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ABOUT THIS COVER
play, pause, stop, record -- buttons that are conventionally found on music players make up the cover of our issue. We recapture a series of annual culture shows; pause to evaluate the implications of legal bills, census data, depression rates, cuts to public broadcasting, and more; urge a stop to Operational Excellence; and document the effects of the Japanese earthquake and tsunami. Through this abstract depiction, we urge readers to generate their own ideas and thoughts regarding these events. A picture, after all, is worth 1000 words.

editor's note

I had to be halfway across the world in order to understand the amazing experience of being able to call myself an "Asian American." I understand the negatives of the umbrella term and the generalizations of the word, don't get me wrong, I'm not completely ignoring that, but I am claiming that it is an amazing thing that we sometimes forget to appreciate. I started to see this term differently during my time studying abroad in Cambridge, England where I learned that despite the UK's large influx of immigrants from Asia, there is no term like "Asian English." Instead, people identify by their specific ethnic groups, like BBC's to stand for British born Chinese. A childhood friend of mine, who now goes to school in the UK, told me how she doesn't really have anyone to identify with in the UK. There are no student groups at her university for APIs as a whole. The closest thing she could find was the Hong Kong Student Union, which she didn't feel comfortable in because she wasn't from Hong Kong. So how do APIs in the UK identify themselves then?

At first I thought this was just a UK thing. They were the weird ones. But then I talked to a friend from Canada about my major. Even though she was from Vancouver, an area that boasts the largest Chinese population outside of Asia, she had never heard of Asian American Studies, ever. I talked to her about my classes for days and it made me really sad to see that she, as a fellow API, couldn't have the experiences that I did because it just wasn't available in Canada.

Everyone that I met while traveling around Europe was confused about the idea of an Asian American. Strangers approached me to say

ni hao, konnichiwa, and anyong-haseyo. And when I didn't respond, most people didn't even think to try English. I was invited on several occasions to attend special seminars to learn English even after I repeatedly explained that I was from California. What does this say about how the world views us? We're perpetual foreigners everywhere we go? These were some of the most frustrating experiences I have gone through and all my friends only seemed to laugh it off. No one took me seriously, telling me I was looking too much into something. "It's just because you look Asian!" "It's not their fault they don't understand!" Fortunately I found a fellow Asian American Studies major on that trip or else I seriously would have lost my mind.

But seriously, despite being some of the most frustrating moments ever, it was eye opening. Being able to be a part of the API community, claiming an Asian Pacific American identity, studying our own histories -- these are all things that we sometimes all take for granted just because it's so common on our campus. It took three months of being separated from it for me to truly understand its significance in my life.

Thank you Berkeley for giving me my community.

Always in **bold**,

jessica chin
managing editor

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

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IN SEARCH OF HOPE

by margaret zhou

In the wake of a devastating earthquake and tsunami that have resulted in 13,700 deaths and with a remaining 14,000 people missing as of April 15, there are many who lack all notions of morality, sympathy, and humanity, and openly state that the natural disaster was Japan's "payback" for Pearl Harbor or a "message from God."

According to 8asians.com, television writer Alec Sulkin's tweet that read, "If you wanna feel better about this earthquake in Japan, google 'Pearl Harbor death toll'" was re-tweeted by over 100 of his followers within the first four hours after he posted it. There were enough twitter posts making similar comments to make "Pearl Harbor" a popular trending topic on Twitter. Hundreds of Facebook users posted similarly hurtful status updates.

These comments are so ridiculously ignorant, racist and spiteful that they don't even merit a well thought-out comeback, but immediately upon reading them I wanted to ask their writers if they remembered those two atomic bombs the great old red and white blue dropped on Hiroshima and Nagasaki. For the record, the combined death toll that resulted from the two bombs is conservatively estimated at 225,000, while the Pearl Harbor death toll is listed at 2,700 (11,000 fewer deaths than resulted from the earthquake and tsunami). Besides, there is no legitimacy in the notion of "taking revenge" on an entire population of people for the actions of their government. And finally, how can one compare the motivation behind an act of war to an act of nature, which is completely apolitical and unmotivated?

But there's more. On the March 14 airing of his radio show, Glenn Beck announced in his characteristically incoherent style, complete with obnoxious belly chuckle and all, that "I'm not saying God is, you know causing earthquakes... But I'll tell you this: There's a message being sent. And that is, 'Hey you know that stuff we're doing?' Not really working out real well. Maybe we should stop doing some of it. I'm just saying."

Despite Beck's plain stupidity, many of his followers and equally ignorant and insensitive religious conservatives continued to offend the Christian faith by making similar statements. One girl's YouTube vlog in which she praised God for "shaking Japan" and waking up all the non-believers caused intense controversy and debate. A few days later the girl "came clean" in another video where she stated that her comments were meant to be a joke. It doesn't even need to be said that something is seriously wrong when the sudden loss of hundreds of thousands of lives and the condition of families who are now homeless, jobless, hungry and traumatized are seen by some as appropriate topics for "jokes."

Damage and Devastation

To gain a better sense of the ignorance and lack of humanity behind the "Japan deserved it" rhetoric, we need a complete picture of what the Japanese people have suffered since the quake. The 9.0 magnitude quake hit Japan on March 11, and generated a 10 meter high tidal wave that washed away houses, cars, infrastructure, people and even entire coastal villages. The search for more than 14,000 missing people continues among rubble. Hundreds and even thousands have been placed in evacuation shelters, where health resources and basic necessities are scarce.

According to the Huffington Post, "The quake and tsunami also damaged the critical cooling system at the Fukushima Dai-ichi plant, which overheated and began spewing radiation into the environment." As a result, radiation has been found in milk, water, and 11 types of vegetables grown in areas around the plant. Tokyo residents are storing up on bottled water and basic necessities, leaving supermarket shelves across the city bare. According to the Post, some supermarkets have even imposed a buying ration to prevent hoarding.

In addition to the fears caused by radiation leaks, survivors of the quake also have to deal with the anxiety of aftershocks that continue to damage infrastructure. Hundreds of aftershocks, some measuring up to over 6.0 magnitude, have been reported in the five weeks since the quake.

According to Aljazeera News, "Many now complain of a queasy sensation where they feel that the ground is swaying beneath their feet even when it is not - a condition blamed on confused inner-ear balance receptors and a heightened state of anxiety." For the many people now living in evacuation centers, the horror of the disaster that destroyed their homes and caused the death of family members is relived with every aftershock.

Berkeley as a Ray of Hope

In the face of such devastating conditions, people around the world have mobilized to provide aid for Japan. Here at Berkeley, dozens of student organizations have been

holding donation drives, and putting on events and showcases to raise money for the relief effort. A "Japan Relief" store that sold hand-crafted clothing, bags, jewelry, along with an array of pottery, second-hand items and baked goods, was set up on the corner of Telegraph and Parker. The funds raised at the store were sent to the Consulate of Japan in San Francisco. After raising over \$20,000 in just four weeks, the store closed temporarily until further notice.

The Cal Japan Club has organized a Relief Committee specifically designed to raise donations. The Relief Committee has joined up with the larger "Hope for Japan" project, which is being lead by Students for Japan committees in universities and colleges across California.

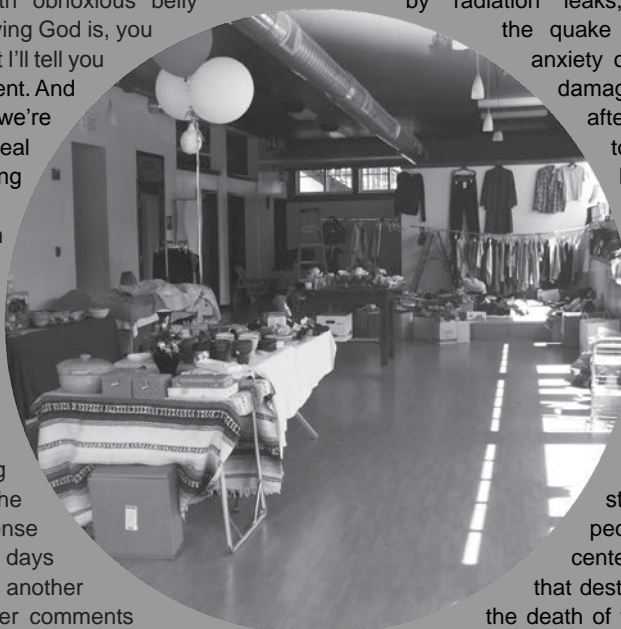
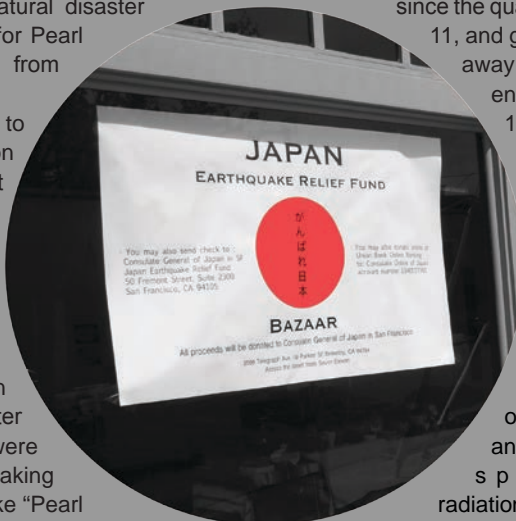
According to Hikari Kato, a member of the Relief Committee and a representative of Hope For Japan Project in Northern California "The purpose of the project is to enhance uniformity by raising the same slogan, sharing the same poster, sending the collected donations to Japanese Red Cross and sharing information among different campuses. By doing so, we expect to raise public awareness of the disaster and our activities."

In addition to fundraising on Sproul on Mondays and Wednesdays, the Relief Committee has been collecting donations at Farmer's Markets around Berkeley and on the corner of Ashby and College on Fridays. Wristbands are also being sold for \$2. Members of the Relief Committee are mostly international students from Japan, and they say that donating money to charity organizations is the best way for students to help the people in Japan.

In an interview at the Farmer's Market on MLK and Center street, Relief Committee member Daiki Matsuura commented on Japan's history of earthquakes and the current situation in Japan: "Japan is famous for earthquakes, we have been trying to prepare for this disaster but you can never prepare enough for this."

Matsuura also said, "[Hope for Japan's] goal is to raise \$100,000, so far we have raised about \$60,000. There are people around California involved in helping us." Another member, Hiro Ohisa, said that some of the strongest supporters donated over \$100. According to Kato, the Berkeley students of the Cal Japan Club Relief Committee had raised \$5,019.75 themselves as of April 14.

The members of the relief committee were hopeful that they would reach their target goal of donations. When asked whether they had experienced any negative attitudes toward Japan while fundraising, they said they had not. Overall, they expressed gratitude and optimism in response to the great support they have been receiving from the Berkeley community.





“YET, AS THIS COUNTRY BECOMES INCREASINGLY DIVERSE WITH RESPECT TO RACE AND ETHNICITY, AMERICA NEEDS TO ACCEPT THE CHALLENGES THAT GO WITH IT.”

CENSUS REPORTS

MORE ASIANS:

SO WHAT DOES THAT MEAN?

by yifan zhang

Congratulations, the Asian American population grew 43.3 percent during the past decade, more than any other race, as designated by the U.S. Census Bureau. Most of this growth can be attributed to immigration, as the black and white populations grew by a mere 5.7 percent and 9.2 percent respectively. Despite the staggering growth in the past decade, the Asian American population remains nominally low: 4.8 percent for Asian Americans reported as a single race and 5.6 percent for Asian Americans identifying as multiple races.

The country is also composed of more minorities in general. The American minority population grew 28.8 percent, and 36 percent of America's population is considered a minority. In addition, every state in the Union reported increases in minority populations.

Caveats and problems in census data collection, however, often muddle actual figures. For example, according to the census bureau, Hispanic is not a race. The box that you indicate Hispanic ancestry is before where you indicate your race, an entity deliberately made separate from ethnicity. Setting Hispanic as an ethnic variable is important because the experiences, lifestyles, income, and social status of a “white” American and a white Hispanic American may often vary. The Hispanic population grew 43 percent in the past decade, similarly due to immigration. However, being Hispanic and being Asian are not mutually exclusive, as 0.4 percent of Asian Americans check the Latino box. Thus, there is a small overlap between the growth of the Hispanic population and Asian American population. This may cause miscounting as people do not know which ethnicity to identify with.

Moreover, “whiteness” also incorporates those of non-Europeans origins, such as Egyptians, Moroccans, and Turks. While many regard people from North Africa and the Middle East as exclusive from whites or even inclusive of Asians, the census bureau places them under the ambiguous category of white. However, people from Pakistan are explicitly included within the category of Asians. What about Persians? Having people of Middle Eastern descent under the category of whites lowers the recorded proportions of Asian Americans. These explicit racial categories set up by the U.S. Census Bureau often contradict intuitive racial definitions, leading to imprecise data.

The distribution of Asian Americans is

becoming increasingly uniform across the country. The downside of this is that Asian Americans become increasingly invisible socially and politically as they become more evenly distributed, thus leading to underrepresentation in state and national levels. The only counties in the nation reporting Asian Americans above 20 percent are San Francisco County, San Mateo County, Alameda County, Santa Clara County, Queens in New York and Middlesex County in New Jersey. Of them, only San Francisco County and Santa Clara County reported Asian American populations of over 30 percent. Even though Asian Americans are concentrated in these counties and send representatives on the local level, representation is a problem on the state and national level. Strong voting blocs at the local level can propel more Asian American representatives into office, but this dispersing of the Asian American population renders Asians and their concerns invisible on larger arenas.

Figures at the county level, however, do not illustrate the emergence of Asian American neighborhoods across America. Although Asian Americans are moving inland, Asians still tend to coagulate in specific neighborhoods. Although Asian Americans take up a small percentage of the population on the county level, Asian Americans concentrate in certain neighborhoods in many metropolitan areas. For example, Cook County, which contains the city of Chicago, has a 6 percent Asian population. This may imply to politicians and other policy makers that very few Asians live in this region. However, a more detailed look at specific census tracts states otherwise. Census tracts in Skokie and Evanston show around 20 percent to 30 percent Asian American. In Chicago's Chinatown, the proportion of Asian Americans rises up to 89 percent in certain tracts.

In order to include Asian Americans in the political process, we need to maintain a sense of national identity. All citizens should be introduced to the concept of *E pluribus unum*: out of many, one.

On the other hand, the fabric of society must open up and be more inclusive of the increasing amounts of new ethnicities. A more accurate portrait of the American population must be taken through the Census to illustrate ethnic diversity, that being “American” is not synonymous with being “white.” The government and the general media should portray a more realist depiction of the ethnic makeup of the nation.

In addition, Asian Americans should hold

more political offices in order to give more public attention to the Asian American community. The Census clearly shows Asian American communities blooming across the nation. However, whether these communities are being fairly represented is another question – some are represented, some are not. Not only should Asian American be “American Asians,” but America should be [at least partially] defined by Asian Americans through political representation. In other words, giving America an “Asian” face promotes the integration of Asian Americans into American society, limiting the discrimination and hostility toward peoples formerly thought of as “foreign menaces.”

Interaction between Asian Americans and other communities have been beneficial for some Asian Americans. Asian American political representatives such as Mike Honda, Bobby Jindal, Gary Locke, and many others often portray themselves not as the “ethnic” ticket but rather as inclusive of all their constituents, while still remaining representing the Asian American communities they come from.

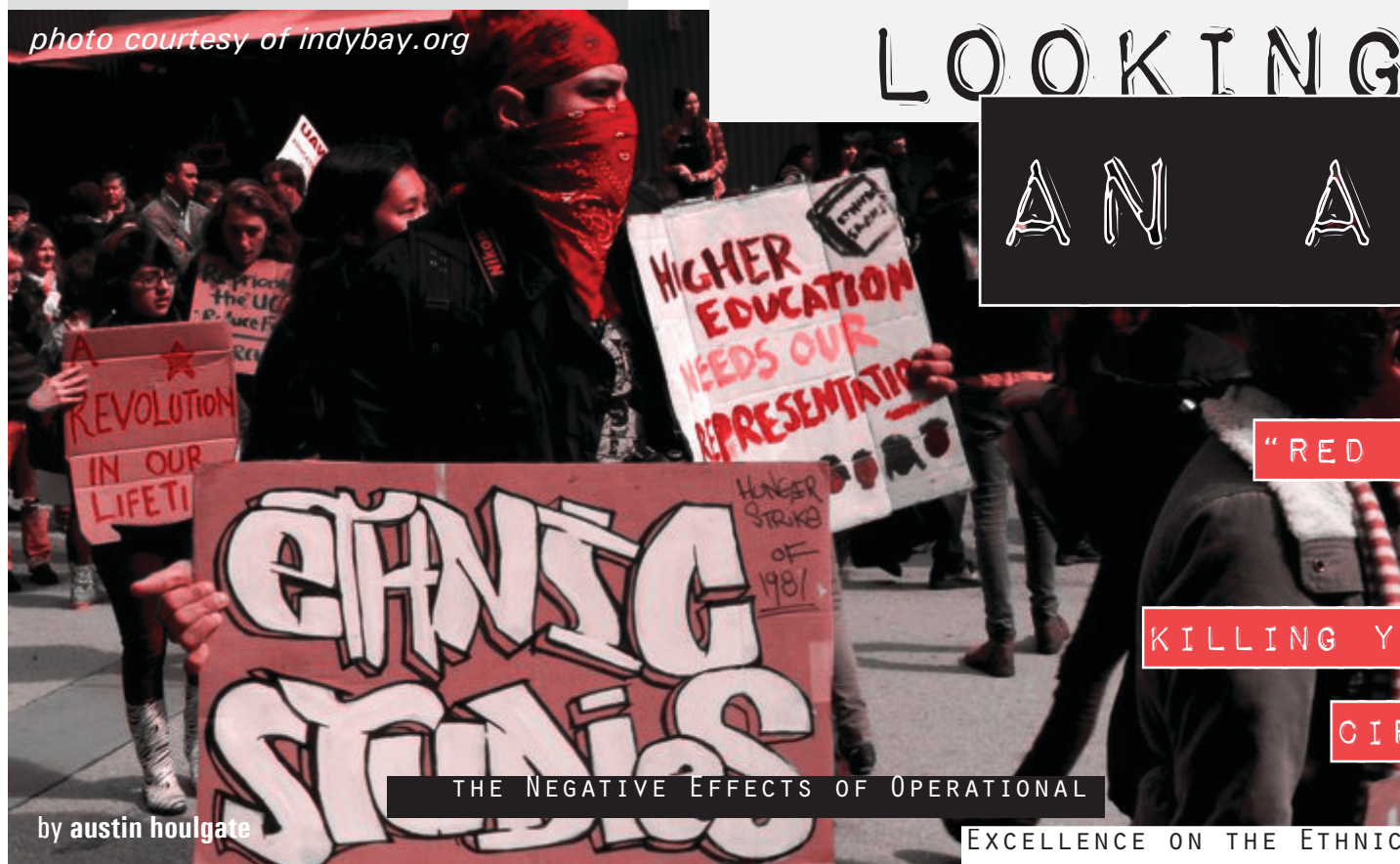
Asian Americans can learn how to navigate the market by working with other ethnic communities. Korean shopkeepers often learn to respect their non-Korean customers rather than antagonize them. Asian American small business owners have learned not only to sell to their own community but also to others outside the community. Even something as simple as learning English can benefit Asian Americans. English can operate as a *lingua franca*, allowing Asian Americans to bridge coalitions with other ethnic groups, including other Asians that don't share the same mother tongue. Coalition building a la Third World Liberation would have been much harder with language barriers. English as a bridge language thus encourages cooperation.

As more Hispanics and Asian immigrants arrive, it is imperative that they are empowered through the use of language and politics. New arrivals bring both challenges and opportunities for coalition building. Coalition building and other forms of political empowerment, however, can only arise if immigrant communities utilize the tools at their disposal. Thus, it's important to maintain and assert self determination within these communities so they can elect representatives that represent their populations, thus bringing them into the political fabric. Only then can Asian Americans be not only representatives of themselves but of a unified nation.

Asian-American populations of San Francisco and Los Angeles areas courtesy of www.flickr.com

photo courtesy of indybay.org

LOOKING FOR AN ANSWER



by austin houlgate

THE NEGATIVE EFFECTS OF OPERATIONAL

EXCELLENCE ON THE ETHNIC STUDIES DEPARTMENT

In Fall 2009, UC Berkeley hired an outside consultant group, Bain & Company, to streamline the university and cut costs. With the goal of saving \$75 million annually through various cost-cutting measures, the Operational Excellence program emerged as an effort to deal with our budgetary deficit. With the staff cuts mandated through OE's Organizational Simplification initiative set to happen by the end of the academic year, it's difficult to predict the effects Operational Excellence's programs will have both campuswide and in localized settings.

The Ethnic Studies Department is undergoing a series of changes and cuts mandated by OE that have generated many critical reactions from our students, staff and faculty. While grappling with the decisions handed down by Operational Excellence, however, it has been incredibly unclear who to communicate our grievances to and how to cut through the red tape of the program.

OE's Organizational Simplification initiative, in their own words, "will provide faculty, students, and staff with a working environment that is both more efficient and more effective, and which promotes the growth and professional development of our staff." However, the recent decisions being executed make its moniker and mission statement seem euphemistic.

Among the most controversial of decisions is the proposal to merge the administrative staffs of three departments – Ethnic, African American and Gender & Women's Studies. This merging is to be done concurrently with staff cuts across departments. These staff cuts include reducing Gender & Women's Studies' Student Affairs Officer and several Ethnic Studies department staff members to part-time, as well as outright layoffs. OE's Organizational Simplification initiative is cutting 2.5 full-time equivalent hours from the Ethnic Studies department this year – one FTE cut is a full-time position layoff while half of an FTE is a reduction from full-time to part-time employment. In this sense, FTE reductions underestimate staff losses, since half-time employment is not a sustainable option for some workers.

Layoffs and time cuts are only the first round of consequences from OE's initiatives.

The very motives of the Organizational Simplification program are obscured by their implementation. According to Dean Andrew Szeri, the faculty head for Operational Excellence, the restructuring initiative measured the quantitative ratio of workers to management and acted to create a ratio of six to one. This objective is contradicted by the layoffs across the Ethnic, African American and Gender & Women Studies departments, which primarily targeted non-managerial staff. In fact, many of the reductions targeted SAOs, who provide the vital service of recruiting and orienting new and first-generation students to the majors and our campus.

In a meeting with a coalition of students, staff and faculty from the three departments, the Dean of the Social Science Division, Carla Hesse, indicated that all staff being laid off will be placed in a pool for preference hiring as new positions opened up, but this stipulation comes with no guarantees. OE staff have stressed that cuts through Organizational Simplification are being done equitably campuswide in an attempt to distribute the pain of budget cuts equally. Nominally, this seems like a fair strategy, but there is no staff representation from the Social Science or Humanities Division of the College of Letters & Science on the main Organizational Simplification Team. Although Deans from each division are consulted in the implementation of the initiative's decisions, the amount of influence they have on the decision-making process is all too ambiguous. Additionally, these cuts are being made under an ahistorical frame that elides the legacy of our departments.

The imperative for struggle is clearly rooted in our departmental history. Asian American, African American, Chicano, Native American and Ethnic Studies programs were established through student strikes during the winter quarter of 1969. Not only are our departments relatively young as institutions, it has taken additional student and faculty struggles to simply maintain our departments. In response to budgetary and staff cuts, exacerbated by faculty attrition and the University's refusal to make new hires, to the Ethnic Studies department in the 1990s, students organized protests and hunger strikes in affiliation with the Third World Liberation Front, the organization that won the establishment of Ethnic Studies programs in 1969. The efforts of the movement secured some new faculty hires in the department and the eventual development of the multicultural community center.

Cuts being carried out on the Ethnic Studies department must be considered within this broader context of struggle on behalf of students and the lack of institutional support for our department. Even more immediate, OE needs to take a less myopic approach in distributing cuts across departments. A 2.5 reduction in FTE staff is one of the largest cuts in the Social Science division, and it also does not take into consideration the two FTE staff that resigned last year. This constitutes a huge 4.5 FTE staff reduction in an already small department. How it came to this is unclear. Despite multiple meetings with different levels of OE staff, fingers are being twisted back and forth to indicate who passed the decisions down to whom, who made the final call, and what sort of advice they were given.

Faculty members, such as Dean Hesse and Dean Szeri, involved in the implementation of the Organizational Simplification initiative have attended several open meetings held by stakeholders in the Ethnic, African American and Gender & Women Studies and the ASUC.

It has remained thoroughly unclear, however, what person or level of staff could ameliorate the concerns of staff, students, and faculty. More critically, the concerns and criticisms from our departments have gone either unaddressed or crucially misunderstood.

The metrics that were used to divine cuts to staff allegedly focused on increasing efficiency in staff and raising ratios of employee to management. In a meeting with the ASUC, Dean Szeri noted that many of Operational Excellence's programs were designed to optimize what he called the University's two main businesses: teaching and research. If teaching is one of the main businesses of the University, who is being taught? Which socioeconomic, racial and geographic groups are going to have access to this education if the staff that does critical work in recruiting a diverse campus are being laid off or put on part-time? Are current and future students going to receive the vital staff support they need to successfully navigate the University?

The argument has been made several times to incorporate a metric that considers the field work that staff, faculty, and students of certain departments do, especially in the recruitment and retention of working class and underrepresented students of color. This metric – somewhat mislabeled as a "diversity metric" – seems to be habitually misunderstood by OE personnel. This metric would not simply be a numerical tally of how many people of color are on staff or faculty, but assess hours that different departments and staff members contribute to hosting and participating in different outreach and recruitment programs and events, especially when these hours are done pro bono.

The sheer struggle to get any definitive answers from OE personnel demonstrates the startling lack of transparency built into the program. The discourse around initiatives such as Organizational Simplification is that the whole University is undergoing cutbacks, and the entire campus will be taking blows. But the suggestion that each department is suffering from equivalent or equally proportional cutbacks is fallacious and completely obscures the constant litany of struggle that our departments' students, staff and faculty have had to endure. It also ignores the institutional stability of larger, older disciplines and completely disregards the work of our departments' staff in recruiting and retaining a diverse student population.

The staff of the Organizational Simplification initiative isn't representative of our departments, or even our division. OE personnel, while giving staff, students and faculty multiple audience, have either misinterpreted our critiques or been callous to them. Layoffs are scheduled to take effect at the end of the academic term, and we are still looking for an answer.

AAA MULTICULTURAL DANCE SHOWCASE

by adrian lee



The 1st Annual Asian American Association Multicultural Dance Showcase on April 21st was an entertaining show to watch on a warm Thursday night. Despite being located off-campus at Julia Morgan Theater, the showcase was able to draw a decent-sized audience.

Composed of students from different on-campus ethnic performance groups. Performances included a martial arts performance by Cal Wushu, ethnic performances like "autumn" by Fei Tian and Korean drumming by EGO, swing dancing from [M]ovement, stepping by Kappa Alpha Psi, a cappella by the Golden Overtones, and hip hop dancing by Abba Modern, FAD, Velociraptors, [M]ovement, PCN Modern, and Sriracha. The MCs Kevin Song and Jacob Chang provided comical introductions for each performance.

The showcase was a success in exhibiting the hard work by many dance groups that practice tirelessly on lower Sproul.

"Despite the differences across cultures," AAA Social Chair Ping Quach said in the closing, "we are all united by one thing - dance."

photos courtesy of Micca de Joya



SPRING

SHOWCASE



photos courtesy of Maria Bolanos

PILIPINO CULTURAL NIGHT

by austin houlgate

UC Berkeley's Pilipino Cultural Night went down on Sunday April 17, 2011. The night, really the afternoon considering its 2 p.m. start time, kicked off with a scorching musical performance by an in-house live-band. Friends, family, and community members gathered to celebrate the special occasion. The program presented a series of stories punctuated by musical and dance performances. The theme of the show was "Humble Beginnings," and stories centered on struggles of transnational identity. The vignettes illuminated the various intersections of race, generation, class and citizenship that Pilipinos experience across different geographies. One of the strongest aspects of the production was the interweaving of traditional and modern stories and performance arts. Although I was sometimes confused by the flow of the plot, the emotional and historical richness of narratives such as "Nighthawks," which depicted the story of a sojourning laborer and jazz pianist, overwhelmed any minor shortcomings. With all that, possibly the most important function of PCN was the tremendous sense of community and solidarity.



VSA CULTURE SHOW

by steven cong

This year's VSA Culture Show, "Echo," was an impressive display of a multitude of issues centered around Hurricane Katrina. While the show explored the effects of displacement caused by the hurricane on both a micro and macro level, the show also addressed themes of religious activism, homosexuality, and the transnational relationships of the Vietnamese diaspora. In three hours, dynamic individual stories interspersed with cultural dances and songs were told in front of alternating backdrops of New Orleans and Vietnam in a way that reflects the hyphenated experiences of many Asian Americans. "Echo" was also inspired by historical events, for the strike against the proposed landfill dump did happen several months after Hurricane Katrina. The magnitude of issues touched upon in the show through both individual and collective parameters was ambitious. The show's success in accomplishing its objectives made it well worth the money. And the food was good, too.



photos courtesy of Thinh Huynh

INSTITUTIONAL RACISM IN THE 21ST CENTURY AT UC BERKELEY

The Greek System

Students' Perspective on Racial Barriers Dividing Houses from Inside and Out

by adrian lee

Just hours after Alexandra Wallace posted her now infamous "Asians in the Library" video on YouTube, shocked university students across America began retaliating against her hurtfully ignorant comments, as well as the racism exhibited at UCLA. The video also sparked intense debate and controversy among UCLA students and administrators. However, for anyone to assert that racist attitudes like Wallace's exist only on the UCLA campus would be a sad, naïve mistake.

UC San Diego's noose incidences and "Compton Cookout" party; the arrest, detainment and possible expulsion of 11 UC Irvine Arab students for nonviolent protesting; the swastikas drawn on the walls of UC Berkeley's Clark Kerr last year; and finally the budget cuts and 2012 UC Admissions Policy that threaten to decrease the enrollment of low income students of color are all grave reminders that discrimination exists across the UCs and targets a wide variety of minority populations. As a result, we have come to think of racism at the UCs as regular incidents – we rarely examine the age-old institutions that actually manifest a structural and therefore more subliminal kind of racism. One such institution is the Greek Community at Cal.

The website CollegeACB explicitly reveals the racial views of Berkeley students, particularly in the Greek Community. CollegeACB is a site that allows students to anonymously confess about "life" without the fear of reproach.

"Everyone has something that they're afraid to say out loud," the site's mission statement states. The goal is to use anonymous confessions "to improve your community without being an outcast."

Over time, however, posts that comment on Greek life have come to dominate the site. Although some may dismiss the site as reflective of only a small microcosm of the Berkeley population or simply another anonymous confession site, CollegeACB is notable because it is one of the few documentations of the negative stereotyping and racism that actually exists beneath the surface of the Greek scene at Berkeley.

One particularly relevant aspect of the site is the way in which houses are "ranked." Users group houses into "top tier," "middle tier," and "lower tier." House rankings, as they are called on the site, are important to the reputations of the houses in the larger Greek Community.

But what makes a house "top tier" or "lower tier"? According to the standard set by the site, "top houses" are exclusive, have their pledges, throw good parties, and have "attractive" members. With this standard, a few houses are constantly thrown into the definition of a top house, while other houses are consistently ranked low for having, as one poster notes, "loser sandniggers and chinks." If one were to observe composites, which are photo yearbooks of a fraternity or sorority, of the supposed top houses,

one thing is apparent – there are fewer minorities and more white, blond members in the "top houses."

Often the tier system leads many of the top houses to remain exclusive with other top houses. Exchanges, which are exclusive parties between a fraternity and a sorority, are usually between houses of a similar tier ranking. As a result, there is rarely interaction between lower tier and higher tier houses as having exchanges with lower tier houses is socially looked down upon because the girls or guys are perceived to be less attractive.

Historically, houses have put clauses in their constitutions that explicitly banned the recruitment of certain racial groups. As a result, racial-interest houses were created. At Berkeley, Pi Alpha Phi was the first Asian-interest fraternity to be created by Asian students who had been discriminated against and denied housing in the campus area. Today, no houses have explicit bans on recruiting members.

However, the historical notion that people of the same racial group feel more comfortable around each other rather than people of other racial groups still remains embedded in the Greek structure. Fraternities and sororities are organizations that, by nature, are selective to achieve their goal of creating a "comfortable" group whose members have certain similarities in interests and appearance.

"Fraternities were designed to be exclusive toward a certain characteristic of people. It isn't a matter of racism but a matter of what many of the houses are comfortable with," said Kyle Meshna, a member of a fraternity on campus.

"And unfortunately, many of these houses pick people that are white because they think athletic, blond people are more attractive since they grew up with such thinking."

Although individual members of the houses may not hold any racist attitudes and houses claim to not be racist in their recruitment and exclusion of members, when they are abstracted into the larger structure of the Greek system and competing amongst each other to make the "best" house, certain subliminal preferences prevail. At the end of the day, many houses will only feel "comfortable" living with you, deeming you suitable for Greek life, if you have the look they want. Although it's true that the houses exist to create communities, the fact that members are recruited and excluded based partly on physical appearance is contradictory to the notion of community making.

Asian-interest houses were formed in the early 20th century in response to the racism of the larger Greek Community. To a large extent, the Asian-interest houses still serve the function of providing a safe space for Asian American students who experience discrimination in the larger Greek and Berkeley communities.

Sorority rankings on CollegeACB consistently

show houses such as Gamma Phi Beta and Delta Delta Delta as lower houses because these houses have a large amount of Asian members. As a result, words such as "ugly" and "weird" often appear in descriptions of these houses.

As one CollegeACB poster remarked, "The hottest Asian girls here are for sure half white, no other full Asian chicks are hot."

Jenny Tran, a member of an Asian-interest sorority, felt that she was looked down on by members of the top houses, although she sees her house as an alternative and welcoming space.

"I talked to a few girls from Panhellenic and I'd say only one girl out of the four that I talked to actually had a conversation with me [while] others brushed me off," said Jenny Tran, a member of an Asian-interest sorority.

"I was flyered by an Asian sorority and they were nice to me and took the time to get to know me. Being in [my] house has opened a lot of doors for me. I've met people I never thought I'd be friends with. I'm extremely close [...] to everybody and it feels like a family."

However, while ethnic-interest houses may provide necessary spaces for people who are excluded elsewhere, the only measure that will effectively break the Greek system out of its cycle of categorizing and discriminating against people based on race is to have more interaction between various houses and diverse groups of people. If Berkeley truly wants to be the diverse school it prides itself on being, we must continue to have events between "White," "Asian," and all other ethnic-interest houses.

I might sound idealistic, but events by Interfraternity Council (IFC) and Panhellenic Council (PHC), the main governing councils of fraternities and sororities that are often labeled as "white" houses, with the Multicultural Greek Council (MGC) and National Pan-Hellenic Council (NPHC) are a great step toward breaking racial barriers between the councils.

Greek Week is a week-long competition among fraternities and sororities that acts as a medium to unite the Greek community. Greek Week is one of the few events that include all four councils. The St. Jude's Letterwriting Philanthropy event in 2010 was another event that brought together houses from all four councils under the common goal of philanthropy.

With these types of events, the barriers between houses will decrease and people will become more comfortable with each other. This initiative is already prevalent in many of the houses in the Greek community.

"There are definitely more Asians in the Greek community [outside of Asian houses]," Meshna said.

Only through interaction between all houses and all ethnic groups on campus can we, as a society, gradually move beyond the structural and subliminal forms of racism and break down racial barriers.

YOUNG ASIAN AMERICAN WOMEN: *under double* *pressure*

by kristy soyeon kim

It is normal for people to have a bad day and feel anxious, sad, or fearful, but when these feelings persist for more than two weeks and begin to dominate your life, it becomes depression. When I found out that Asian American women ages 15 to 24 have the highest suicide rate among women of any race or ethnic group in that age group, I recalled the day when my Korean American friend gave me a tour of the UC Berkeley campus.

When we arrived at the campanile, I enthusiastically took some pictures and asked if we could go up to the top. My friend, however, said, "You'd better not go up. I heard that students jump from the top every year."

"Why?" I asked.

"Who knows? Maybe because of stress from all the school work? Evans is infamous for suicide too. School authorities try to cover up the incidents, but it happens a lot."

At the time, it seemed to me like an advance warning: Berkeley life won't always be rosy. Be prepared!

According to the Department of Health and Human Services, Asian American women have the highest suicide rate among all women ages 15 to 24. Nearly 1,100 total suicides will occur on college campuses in America this year. Additionally, many more students will contemplate suicide and even go so far as to plan for it. In the past 50 years, the suicide rate for ages 15 to 24 has increased more than 200 percent. About 12 people in that age group will commit suicide today – that is one about every two hours.

Eliza Noh, assistant professor of Asian American Studies at CSU Fullerton, is familiar with those sobering statistics. Noh's sister suffered from serious depression and killed herself in college. After her sister's death, Noh spent much of her professional life studying depression and suicide among Asian American women.

Why is suicide the second leading cause of death for Asian American women in that age range?

There are many complex reasons why young Asian American women have one of the highest suicide rates. First, Asian American college students in their twenties often deal with major academic pressures. After getting accepted into college, they are expected to excel academically so that they can ultimately land a professional job that guarantees money and stability.

"The model minority pressure is a huge factor," said Noh, who studied 41 Asian American women who had attempted or contemplated suicide.

"Sometimes it's very overt – parents say, 'You must choose this major or this type of job' or 'You should not bring home As and Bs, only As.'"

Psychology studies have shown that women suffer from depression at higher rates than men. Dr. Dung Ngo, a psychologist at Baylor University in Texas, explains how gender issues combine with ethnic issues to put a twofold pressure on young Asian American women. According to Dr. Ngo, girls are more subject to family pressure than boys.

"When I go talk to high school students and ask them if they experience pressure, the majority who raised their hands were the girls," said Dr. Ngo. Asian American parents, he says, are stricter with girls than boys.

"The cultural expectations are that Asian women don't have that kind of freedom to hang out, to go out with friends, to do the kinds of things most teenagers growing up want to do. In addition, Asian American girls are under pressure to be the perfect mothers and daughters and wives as well. They are often expected to be super moms in their near future who would be dedicated to their family and work a full time job at the same time."

Finally, fear of seeing a therapist can prevent many depressed Asian Americans from receiving help in time. Why are Asians less likely to seek therapy? Stanley Sue, a professor of Psychology and Asian American Studies at UC Davis, has studied suicide rates among Asian Americans.

Sue told Time magazine in 2008 that "Asian Americans are less likely than other groups to rely on mental health services, according to studies."

According to her explanation, the reason is some services are very insensitive to the language and cultural nuances of various Asian groups, which is a major problem. In addition, in the Asian American community, a stigma is often attached to any discussion of personal problems. Seeking counseling can be seen as a public admission of a mental disorder.

John Fong, interim director of Asian Community Mental Health Services in Oakland, said, "Many young Asian Americans fail to get help, even when they are referred for counseling. Even the younger generation, which might be more Americanized, inherits the idea that if you or anyone in your family is seeing a therapist, the whole community is going to look down on you."

A significant number of the high school students referred to the Oakland organization – by a parent, teacher or counselor – don't show up for their appointments. In addition, a 2005 Asian American Psychological Association study on the use of counseling services by university students of color showed that when Asian Americans do come in for counseling, they show a higher level of psychological distress compared to other groups. This is likely due to their reluctance to meet with a counselor. And Asian Americans spent the least amount of time in treatment – two sessions, on average – relative to other groups. In my opinion, these studies demonstrate the necessity to develop more "culturally competent" mental health services.

What can we do to prevent suicide due to depression in young Asian American women? I think the school should stop avoiding suicide issues on campus and take the initiative to help students who are in need. There are many students struggling with depression who cannot turn to their family, friends or therapists for help. If colleges provide a platform for young Asian American women to talk about depression in a natural setting, they might be more willing to ask for help.

For instance, at Cornell University, 13 of the 21 student suicide victims between 1996 and 2006 were Asian or Asian American. That picture is not complete unless you consider that Asians make up only 14 percent of the total Cornell student body. Cornell was so concerned that in 2002 it formed a special Asian and Asian American Campus Climate Task Force to look into the reason behind the high number of suicides.

The university convened a mental health and welfare council and, to foster a sense of community, created a team of administrators, campus police, residence life staff and counselors who met weekly to discuss signs of student distress. The counseling center also trained faculty and staff – from custodians to department secretaries – to recognize and report worrisome student behavior. Statistics suggest Cornell's program is working. Several years since these initiatives began, Cornell has not had a single suicide on the campus.

The fun parts of spring semester, such as spring break and Cal Day, have already passed. Finals and papers are creeping in. This is the time to realize that college life is not easy. Our remaining school days will be full of deadlines. However, don't be afraid, you are not alone! We are all in the same boat!

Remember, even though you feel stressed out, you do not have to let negative emotions overwhelm you and make you spiral into depression. Try your best to maintain a positive mindset and, if it doesn't work, do not hesitate to ask for help from those around you. If you feel uncomfortable speaking your mind to the people close to you, get some support from professional services.

*Students facing depression or
contemplating suicide should call:*

National Suicide Prevention Lifeline

1-800-273-TALK (8255)
1-800-SUICIDE (784-2433)

Asian LifeNet Hotline

1-877-990-8585

Help is available 24 hours a day. Languages offered include: Cantonese, Mandarin, Japanese, Korean, and Fujianese.

THE RADICALIZATION OF HOUSE CONGRESSIONAL HEARINGS

by jeffrey pu

It's often said that times of crisis bring people together; however, a good friend of mine has recently made what I feel to be a very wise revision of this old adage. Crisis can very well bring out the best in some people, but can also bring out the worst in others. We've often cited the example of the aftermath of the Sept. 11th attacks on the World Trade Center as being a shining moment of American unity in the face of a national tragedy. Unfortunately, the light of this nationalism has blinded us to the reality of the hate and suspicion that runs rampant through our society. It's gotten to the point where baseless accusations made by public officials against Muslim and Arab Americans gain applause by people considered to be "true Americans."

As many may be aware, the most recent case of this involves Congressman Peter King who is the representative of New York's third district as well as the chairman of the House Homeland Security Committee. On March 10th, King began what will be a series of congressional hearings entitled "The Extent of Radicalization in the American Muslim Community and that Community's Response."

According to King, the purpose of these hearings will be to root out the cause of Islamic radicalization within the Muslim community. Sadly, his approach to this issue is wrong on so many different levels. It doesn't require a very large stretch of the imagination to realize that Muslim Americans are perceived as one of the most distrusted groups in the United States. However, according to an article in the Christian Science Monitor, attitudes toward Muslim Americans are sharply polarized and divided by party lines. Older, conservative Republicans tend to be much more wary of Muslims than younger Democrats (Did I mention that Peter King is an old, conservative Republican?).

To me, these congressional hearings aren't an attempt to deal with issues that threaten all Americans, but rather an insincere revival of the boogeyman of Islamic fundamentalism so this congressman can get his 15 minutes of fame. And with roughly half the U.S. population having an unfavorable view toward Islam, it isn't very difficult to get attention with his fear-mongering tactics.

Within this atmosphere of suspicion, the holding of congressional hearings that targets only Muslim Americans is completely unproductive, for a number of reasons. As succinctly put by columnist Clive Crook, "congressional hearings are often more about politicians thrusting themselves into the news and parading pre-cooked opinions than discovering new information." King's initial hearing was no different. Instead of creating a space that promotes productive dialogue on an issue that may actually have relevance

to the safety of all Americans, King has done nothing but put on a theatrical performance in which the only actors allowed on stage are those that agree with his preconceived notions of what the Muslim American community is doing.

The fact that no Muslim American community leaders or experts on counter-terrorism have been allowed to testify at the hearing is evidence enough for me that representative King has no real interest in solving problems. Instead, King merely continues to spout his baseless accusations that Muslim Americans aren't doing enough work to prevent the radicalization of members in their community. For the record, research from two universities in North Carolina have found that Muslim Americans are the largest source of tips that have stopped terrorist plots within the United States since Sept. 11th.

But wait, there's more! Not only is King's hearing unproductive, it's downright discriminatory. It doesn't take a genius to realize that a congressional hearing that deals with only the radicalization of the Muslim American community is little more than profiling and stereotyping. Extremism is an issue regardless of what community you belong to and is an issue that deserves our attention and commitment. Unfortunately, by singling out one group for radicalization and implying that only Muslims are capable of extremist activity, not only do you turn a blind eye to a whole range of potential threats but you also further alienate a group that has already been stigmatized by a large number of the public. How could anyone be expected to cooperate with authority figures when they live in a society that marks them as guilty before they have even done something wrong? The effect is doubled by the fact that the perpetuation of this folly is then internalized by most Americans; ironically resulting in the radicalization of the mainstream public's perception of Muslim Americans.

Moving away from the nature of the hearing and the social context to which it is located, it is also important to look at King himself. While the topic of Islamic extremism and its effect within American communities may not be considered bigoted, I have no reservations in making the same claims against the man behind the hearings himself. King may like using his status as the representative of Long Island, New York as evidence of his personal connection to the 9/11 attacks, but he blatantly gives himself away through statements such as, "We have, unfortunately, too many mosques in this country," and "We've got to profile these fellas [of Middle Eastern descent]." These bigoted comments are further

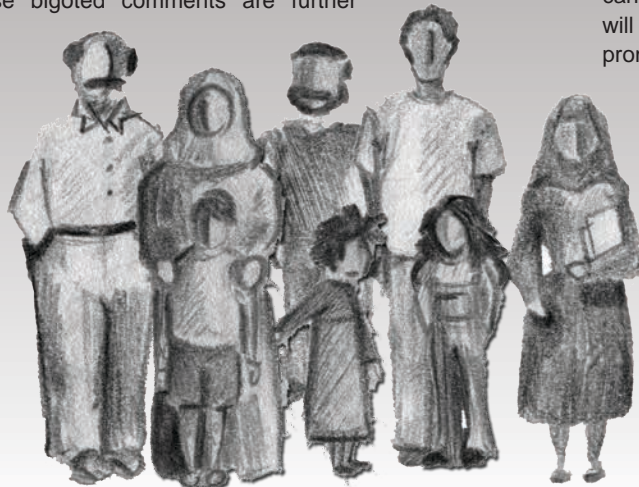
exacerbated by the insultingly weak hedging and hypocritical line he made stating, "The overwhelming majority of Muslims are outstanding Americans..." If that's the case, then why are you accusing the entire community of not doing enough to combat extremism? Personally I want to know what representative King himself does to combat extremism.

Finally, the icing on the cake to all this is that King actually has a history of sympathizing with the Irish Republican Army, which many consider to be a terrorist organization. However, when called out on his affiliation with the IRA, King claimed the IRA has never attacked Americans and that his loyalty was to the United States. So it's not terrorism if it doesn't happen to Americans, huh Congressman King? While Tablet Magazine may claim that this "hypocrisy is heinous, but it is not proof of wrongness," it sure doesn't do much to help King's argument.

While I would be lying through my teeth if I said that this and other stupid shit like this didn't make me angry, anger isn't the most poignant emotion I feel about this whole situation. As pissed and frustrated as I am about draconian policies and hateful rhetoric, more than anything else, I just feel sad. Are our collective memories so poor and selective that we've already forgotten that this has happened before? As much as I'd hate to bring up the obvious analogy of Japanese internment, it seems I have to because the American public can't be held accountable to recall its own history.

Following Pearl Harbor, and even before it, paranoia and racist sentiment culminated in Executive Order 9066, which was ultimately government-sanctioned profiling. These days, we're getting ever-closer to making the same mistake that President Ford once said "shall never be repeated." While all hell hasn't completely broken loose yet, it is impossible to deny that hostility toward and the scapegoating of Muslim Americans has been on a steady incline. When political leaders are tolerant of discriminatory and racist actions and policies, then you know that it is not inconceivable for someone to do something extremely drastic, stupid and dangerous.

Right now, the only thing that gives me hope is that there is a community out there that is determined to not allow history to repeat itself. Jan. 30th was the first Fred Korematsu Day of Civil Liberties and the Constitution, and being there made me realize that there are people who haven't forgotten, who can link the present and the future to the past and who will fight the tyranny that Peter King tries desperately to promote.





under attack

Public Broadcasting Caught in the Middle of Partisan Politics

by **eric soohoo**

On March 17th, the House of Representatives voted 228-192 to defund National Public Radio, in addition to making it unlawful for local public radio stations to purchase content from NPR with federal funds. Split along party lines, the GOP majority voted to cut what it considers to be an unnecessary government expenditure, trimming an estimated \$90 million from the \$1.3 trillion federal deficit. To put that in perspective, according to the Center for Arms Control and Non-Proliferation in Washington D.C., the United States' current commitment in Afghanistan is costing taxpayers approximately \$82 million daily. The cost of the cruise missiles Obama launched at Libya in one day could fund NPR for more than a year.

This may seem like an insignificant amount considering the size of the organization, as only 2 percent of NPR's funding comes directly from the government. Due to the way the national distribution system operates, however, another 40 percent of revenue would be cut because local public radio affiliates would no longer be able to contribute to NPR. In addition to producing their own local news and shows, stations pay to broadcast NPR's nationally-produced studio programs like "All Things Considered," as well as national and international news coverage. If this bill passes the senate, local affiliates would subsequently be barred from using any federal funds to pay for this content.

How much will this affect you? For our privileged Bay Area readers, probably not much. The brunt of the impact will be on the little guys, namely the majority of rural radio stations that rely on the Corporation for Public Broadcasting for the lion's share of their operating costs. Stations are already barred from using federal funds to pay employees (to prevent stations from qualifying for more money as a larger station), and this latest statute would be felt the most by the smallest stations with no additional staff. Unlike smaller rural stations, the majority of metropolitan area stations are able to pull in funds from listener pledges and usually have more resources to create their own programming. Without the ability to license content and lacking the manpower to create their own, it is likely that many small public radio stations will fold.

Using California as an example, the San Francisco-based NPR and Public Broadcasting Service affiliate KQED pulls in 7.8 percent of its revenue from the government, while 60 percent comes from pledges and contributions from viewers like you. KALW in the Bay Area similarly receives 9 percent of its budget from federal taxes. In contrast, PBS stations KIXE-TV in Redding and KEET-TV in Eureka get 45 percent and 46 percent of their budgets from the feds, respectively. Speaking in extremes, the amount of federal funding a local public radio station receives as total revenue can be closely correlated to how likely the district was to have voted

for John McCain in the 2008 election. Pragmatically speaking, the areas most affected by these cuts are the ones least likely to care about NPR, especially with regard to the GOP's characterization of NPR as a radically biased liberal mouthpiece.

Last October, longtime conservative commentator Juan Williams was sacked by NPR for comments that "were inconsistent with our editorial standards and practices, and undermined his credibility as a news analyst with NPR."

His firing was decried as a violation of his first amendment rights, with fellow conservatives Mike Huckabee and Sarah Palin among the most vocal.

Huckabee came out swinging against censorship, declaring, "It is time for the taxpayers to start making cuts to federal spending, and I encourage the new Congress to start with NPR."

This case was cut and dry, but not the way it was spun. Williams's actual comments represented his opinions as an honest and tolerant guy...with some caveats. His words: "[But] when I get on a plane, I got to tell you, if I see people who are in Muslim garb and I think, you know, they are identifying themselves first and foremost as Muslims, I get worried. I get nervous."

In a position where objectivity was expected, he simply said something very inflammatory and he had to deal with the consequences. His reward? Fox News quickly picked him up with a multi-year, multimillion dollar contract and the freedom to say whatever he wants.

The most important question of course: what implications does this have for ethnic media outlets like your very own **hardboiled**? The short answer: maybe nothing. NPR reports that in the face of traditional print and news media, many ethnic media organizations are growing, such as Univision's KMEX TV in LA, which is now the 18-49 age group Nielsen rating leader in the entire U.S. New American Media, the first ethnic news umbrella organization comprising over 2000 different news organizations, receives zero federal funding, instead drawing on private foundations, endowments, and individual donors.

The ridiculously partisan legislature is currently embroiled in pushing differing plans to reduce the national deficit, a massive 80 percent of which is comprised of healthcare, social security, and the untouchable defense budget. It is clear that the agenda behind defunding NPR comes from more sinister goals than solely addressing the federal bottom line. Though unlikely to pass the Democratic senate or president's veto, the only possible fruit of this legislation is a widening gap in the growing division of our nation and the silencing of a source of information and discourse that at least some of us do appreciate.

"To put that in perspective, according to the Center for Arms Control and Non-Proliferation in Washington D.C., the United States' current commitment in Afghanistan is costing taxpayers approximately \$82 million daily. The cost of the cruise missiles Obama launched at Libya in one day could fund NPR for more than a year."

Confucius Classrooms

by hannah shin

China in the Classroom: A Cross Cultural Experience or Communist Dogma?

At a typical school board meeting, chairs are often unoccupied and the air stuffy. The discourse is civil, if not a tad boring. The occasional buzz of a rogue fly or a stray cough from the back serve as breaks from the overwhelming monotony of school affairs. At a usual school board meeting in Hacienda Heights, however, the air crackles with hostility and an unprecedented restlessness as enraged protestors with poorly rhymed slogans scratched on signs spit racist retorts at the school council.

The issue? Communist invasion.

To be more precise, Cedarlane Middle School of the Hacienda-La Puente School District has been offered textbooks and a \$30,000 grant to expand its current Chinese language and culture curriculum. In an economic recession where hundreds, if not thousands, of schools are struggling amidst cutbacks in school spending and disproportionate student-teacher ratios, any offer even remotely resembling fiscal relief would be welcomed with open (if not clawing) arms. But what turns the tables is that a foreign government is involved, and not just any foreign government – the biggest, baddest, reddest one: China.

With China's economy and GDP skyrocketing past America's stagnant ones (who also happens to owe the former \$1.16 trillion), the problem with China is not only that it is America's biggest economic threat, but it's that China apparently has the manipulative, ninja-like ability to infuse their entire population with the fiery red blood of communism.

And therein lies the problem. China is discontent with brainwashing its own population, it wants to move abroad and spread the red. And who better than our nation's most vulnerable – the children. Or so the rabble-rousers say.

At first glance, it may seem like the protesters (the majority being white and either don't have kids who attend the school or aren't even from the town themselves) have a point. It does sound suspicious: a powerful government suddenly decides to take a vested

interest in a small town middle school conveniently located a few miles from downtown Los Angeles, one of the largest cities in America...and the world? But then when you actually learn about the program, it doesn't sound that bad.

The program itself is taught by accredited American teachers and provides resources to those who may not have access to the Chinese language and culture. Like the U.S. State Department's Bureau of Educational and Cultural Affairs, the program's purpose is to promote a better understanding and knowledge of the country, much in the same way that countries like France, Spain, Italy, and Germany – all countries whose cultures are highly supported by the U.S. – do.

The "Confucius Classroom," named after China's most famous philosopher whose global image exudes wisdom and grace and is arguably one of China's "token" things to know, isn't even a new or revolutionary idea. These language programs have already been successfully implemented throughout various educational institutions, ranging from elementary to university level, worldwide. And it's not like the Chinese government actually gives grants away to schools at random: schools must apply to the Hanban-Asia Society and go through a long, rigorous process involving proposals, budgets, and recommendations outlining their future Chinese language and culture program to even be considered in the first place.

Hacienda Heights is a town east of downtown Los Angeles with a 59 percent non-white population. Despite the fact that the majority of families are of Chinese and Taiwanese descent and the school board consists predominantly of Asian Americans, the town nevertheless has been plagued by racist sentiments and ignorant views stemming from the nativism of those who arrived pre-1970s, before immigration quotas were relaxed. In the 1980s, there was huge opposition from the non-Asian American community against the building of a Taiwanese Buddhist temple (which was eventually built) over fears of savage,

ritualistic animal sacrifices.

History has shown us the consequences of an economic recession, and this incidence at Hacienda Heights is only the tip of a greater, more troubling iceberg. If the sponsor had been any other foreign government, the program wouldn't have been such a big issue. But regardless of whether it was China or not, I doubt that it would have caused such a large ruckus if the U.S. wasn't in such a state of economic ruin and confusion. Desperate times often call for desperate measures, and it is often when things are at their lowest that people begin to question motives and assume the worst.

I say let's welcome the Chinese government's vested interest in our nation's children. The children are our future, and the future is a multilingual, global one. Our children need to learn to combat ignorance and bigotry with a cross-cultural education that will expand their understanding and appreciation of other countries. By working together, we can create a nation not only of fiscal responsibility, but of humane responsibility as well.



SOMETHINGS TO DO THIS SUMMER

(when it's hot enough to hardboil an egg)

DIVERSITY IN YOUNG ADULT FICTION

when: Saturday, May 7, 2011 3pm - 5pm

where: San Francisco Main Library - Latino-Hispanic Room - 100 Larkin Street - San Francisco, CA

what: **Come** hear readings, watch discussion panels and meet four Asian American authors, Malinda Lo, Cindy Pon, Gene Luen Yang and J.A. Yang. Pon and Lo founded Diversity in Young Adult (DIYA) fiction, a program that encourages diversity for avid readers. This event kicks off DIYA's nationwide tour. For more information visit: <http://www.diversityinyang.com/>

13 ASSASSINS, A FILM BY TAKESHI MIIKE

when: opening Monday, May 30, 2011

where: Shattuck Cinemas

what: The movie theatre is a great place to get away from the summer heat. Why not support an Asian film as well? "13 Assassins" is a period piece set at the end of Japan's feudal era by legendary filmmaker, Takeshi Miike. The film is based on a series of true events about a group of samurai that are enlisted to assassinate a sadistic lord and prevent him from ascending the throne. This film is rated R and includes a lot of action scenes but the storyline presents an interesting view into a historical period in Japan that has been previously romanticized about. "13 Assassins" is nominated for best film at the 34th Japan Academy Prize.

7TH ANNUAL ASIAN HERITAGE STREET CELEBRATION

when: Saturday, May 21, 2011; 11am - 6pm

where: Civic Center/Little Saigon District - Larkin and McAllister Streets - San Francisco, CA

what: Watch a procession of people robed in traditional ethnic attire; admire Asian-themed crafts from local artists; enjoy a day of cultural excursion. The 7th Annual Asian Heritage Street Celebration is free and open to the public as an event that highlights the diversity of Asian Americans. There will also be a fundraising event where proceeds go to San Francisco public schools to promote youth leadership. Come for part of the day or all -- it would be a great way to start the summer break and wind down after finals.