



illustration by michelle moon

by **dan nguyen**

the clash:

india and pakistan conflicts

In the present day, when I hear about a conflict between two countries over land and religion, the first thing that pops in my mind is the dispute between Palestine and Israel, but another clash of the same caliber that is overlooked by most Americans is the situation between Pakistan and India. Americans are barely informed about this issue because the media does not give much coverage to this area, but within the past few years, the American media has been directing more attention to this issue because the volatility of the region is becoming increasingly important to American interests, as Pakistan is an important ally in the fight against terrorism and India is an important trade partner to the US.

The border between Pakistan and India is a politically tense region. Most of the conflict is over the divided Kashmir region that is shared between India, Pakistan, and China, and the tension and fighting within the past decade is due to mostly attacks from Muslim separatist in India controlled Kashmir, separatist that India claims are supported by Pakistan. Even though Kashmir is a strategically and culturally important region, the conflict is more about pride than anything else. One spark or hiccup between the two sides could cause a catastrophic war between the countries. The situation is literally a mini Cold War as both countries pride themselves on their nuclear weapons presence and development.

Within these past two years, the leaders in Pakistan and India have been trying to reconcile their differences. In December of 2003, both countries issued a cease fire to begin peace talks, and soon after, on January 5, 2004, the prime minister of India at the time, Atal Bihari Vajpayee, and the leader of Pakistan, General Pervez Musharraf, officially released a joint statement stating, " [to] promote progress toward the common objective of peace, security and the economic development for our peoples and for future generations." Since the announcement, there has been discussion about opening an oil pipe line that would run from Iran through Pakistan into India. They are also negotiating to lift trade restrictions that would raise the trade amount between the two countries from 200 million dollars to five billion dollars. India has pulled 1,000 troops out of the Kashmir region, and the Musharraf has declared the Muslim separatists as terrorists.

But this road to peace will not be a smooth one as General Pervez Musharraf faces dissent from religious fundamentalists while terrorism that plagues his country. It is obvious what Musharraf has to face when some of the Pakistani people burn an effigy of the Prime Minister of India on Kashmir Day, a national holiday. Many of the fundamentalists that control the government believe that Musharraf is allowing Western pressures to dictate his decision, which include negotiations with India. In a country where coups are common (which is how Musharraf came to power), it will not be a surprise if Musharraf is himself overthrown, effectively slowing peace talks. There have already been two attempts of assassination of the Pakistani leader.

It is hard to believe that Pakistan and India were once one nation that shared the same history and culture. When India claimed independence from Britain in 1947, the British enticed the Muslim minority of India, who felt that they would be treated unfairly by the Hindi majority, to form a country in the Northern region of India, Pakistan. Many small princely states in this region had to choose to join one of the countries because

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WHAT IS SOUTHEAST ASIA?

BREAKING DOWN THE REGION, ONE COUNTRY AT A TIME

by veronica louie



illustration by michelle moon

Southeast Asia is a highly diverse region with a plethora of people, religions, and languages. The region consists of eleven countries: Indonesia, the Philippines, Thailand, Laos, Burma, Brunei, Vietnam, Singapore, Malaysia, Cambodia, and East Timor. Some of the nations are islands and others lie off the mainland, contributing to the cultural and differences in the populations.

Ethnic identity is often hard to categorize and designate, because it is bound to language and regional origins as opposed to national boundaries. It is even common for groups of indigenous people who are secluded from communication and cities to not identify themselves as belonging to the country in which they live.

When it comes to labeling people as belonging to certain groups, one must be careful and conscious of the circumstances that surround the history of Southeast Asia. European imperialism and decolonization has had an immense effect on the attitudes and perceptions Southeast Asian people have formed of themselves and others.

Vietnam is dominated by the ethnic Vietnamese but also has a minority of people who live in the highlands like the Hoa. The country has forested mountains and is divided geographically by highlands in the north and lowlands in the south. There are more than fifty local ethnic groups like the Montagnards and Degars. A significant Eurasian population exists, and they are the descendants of the French settlers and American soldiers that came to Vietnam when it was part of Indochina. As far as a dominant religion, a majority of the people in Vietnam practice Buddhism, but Catholicism is also widely present.

Indonesia is known as the most populous Muslim majority nation in the world, and yet it is not an Islamic state. This is due to the large amount of minorities spread across the islands. Even though Malays make up the majority in Indonesia, there are also Papuans, Javanese, Sudanese, Batak, and ethnic Chinese populations to name a few. A large part of the disunity apparent in Indonesia is due to the 18,108 islands which comprise the country. Islam is the most practiced religion and Indonesian is the official language, but many people living in Indonesia do not consider themselves as belonging to the state. Jakarta, the capital, is located on one of the main islands but for many of the citizens the capital with its thriving economy and culture are not inclusive of the entire nation state. They are too far away to experience and recognize the capital personally, and this has been the cause for upheaval and rebellion within Indonesia.

Cambodia is a country where the land is mostly plains, making it possible for wet rice cultivation to flourish. The Khmer people constitute a dominant number of citizens, but there are also ethnic Chinese, Vietnamese, Cham-Malays, tribal peoples, and Europeans living in Cambodia. Khmer is the most frequently used language, but Chinese dialects, Vietnamese, and indigenous languages are also spoken throughout the nation. Theravada Buddhism is the dominant religion, but Christianity also exists, a remnant of earlier colonization.

Burma, also known as Myanmar, has a mix of central lowlands and rugged highlands. The Burmese are the most populous in numbers followed by Bamar, Shan, Karen, Rakhine, ethnic Chinese, Mon, and Indians. Buddhism is widely practiced along with Christianity and Islam. The official language is Burmese, but minority groups maintain their own languages from region to region.

Laos is the only landlocked country in Southeast Asia with rugged mountains and forests dominating the land. Laotian is often the term used to refer to people who live in Laos, but many of the inhabitants do not identify themselves as Laotian. Laos has a significant amount of hill people such as the Yao, Black Thai, Dao, and Shan mountain tribes. Ethnic Chinese and Vietnamese

also live among the hill tribes and Lao. Theravada Buddhism is the most frequently practiced religion, but Animism, Christianity, and Islam are present as well. Lao is the official language, but is one among many in this minority populated land.

Thailand is mountainous in the north, with a river valley in the center, and the Malay Peninsula rounding out the south. The ethnicities present in this country are the ethnic Thai and Lao, Thai Chinese, Malays, Mon, Khmer, and hill tribes. Various religions are practiced, including: Theravada Buddhism, Islam, Christianity, and Hindu. Thai is the most common language, but like in the other countries it is not the only one. The minorities in the nation may know Thai, but may also speak languages relating to their ethnic makeup.

Singapore is the only Chinese-dominant country in Southeast Asia. It consists of a main island with smaller islands surrounding it. It is unique from all of the other countries in the region because it is almost completely urbanized with very little rural land. It also suffers from a lack of freshwater resources and relies on rainfall for drinking water. Chinese is the dominant ethnicity, but there are also Malays, Tamils, Malayalees, Punjabis, Bengalis, and Indians. Unlike the other countries, Mahayana Buddhism is practiced more than Theravada Buddhism, as well as Taoism and Confucianism. Surprisingly, the official language is English, but Chinese dialects, Malay, and Tamil are also spoken. Singapore is truly different from its other counterparts from its high rise housing complexes and skyscraper buildings; its main industry is tourism.

The **Philippines** is an archipelago of 7,107 islands, but at the same time it is a land deprived country where farming land is limited. A majority of the population is ethnically Malay, and other peoples are ethnic Chinese, Mestizos, and forest tribes. Mestizos are a part of the population because of the Philippines' history of Spanish colonialism. Within the large Malay group there are eight major Malay based ethnic groups: the Cebuanos, Tagalos, Ilokanos, Pangasinense, Kapampangan, Hiligaynon, Waray-Waray, and Bisaya. Ten percent of the population consists of minority groups and ethnic Pilipino Muslims of Mindanao. Among the languages spoken in the Philippines are: English, Chinese, Arabic, Spanish, and Chabacano.

Malaysia is a country that is divided into two parts, a west and an east separated by the South China Sea. Islam is the official religion, and according to the state all Malays are Muslims. This sets a huge problem for those who do not identify as being part of the Islamic faith. Included

“European imperialism and decolonization has had an immense effect on the attitudes and perceptions Southeast Asian people have formed of themselves and others.”

in this category are the ethnic Chinese, Indians, and indigenous groups like the Orang Asli. Malays are about 60% of the population, which is not a strong majority, and Chinese are 25%. The Chinese practice Buddhism, Taoism, and Christianity. Indians comprise around 10%

and they are predominately Hindu, Tamil, and Teluquus. The idea that all Malays are Muslim creates a predicament, because there are people who live in Malaysia who are not considered Malaysian since they are not Muslim, leaving them without a palpable identity.

Brunei, like Malaysia, is a country divided into two parts. 95% of the population lives in the western part of the nation, and only about 10,000 people live in the mountainous part of the east. Two-thirds of the population is Malay, and then the ethnic Chinese make up the largest minority in Brunei. The languages spoken are Malay, Chinese, and English. Islam is the official religion, but Buddhism and Christianity are also practiced.

East Timor is another exceptional case within Southeast Asia. It used to be a part of Indonesia, but adamantly protested for its independence at the cost of thousands of lives. East Timor is an island, and shares the east part of the Indonesian archipelago. A majority of the peoples are of Malayo-Polynesian descent, and Papuans, ethnic Chinese, and Mestizos make up the remaining population. East Timor is unique from all of the other countries in Southeast Asia because 90% of its population is Roman Catholic. 5% are Muslim, 3% are Protestant, and the other 2% are Hindu, Buddhist, or Anamist. There are two official languages, Portuguese and Tetum, and neither of them is common among East Timor's neighbors. The other languages in the country are Austronesian, Indonesian, English, and over fourteen other indigenous languages practiced by the indigenous groups. It is because of East Timor's strikingly different composition in people, traditions, and culture that they detested being a part of Indonesia.

From the eleven different countries encompassing what is considered Southeast Asia, there are some similarities but even more obviously differences. Many of the indigenous tribes and groups are not known to a great extent and are often overlooked and automatically fused into a conveniently known group within a country even though they do not see themselves as so. These sweeping generalizations are only further reinstated when people from Southeast Asia immigrate to the United States. There is a great need to differentiate and acknowledge accordingly even within the Asian American community.

NEPAL

A STATE OF EMERGENCY

by pauline sze

Landlocked between India and China, Nepal exists as a culturally rich country influenced by both Hinduism and Buddhism with the exquisite Himalayan Mountains and Mount Everest etched across its land. Nepal's political system is a constitutional monarchy. However, Nepal is currently in a "state of emergency," according to Nepal's King Gyanendra.

Unfortunately, this is not Nepal's first "state of emergency" as they experienced one in 2002, which led to a gross violation of human rights. The King's recent proclamation stems from Maoists factions in Nepal, which have resulted in over 11,000 deaths in the past nine years. But in the King's attempt to suppress these supposed terrorist factions, Nepal's citizens are faced with house arrest, civil liberties slashed left and right, and a growing health and financial crisis.

The "state of emergency" that has been implemented upon Nepal comes with a dismissal of the government and direct power led by King Gyanendra. The King feels that it is necessary for this "state of emergency" in order to curb the Maoist rebels, otherwise known as the Communist Party of Nepal. In the state of a soon-to-be civil war, the King has taken

"The King feels that it is necessary for this 'state of emergency' in order to curb the Maoist rebels... but in his attempt to do so he is also violating the rights of millions of Nepali citizens."

up direct power in order to stop rebellions, but in his attempt to do so he is also violating the rights of millions of Nepali citizens.

Those who have actively spoken out against the King or have been trying to plan protest rallies have been jailed and/or fined. Even more drastically, opposing political leaders, like the former prime ministers of Nepal, have been sentenced to house arrest. Effective March 4, these house arrests were extended to an additional two months. On March 14, hundreds were arrested for rallying and protesting against the King's actions—mostly in the town of Janakpur, calling for the restoration of democracy in their country. The sole reason for their arrests is that under this "state of emergency," assembling is forbidden.

Since February 1, King Gyanendra has cut off communication lines via cell phones, landlines, and Internet connections. Although landline phones and Internet connections were successfully re-established a week after they were shut off, cell phones, which are the preferred method of contact, have not been restored.

In addition to communication infringements, all travel to Nepal has been stopped. Flights coming in to Nepal have been cancelled or severely restricted in this time of emergency. Also, the media has been censored. Journalists have been told not to write or speak in opposition to the King's goals.

If they had done so, they have either received warnings or threats that their publication or show could be shut down and that the perpetrator could be fined or jailed for his or her actions. Officials have justified all these limitations by calling it a necessary precaution in preventing the opposition from organizing and forming protests, which under the state of emergency, is deemed illegal.

Yet disconnecting the lines of communication is hurting Nepal's economy. Without a means of active communication, businesses are suffering drastically, especially those in the

phone and cell phone business. Since Maoist action against the government, tourism has certainly slowed with many deeming Nepal a dangerous place to be in a midst of civil warfare and terrorism. This drastically affects the tourism industry in Nepal.

Yet for those still willing to grasp Nepali culture, it has become much more difficult to get to the country, as Jet Airways and Air Sahara have temporarily suspended operation. However, private airlines Cosmic Air and Bhutan's Druk are continuing with their flights. In addition to this, foreign donors are pulling out of Nepal until it restores order. They are infuriated by the King's actions and ensuing power struggle. Much of Nepal's budget is based on foreign donors like Switzerland, Denmark, and the US. But with key countries discontinuing aid until democracy restores, Nepal is looking at a grim future. Countries like Great Britain, India and the US who are against the King's actions are actively criticizing him and urging him to restore the

multi-party democracy that was intact. However, at this time, there is no clear indication of what may happen.

With Nepal's current state of isolation, Nepali children, especially those in rural areas, are being deprived of necessary health services and medical treatment. On March 4, UNICEF (United Nations Children Fund) urged that all groups assist in transporting "vaccines, Vitamin A and de-worming drugs," to Nepal. With Nepal being one of the poorest countries in the world, these are pressing issues that cannot be neglected: the welfare of its citizens, especially children who are dependent on these supplies. According to UNICEF, "Almost 70,000 die each year from preventable causes."

Although there is no time frame for when a multi-party democracy will be adequately restored in Nepal, the King has acknowledged that he plans to give peace to Nepal in three years. But, in the midst of talks and promises of restoring democracy and peace, political figures are being held under house arrest or forced to flee for their lives, journalists are being censored and jailed, children are not receiving quality health care, certain types of communication are cut off, normal everyday citizens are being arrested for speaking out against Nepal's current state. Is the price for peace really this high?

by betty duong & jeremy chen

Southeast Asian Graduation 2005

It was not until 1975 that the US military withdrew from Southeast Asia and opened its doors to refugees of the Vietnam War. Thirty years have passed since the doors were opened, and over 1.15 million refugees from Cambodia, Laos, and Vietnam have since made their way to American shores. To commemorate this anniversary, UC Berkeley students are in the planning stages of the first ever Southeast Asian Graduation ceremony.

The purpose behind the unprecedented and community-specific graduation is to bring awareness to the legacy of Southeast Asian refugee immigration and settlement in the United States. Life in America has been far from the new idealized stories of "helping refugees and saving lives", which were portrayed in the 1970's. Instead, the community struggles with acculturation difficulties.

Only half of the story is heard. Refugee families are brought to the U.S., but after arrival, they are forced to fend for themselves. Some families are placed in communities where they may be the only Asian American family. It has been calculated that over 35 percent of the Southeast Asian community is linguistically isolated compared to 4 percent for the entire U.S. population.

Further, very few resources are allocated to help in the acculturation process. Unaccustomed to American society, the first generation has limited mobility. Thus, Southeast Asians are one of the poorest communities of color, and is the only Asian American ethnic group that has recently seen a decrease in average family income. The percentage of people living at the poverty level amongst the different Southeast Asian ethnic groups ranges from 15 to 40 percent, compared with the national percentage of 12 percent.

Within the Southeast Asian refugee generation are unspoken

stories of loss, sacrifice, and trauma. Unfortunately, these stories are rooted in memories of survival. How can one mentally silence images of having to quiet children to the point of suffocation to avoid being discovered on refugee boats? It is impossible forget the moments of decision that had to be made of which children to leave behind. Memories such as these remain with the first generation. A new country may bring a new life and new hope, but it does not mean forgotten memories.

Despite the statistics, information, and faceless stories, the upcoming ceremony reverses the trend of voiceless trauma. It is not just about the completion of college, but a movement into American mainstream. Marked with unequal access to resources, language barriers, and cultural isolation, the experiences of the first generation has all too easily been overlooked by the homogenization of the Asian American community.

The ceremony is also a voice to the successful efforts of both the first and second generations to overcome these difficulties. No matter the struggle or inadequacy of resources, the agency to make change is there.

Fittingly, the theme of this year's Southeast Asian graduation is "Roots and Wings". The students see themselves as graduates within the context of the Vietnam War. They will start a new movement of awareness of the experiences of the generation before them. Remembering their "roots", the ceremony marks the growth of "wings" that will allow them to represent their community, and to move on in life with that history in memory.

The special graduation is the work of the SEAggrad and is sponsored by the Asian American Studies department and Office of Student Life. For information on how to participate in the graduation ceremony contact SEAggrad: seagradplanning@gmail.com

‘Human trafficking’ is merely a term, a descriptive salvo, a new twist on an old form of abuse: slavery, that historical slur and ultimate human rights violation. Human trafficking is slavery in a modernized form, adapted to the weaknesses of the current political and economic climates and sustained by corruption and poverty.

Media coverage often fails to draw attention to human trafficking or does so in a way which minimizes the issue. An article in *Time* magazine mentions children left orphaned by the tsunami, citing their vulnerability to traffickers (1/17/05, “Orphaned by the Ocean,” by Unmesh Kher). However, it does not explain that what these children face is the danger of being sold into prostitution. The use of the term ‘human trafficking’ tends to gloss over the harsh realities involved. Readers may accept it at face value, for ‘human trafficking’ is less recognizable than ‘being sold into slavery or prostitution or both.’ Also, ‘trafficking’ tends to have a numbing effect. It evokes connotations of agricultural or industrial products, or even drug transactions. It evokes movement, not the understanding that humans are being forced into slavery. It is the rare (and imaginative, perhaps disturbed) individual who reads the term ‘human trafficking’ and makes assumptions which match the reality.

According to the *Trafficking in Persons* report, human trafficking takes the form of sexual or labor exploitation and targets women and children. Victims are lured to foreign countries, then forced to work in brothels or other conditions of involuntary servitude to pay off ‘debts.’ One such story from the United States Department of State website reads like a nightmare:

“Noi came from a poor community in rural Thailand. At 15, seeking to escape rape and sexual abuse in her foster family, she found a foreign labor agent in Bangkok who advertised well-paid waitress jobs in Japan. She flew to Japan and later learned that she had entered Japan on a tourist visa under a false identity. On her arrival in Japan, she was taken to a karaoke bar where the owner raped her, subjected her to a blood test, and then bought her. “I felt like a piece of flesh being inspected,” she recounted. The brothel madam told Noi that she had to pay off a debt of over 10,000 US Dollars to repay her travel expenses. She was warned that girls who tried to escape were brought back by the Japanese mafia, severely beaten, and their debts doubled.

The only way to pay off the debt was to see as many clients as quickly as possible. Some clients beat the girls with sticks, belts and chains until they bled. If the victims returned crying, they were beaten by the madam and told that they must have provoked the client. The prostitutes routinely used drugs before sex “so that we didn’t feel so much pain.” Most clients refused to use condoms. The victims were given pills to avoid pregnancy and pregnancies were terminated with home abortions. Victims who managed to pay off their debt and work independently were often arrested by the police, fined, imprisoned, and raped before being deported. Noi finally managed to escape with the help of

trafficking, the implication being that they are poised on a dangerous ledge. The Philippines are one of the Southeast Asian or Pacific countries on the Tier 2 Watch List, which also includes Thailand, Vietnam, Laos, and Japan. On Tier 3, countries which have stepped off that proverbial ledge, or had no choice to begin with, include: Burma and North Korea.

This article does not intend to single out Japan and the Philippines as irresponsible nations, but to address these as two among many caught in the same economic structures which perpetrate such violence against humanity. The emphasis here should not be the creation of a stereotype regarding Southeast Asian countries and human trafficking, but an awareness of world-wide abuse with particular attention to countries from which the greatest tolls are extracted. The legislation regarding entertainer visas draws attention to the battles which are waged over this arena, as well as the tensions between countries which may prevent human trafficking from being effectively persecuted.

The complete list of Tier 2 countries include those in which trafficking is worsening, or in which little or no attempts to stem trafficking have been made. Trafficking is by no means limited to one region of the world. Tier 3 countries, in which the most rampant abuses take place, have not been listed for reasons of space. Also, it must be remembered that the ranking system addresses only countries where there is documentation of human trafficking. It is certain that many cases of trafficking remain unknown. And it is highly possible that human trafficking occurs in one form or another in every country.

Pressure from the international community can effect change, though it must be stated that legislative solutions are rarely simple and not without their own costs. The battle is for increased awareness. Jan Goodwin’s article, “Rescued from Hell,” 2003, was a finalist for the Harry Chapin Media Award, which recognizes coverage of issues related to hunger and poverty. Her article tells the story of Gita Taman and Nisha Chettri, former victims of human trafficking. The two women patrol the border between Nepal and Bombay, stopping up to four girls a day from being sold into brothels. Both contracted the AIDs virus as a result of forced sexual servitude. Also, a documentary by Andrew Levine, “The Day My God Died,” addresses human trafficking in India and Nepal.

The Fact Sheet from the US Department website, titled “How Can I Help End Modern-Day Slavery?” advocates the following: increasing public awareness, supporting groups which work to end human trafficking, asking your state to pass legislation, understanding the link between human trafficking and the commercial sex industry, and reporting suspected cases. Also, it is suggested that when people support the commercial sex industry, they are encouraging human trafficking. Victims are most often used in brothels, “massage parlors,” as “escorts,” or in pornography. 70% of the victims enter the sex industry. And there are 600,000-800,000 victims per year.

by pauline yu

FOCUS:

HUMAN TRAFFICKING



Japanese NGO [nongovernmental organization].”

Human trafficking takes place in countries from every region of the world. Some countries are sources of human chattel, others function as portals of transit, and still others are destinations for exploitation. Many countries function as all three. However, the trend is that the poorest countries are the most vulnerable, serving as the major sources for exploitation and taking on the most human loss. These countries are where the most women and children are kidnapped, sold, or otherwise enslaved. These places are where most of the potential victims reside. And many of these countries are located in Southeast Asia.

Developed countries are not immune, and in fact play an equally active part. The US is one of these countries, as is Japan. They tend to act as the other end of human trafficking, namely the receiving end. Child sex tourism is one area of concern: under “Operation Predator,” 25 Americans were arrested in 8 months for traveling to foreign countries and engaging in sexual acts with children. No country is without a stake in human trafficking, because these operations depend on the links between countries and exploit our global economy. Human trafficking is definable as a global phenomenon on a physical level, because it involves moving victims from one country to another in order to further exploit. Country-hopping renders the subjects defenseless, with uncertain status as illegal immigrants, and with no resources to draw on. However, the ties encouraging human trafficking are also economic and political.

An article on inq7.net, by Juliet Laborg-Javellana of the Inquirer News Service, dated Feb 19, 2005 offers a sense of the politics involved. A possible law restricting artistic or entertainer visas in Japan garnered some indignant responses, in the light that 60 percent of the foreign entertainers in Japan are Filipinas. The law was motivated in part by recent attention to human trafficking in the form of a US report. In response, Commission on Filipinos Overseas chair Dante Ang called this report indicting the Philippines for human trafficking “most unfair,” though he also acknowledged that the policy would have negative economic repercussions, seeing as \$2 billion annually is generated both directly and indirectly. At this joint press conference, Koki Kobayashi, a Japanese politician, called US findings regarding human trafficking “very biased,” issuing the statement that “It’s not objective, it’s biased, groundless.”

This “most unfair report,” is also known as the United States Department of State “Trafficking in Persons” report, from which the earlier account was cited. It was released in June 14, 2004 by the Office to Monitor and Combat Trafficking in Persons. Artistic or entertainer visas are cited as one prevalent enabler of human trafficking: though promised jobs are in the entertainment or hospitality sector, the results are often sexual or labor exploitation. Another common factor is local corruption; in this scenario, the employment agencies are extremely likely to be involved.

The Watch List denotes countries which have show no improvement in the deterrence of human

Human trafficking is alarming on many scales, as a human rights violation and as an issue which is often marginalized. It preys indiscriminately upon those made vulnerable by economic circumstance or a natural disaster. The US is categorized as a Tier 1 country by the 2004 Trafficking in Persons report. This implies that less human trafficking takes place in the US, or at least that outright violations would be infrequent to begin with. This is not the case. According to “Rescued from Hell,” which was published in 2003, the Congressional Human Rights Caucus estimates that the US serves as the receiving end for 50,000 women and children every year. It is also written that trafficking is the “fastest-growing criminal enterprise in the world, and the third-largest source of profits (behind narcotics and arms dealing).” A PBS NewsHour with Jim Lehrer transcript, titled “Slavery in America,” also reveals that in January of 2001, a wealthy Berkeley landlord was charged with purchasing two girls from India. In September of 2001, Las Vegas leaders of an Asian organized crime ring bringing women from China to

work in brothels were arrested. At the time of broadcast, it was also suspected that Russian dancers were forced to perform in a strip club in Alaska.

Though women and children residing within the US are not the primary targets for human trafficking, the US is a destination for this exploitation. Furthermore, we are a nation

of immigrants. We are connected to the world through the very economic networks which are being exploited by traffickers, and worse, we are often in the position to fuel further exploitation.

Human trafficking is often thought of as a third-world issue. This sense of complacency is dangerous and ill-advised; it stems from self-interest and denial. Even the Trafficking Report contains hints of politicized denial: the US maintains its humanitarian stance while focusing attention on Tier 3 countries, which are the poorest and most victimized. If we are not careful, this may turn into a case of blaming the victims for their own misfortune.

Slavery is treated as a historical matter, and the issue has all but lost relevance. In reality, this travesty is still occurring; it has evolved and adapted itself to new models, remaining undetected and untreated. Modernity is characterized by transnationalism and so is the new slavery, though it is known by another name. Human trafficking goes unrecognized because of economic disparity, politics, and lack of awareness. Its preferred victims reside in the poorest countries, and often are exploited in the richest.

At the time of the Civil War, slavery was naturalized and institutionalized through hierarchies of race, motivated by economics and ignorance. Today it is still a matter of economics and ignorance. Slavery is taking place worldwide, though this is far from common knowledge. There is still denial that human trafficking is a problem: controversy regarding the restriction of entertainer visas granted to Filipinas in Japan is but one recent example. Human trafficking takes place in secrecy; it thrives on silence, and it must be fought with raised voices.



by julie carl

The day after Christmas has never been considered a particularly eventful day. However, on December 26, 2004 the entire world stopped to witness one of the most horrific natural disasters in recent memory. All eyes were glued on South and Southeast Asia.

For the first time, nations like Sri Lanka, Indonesia, and Thailand were the main topics at breakfast tables all across the world. Maps locating these countries invaded television screens, providing what could have been one of the most efficient geography lessons that the United States has ever had about South and Southeast Asia. Yet, disappointingly enough, the media coverage of the tsunami was merely that: a geography lesson where the people living in these nations were signified with only numbers and statistics.

Every news channel focused on the tsunami waves traveling at the speed of jet planes crashing onto the coasts of South and Southeast Asian countries. Every newspaper screamed out preposterously high numbers of fatalities and injuries. Photograph after photograph showed the destruction that had

"Human loss is human loss, regardless of skin color. However, it becomes a disturbing issue of playing racial favorites when the brown and yellow individuals, who also have lost their family, homes, health, and basic social structures, are left out of the Nightline specials."

taken place as a result of the 9.0 measured earthquake which occurred underwater off the coast of Indonesia. There were broken trees, tires on the beaches, and shattered homes. But whom had this damage been inflicted upon?

Why the white vacationers, of course. One could not go for more than a minute without another tear-inducing segment shot with effective soft lighting about the plight of a Swedish boy who was orphaned by the tsunami. Or the highly dramatic tale of one European supermodel who was viciously attacked by waves while she was in Thailand for a photo shoot. All those poor tourists had to cut their playtime short once the beach came swooping into their hotel rooms.

Certainly the hundreds of Swedish, German, and Italian tourists who lost their lives deserve media coverage. Human loss is human loss, regardless of skin color. However, it becomes a disturbing issue of playing racial favorites when the brown and yellow individuals, who also have lost their family, homes, health, and basic social structures, are left out of the Nightline specials. The stories of the orphaned Swedish boy and the supermodels were showered with faces, details, and empathy. Yet, the many similar stories of loss amongst South and Southeast Asian individuals were nowhere to be found.

If anything many citizens of Indonesia, Sri Lanka, Thailand, and India (only to name a few Asian nations utterly devastated by the tsunami) have had to deal with not only the initial shock of the earthquake and its subsequent tsunami waves but also the demoralizing economic, political, and mental implications that come with such a large natural disaster. The inhabitants of South and Southeast Asia were not granted the choice to leave on the first plane out when the waters had settled down. Instead, they were forced to contend with urgent concerns and issues regarding their very existence.

Factors that continues to weigh heavily include the massive displacement of peoples from their homes and livelihood, the imminent spread of disease in makeshift refugee camps, the lack of food and fresh water, the startling shifts in the woman to man ratio (which according to the Associated Press is 1 to 10

SEEING ONLY THE WHITE:

The Overwhelming "Whites Only" Bias Present in the Tsunami Coverage

in some parts of Indonesia), the near obliteration of the tourism industry in countries heavily dependent on the industry, and the overwhelming mental and psychological trauma incurred by the survivors. There are many pertinent issues affecting the Southeast and South Asian populations, which are for the most part being blindly ignored by the American media.

It seems that the American media is worried American audiences would stop watching the news about the tsunami if there aren't white faces decorating the news pieces. The underlying assumption is that Americans can only relate to the plight afflicting white people. Once there are people of color involved, the story quickly turns into a "Feed the Children" campaign lined with a certain amount of self-satisfying condescension. In much of the news coverage of the tsunami, peoples of Southeast and South Asia were robbed of their agency and relegated to the silenced positions as victims.

Americans are notorious for valuing their lives over the lives of people in any other part of the world. However, the blatantly biased reporting done by the American media borders on diminishing the actual consequences of the natural disaster. Not only have the South and Southeast people become unimportant players in the disaster, but their lives have been deemed too unworthy to make the headline news. This downright racism allows for the ignorance of the American public to continuously grow.

According to MSNBC, more than 226,000 people perished



point, apathy is a completely viable option.

Even as three months have passed since the disaster, the numerous media channels, including CNN, MSNBC, and the dreaded FOX Network, continue to practice selective coverage. Topics now have shifted from the white tourists to the equally white volunteer workers in South and Southeast Asia. And, once again the voices of South and Southeast Asians have been suppressed with a giant mute button.

by jason coe

KNOW THIS NAME: JHUMPA LAHIRI

One can hardly enter a Barnes and Noble without happening upon Jhumpa Lahiri's ubiquitous paperback release *The Namesake*. This popular novel chronicles the life of Gogol Ganguli, the American born son of recent Bengali immigrants Ashoke and Ashima, and subject of the title. Before Gogol is born, the Gangulis, following a family tradition, have the family's oldest matriarch send a letter from India with the name she has chosen for the expected child. However, the envelope is lost in the mail, somewhere between India and America. Without a name on his birth certificate, the Ganguli's firstborn is forbidden from leaving the hospital. In this moment of crisis, Ashoke spontaneously names him after the Russian author Nikolai Gogol, whose fluttering pages once saved Ashoke's life in a freak train wreck. This disaster, and Ashoke's subsequent recovery, inspires him to immigrate to Boston for graduate school. This ongoing metaphor of Gogol's "real" name being lost in between continents extends thematically throughout Gogol's lifelong search for identity.

A prevalent theme within the novel is Gogol's negotiation of his status as the hyphen between Indian and American. Gogol chooses to traverse this problem through his relationships with women. Eternally unhappy with his own name (read identity), Gogol legally changes his name to Nikhil the summer before his first year at Yale. Armed with this new name, he attempts to refine his identity through several long relationships in which he

assimilates into different lifestyles. However, his relationships, whether with white or Bengali women, seem to engender a sense of cultural betrayal, always eventually ending in failure.

Unlike her novel's namesake, Lahiri has no trouble subtly exploring the second generation Asian American issue of "double consciousness". Unlike Chang Rae-Lee's *Native Speaker*, a novel concerned with this very same idea of heritage and betrayal, *The Namesake* never overwhelms its reader with the heaviness of its ideas. Like a pollinating butterfly, Lahiri's prose seems to germinate without burdening, inspiring a gentle aching empathy for her characters. With mastery, the novel illustrates the alienation felt by the "hyphenated", Gogol's poignant memory of a journey he and Ashoke take to the very tip of Cape Cod, during which Ashoke remarks, "Remember that you and I made this journey, that we went together to a place where there was nowhere left to go."

With its critical and popular success, *The Namesake* is now in pre-production as a film to be directed by Mira Nair (*Monsoon Wedding*, *Vanity Fair*) and starring Kal Penn of *Harold and Kumar go to White Castle* fame. Coupled with her Pulitzer-prize winning collection of short stories, *Interpreter of Maladies*, Lahiri is one of the literary world's most promising young writers. Though both works are somewhat limited in scope, perhaps indicative of her own youth, Lahiri is an author of phenomenal talent and may very well mark her place as one of the great *American* authors of our generation.

commercializing charity in the wake of disaster



by tina pattaratornkosohn

"In the six-month period covered by this appeal, we will need nine hundred and seventy-seven million dollars to cover the humanitarian emergency needs of an estimated five million people."

-Kofi Annan, UN Secretary General

In response to the 9.0 magnitude earthquake off Sumatra on December 26, 2004, the international call for relief aid surpassed initial requests for 9.77 million in funds by the time Kofi Annan gave this address to ASEAN and world leaders on January 6, 2005. Money from the International Red Cross exceeded 1.2 billion by January 26. UC Berkeley's own Tsunami Relief Coalition raised \$7,000 in a February 7 weeklong series of events. Today, the US estimates a total of 1 billion from private sectors and 950 million pledged from Congress have been complied.

The sheer sum of money contributed by citizens, businesses, nonprofits, governments, and fundraisers in the Southeast Asian tsunami may well exceed response to any disaster. For local comparison, the World Trade Center (2001) left 2,617 dead and 2.28 billion in costs and Hurricane Andrew (1992) 26 dead and 25 billion in property damage. Nonprofits actually stopped taking donations and governments stayed silent on previous pledges.

Four months later, as rebuilding continues in an already rebuilding region of the world, the media and public attention has just as rapidly left the tsunami afflicted areas behind.

For one month, between December 26 and January 26, the world that once turned a blind eye toward South and Southeast Asia turned out its pockets in spades. President Bush heeded the call and positioned his father, former president George Bush Sr., and former president Bill Clinton at the head of USA Freedom Corps. They put their campaign fundraising skills and bipartisan partnership to use with TV ad blitzes, interviews, and articles with the dual leaders side by side, urging the American people to give, whatever their means. Clinton reportedly surrendered the solo bed on their chartered aircraft so the elder Bush could sleep comfortably while he and his triple bypass took the floor.

In the international arena, critics pointed fingers at so called stingy countries. The Observer commented in a January 16 article that Americans only donated \$1.08 per person on

average. Amazingly, Saudi Arabs fell at No. 6 on the list, at \$4 per person. Americans also blamed China and Japan for withholding pledges.

Celebrities, entertainers, and athletes followed suit. Sandra Bullock set the tone for Leonardo DiCaprio and Steven Spielberg with another one million to the Red Cross, following her first million after the World Trade Center. Corporations such as General Mills, Amazon.com, and Pfizer were all over radio broadcasts to rack up the number of sound bytes. In an article on blogcritic.com by Eric Olsen, he notes even the "Chinese celebrities including Jackie Chan, Andy Lau, Jacky Cheung, and William Hung of American Idol infamy, raised nearly \$6.2 million at a weekend show." The infamous Hot 97

"The outpouring of support and sympathy for victims in South and Southeast Asia was in itself a remarkable feat. The fact that it stands out in isolation is unacceptable."

tsunami parody song drew outrage and possibly added even more dollars to the plate.

Suddenly, it became hip to donate to tsunami relief.

Benefit concerts, TV telethons, and celebrity auctions took the focus away from video clips of tourists bathing in waves, orphaned children, and barren coastal villages. Tsunami relief was a social scene everywhere from malls to restaurants, and even on the steps of Berkeley where blue wristbands mimicking the popularity of yellow LiveSTRONG bracelets were sold. A coalition of thirty plus groups could gather at social functions and trumpet their success. People could sleep easier at night knowing they gave X dollars to Y relief fund and the smashed roofs and demolished families would be undone.

Charity was once about giving for the sake of giving. In today's increasingly self-aware society, charity is now coupled with the eternal question- what's in it for me?

The outpouring of support and sympathy for victims in

South and Southeast Asia was in itself a remarkable feat. The fact that it stands out in isolation is unacceptable.

Natural and manmade disasters occur every year as billions of people in unheard of regions of the world face starvation, diaspora, disease, overpopulation, oppression, violation of human rights, AIDS outbreaks, and the list goes on. The UNICEF donations website lists sits of operation in Afghanistan, Ethiopia, Haiti, Iraq, Somalia, Bangladesh and specific programs for HIV/AIDS, immunization, and nutrition programs. Approximately 310,000 people died in December's earthquake and thousands in the recent March aftershock. According to the Hunger Project, 24,000 individuals in the world die each day of hunger.

But there is more to giving than parting with your hard earned dollars and the elusive images of people they might serve. Volunteers working on the beaches of Thailand and military personnel flying into Banda Aceh give their time and comfort. Working professionals through the World Peace Corps or Doctors Without Borders apply their skills and knowledge to aid foreign nations. Believe it or not, there are opportunities now and throughout your future to affect change.

There is also accountability to communities such as the Berkeley campus, including all its students, faculty, residents, and yes, homeless. There is much hypocrisy in willingness to give while ignoring the problems on your own doorstep. Imagine what just one billion dollars could do in temporary shelter programs, student registration fees, outreach and retention programs, and improving facilities and faculty on campus. Why does it take a natural disaster to invoke unity and outpouring of support from this campus and this nation?

The 8.7 aftershock on March 22 slightly startled the world as it rumbled through the same Burma plate line. Fortunately, the proper warning systems came into play and coastal areas were evacuated. But similarly, those recovering are still seeing gradual signs of change. Recovery work includes setting up shelters, schools, providing living kits of clothing and house wares, and eventually revitalizing tourist and local economies. But media coverage, political reaction, and public concern are drastically indifferent to the latest developments, as if perhaps the first time would be the last.

The gift of giving is an active end, not a passive means. There is still work to be done.

hardships in the fight against CHILD LABOR

The struggle for human rights expansion on the labor front in South and Southeast Asia has been met with stalwart opposition. Lobbyists have worked hard to push international initiatives that target the current widespread exploitation and misuse of children in the region's workforce, aiming to end the prevalent practice of child labor. However, lawmakers must now evaluate whether the child labor legislation passed in their countries may actually be counterproductive and lead to an even greater violation of the rights of children involved.

Currently 245.5 million child laborers contribute to the world's labor force and 61 percent of them work in Asia (International Labor Organization 2000 Census). Activists argue that legislative banning of child labor is the most efficient and effective way to ensure its elimination. Madiha Murshed, the executive director of the children's rights advocacy organization Project Spera, believes that more must be done. She pointed out the dangers of narrow legislative action in her article "Unraveling Child Labor and Legislation" by arguing that governmental bans on child labor may prove to be harmful because they fail to target the "grassroots of child labor": poverty and underdevelopment.

For impoverished regions, numerous factors motivate families to send their children into the labor force. Child labor often prevails when the quality of education is poor. Parents do not see the need to send their kids to school, so instead, they send them to work in factories. Gary Becker, a University of Chicago business professor, discussed the supply of child labor in his article, "A Theory of the Allocation of Time." Families decide to send a child to work when they feel that the need for greater household income is more beneficial than any other activity, such as schooling. Cultural factors, such as the mindset among South Asians that employment is a rite of passage for a child or that it is essential for their emotional growth, also contribute to the supply of child workers.

India is one country in which families view child labor as a means for developing skills. According to the Indian census of 1991, over 85% of the country's 11.28 million working children reside in the rural areas, contributing to agricultural activities such as fanning and livestock-rearing along with other activities such as foresting and fishing.

Globalization both helps and hurts the struggle for children's rights. Employers often seek out child laborers because they willingly work for low wages and do not join labor unions. Murshed described the mixed effects of globalization: "On the one hand, increasing globalization makes national actors more vulnerable to external pressure from international movements [for greater governmental intervention in child labor]. On the other hand, the increasing necessity to compete on the global market may compel industries to employ more children in an effort to reduce labor costs and gain a competitive edge."

Human rights lobbyists and religious groups have sharply criticized several countries for the lack of progress on child labor legislation. Currently, the most prominent international conventions targeting child labor include Article 32 of the UN Conventions of the Rights of the Child (1989). It states that "State Parties recognize the right of the child to be protected from economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child's education or to be harmful to the child's health or physical, mental, spiritual, moral or social development."

Along with this convention, Convention 182 of the International Labor Organization (1999) sought to eliminate the worst forms of child labor and called for immediate governmental intervention as soon as countries were able to ratify the convention. The main provisions of the convention were to classify the worst forms of child labor and to specify what governments must

do to prohibit and eliminate them.

These declarations along with many other international conventions sought to curb the widespread use of child labor. However, very few countries have ratified a significant number of these conventions. The lack of change in the legal framework makes international conventions ineffective for the most part because progress requires legislative support and governmental intervention. The scarcity of successful progressive initiatives is reflected by the fact that most countries in South and Southeast Asia do not have minimum wage laws and adequate law enforcement.

Many factors contribute to the cycle of governmental inaction. A 1997 ILO report on legislation and enforcement in South Asia discovered that most inspectorates are overburdened and understaffed. Furthermore, the agencies lacked the resources and training required crack down on child labor. They also operated in unfavorable environments and faced hostile employers, an indifferent public, and ineffectual parents.

Human trafficking of young children from impoverished rural areas to urban areas is a major supplier of child labor. According to a study done by the Sustained Development Policy Institute, the main problem with human trafficking is moral poverty. Most parents are cognizant of the harsh working conditions and abuse that await their children when they are taken into cities.

The most effective means of eliminating child labor is through strong governmental interventions that address not only child labor, but related issues such as poor education and low adult wages. Still, governments often hesitate to introduce strong legislation out of concerns of the economic and social costs of child labor. In addition to these issues, banning child labor without addressing related issues can drive children into secretive and unregulated jobs where it will be even more difficult to detect their activity.

Such a misfortune occurred in 1992 as a result of the US Child Labor Deterrence Act. The United States Congress voted to ban the imports of goods made by children. As a result, approximately 70,000 child employees under the age of 15 were thrown out of the Bangladeshi garment industry and forced to obtain work in the unregulated informal sector characterized by even harsher working conditions and lower wages.

However, the freezing of legislative action is no solution. Government policies must be refined to address other important and related issues such as adult wages and education reform. Murshed argued that while governmental intervention is needed, simply banning child labor may prove to be counterproductive as shown in the 1992 case. Prohibiting child labor only removes another source of income from poverty-stricken families while leaving adult wages

unchanged.

Any sort of legislative means to curb child labor must address underlying issues lead to a supply of child laborers. Fundamental social problems such as poverty, poor education quality, and low wages for adult employees compel disheartened families to send their children to work in cities. Most parents do not send their children to work out of ignorance. Sadly, they are often fully aware of the horrors of the system; yet poverty forces them to such levels in order to make a living.

These problems, however, are not adequately addressed on a broad scale nationally or internationally. The ILO advocates the elimination of child labor by insisting on the ratification of Convention No. 182, but no effective change will ensue if governments do not instigate powerful legislation in their countries that address the correct issues. Laws can prohibit child labor *de jure* but *de facto* means will persist if the causes of this social problem remain. Any attempts to ban child labor without addressing related issues will not only fail to create meaningful change but also force displaced children to accept even harsher working conditions.



"Fundamental social problems such as poverty, poor education quality, and low wages for adult employees compel disheartened families to send their children to work in cities. Most parents do not send their children to work out of ignorance."

ONG-BAK: THE THAI WARRIOR

by jeremy chen

Tony Jaa is amazing. He jumps over cars, slides under trucks, walks on people's heads, cartwheels through tight spaces, walks up walls, and leaps through barbed wire. He



does it all without computer graphics, wires, or stuntmen. The first thing many action film fans may debate is how he compares to Bruce Lee, Jackie Chan, and Jet Li. Who would win in a fight? The answer is simple, he doesn't compare. Jaa is label-less. Promoters and film critics deemed him the successor to the martial arts superstar throne, and with *Ong-Bak* under his belt, Jaa has rightly claimed his space in the film industry. What Jaa brings to *Ong-Bak: The Thai Warrior* is fluid, fresh and fast.

The star of the film, Tony Jaa, plays Ting from the small

Thai village of Nong Pra-du. Orphaned as a child, Ting is taken in by a monk who teaches him the martial art of Muay Thai. He promises never to use his skills, until one day a former member of the village, turned gangster, steals the head of the village's Buddha statue to appease his boss. Also known as Ong-Bak, the statue is believed to bring good luck to the impoverished farming village. Ting volunteers to travel to Bangkok to retrieve the statue's head, only to find himself fighting in an underground fight club, after meeting up with his long lost former villager.

The film is so frenetic, that it may seem like the action is sped up, but director Prachya Pinkaew refused to use any camera tricks. Influenced by the famous Thai action actor Phanna Rithikrai, Prachya used only the talent that Tony Jaa brought to the film set. With that in mind, it is incredible to watch Jaa move as fast as he does. Jaa's style is unapologetic to those who blink, but instant replays from different angles keep the slow reflexed in the flow of the film.

The film never lags, and the story is never lost amid the amazing action. Scene after scene, creativity exudes throughout the film's action sequences. While trying to track down the Buddha's head, Ting flows through the busy Bangkok streets as he is chased by a local gang that his, former village neighbor owes money to. It is during this chase sequence that Jaa showcases his artistic flair and athletic ability. In one scene, he does a backflip-forward flip across a table. Easily

the best action sequence of the film, Jaa goes over, under, through, and up all obstacles.

Ong-Bak feels untainted by a need to appeal to audiences beyond Thailand. The filmmakers know their audience and whether or not the film is marketed abroad is an after-the-fact measure of the film's success with its audience in Thailand. Although the comparison may seem cliched, the dichotomy between rural village life and the busy city life of Bangkok can be thought of as a commentary on the loss of Thai culture by the presence of western modernization. The head of the Ong-Bak statue is a symbol of reclamation of culture from what the modern city has taken. The film, represents the emergence of a Thai film industry free of western influence.



There is authenticity in making a film from Thailand for a Thai audience. It is fresh to see an action film coming from outside of the more common Hong Kong and East Asian film industry. The film is something new, and hopefully marks a new wave of major motion pictures from Southeast Asia. From the unique opening sequence of capture the flag up a three-story high tree to the climatic end, *Ong-Bak: The Thai Warrior* is an action film for any and all martial arts film buffs.

by eugene han

THE PLIGHT OF SRI LANKA: THE DEVASTATING LEGACY OF CIVIL WAR

Sri Lanka, a small tropical island off the southeastern coast of India, has been devastated by the Indian Ocean tsunami. According to BBC News the death count has risen above 30,000 people, second to Indonesia. Sadly, the number of Sri Lankans who have lost their lives to the tsunami is only half of the estimated number of people that have died due to the nation's civil war.

For over the past twenty years, Sri Lanka has been marred by a vicious civil war between two ethnic groups. The Buddhist Sinhalese, who make up the majority of the Sri Lankan population, gained firm control of the government after British colonization ended in 1948. The Hindu Tamils, on the other hand, have accused the Sinhalese of ethnic discrimination and have clamored for national independence for several years now.

The frequent fighting between the Liberation Tigers of Tamil Eelam and the Sinhalese-backed national soldiers has taken place in public areas, often resulting in civilian deaths. Through the intervention of Norway, the two warring factions negotiated a ceasefire in 2002. But the hope for longstanding peace grows weaker as guerrilla attacks and failed promises by the government continue to occur.

The tension between the Tamils and Sinhalese began during the period of British colonization of Ceylan (which later changed its name to Sri Lanka in 1972). The Sinhalese felt that the British favored the Tamils, facilitating the path for the minority group to occupy key posts in society. There was evidence that British administrators encouraged Tamil immigration from the Indian mainland. To the Sinhalese, the Tamils were foreign invaders who rode on the coattails of colonial favoritism.

When Ceylan gained independence in 1948, conflict between the Tamil elite who wished to retain their power and the Sinhalese officials of the newly established republic was unavoidable. The young nation of Ceylan, traditionally rooted in

farming, struggled to establish a productive economy amidst the globalization processes that began to occur worldwide.

By the 1970s, a large population of unemployed youth, coupled with the highly volatile sociopolitical climate caused by ethnic tension, overwhelmed the country. Many radical Sinhalese joined a militant group called Jakita Chintanaya with an agenda to annihilate non-Sinhalese culture. Concurrently, a radical Tamil youth movement gave rise to the formation of the Liberation Tigers of Tamil Eelam, which began practicing terrorist-like attacks on the government as well as Sinhalese civilians.

When Ceylan changed its name to Sri Lanka in 1972, the government declared Buddhism the official religion of the country. This was the last straw for the Tamil Tigers, who decided that national independence was the only feasible outcome for their struggle. Skirmishes between the rebels and national soldiers intensified throughout the 1980s, peaking in 1983 when thirteen soldiers were killed by a rebel land mine. This sparked a three day riot in which Sinhalese citizens attacked Tamil provinces, killing over 400 Tamils in that short span. In 1993, when President Ranasinghe Premadasa was killed in a Tamil Tiger bombing, current President Chandrika Bandaranaike-Kumaratunga came into power.

Kumaratunga brought with her a troubled past. Her father, a former prime minister of Ceylan, was assassinated by radicals in 1959. Her husband of ten years was also assassinated in 1988. Although she may have had resentment towards the Tamil Tigers, Kumaratunga made efforts of conciliation with the separatists early on in her administration. However, peace talks failed in 1995, with enough blame to go around to both sides. The Tamil Tigers felt that the government would never comply with their demand for autonomy. The government, on the other hand, stubbornly refused to make any major conces-

sions to alleviate their opponents' concerns. Kumaratunga has adopted a militant approach to the Tamil Tigers ever since.

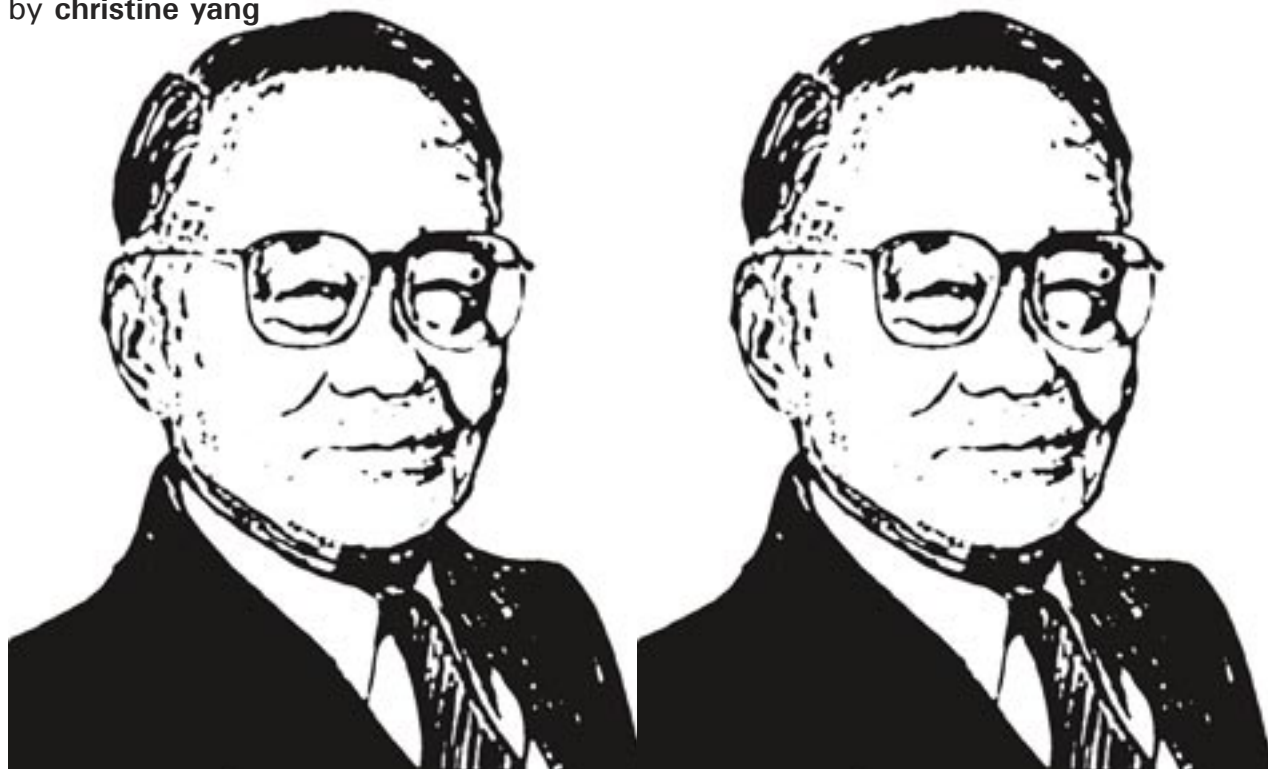
The ceasefire sponsored by Norway in 2002 came as a surprise to many. The hatred between the Sinhalese and Tamils is very deep-rooted. Many outsiders believed that the differences between the two groups were irreconcilable. Yet, there were some encouraging signs early on in the ceasefire. In late 2002, prisoners of war on both sides were released for the first time.

The government also granted autonomy to the Tamils in the Tamil-speaking areas of the north and east. However in 2003, the Tamil Tigers pulled out of peace talks in frustration with President Kumaratunga's hard stance against their "terrorist" organization. A suicide bombing in the capital city Colombo, the first insurgent attack since 2001, seems to have jeopardized hopes for peace.

In 2005, the main source of disagreement between the government and opposition centers around the issue of tsunami aid donations. The Tamil Tigers accuse the government of stealing from the millions of dollars that the country has received from around the globe. Although the government has denied such allegations, it has yet to accept a proposal by Norwegian peace brokers to install a joint mechanism to handle tsunami aid funds.

Although the fighting has slowed since 2002, the tension in Sri Lanka still exists. With the devastation of the tsunami fresh on the minds of Sri Lankan citizens, the Sinhalese and the Tamils must find a way to cooperate with one another. The Sri Lankan people have experienced continual upheaval since their liberation from the British Empire, and it has put a visible strain on the society and economy. Ironically, a horrible event such as the tsunami may ultimately have a uniting effect on the divided people of Sri Lanka.

by christine yang



yoritada wada: beyond the hall

Beginning this spring semester, UC Berkeley welcomed a new wave of incoming freshmen with the addition of two new buildings in the Unit 2 residence halls, one of which is named Yoritada Wada Hall. However, few students know who Yoritada Wada was and the significant role he played in Asian American history.

Wada graduated from UC Berkeley in 1940 with a degree in journalism, and was a columnist for *The Daily Californian*. From 1977 to 1992, Wada served as the first Asian American on the UC Board of Regents where he voiced his support for affirmative action policies and criticized UC Berkeley's involvement in nuclear weapons research.

As a Japanese American coming of age in the 1930s and 40s, Wada endured much racial discrimination. He was denied access to public swimming pools, turned away from bowling alleys, forced to sit in the back of movie theaters, and was even refused a haircut at a barbershop in his own town. People refused to rent their places to Japanese Americans, and ironically, Wada's first night as a Berkeley student was spent sleeping on a pile of newspapers on the floor of an empty house.

Instead of allowing these incidents to hold him back, he developed a strong character by pressing on despite the discrimination against him. His experiences of racism allowed him to better understand the struggles of others. As a UC Regent, Wada is credited most for his contribution in supporting divestments from South Africa. The issue was brought up numerous times, but was always turned down. Initially, Wada was the only regent to support divesting investments in South Africa as a move against legalized racism. However, he persuaded other regents to support divestment by convincing them that it would make an impact in reversing the discrimination. His relentless protests convinced the board to change its decision in 1978. This move was significant because the UC decision was a major factor in freeing South Africa of apartheid. In fact, Archbishop Desmond Tutu recognized the UC Regents' contribution as an essential factor in helping to end the apartheid state. Wada's individual effort and persistence created a movement that combated discrimination, effecting an entire country.

During WWII, Japanese Americans experienced intensified racism. They were forced to leave their homes and sent to internment camps. In 1940 Wada's family was interned in Jerome, Arkansas while he was drafted to serve. In 1941, Wada volunteered to serve in the US forces with the 422nd Regimental Combat Team, a team of segregated Japanese American soldiers who, despite the widespread racism inflicted upon them, demonstrated their loyalty for the country through service. The renowned 422nd, with 18,000 awards granted to them, is recognized as the most decorated unit

in US history. Wada was later assigned as an interpreter for military intelligence.

After the war, Wada worked as a social worker in San Francisco. Those who knew him say it was fortunate that he did not find his place in journalism because it would have softened his immense impact working with the community. He served on the Mayor's Council on Criminal Justice, Juvenile Justice Commission, and was the first Asian American on the San Francisco Civil Service Commission. Many Asian Americans credit Wada with helping to create a new group of community leaders. He strongly believed in community, and helped people develop into leaders while he served on the Civil Service Commission. His influence allowed more Asian Americans to hold civic positions, such as Police Chief Lau. Only after Wada had changed the discriminatory standard of a height requirement was Lau able to join the Police Department. Wada also held several positions in which he was able to work with the city's youth. He knew that making a difference for young people meant making a difference for the future of the community. He became the executive director of the Buchanan Street YMCA, counselor at the Washington Community Center and in the Western Addition neighborhood, which allowed Wada to reach out to a younger generation of African Americans.

In a speech for Asian Pacific Awareness Week at UCSF in 1992, Wada urged others to make a difference in the lives of the youth. He said, "If there is anyone around in later years to study the history of this time and of this place, they will know... that there were many here who with youth in their souls and courage in their hearts, tried to be educators of the young and of their peers. They will know that some of us knew we had a chance, and that having a chance, we tried. They will know that we were part of the continuity of history and that we did not turn away from the opportunity to make a difference." Many who worked with him were impressed with his legendary impact on youth, specifically in the Western Addition. He was a role model, teacher, and father-figure to the youngsters of the city. He was known to rescue those in need, even providing his own home as a shelter for them.

Wada died on Thanksgiving Day in 1997 at the age of 80. He is remembered as one of the Bay Area's most distinguished civil rights advocates, and one of the nation's most prominent Asian Americans. As an advocate for persecuted communities around the world, he touched the lives of people of all ages, races, and backgrounds. With the new Yoritada Wada residence hall, Asian American students at Berkeley can now recognize the presence and history of a great leader, whose face resembles the faces in their own community, their parents, and even themselves.



by dan nguyen

In my opinion, Japan currently holds the top spot for making sick, twisted, and psychologically disturbing films. Movies like *Battle Royale* and *The Audition* are Japanese classics. Yet, Korea may be challenging the Japanese reign over this market with the new movie *Old Boy*.

Old Boy is a 2003 Korean movie by Park Chan-Wook, renown in Korea for his film *Sympathy for Mr. Vengeance*. *Old Boy* was the winner of the 2004 Cannes Film Festival Grand Jury Prize, and its American debut early this April was greeted with great reviews and critical acclaim. This is a movie that lives up to its hype, and it is unlike any US movie in theatres. It is a psychological thriller that pushes its R rating.

The movie begins when Oh Daesu, the main character, is mysteriously kidnapped after a night of public drunkenness. He is locked into an apartment-like bedroom with a television as his only link to the outside world. Through the television he discovers he has been accused of murdering his wife. This incident leaves Oh questioning the reasons behind his imprisonment and who is doing this to him. What makes the situation even stranger is that every night he is gassed, then wakes up groomed in the morning. Eventually, the solitary confinement gets to Oh. He begins thinking about revenge, and training to fight and kill whoever is doing this to him. Finally, after fifteen years, he wakes up from an unconscious state outside on top of a roof. However, he does not embrace his freedom; instead, he is consumed with vengeance and seeks the answers to what happened to him during those fifteen years.

Throughout the rest of the movie, the viewer follows Oh as he searches for clues and follows trails that eventually lead to an answer, an answer that is wonderfully sick. However, there are unpredictable twists and improbable events to the story that leave the audience sitting on the edge of their seats for every minute of the movie. Once you think Oh has the upper hand in the situation, it leads back to square one, helpless as before.

The scenes of the movie successfully convey the mental health of the characters. As a psychological thriller, the film has a lot of vicious ways the mind can be twisted. Movie goers will not only see how solitary confinement and vengeance can consume an individual, but Park also shows how our perception others' beliefs, true or not, can affect our own. All these psychological implications culminate in the second to last scene in the movie in which Oh confronts and seeks his revenge on his captor. In the scene, the audience feels Oh's desperation and degradation as his captor exercises more psychological control on Oh than the movie leads one to believe. The effect of the scene is such that the audience leaves the theatre psychologically disturbed.

I do not recommend this movie to people with sensitive stomachs. There are many scenes that cause one to cringe and get that retching feeling. Throughout the movie I spent most of the time asking myself, "Is he really going to do that?" and then I ended up gagging after he did. For example, in one scene, Oh goes to a sushi bar and asks for a full live

continued on page 19

LOOKING BACK: THE LA RIOTS

Was the conflict between African Americans Korean immigrants media-driven?

by eugene han

"The first images that I remember were the things I saw on TV... Rodney King beating, looting, Korean women, they showed a lot of Korean women crying and Korean men on top of roofs shooting."

Ishle Yi Park, Korean American author

This April will mark the 13 year anniversary of the Los Angeles Riots. According to the University of Southern California archives, over 50 people were killed, over 4,000 people were injured, and 12,000 people were arrested during that chaotic week in 1992. People who lived through the LA Riots are quick to give their opinion on the causes of the crisis. Yet today, perhaps due to the passing of time, most people recall the LA Riots by drawing on the most vivid (and convenient) of memories -- namely the media coverage.

One of the main angles taken by major news outlets portrayed the LA Riots as a "Black-Korean conflict". Although the Rodney King verdict ultimately ignited the rioting on April

dream" rhetoric.

But by dismissing the Black-Korean conflict as media-created, Abelman and Lie are in danger of downplaying the actual tension that existed between African Americans and Korean immigrants. In the year leading up to the riots, there were two incidents where a Korean shopkeeper killed an African American. Long before that, the African American community watched Korean immigrants slowly take away jobs and much needed capital.

Not only were Korean immigrants opening up shops in traditionally black neighborhoods, they were perceived as rude and racist against the black community. The Koreans, in turn, were fearful of getting robbed in gang run areas. It would be apocryphal to say that there wasn't brooding tension between the two minority groups before the riots.

Both African Americans and Korean immigrants in Downtown Los Angeles seem to agree that there was mutual misunderstanding between the two groups worsening the riots. Still, even today there clearly exist mutual biases and misconceptions about one another. In a survey taken from *Ethnic Peace in the American City* by Edward Chang and Jeannette Diaz-Veizades, 76% of Korean American residents of Downtown Los Angeles believe that African Americans should try harder economically and educationally. Likewise, 74% of African Americans answered, "Koreans care more about profits than about people". 13 years after the LA Riots, it is evident that there hard feelings still linger between the two cultures.

Hopefully, the LA Riots was a particular incident that occurred under particular circumstances. The question is, can it happen again, perhaps this time in Oakland? The "Korea town" located on Telegraph between 20th and 45th street has slowly expanded over the years. What was predominantly an African American neighborhood is now lined with Korean owned restaurants, bars, and markets. Although a far cry from Los Angeles' Korea town, considering that 15 years ago the only Korean-owned business on Telegraph was Koryo restaurant on 45th street, it's a booming Korean neighborhood.

Oakland Mayor Jerry Brown has been the biggest advocate of a Korea town in Oakland. In 2004, Brown traveled to Los Angeles' Korea town in an attempt to attract investors. He believes that a Korea town in Oakland will pump capital into the city. Brown hopes that the hard feelings between African Americans and Korean Americans were exclusive to the LA area in 1992. The early indicators are positive for Oakland. There have been no major incidents caused by racial tension between the two groups.

Only time will tell if Oakland can peacefully sustain a Korea town within an African American neighborhood. Perhaps as time goes on the Korean shopkeepers will give way to the next generation, who will presumably be more able to communicate with their African American neighbors and customers. The LA Riots should be taken as a warning to the city of Oakland of what can happen when inter-race relations go undeveloped.



Two Korean men stand atop a grocery store with rifles to prevent looters from entering store (April 30, 1992, Korea town Los Angeles).

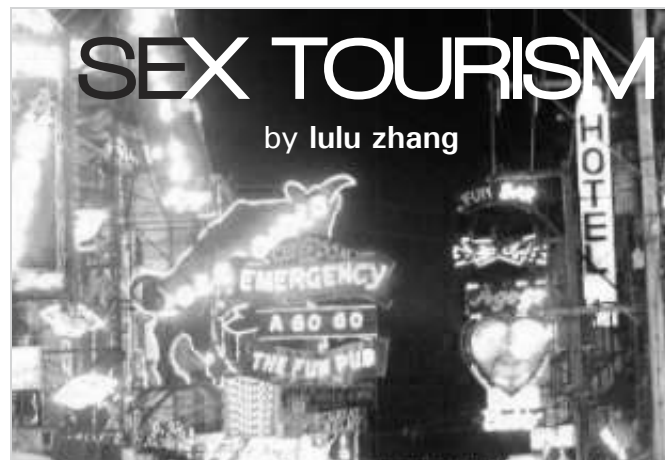
29, 1992, most of the footage on television displayed African American looters or gun-wielding Korean shopkeepers. These dramatic newscasts obviously fed the public's insatiable appetite for action. But they also suggested the notion that the rioting was mainly a conflict between two minority groups (although you can hardly describe Korean and African American citizens around South-Central Los Angeles as minorities).

After the LA Riots, it became popular in academic circles to write about the media's bias coverage. These publications generally shared the view that one should look past the media-fed "Black-Korean conflict" exterior to find more genuine causes of the LA Riots.

One of the more compelling arguments came from Nancy Abelman and John Lie's *Blue Dreams*. Abelman and Lie suggested that the Black-Korean conflict was media-driven. They argued that by pitting African American against Korean shopkeeper, the media further encouraged the stereotype that Korean immigrants were model minorities. If Korean immigrants were model minorities, Abelman and Lie asked, what did that make African Americans? The authors attacked the model minority stereotype, as well as the "American

SEX TOURISM

by lulu zhang



You may not listen to 2 Live Crew, and you may not have seen Stanley Kubrick's Vietnam War movie *Full Metal Jacket*, but I guarantee you recognize the phrase -- "Me so horny. Me love you long time."

Entertained by the coaxing words of a scantily clad Da Nang hooker, the 1987 cult film features two soldiers being approached by a prostitute who offers her services to them for "fifteen dalla" each. These popular catchphrases, along with the infamous "Me sucky-sucky", have since permeated our mainstream culture.

In 2 Live Crew's interpretation, sound clips from the movie are appropriated for conveying a raunchy sexual appetite. With lyrics that follow "What'll we get for ten dollars? Every 'ting you want", Southeast Asia's sex industry becomes a hot commodity for a Western audience.

Rather than questioning the men and women who have been forced to resort to this patronizing trade, the media continues to personify the fetish of the "Asian slut" in both film and music. It's these images which often mask the dangerous reality of this growing problem.

But what is sex tourism and the role it plays in the world, particularly in Southeast Asia. Sex tourism often involves an individual traveling to another country with the intention of seeking out sex with women or children. According to Amnesty, about half a million children are involved with the sex trade, selling their bodies on the streets for as little as a few dollars. Many young girls are tricked into prostitution or kidnapped. Some are forced into it by their own parents in the hopes of bettering their impoverished existence.

Many Western tourists travel to countries such as Thailand and the Philippines every year looking to fulfill a fantasy served to them by perpetrated images of mysterious foreign lands, glowing red nightclubs, and alluring sexually eager women. In actuality, it's a cyclical cycle of exploitation, greed, lust, and money.

But is there a solution?

International organizations geared toward the prevention of child prostitution and trafficking in women have tried to educate foreigners, particularly those from America and Europe, from taking part. The organization World Vision is deterring would-be child sex tourists with a targeted media campaign in an effort to counteract other more salacious imagery. Billboards and street signs feature the haunting eyes of innocent children above a tag line which simply reads "I'm not a tourist attraction."

The UN labour body is also urging recognition of sex industry so that the direct policies that are needed can be formulated.

However, a clear answer remains as elusive as trying to find a person back at home who will actually admit to their crazy week in Bangkok.

Where is the media accountability?

The International Federation of Journalists highlighted this discussion in a joint initiative conference with Press Wise to develop a common approach between journalists and the media on how to respond to the challenges of reporting child sex exploitation and tourism in a professional and comprehensive manner.

But as far as 2 Live Crew's "Me So Horny", they remain unapologetic and to quote their LP's title "As Nasty as They Wanna Be". Their lyrics are just another part of the commercial machine shrouding mediocre singles in a thick fog of controversy and libido enticing energy. To put it plainly, sex sells.

And now?

In the aftermath of the tsunami which affected most of Southeast Asia, orders for orphaned children, especially from the destroyed Aceh province of Indonesia have sparked troubling concern among United Nations and UNICEF workers.

It is only a matter of time before the demand for booze, schmooze, and A-Go-Gos (Thai bars/clubs offering underage and underdressed women throbbing to the beat of rock music and clinging to chrome poles against a backdrop of carelessly draped silks) takes over once again. The seedy aesthetic remains as stylishly forbidden as ever. It is also the driving force in many Southeast Asian countries' economies.

It is a stage of sin and regret, an over glorified underworld, an Edward Said's Orientalist nightmare, and it's telling you -- suck it down baby and enjoy the show.

where is TOP asian america's next MODEL?

by lulu zhang

Mainstream Americans are oddly conservative when it comes to the faces we choose to associate with our products. In the area of fashion and design, we boldly surf each new wave of innovation and fly the flag of raw creativity, but we wuss out when choosing the models to display these groundbreaking works. We just retrench ourselves in a sea of Euro-centric blond, blue-eyed Aphrodites. From the domain of the classic Americana aesthetics of Abercrombie & Fitch and American Eagle, to the high scale runway fashion of Milan and Paris, they do no less than fall short of tangible Asian representation.

This is particularly disturbing when one considers that Asians make up a significant percentage of luxury spending worldwide. Corporations such as LVMH Group, the people behind the overpowering Louis Vuitton brand (in case you've been living under a rock for the last century), have spared no expense in consolidating resources to target the Asian market. According to the AFP, "Asia is THE target market for luxury brands, accounting for more sales than any other region, including Europe and the United States."

But if Asians are maintaining their share of the buying, why do ads continually neglect this frighteningly large consumer group? Why should one continue to contribute to companies which do not view its target customers as adequate representation of its exclusive upscale brand image?

This is something to think about the next time a flashy little girl walks past you on campus with A&F graphic tee, Gucci shades, and a pink Dior trotter or Louis Vuitton monogram papillon in hand.

Were those items really meant for you?

Recently, Abercrombie & Fitch shot their Spring '05 campaign featuring up and coming actor Karl Yune, brother of Asian American actor Rick Yune. While the ads do not appeal to this particular writer, an image of a ripped wifebeater on a Jean-Claude Van Damme-esque muscle head ready to take out a third world country, one could call this ad a relative success against a notoriously discriminating corporation. But this author has to ask, "How much of this is merely a reactionary response to the lawsuits filed just weeks prior?" A look at their current website reveals a new campaign and a new set of models that return to old habits.

But not to disregard, there is still a market for Asian models, and it doesn't have to

include hot pants or the word *import*.

Call it re-appropriative exoticism if you must. In a youth cultural idiom, models such as Devon Aoki (Japanese/German) are packaged and sold, for better or for worse, as "edgy" "different" and "avant-garde". Indeed a first look at this 5'6" unconventional beauty with unassuming stature, porcelain face, perpetual pout, and infinite freckles will tell you that she offers a look not often publicized in high-profile campaigns.

Aoki spent her childhood years in California with her family. When she was thirteen years old, they moved to New York. It was shortly after that Aoki was spotted by a

photographer backstage at a RANCID concert, where her picture was taken for *Interview* magazine. Several months later, she moved to London and her career began.

Aoki worked primarily a print model

"...its difficult to pinpoint where it originates -- there are so many various channels these girls go through before we even meet them for casting."

but racked up some of the largest and most prominent campaigns from Lancôme to Chanel, even serving as muse to Chanel's designer Karl Lagerfeld who featured Aoki as the bride of his Autumn/Winter 1999 couture show.

And there are others on the runway today who has managed to achieve impressive notoriety and success. Ai Tominaga (Japanese) is a stunning 5'11" goddess with amazing bone structure and a killer walk. She has appeared in shows for Gucci, Yves Saint Laurent, Valentino, Michael Kors, and of course the legendary Yohji Yamamoto. She is considered Japan's top super model, as well as the face of Banana Republic and Gucci Parfum. Ujjwala (Indian) is another successful runway star who, along with Ai, often represent the lone Asian models during New York and European fashion weeks -- an unspoken quota that, despite a few anomalous seasons, has persisted for years. Although designers are primarily concerned with the overall look and feel of a collection, some have emerged as prominent groundbreakers for models of ethnic descent. Tom Ford, legendary former creative director and designer for Gucci and Yves Saint Laurent has been known to cast diverse sets of models for his shows, as well as designer Diane Von Furstenberg, who cast at least half a dozen black and Asian models in her fall 2003-2004 collections.

Many other shows have only one model of color, usually a big name model, while some, like Prada and Calvin Klein, continue to have none at all.

In the meantime, others expected to make an impact include: Meghna Reddy (Indian), who has done work for Baby Phat and Sisley, Aline Sherpa (Japanese/Brazilian) who has done shows for such prolific designers as Alexander McQueen, and Hye Park (Korean), the most touted of all, whose recent debut included *Vogue's* list of top models to watch and has done shows for every big name designer, from Marc Jacobs to Chloe.

But don't be fooled by the seemingly extensive list of Asian female models. Considering the sheer size of the fashion industry and the never-ending parade of waif-like Eastern European Lolita's ready for work, Asian and other minority models who want to make it must work twice as hard to differentiate themselves. Often, this includes turning to smaller, more stylized publications that are also looking to stand out on their own.

Magazines such as *Metro-Pop*, *Surface*, *Nylon*, and *Visionaire*, often work to include Asian models in their editorials.

Hintmag.com, an indispensable fashion resource and a prominent digital hipster enclave, recently featured New York Management model Lu Yan (Chinese) as a rising star in the industry:

"China doll Lu Yan is generating lots of whispers! The willowy mannequin got her start when she won the national final in a model competition for Paris-based agency Metropolitan. She has since appeared in French Marie Claire and Amica and will soon be the talk of the town."

Former designer and current associate style editor for *Surface* magazine, a high-end fashion and design publication based in San Francisco and NYC, Bernardo Siao Tong, recently spoke to me about his thoughts of the current state of fashion, models and diversity:

"I think there is a definite lack of diversity in both mainstream and high-end fashion. Absolutely. But it's difficult to pinpoint where it originates -- there are so many various channels these girls go through before we even meet them for casting. There are the bookers, the agents, the scouts, all of

whom decide first which girls they'd like to send out. And from there, there's the photographers, stylists, casting directors, editors, advertisers, etc who all have final say in what images they want displayed."

"We don't necessarily look for any specific race when casting for an editorial, but we are definitely not exclusive as a few designers and publications in the industry might tend to be."

"Personally I would love to see more Asians in high-end fashion. As an Asian American myself, I understand the importance of diversity in this industry in particular. But making strides in this image-obsessed culture is a slow process at best."

Like the foster parent to an eclectic orphaned doll, independent high-end fashion magazines attempt to put a dry roof over new and emerging Asian faces when other mainstream channels have failed.

Surface is known to feature many prominent Asians in design and fashion. A peak through this month's DESIGN issue reveals articles on Andre Fu/AFSO's project for a theatre and promotional office in Hong Kong, Koichiro Kimura's latest interior product collection, Thien and My Ta Trung/Periphere's sculptural furniture, and heavily rotated fashions by Issey Miyake and Yohji Yamamoto.

However, its weakness, like so many publications before, is its choice of models. While independent magazines take risks, a flip to page 212 still reveals an entire editorial featuring Western looking models sprawled out against a backdrop of cherry blossoms and bamboo mats, draped in colorful kimonos, without an Asian face in sight.

Progress is indeed a "slow process at best".

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Honda wins

by shu-sha angie guan

Mike Honda Elected DNC Vice Chair



This February, Congressman Mike Honda was elected Vice Chair for the Democratic National Party. Honda is the first Asian American to be elected Vice Chair for any political party.

Though born in California, Honda spent several years in an internment camp in Colorado during World War II. He later joined the Peace Corps and helped build houses and clinics in El Salvador. When he returned to California, Honda continued his education and went on to become a teacher, a principal, a member of the San Jose Unified School Board, an elected official in the Santa Clara County Board of Supervisors, and then a California Assemblyman in 1996. In 2000, he was elected into the US House of Representatives for the 15th district of California (aka Silicon Valley).

Throughout his life, Honda has supported positive educational, technological, and social justice reform. He continues to fight for these issues.

Since the campaign finance scandal of 1996, APA support of the DNC has never fully recovered. The controversy erupted as stories of illegal contributions to the Democratic Party from Asians overseas began to surface. Republicans jumped at the chance to damage Clinton's strong re-election campaign and portrayed Asian Americans as foreign subversives trying to buy their way into the American democratic system. Democrats defensively portrayed Asian Americans as passive victims of Republican racism, and then conducted investigations against selected Asian American contributors. By adding a well-respected APA face to party leadership, Honda's election may well be, as Professor Ling-Chi Wang states, "a strategic move" on the part of the DNC to bring back the APA vote. We can only hope that it will, in the end, bring more APAs into the political process.

Can you talk a little about your experiences growing up in an internment camp, volunteering for the Peace Corps, and being a former educator? How have these experiences influenced you and your politics?

As a child, my family and I were victims of a large scale, state-sponsored form of prejudice, and that has shaped my life. The internment of 140,000 loyal Japanese Americans took place because of war hysteria, racism, and ethnic stereotyping. As a person of color, I know if I look for it, chances are I can find plenty of other instances of prejudice at some level. But rather than focus on any personal experience with bigotry in my career, I make it a career to focus on as many forms and instances of prejudice done to others as I can, and I try to rectify those situations to the extent I can.

The Peace Corps was a chance for me to do this, as well as to learn about another culture. Living and working in El Salvador for two years allowed me to step outside of the strict community in which I had grown up and discover things about myself and who I wanted to be. I realized I wanted to help young people learn about themselves in the same way, so they could reach their full potential and be the best possible contributors to society. Teaching was a way for me to do that.

Congratulations on your election to DNC Vice Chair! What new responsibilities will you undertake as Vice Chair? How do you think (or hope) this new position will affect the APIA community?

I am truly grateful to those who helped me in my successful run for DNC Vice Chair, and humbled by the confidence my fellow Democrats have in me. As the leader of the UNITY ticket, I am proud to have received support from members of our diverse Democratic communities all across this country – not just the APIA community – and will look to keep that spirit of unity going strong.

As the highest-ranking APIA ever elected by a major political party, I want to continue reaching out to multi-cultural and new immigrant communities and building grassroots networks at the local levels. I plan to expand the coalition-building I have done with growing communities new to the DNC, including those representing Ethiopian Americans, Armenian Americans, Sikhs, and other communities that are just beginning to enter the national political scene as a force. These emerging constituencies reflect the untapped power within new immigrant communities. Chairman Dean has indicated he will look to Congress for the policy pronouncements that will direct the Party. I will work as the bridge between my colleagues in Congress and DNC members in the states, and I will always be an advocate for APIAs. In my many years serving Silicon Valley, California, I have always appreciated the value of serving the most ethnically and socioeconomically diverse region in the country. As DNC Vice Chair, I will channel some of the intrepid and innovative spirit of that area into the national political scene and the Democratic Party.

Being on the Congressional APA Caucus, Caucus on Indian and Indian-Americans, and being fluent in Spanish, you have the experience and means to affect many minority groups. What do you feel are the main issues facing all minorities in America today?

As Chair of the Congressional Asian Pacific American Caucus, I focus on many critical issues of concern for the APA community. Part of this effort involves coordination with the Congressional Hispanic Caucus and the Congressional Black Caucus. We recognize that

we have many priorities in common and that by advocating as a group – the "Tri-Caucus," as we call it – we further the impact and broaden the overall benefit. Through these Tri-Caucus efforts, we have successfully drawn attention to the following: Educational needs of the APA and other under-represented communities; language access and cultural competence for APAs in all federal programs, particularly in healthcare; and civil rights and immigration challenges for ethnic minority communities stemming from the heightened security measures in the post-9/11 society.

I want to see the APIA community become a fully invested stakeholder in our society with the power to influence policy decisions. By raising the profile of the community overall, we can draw attention to the issues of importance to APIAs, including education and language acquisition, healthcare and language access, and civil rights and immigration reform. CAPAC has a role to play in that increasing involvement, working with other groups when we have something in common without forcing issues that may not have common concern.

What issues are you currently working on?

Just last week, I introduced HR 1491, the Nanomanufacturing Investment Act, legislation that creates a public-private partnership to bridge the funding gap between nanotechnology research - which manipulates material at the level of individual atoms and has the potential to be a \$1 trillion global market industry in the next decade - and its ultimate commercialization in the marketplace. I have also introduced the Student Privacy Protection Act, which prohibits military recruiters from contacting students unless these minors and their parents specifically "opt-in" and consent to receive such communications.

Finally, what do you think is the best part about being in politics? What do you feel is the worst?

The best part is having the ability to affect positive social change and to be a voice for under-represented communities. There are many demands on private time in this job, but that is something I have always enjoyed - getting out and meeting people who are engaged and interested in their government.

by louis small

Princeton's Perverted Perp

The wave of underreported sex crimes perpetrated against Asian women at Princeton University may have ended after nearly two and a half years. On the afternoon of April 5, 2005, the Princeton, New Jersey Borough Police arrested 28-year-old Michael Lohman, a third-year graduate student in mathematics at Princeton University. He has been charged with two counts of reckless endangerment, two counts of tampering with a food product, one count of harassment and one count of theft. He has allegedly confessed to having cut locks of hair from at least nine female Princeton students without consent, to having sprayed his urine and/or semen into at least 50 female student's drinks, and to having sprayed his bodily fluids onto women riding university-owned night safety shuttles on several occasions. Additionally, after searching Lohman's apartment, police found stolen women's underwear and mittens stuffed with some of his victim's hair, apparently used by him to masturbate. While Lohman did not physically hurt his victims, he was probably only a shot of courage away from doing so.

What makes this set of disgusting crimes even more galling is that all of Lohman's victims are Asian women. Still worse is the fact that these incidents date back to Lohman's arrival at Princeton from Louisiana State University in the fall of 2002 and that neither Princeton University's Department of Public Safety nor the Princeton Borough Police did anything earlier to stop Lohman. Furthermore, there has been a dearth of mainstream media coverage on the incident.

Given both the great length of time over which these assaults transpired and their sheer number, Lohman should have been stopped earlier, despite the off chance that he had been committing "perfect crimes." Part of the blame lies with Princeton University. Their Department of Public Safety is supposed to post crime alerts on their websites as they advertise; however, an online search revealed that they have only published crime blotters from October 4 and 5, 2004, not from every day, as they are supposed to do. This, coupled with the lack of previous action taken on earlier complaints gives the distinct impression that Princeton University did not really take

these strange assaults seriously. Because only a small minority (26%) of women and an even smaller minority (8%) of Asian women actually feel comfortable reporting sex crimes, their reports should be taken very seriously.

To prevent something like this from happening again, the community at large must not blame the victims for being victims. Instead, it should work to alleviate the feelings of guilt and shame that sex crime victims feel. It's not like Lohman's victims had any choice on the matter. That is why they are victims - the only choice they made was to enroll at Princeton. There has not been enough serious coverage of these crimes in the mainstream press. In fact, most newspapers that bothered to run an article on Lohman placed it in their "Weird News" or even entertainment sections. If Lohman had preyed on white women, the story would have been taken more seriously. The media must take harassment stories of minorities seriously. This will go a long way in assuring that sex crimes get reported. Police typically cannot act on what is not reported to them. Furthermore, people must criticize Princeton University for being unable to protect its prized diverse student body. Because, like many other universities, Princeton uses its diversity as a selling point, it profits from its minority students' very presence. Thus at the very least, Princeton owes its minority students protection from being singled out for their race.

The Lohman case demonstrates only some of the dangers posed by the so-called Asian fetish. While some may think it is just a mere annoyance, an Asian fetish or any other fetish can be taken to the point of obsession and violence. Princeton has since banned him from campus; hopefully they will also expel him. Despite the fact that all his victims are Asian, Lohman has yet to be charged with a hate crime, even though race was likely the only factor in choosing his targets. Lohman, meanwhile, has remained in police custody, undergoing psychiatric evaluation while the inquest continues and authorities construct a case against him.



Solari: Combine five parts talented sexy young men. Add a smooth voice, original songs, steady backbeats, and a handful of melodic lines. Mix a blend of geographical locations and musical backgrounds. Serve with an amazing foundation of several managers, a cameraman, and an eclectic fan base. Enjoy.

Solari just released the new album “A Thousand Words” on April 20. Can you tell us more about the album?

This is our second demo release, although it is almost like a full CD release, given how many tracks are on it and the time spent producing it. Our songs are started by Bryan -- he comes with the chord progressions and lyrics which we then write our individual parts.

Some people compare us to Dave Matthews Band, but that’s probably only because Bryan plays an acoustic guitar and Kevin plays violin. Our sound is unlike DMB, however, and we’ve taken influences from anything from blues and jazz to alternative rock to hard rock.

“A Thousand Words” is all about finding an identity for ourselves as a band, and the next album, which we are already starting to gear up for, will show people the direction we are going.

With two Asian Americans in the band, what are your thoughts on Asian Americans in the music media?

Nonexistent. It seems that there is just as much talent in the Asian American community, but for some reason we’re underrepresented. Part of this may be pressure from Asian American parents, who often believe their children should learn an instrument and play classical music, but do not see a career in the music business as very safe or promising (unless it is as a classical performer), so they strongly discourage it for an early age. So when it comes time to choose a career, many don’t even consider music or performance.

Also, the stereotypical portrayal of Asian Americans in popular culture seems to make it harder for Asian Americans to be taken seriously when we do want to have a place in

music or film.

We believe it is time that there is an impact from our culture. Currently, there are many Caucasian, African American, Latino musicians, but hardly any Asian Americans. Seeing Asians in a band is still a rare sight so it may also help people remember us a little better too. And since our band stresses every member of the band, we believe we can help contribute our presence in the music media.

Nationally though, we will be fighting a big stereotype, and that overcoming this will be hard. But this may be the time that some Asian American poster boys are needed in this country and we feel that Solari can pave the way for that. The support from Asian Americans is definitely greatly felt.

There are several local artists and bands trying to make it in the competitive music industry; what does Solari have that will make you different from all the others?

We have a different type of sound that gives rock music a new style that is really fun and refreshing. We keep our personalities and our music real, always giving it our all, and if you come to one of our concerts, you’re definitely in for a good time

What can we expect from Solari in the future?

You can expect Solari to keep playing shows and releasing CDs. The energy level at our shows will only go up from here. We’re pinpointing our own unique style -- more Rock -- and things will get better and better musically for us from now on. We are going to hit the studio in the summer and bring out our nationally released album. We will continue to play around the Bay Area, but hopefully start bringing our music experience to the whole country live.

Is there anything else you would like to add?

Come out to our shows! We just want everyone to have a fun and an enjoyable time. We’re here to have fun and we hope that you will too when you listen and watch us play.

Keep an eye out for this upcoming band that will soon be shifting crowds and record labels. It’s rare to find a band that is intelligent, young, and talented. They use their diverse musical, cultural, and geographical backgrounds to blend together amazing lyrics and songs that should have you pressing repeat button. As the soothing voice of lead singer Bryan Solari combines with the intensity created by violinist Kevin Chu, Young Lee sets down the bass line filled in with bluesy licks from Adam Jacob, and it’s is all held together by the steady drummer Andrew Wales’ rhythm. All five parts are delivered and served well blended. Let’s hope for continuous refills.

For more information visit: www.solariband.com

Text books Gone Mad: How School books Have Affected Si no- Japanese Rel at i o n s

by kevin lee

Throughout April, demonstrators from both South Korea and China have protested the contents of a Japanese history textbook approved by Japan’s Ministry of Education in late March. South Koreans are particularly irate about the textbook’s claim of South Korea wrongfully occupying an islet currently claimed by both South Korea and Japan. The group of islands, known as Takeshima in Japan and Dodko in South Korea, are primarily uninhabited but contain a large number of fishing ports. The islet remains important to South Koreans because it is a symbol of Japanese colonization during World War II. This reminder of a historically painful occupation remains fresh in many South Koreans’ memories.

Japan and South Korea also have interest in the waters surrounding the islet. More than 16,000 nautical square miles of sea are at stake, including fishing areas and perhaps some 600 million tons of gas hydrate, a possible next-generation

energy source, found in the waterbed. Moreover, both nations continue to compete for scarce and valuable fishing territory, hoping to expand in waters closer to home.

Japan escalated the Takeshima/Dodko tensions on March 16 when, mere days before the release of the controversial textbook, the Shimane Prefectural Assembly of Japan designated February 22 as “Takeshima Day,” according to *Japan Today*, to raise “public awareness in Japan that the uninhabited island belongs to Japan.”

Concurrently, China’s recent anti-Japanese demonstrations center on the same controversial Japanese textbook. Angry government officials claim that the textbooks “whitewash” wartime aggression and occupation, disregard the Japanese wartime atrocities. The textbook glosses over many war crimes, including Japan’s use of “comfort women,” a euphemism for sex slaves, and the massacre at Nanking, where an estimated 300,000 Chinese citizens were killed.

Protests erupted in over a dozen Chinese and South Korean cities on April 9th and April 16th. South Korean demonstrators burned Japanese flags while 10,000 protesters in Beijing peppered the Japanese Embassy and the Japanese ambassador’s residence with rocks and pieces of concrete. In the economic capital of Shanghai, 20,000 activists marched and vandalized Japanese businesses. One man set himself on fire before authorities subdued him. As of April 26th, 16 youths had been formally arrested and 26 others temporarily jailed in Beijing. The Chinese government has since made official public announcements ordering an end to all public Anti-Japan demonstrations.

Complicating the situation is a bureaucratic struggle with international implications. Government officials from both China and South Korea have held a public stance against Japan’s bid for a permanent position on the United Nations Security Council. In the *New York Times*, South Korea’s United Nations ambassador Kim Sam Hoon stated, “A country that does not have the trust of its neighboring countries because of

its lack of reflection on the past [cannot] be a world leader.”

Government officials of both nations cite Prime Minister Junichiro Koizumi as a primary reason for the lack of trust between Japan and neighboring countries. Koizumi is infamous for his visits to the Yasukuni Shrine in Tokyo, which harbors, fourteen Class A war criminals of World War II. Both Chinese and South Korean government officials see Koizumi’s visits as representative of Japan’s failure to acknowledge its wartime atrocities.

On April 22 Koizumi took a surprising step at the Asian-African summit in Indonesia by voicing “deep remorse” for Japan’s wartime imperialism, paving the way for recent talks between Koizumi and Chinese President Hu Jintao. Chinese and South Korean government officials, scholars, and citizens, however, claim Koizumi’s “apology” is only diplomatic rhetoric devoid of sincerity.

Koizumi is in a difficult bind. Should he ignore neighboring countries’ requests to cease visits to the Yazukuni Shrine, Koizumi risks losing international support for Japan’s bid for a permanent seat on the UN Security Council. Following these requests, however, means losing face in front of the Japanese government and people.

The US is also placed in a tense position. China and Japan are two of its most lucrative trading partners, with imports and exports totaling over \$200 billion for each country. Because the US depends on its connections with both nations, it refuses to take sides, hoping to maintain positive relationships. Japan may be unable to enter the UN Security Council without taking actions illustrating its acknowledgement of WWII aggression and occupation and the United States is in a position to potentially coerce Japan, and especially Koizumi, into taking these steps. The potential political deadlock stemming from the Takeshima/Dodko islands and the Japanese Textbooks is great, and with an already divided region, any further conflict could spell economic disaster for many countries around the world.

by jason coe

why are we ashamed?

huey's self-hating platform

In the recent ASUC election, senatorial candidate Cameron Huey ran on an ideological platform of "No More Asians". His plans included lowering class curves by reinstating affirmative action to allow fewer Asians into Cal. The objective of this article is not to lambast Huey's obviously racist campaign. Instead, the topic of concern is Huey's own ethnicity—Asian.

It would be easy to address this issue if Huey were anything but Asian. It would be a simple case of racism. Unfortunately, the issue is far more complicated. Huey obviously intended the campaign to be a joke, and I laughed upon reading his ridiculous sign, (after checking that he was indeed Asian). However, I was unsure of what made it funny. The comedy behind this campaign echoes with self hatred. Self-critique is important, but is it wrong that there is a slight majority of Asian Americans at UC Berkeley? That is not to say that the campus should not have higher enrollment of underrepresented minorities, however what exactly does Huey's slogan imply? I doubt that there is a candidate running under the slogan "No More Whites" at the University of Nebraska.

Huey's "No More Asians" campaign connotes a few things. Firstly, that there are too many Asians enrolled at UC Berkeley. Secondly, that Asians are responsible for high curves in classes. Lastly, it very subtly implies that there is a certain amount of shame in being a part of this group that keeps deserving students out of school and makes it harder for everyone else to get good grades. Upon realizing this, I had to ask myself a very important question: "Why do I feel ashamed about something I have no control over and isn't even true?"

It has been my experience that there are a number of Asian Americans that do not feel that they are victims of racism in the US. I often hear, "It's not that big of a deal" or "We don't have it as bad as other minorities." Many are quick to dismiss Abercrombie's racist t-shirts, or even Huey's campaign slogan. In fact, there's no doubt that many found his signs rather comical. However, these very same people will often comment to me that they do not feel like "true Americans"; they have a visceral feeling of otherness that they cannot reconcile.

The McDonald's corporation recently launched a website called "I Am Asian", championing the value of Asian Americans, and their relation to the Big Mac. Viewing the site made me very uncomfortable, but I was unable to articulate the feeling. An Asian American friend of mine didn't have any problem with the site, and felt it was perfectly normal for a corporation to market towards ethnic groups. However, a Caucasian friend of mine described the site as blatantly racist, citing that McDonald's was turning Asian-ness into a commodity, and even trying to be a representative of all Asian Americans. I realized that if the website had been called "I am Latino", I would have immediately cried foul. But something inhibited me from declaring the site racist in the name of my own ethnic group.

I once conducted a survey of my Asian American friends for a class asking them what they thought of the "model minority" myth. Many replied that not only is it true, it is a good thing. Granted, the model minority theory can feel very true, but many do not consider the origins and motivations behind the idea. Before the 1960s, Asians were often viewed as inassimilable, amoral beings, unequal to whites in intellect and industry, and ultimately incapable of being true Americans. But with the rise of civil rights movement, Asians were more often portrayed in the media as a perfect minority, rising into middle class society while other minority groups remained mired in poverty, insinuating that the racial climate of the US was not the cause of minority impoverishment. A new identity was formed for Asian Americans, used as a counterargument against claims of racism in the US.

Today, the fact remains that some Asian Americans do benefit from the "model minority" myth, often times at the expense of others. If society in general believes that Asians are a "model minority", then it makes it easier for us to get jobs, do well in school, and also less likely to be suspects in criminal cases. If we actually believe that we are intrinsically better at math, this belief will be reflected in our SAT math scores. The converse is also true, if African Americans actually believe that they are intrinsically poor students it will be much harder for them to achieve academically. The discreet racist beliefs that course through society have very real consequences.

I believe that Asian Americans feel guilty for benefiting from, and even propagating, their stereotype as a "model minority". I believe this shame underlies Huey's campaign and deters us from decrying our own marginalization. Furthermore, it even encourages internal racism against ourselves. This shame seems characteristic of Asian American marginalization in contemporary American society, causing us to believe it's "not that big of a deal" if McDonald's uses us to sell chicken nuggets, and that it's funny if an Asian candidate decides that the best course of action for the ASUC is to take a policy of "No More Asians". Granted, research needs to be done to further explore this idea. My belief doesn't necessarily make it fact. Either way it's time to put some faith in our gut feelings. I more than welcome your comments and counterarguments. I don't mind if you think I'm completely wrong and that it "isn't that big of a deal." I do mind if you don't think about it at all.

Contact me at: jasoncoe@gmail.com

McDonald's website: www.i-am-asian.com

Daily Cal article on Asian American political apathy at Cal: <http://www.dailycal.org/article.php?id=12905>

Website on Model minority "myth or fact": <http://academic.udayton.edu/race/01race/model02.htm>

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of this divide. Most of the tension between Pakistan and India is over control of one princely state, Kashmir, a region on the western foot of the Himalayan Mountains.

Kashmir is an important region for both countries because of its location and the natural resources within the area. Its position strategically links the Far East to the rest of Asia, links that would offer profitable trade routes. India desires Kashmir because there are many Hindi temples and shrines in the region that they do not want to lose, as India has already lost a lot of its culturally significant places to Pakistan through the split between the two countries. Kashmir is significant to Pakistan because there is a large Muslim majority in the region, and they feel that it is necessary for their fellow Muslims to be part of Pakistan. On top of all this, Kashmir is a beautiful region that would be a profitable traveler's paradise and destination if the region were not as volatile.

The fighting between the two countries began in 1947. The leader of Kashmir at the time, a Hindi, agreed to be part of India due to Pakistan's forceful methods in trying to obtain Kashmir. The first war between the two countries began when India sent troops to Kashmir in order to protect it from Pakistan. Although the leader of Kashmir officially gave the region to India, Pakistan feels that, due to the large Muslim population in Kashmir, the people of Kashmir would want to be part of Pakistan. Two out of the three wars between both countries have been over this region.

Since 1989, most of the fighting stems from Muslim separatists, fighting for control over India's portion of Kashmir. The Indian government has accused Pakistan of waging a proxy war with India through these Muslim separatist, but Pakistan denies the accusation and claims to only politically support them. In 1999, the two countries were almost on the brink of war again when India was fighting what they call Pakistani military attack from the East Himalayan Mountains for eleven weeks. Since 1989, more than 60,000 people have been killed in Kashmir.

On top of the drama in Kashmir, the civil war in Pakistan adds to the rocky history between Pakistan and India. In this civil war, India aided Eastern Pakistan to break away and form an independent nation what is now known to today as Bangladesh.

Throughout history, Pakistan and India never saw eye to eye, but as of today, the situation between the two countries seems to be better. However, tensions are still there, and it is apparent through a recent situation in which India has been verbally disappointed by the sell of US fighter planes to Pakistan. Hopefully, these countries can resolve their issues.

Old Boy review continued from page 14

squid. He stuffs the live squid in his mouth and starts chewing it as the squid fights for its life as its tentacles dangle out of his mouth slapping Oh's face. The scene was inexpressibly gross, and this was just the beginning of the movie. Some might say scenes like these are unnecessary, but these sadistic scenes add to the craziness of his situation and the mental health of Oh.

This movie may not be a pleasant Friday night, but it definitely should be on everyone's must see list. It has a little of everything, from humor and romance (if you can call it that), to action and elements of a horror. With great acting and a plot line that keeps you own your toes, *Old Boy* is a rare attention sustaining movie.



{m}aganda magazine reception

date: Saturday, May 7th, 2005

time: 5pm - 7pm

location: Multicultural Center/Heller Lounge

Martin Luther King Student Union

University of California, Berkeley

Bancroft Ave @ Telegraph

cost: FREE! but donations will be greatly appreciated.

18

To Sir, With Love

WHAT DIDTA JUST
CALL ME?

A COMIC BY HELEN!!!

That "Dark Lords" album
is one of the better
speed metal-polka
fusion releases this
year, blah blah

He likes "Dark
Lords of the Potato
Harvest" too! Maybe
we could get married
and we could perform
most excellent air guitar
riffs together FOREVER!

Here we have a rare glimpse at
the "Sexy Beast" in action:

oops

HOLY MOLY!!!
that guy is so hot.
LET'S DO IT!!!

Here it is. Will that
be all, sir?

WHAT

OHAY OHAY, IT'S COOL
IT'S COOL, BE COOL
STAY COOL, YER
COOL, THIS'LL BE
COOL, DON'T
THROW UP,
YOU CAN DO IT,
OH GAND
I SHOULD
NOT HAVE
EATEN ALL THOSE
DOUGHNUTS, STAY
COOL, DON'T
BE CREEPY!

HELLO THERE! MIGHT YOU PERHAPS
ASSIST ME IN LOCATING THE
LATEST "DARK LORDS OF
THE POTATO
HARVEST"
COMPACT
DISC?!!!

Sure

"SIR"?!!!

I'M A GURL!!!! Now
YOU AND I SHALL NEVER EVER
PERFORM MOST EXCELLENT AIR
GUITAR RIFFS TOGETHER!!

DARK LORDS

Spare some change
for booze, sir?

Sir, have
you met
our
Lord
& Savior,
Jehovah?

SIR, YOUR KIELBASA AND
POTATO SALAD ARE READY!!!

"SIR"?!
Damn,
dude...

grunt

Sir, what time is lunch?

DON'T CALL
ME "SIR"!
WHAT KIND
OF A DORKY
KID ARE YOU,
HUH?

Dorky?

So I've got
short hair
and shitty
clothes...

... and
a "manly"
scent...

But still...

"LUNCH"?! HA!!

SNARE MME BURP SNRL

I've got the tits! I've got the
ovaries! I've got that mystique
peculiar to the gentler sex!

See, what'd I
tell you!?
Quadruple A!
Small, but I
got 'em!

Tits,
sir?

WHAT'S WITH
YOU, KID? DIDN'T
I TELL YOU TO
SCRAM?!

Yeah?

... actually
LOOK
like a girl?

WHY DON'T I JUST SEW YER
LIPS SHUT? THAT'S PRETTY
GIRLY, DON'T YOU THINK?!!!

SHRIEK

GET BACK
HERE, YOU
CHICKEN!

Excuse me, but if
being mistaken for
a "sir" bothers you
so much, why don't
you just try to...