

hardboiled.berkeley.edu

October 2010

Issue 14.1

hardboiled

THE ASIAN PACIFIC AMERICAN NEWSMAGAZINE!

twitter.com/hbmag



2012 ADMISSIONS POLICY | DREAM ACT
ETHNIC STUDIES RESTRUCTURING!

14.1

14.1
OCT 2010

hardboiled

hb meetings

WEDNESDAYS 7:00 - 8:30pm

189 Dwinelle

hardboiled.berkeley.edu

twitter.com/hbmag

hardboiled is not an official publication of the Associated Students of the University of California. The views expressed herein are the views of the writers and not necessarily the views of the ASUC or the views of the University of California, Berkeley.

STAFF

COPY EDITOR
eileen tse

LAYOUT EDITORS
jasmine hui
tt tu

MANAGING EDITOR
alice tse

PUBLICITY DIRECTOR
denise wong

STORY EDITORS
katherine bai
annie kim noguchi

TECH EDITORS
wilson chan
tawny tsang

INTERNS
jessica chin
crystal sitt
casey tran
margaret zhou

STAFF
margie choa
steven cong
catherine eusebio
julian fong
austin houlgate
andrew jackson
ling jang
eric kim
kim tran
kristy kim
camille medina
maitria moua
jennifer ng
jane park
fiona potter
julia shu
eric soohoo
chi tran
jing wenjing
yifan zhang

COVER ART
camille medina

ABOUT THIS COVER

In light of the recent and drastic changes made to the UC system, this cover expresses some of the frustration and fear of what is to come within our campus and school community. An issue abundant with various opinions on some of the core changes, hardboiled would like to open the floor to discussion.

editor's note

years in operation: 14

number of issues printed since Fall of 1996: 76

copies of issue 14.1 printed: 1, 500

issues this semester: 2

hardboiled editors, interns, and staffers who worked on this issue: 32

reasons why i love being managing editor of the only asian pacific american publication on campus covering unrepresented and misrepresented news and issues: **infinite.**

by alice tse
managing editor

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

10 Eshleman Hall MC 4500, University of California Berkeley, CA 94720 hardboiledmagazine@gmail.com

in this issue...

- 03 The Continuing Fight for Public Education** by denise wong
- 04 Interview with Student Regent Jesse Cheng** by casey tran
- 05 The So-Called "Ground Zero" Mosque** by margaret zhou
Zero Ground for Nativism by leslie hamachi
- 06 Losing Ground** by annie kim noguchi
- 07 Dream On?** by catherine eusebio
- 08 Armageddon Has Come, and We'll Be Fine** by carmen ye
Teach for Whom? by tawny tsang
- 09 Locked-Up and Locked Out** by austin houlgate
- 10 Doing Away With The Idea That There Can Only Be One** by crystal sitt
- 11 Dancing Outside the Box** by steven cong
- 12 A Day With Jennifer Pae** by kristy kim
Taking Off The Qipao by yifan zhang



THE CONTINUING FIGHT for PUBLIC EDUCATION

by denise wong

After over a year since its inception, the movement to defend public education struck again on October 7 as a team of organizers staged the first strike against the budget cuts of the academic year. The latest in a line of walkouts with dwindling student presence and support, the strike's main actions (a noon rally on Sproul and sit-in at Doe Library) drew a crowd of about 600 to 700 people, according to the Daily Californian.

It is tempting to view October 7, an event whose turnout stands in the shadow of the 5,000 who demonstrated on September 24, as a failure. The walkout's lack of manpower may superficially indicate that a variety of unfortunate factors have beaten this glorious burgeoning movement to death.

On the contrary, however, the October 7 protest was a success on many levels because it progressed the budget cuts discussion far beyond what we all already knew. Largely due to the initiative of students of color, more demonstrators during the walkout were exposed to the unique way in which the budget cuts, along with other institutional factors, have jeopardized the interests of students of color.

Among these educational efforts were a speech detailing the demands of Cal's Pilipino American community, which included the repeal of the 2012 Admissions Policy, institutionalized funding for AB540 students, addressing the future of the Multicultural Community Center and the declining rate of Pilipino freshman admissions, and the collapse of the ethnic studies departmental majors. Moreover, speakers from the Pilipino community expressed their support for the demands of RAZA and the Native American Recruitment and Retention Center (NARRC), including the institution of a permanent NARRC director.

These issues again materialized during the Doe sit-in, as demonstrators from REACH! Asian/Pacific Islander Recruitment and Retention Center, Pilipino Academic Student Services (PASS), and the department of ethnic studies conducted small-scale teach-ins explaining the relevance of these issues to the UC budget crisis.

"This is the first time the 2012 Admissions Policy has been discussed here [in the budget cuts space]," said ethnic studies graduate student Abraham Ramirez of the spontaneous workshops. "The movement for public education is also about workers' rights, immigrants' rights... It's different in that we've learned from the past. We know now not to limit our movement to just symbolic protests."

This type of dialogue contrasted sharply with that surrounding previous days of action, which hardly elaborated on the burden of budget cuts on API students. While these smaller discussions may regrettably not have been as effective as one mass teach-in, our struggles reached a broader audience, regardless of whether that expanded audience was big enough to fill Doe's North Reading Room. It was deeply encouraging to see myriad insightful comments and suggestions come from white organizers who were not involved in minority spaces and whose actions last year may have been alienating or disconnected from our community.

"I think the people who were listening and were most interested were the people who were hearing it for the first time," said John Domingo, Advocacy Coordinator for PASS and who initially proposed the teach-ins.

The resurgence of the API presence in the movement

was critical, considering how hard the community has already been hit in terms of recruitment, retention, and the quality and accessibility of API-relevant classes. One of the most tangible ramifications of the fee hikes, for example, was the lowered admissions rate for Pilipino and "other Asian" applicants. For instance, one of the most touted statistics during the march was the drop in Pilipino freshman admissions rate from 3.9% to 2.6% over the course of one year.

Meanwhile on campus, as classes of API-interest (such as language programs) have been cut drastically and have become increasingly difficult to get into, the tuition hikes have expectedly exacerbated retention for many API students.

"What I see is more students worried about paying for college, and even making sure their parents can stay in the same house that they grew up in," said Annelisa Luong, REACH!'s Campus Organizing Coordinator. "Financial issues at home and here in college can be very stressful for students and detrimental to their academic performance."

With October 7's optimistic triumphs in mind, however, it is important to keep critically assessing our approach and undertake multiple forms of mobilization to ensure our voices do not fall on deaf ears. During the rally, ASUC Academic Affairs Vice President Ricardo Gomez cited a decision by Governor Arnold Schwarzenegger to restore \$200 million to the UC budget, which his chief of staff stated was prompted by the UC demonstrations.

As indubitably beneficial as this is, however, it cannot make students complacent or reliant on striking. Various indicators, such as the press' diminishing coverage on the walkouts and the letters of "support" from the Chancellor basically encouraging students to have fun and be safe, illustrate that these direct actions are not taken seriously and protesting has become normalized as a cute aspect of quotidian Berkeley life.

When asked about the efficacy of the walkout, fifth-year commuter student Jenalyn Sotto commented, "Since I commute and am not around the Berkeley area as much, I don't feel as qualified to respond to these questions. I can only speak to the fact that Facebook spamming aside, the demands and issues of the rally were not that well disseminated and publicized, especially to individuals who fall outside the immediate circles of student affairs. Even the local San Francisco/Peninsula news stations weren't able to articulate on the statewide rally itself, instead focusing on half-hearted images of folks 'chanting' and closing on how the protests were 'disruptive to midterms.' Perhaps they did more in-depth articles, but the newscast I saw was very brief."

"I think the strikes were pretty effective because we've heard the governor say himself he's changing his policy because of the protests," said third-year Armand Cuevas. "However, they're not effective enough because we still see injustices at the university administration level. Sure the state will give us the money, but it's up to the UC Regents to decide what to do with it."

But the principle to keep in mind is that the demise of affordable public education affects everybody, and the burden of fighting for our education should not just fall on the students. Considering the additional 20% increase hanging over students' heads (to be voted on November 1), we must hold accountable the multiple levels of administration that have failed us, rather than just focusing on the Regents or on the governor's office.

Moreover, we must communicate our story to a broader audience beyond those in higher education.

Through multitudinous actions like publicizing Cal's API community's struggles in hometown ethnic media and raising awareness about ballot initiatives like Proposition 25, which would repeal 1978's Proposition 13 and address the budget gridlock, we must mobilize our parents and communities back home to pressure state legislature and demand accountability from Sacramento, as we demand accountability from UC administration. Through lobbying, voting, or direct action, however, it is most important that we keep fighting.



Top: Two students display their signs on upper Sproul Center: A group of students sing in front of Doe Library

Bottom: A strong presence during the rallies, Pilipino groups gather together in front Doe Library, using the traditional *tinikling* dance as a form of protest



photo courtesy of universityofcalifornia.edu

INTERVIEW WITH STUDENT REGENT JESSE CHENG: THE VOICE FOR UC STUDENTS

by casey tran

As UC students face a multitude of urgent issues including budget cuts, fee increases and the lack of transparency from the administration, it's crucial to have someone who we can voice our concerns to. In the Board of Regents for the UC, the Student Regent is responsible for listening and responding directly to students. Last July, UC Irvine student Jesse Cheng was appointed to the position. As Student Regent, Cheng expresses student body concerns to the Regents and reports back to students regularly about the administration's progress. The Student Regent communicates directly with the other Regents and UC President Mark Yudof during the six annual Regent meetings. As an Asian American Studies major and Education minor, Cheng's perspective in dealing with educational and administrative issues is informed not only by his APA identity, but also his past years of community involvement. At heart, Cheng is a community activist and he emphasizes the importance of the Student Regent being grounded in the student community.

Where did you grow up?

I was born in New York. I grew up in both Queens and Little Italy Chicago. My mom was a research assistant from China here in the U.S. on work study. So, we bounced around a lot. We lived in Little Italy, across from Chinatown. Right before high school, we moved to San Jose because my mom wanted to be around more Asians.

Can you describe yourself in three words?

Um, no. [laughs] Um, fohawk, purple, and Pokemon.

Those are interesting words. Why did you choose them?

Fohawk because all my life, I've never gotten a good haircut...my friends told me that the fohawk works for me though, so I like it. I'm very proud of my fohawk.

Purple is my favorite color. As a child, I used to get beat up a lot because we lived in a neighborhood that was predominantly African American and Latino. So, I was the scrawny, emasculated Asian boy. I switched to blue and black for awhile because those colors are considered to be masculine. But it's purple now. I've committed to my sexuality and body type. Purple is my power color.

Pokemon...I feel like Pokemon is representative of our generation. It wasn't a socioeconomic thing. Everyone in our generation knows about Pokemon, but it's interesting because it's interpreted so differently among Asian Americans. White people look at Pokemon as a fun, but Asian Americans look at it as oh, an Asian hero! Ash is Asian.

What do you like to do for fun?

I don't do things for fun. My schedule is intense [...] There's so much that needs to be done in my community and for my personal growth, doing things for fun no longer seems relevant.

How did you get involved in the APA community?

I started out as a spoken word artist. In college, freshman year, I was convinced that I was going to drop out, go back to community college, get a teaching degree, and teach English. I didn't want to get involved. My roommate

was a Pilipino rapper, which is more common than what people think. He was like, we should go after the spoken word group on campus. So we went out and I did a piece called "I am so damn yellow." It was a standard piece that I performed for Bridges. They asked me if I wanted to join their board. Bridges had a lot of connections with nonprofits, so that's how I got involved in the broader APA community.

You said that you were expecting to drop out of Irvine, go back to community college, and teach English. Why did you think that during your freshman year?

I had the overarching impression that school wasn't for me [...] I couldn't speak Chinese and I was failing Spanish. I thought [...] I would do much better being a car mechanic because at that time I used to street race. My high school was also 60 percent Asian, full of high achievers. The model minority myth sets expectations so high that it isn't possible to fully, humanly meet them. So that's why we have a lot of kids dropping out and failing.

What inspired you to major in Asian American Studies?

I was originally an English major, but that didn't work out. I hate poetry [...] I was tired of white authors and reading and dissecting white authors. I felt like multicultural authors weren't as valued. One day, I accidentally walked into the wrong class. It was an Asian American Studies class. The professor was from Brooklyn and he was swearing and making large generalizing statements. He had an exercise where students came up to front of the class and the other students had to guess their ethnicity. He was like, "y'all know nothing about ethnicity." Asian American Studies is just tangible; it's something that you can learn and take out into the real world.

How did you become student regent?

I applied 30 minutes before the deadline. I saw a computer with the application open and I just did it. I turned it in five minutes late to the Chancellor's office, but they were nice about it. I had a lot of support from my mentors who told me what I should say in my round of interviews. Honestly, I wasn't expecting to get it. I don't think I'm the best student for the job. Let's be real, I'm not qualified to do this job.

Why do you say that?

I'm passionate about the work that [Student Regent] does. I love organizing more than lobbying. I'm really big on voter registration. But there are students that are more qualified. They have a diverse amount of experiences that they can draw on. I don't know how to push an agenda forward or to pull strings. What does that even mean? [...] Grad students are usually Student Regents because they have more experience. But I guess that no one really knows what they're doing until they do it. I wish I had the experience of moving something forward, learning the inside of the political structure. But it's rare that a student has done that.

What are some of the issues that are important to UC students?

Student fees and budget transparency, which is an interesting one. It's like students accept the fact that there are going to be fees, but it's like what are you doing with my money? There's the Dream Act for undocumented students. Forty-nine percent of undocumented students are Asian. No one ever talks about that. Really? Fuck, man. It's not just a Latino issue. There's also the issue of diversity and holistic admissions, which your [UC Berkeley] campus has. There's the Ethnic Studies curriculum, campus climate and just the ability to feel welcomed.

How do you find out the issues that students are concerned about?

Just being part of the community and keeping your eyes and ears open. I mean, as Student Regent, you have to know what's going on in your campus.

As student regent, do you plan on taking any action regarding the 2012 admissions policy?

That one is a tough one because no one really knows the results of the policy. There are some Pacific Islander organizations that are supportive of policy. There are some organizations that are against it. I think that the process could have been more transparent, though. I think we need to take a closer look after the eligibility policy passes.

The So-Called “Ground Zero” Mosque

Hijacked by politics and media as a platform for Islamaphobia

by margaret zhou

“We must tell the terrorists in plain English, ‘No, there will not be a mosque on Ground Zero,’” asserted North Carolina’s Republican congressional candidate Renee Ellmers in her anti-mosque campaign ad. Ellmers’s fear of the mosque, as ungrounded in reality as it is, has been echoed around the nation, bringing the mosque to the forefront of the media and election debates, with no small cost to American Muslims. The construction plan for the infamous “Ground Zero mosque” was proposed to the Community Board of the Lower Manhattan area on May 26. During hours of heated debate, families of 9/11 victims voiced their offense at the idea of a mosque next to the burial ground of their loved ones. However, the proposal received 29-1 approval. In early August, the New York City Landmarks Commission also gave the mosque a green light on a constitutional basis. Protests began erupting in NYC and across the nation soon thereafter.

Actually, the phrase “Ground Zero mosque” is misleading, so much so that the Associated Press called upon its writers not to use the phrase to refer to the construction of what will actually be a 13-story community center two-and-a-half blocks north from the edge of the memorial site, and five blocks away from where the actual Twin Towers stood.

Although the center was originally going to be named “Cordoba” for Cordoba, Spain, controversy over the mosque as a “symbol” of Islamic conquest caused the owner to change the name to “Park51,” a “very New-York name for a building that can be used by all New Yorkers.” The community center will include a basketball court,

multi-purpose rooms, a culinary school, and a two-story prayer space. To those who have voiced suspicions that the community center will be used as a training ground for Muslim terrorists, Keith Olbermann remarks, “What a cauldron of terrorism that will be – terrorist chefs, and terrorist point guards.”

As the debate over the construction of Park51 continues, the American Families Association proposed the next step: no more building permits should be allowed to mosques, unless, of course, the congregation is willing to “publicly renounce the Qur'an.”

It's not that the opposition to the “Ground Zero mosque” (aka Park51), or to mosques in general, is overwhelmingly destructive or harmful in itself. More alarming is that the opposition to mosques is merely a surfacing of a deep undercurrent of suspicion, paranoia and racism toward Islamic communities in the U.S. today – a symptom often deemed as “Islamaphobia.”

As Keith Olbermann continues to point out in his commentary, Muslims are greater victims of terrorism in the U.S. today than non-Muslims. The May 10 attempted bombing of a mosque in Jacksonville, Florida, Terry Jones's Qur'an burning incident, and numerous similar anti-Mosque protests across the nation all stem from the ignorant and inherently racist notion that Islam is the religion of terrorists who seek to undermine the west. Even though, the legacy of the Civil Rights era has taught most of us that radical generalizations about an entire ethnic or religious group are inappropriate and often destructive, the absurdity of the generalization of Islam has somehow integrated itself into American notions of

“patriotism” and is just shy of becoming mainstream.

It is interesting that, despite the widespread perception of Islam as abhorrent, the “Ground Zero mosque” issue has become so critical to both major political parties this election season. Left-leaning Democrats and news media outlets are using the issue as a platform to prove their dedication to “freedom” and religious tolerance, while Republicans and right-wing fringe parties are using it to pluck the heartstrings of patriotism, so sensitive to any mention of 9/11, and advertise themselves as advocates of national security.

And yet, the members of Masjid Manhattan – an Islamic Center which has been peacefully using a small basement in a lower Manhattan building as a prayer center since 1970 before the World Trade Center was even erected – have been nearly excluded from the debate altogether, and thus severely disempowered.

In an interview with Anderson Cooper, Bruce Feiler, religious scholar and author of the book “America's Prophet,” stated that the anti-Muslim discrimination of today parallels the discrimination various immigrant and religious communities have confronted in the past two centuries of American history, and that anti-Muslim discrimination is merely part of a larger narrative of Muslims being accepted into American society.

Granted this is a possibility, we must then ask, who will turn this optimistic view of future equality into present reality? This is not the time to make excuses for apathy, but rather, to recognize the forces that propel discrimination, and stand against them as active proponents of equality.

photo courtesy of muslimmedianetwork.com

ZERO GROUND FOR NATIVISM

by leslie hamachi

“Ground Zero mosque,” the headlines shouted across the country. Even though the Park51 Islamic Community Center is more than just a mosque, and is located two blocks away from Ground Zero where the Twin Towers once stood, that headline quickly became a catchphrase to describe the controversy. Relatives of 9/11 victims, associating the whole religion of Islam with radical Islamic terrorists, were outraged and demanded that the project be moved elsewhere. The Muslim community and their supporters stood their ground.

One would think that a nation founded on the principles

of religious freedom would know better by now. But history continues to repeat itself.

Discrimination against religious or ethnic groups in America is nothing new. After the 9/11 terrorist attacks, racial profiling in airports and rigorous security measures were put in place. This backlash reminds me of another attack on American soil, almost 60 years ago. When the Japanese bombed Pearl Harbor in the midst of World War II, the nasty head of American nativism and fear of foreign cultures created a social and political climate that allowed President Franklin Delano Roosevelt to pass Executive Order 9066, which told all persons of Japanese ancestry, regardless of citizenship status to evacuate to various concentration camps scattered along the West Coast.

The irrational fear generated by the bombing of Pearl Harbor made people assume that all Japanese Americans, some of whom were born in America, were Japanese spies sent to infiltrate America and launch a coordinated attack with the Japanese Army. Community leaders, many of whom were affiliated with Japanese American churches, were rounded up and shipped off to the FBI for detainment and questioning.

More specifically relevant to the current-day situation, groups such as the Anti-Asiatic Association and the Asian Exclusion Association launched campaigns to prevent the construction of Japanese churches on American soil by designating the land for white Americans.

What this all boils down to is the political pressure to scapegoat with a “them vs. us” kind of mentality. FDR was faced by a political climate where he, as the American president, was pressured to act big to send the world a message. Was he unfairly infringing upon my grandparents and great grandparents’ civil liberties when he sent them away to concentration camps? Yes, but did the rest of the nation stop him with any significant opposition? No.

Similarly, the “Ground Zero mosque” controversy

erupted amid political pressure on conservative candidates over the summer, the season right before midterm elections. Cynically, I’m inclined to think that Sarah Palin and Newt Gingrich’s fiery rhetoric in opposition to the Park51 project is part of a conservative plot to rally nativist sentiment and motivate people to vote. Realistically, I just wish politicians would stop turning to the most conveniently divisive issues in order to get people on their side. It’s glossed over in most of the major articles I’ve read on the subject, but a little known fact is that there is already a mosque four blocks from Ground Zero. Why is the Masjid Manhattan’s location not a problem, whereas Park51’s is? In New York City, the difference of two blocks is hardly a big deal.

Politics aside, I just wish America would learn from its past mistakes. After all, the founders of the 13 original colonies initially came to America in hopes of being able to practice religious freedom. We’ve learned from anti-Catholic Irish nativism in the 1890s and elected John F. Kennedy, an Irish Catholic president in the 1960s. We’ve sent the Japanese Americans away to internment camps, targeted their religious community leaders, and tried to ban their churches in the 1940s, but apologized during the Redress movement of the 1980s. And now, America is trying to halt construction of an Islamic Community Center in 2010. Come 2050, we will most likely have moved on to targeting the next group of immigrants with our xenophobia.

But it really doesn’t have to happen this way. Get upset the next time your senators or your gubernatorial candidates try to motivate voters by standing on a platform of religious or racial scapegoating. Get angry the next time you read headlines laced with nativism. Let your actions tell the politicians that their actions will lose your vote, and perhaps we can move beyond sensationalized headlines and mosque controversies.



courtesy of <http://www.sfsu.edu/~news/2008/fall/8.html>

LOSING GROUND

THE COLLAPSE OF ASIAN AMERICAN STUDIES, CHICANO/LATINO STUDIES, AND NATIVE AMERICAN STUDIES

by annie kim noguchi

The Ethnic Studies Department

Emerged in 1969 from demands for an education relevant to people of color. Currently houses four programs: Asian American Studies, Chicano/Latino Studies, Native American Studies, and Ethnic Studies. Each offers its own major and is run by its own faculty coordinators. (African American Studies became a separate department in 1974.)

AAS - Asian American Studies program
NAS - Native American Studies Program
CS - Chicano Studies
CES - Comparative Ethnic Studies

For three days in Sept 2009, six professors from universities across the country came together to create a plan for the future of the Ethnic Studies Department at Cal, producing an "external review report" with five recommendations for the department. The recommendations as follows (paraphrased in my own words):

1. Create a departmental vision in which the programs might be developed.
2. Restructure governance and budget within the department, either through 1) Comparative Ethnic Studies as the central major while keeping Asian American Studies, Native American Studies, and Chicano Studies regardless of the number of majors they serve or 2) A single Ethnic Studies major with concentrations in Asian American Studies, Native American Studies, and Chicano Studies
3. Make a critical examination of grad student admissions; offer more financial packages.
4. Hire new faculty.
5. Review the organizational structure and management of the Ethnic Studies Library.

All of these recommendations are worth being discussed individually, and many include potentially valuable suggestions for the direction of the department. In past weeks, though, discussions around the external review report have mainly centered on one part of one recommendation – the proposal to create a single Ethnic Studies major with concentrations in Asian American Studies (AAS), Native American Studies (NAS), and Chicano Studies (CS). Currently, these are four separate majors.

Professor Elaine Kim, coordinator of the Asian American Studies Program, comments in a response to the External Review Report about the seemingly "giant leap" from the "tentative" conclusions in the External Review Report to the discussion among faculty of restructuring into one major with concentrations. She cautions against simply continuing the process without "thoroughly assessing its potential benefits."

At two department meetings in September, students assessed the potential benefits, or rather, lack thereof, of a single major with concentrations. At the first meeting on Sept. 22 with the chair of Ethnic Studies, Tom Biolsi, students spoke out against the collapsing of AAS, NAS, and CS. They questioned suggestions made by Chair Biolsi: that one major would potentially "streamline" the administrative work within the department; that the number of classes offered would stay the same; that one major with tracks would not be a step backward from developing the department in the future. Chair Biolsi stated he had not formed an opinion on the recommendation to collapse the programs yet, but described the benefits of the consolidation as more time for faculty to engage with students, a streamlining of administrative duties, and the ability to stop teaching classes with only a few students

enrolled.

Dean of Social Sciences Carla Hesse called another department-wide meeting one week later to hear student opinions on the recommendations. At this meeting, students continued to be critical of the recommendation to collapse AAS, NAS, and CS into one major. In response to observations that the recommendations are to save money, Dean Hesse stressed that the "[external] review [report] began and was completed before the budget cuts and are budget neutral recommendations" and shouldn't be thought of as cost-saving. While Dean Hesse maintained that she had no opinion on the recommendations, she emphasized her "commitment" to Ethnic Studies. She was quick, however, to correct students and faculty who used the word "collapse" to describe the recommendation. "No one is talking about 'collapsing' programs," she said. "Language matters."

Indeed, language does matter, and in this case, unfortunately "collapse" seems to be a very fitting word for what would happen if AAS, NAS, and CS were to become one comparative Ethnic Studies major. Creating one major with three concentrations from four existing programs is not simply restructuring, or streamlining, or re-envisioning. It's collapsing, and if the programs were to collapse and become "concentrations" within one major, they would lack the potential to grow in new directions (i.e. the new diaspora focus within AAS). Distinct histories and students would not be represented if they are just "concentrations," and students and faculty would find it difficult to continue to serve our complex communities. We need to expand our programs, not shrink.

UC Berkeley, the second-oldest Ethnic Studies Department in the nation and a flagship campus in multiculturalism, doesn't have a College of Ethnic Studies like at CSUSF. Our AAS program is not a department, like at UC Davis, nor does it have anywhere near UCLA's 38 AAS professors (we have the equivalent of four full time AAS professors). Collapsing AAS, NAS, and CAS into one major would be a major step backwards from our progression towards a stronger Ethnic Studies department.

While the department may require administrative improvements, collapsing into one major is far too drastic a solution. Even within the External Review Report itself, multiple solutions are suggested in order to deal with the issue.

Interviews with Chair Biolsi and Dean Hesse

After hearing student concerns, Chair Biolsi admitted to "having second thoughts about the single major idea" in a later interview with **hardboiled**. He stated that faculty needs to "take very seriously the kinds of concerns that students have expressed." According to Chair Biolsi, if the Ethnic Studies Department faculty agree that a single major isn't a good idea, the faculty will just "leave it at that." However, if more than five or six of the twelve faculty support collapsing the programs into one major, there will

be discussion and a vote. This process will most likely take place in Spring 2011.

In an interview with **hardboiled**, Dean Hesse stated that the recommendations are a "normal, regular, scheduled process" to "ensure efficiency and better coordination." She stated that she has no opinion about restructuring the department. Instead, her priority is that department resources are used effectively towards the needs of students, not the issue of "whether students really want to have a degree that says 'I majored in Asian American Studies.'" Regarding the collapsing of the programs, she remarked that "if you're planning separately, you're not getting good coordination...and most of the recommendations are about better coordination." She continued, "We want to make sure we get the best bang for our buck, that students are getting courses, and that it's well coordinated and well run. We all share the same goals to ensure the visibility and complexity of Ethnic Studies."

I wholeheartedly agree that the goals of visibility and complexity are important. However, I fear that collapsing AAS, NAS, and CS into one major would only serve to simplify and make invisible many of the issues present in our majors and our communities.

If the recommendations are budget-neutral, though, why collapse anything if it is not necessary? So, what does this mean for the majors within the department of Ethnic Studies? What does this mean for the rest of us?

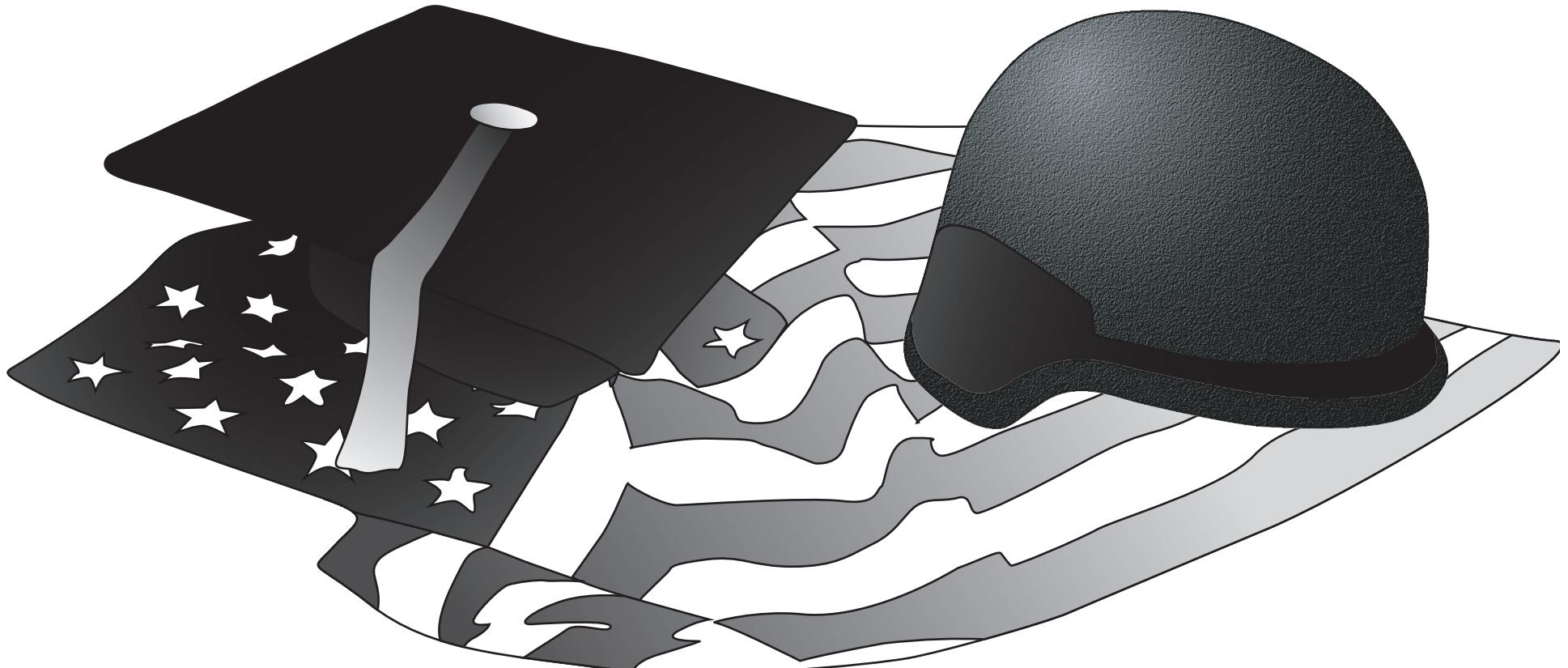
Whether you're a major in the program or not, these recommendations have implications for you. The Ethnic Studies department provides an education shaped by the needs of our communities and to collapse it would effect not what goes on your diploma when you graduate, but also the kind of education available to us as members of the APA community. The Department of Ethnic Studies and its four programs offer a space for communities to engage with the university and provides students with a relevant education through the study and articulation of power, history, difference, and progress. We need to protect this.

There are still three meetings with the department this semester. A decision has not been reached yet about any of the recommendations, therefore we must continue to be vigilant in making our voices heard. It is crucial that we ask hard questions of the Ethnic Studies faculty, the administration and ourselves about what we want our university to look like. I urge you to remain critical of the lack of transparency in many of the decisions that affect our education and to help protect our programs and the Department of Ethnic Studies.

Upcoming Meetings with the Dean

- Monday, Oct. 25, 12-2 p.m., 554 Barrows Hall
- Topic: Community Engagement Courses
- Facilitator: Arkio Ikehara
- Thursday, Nov 18, 5:00-7:00, 554 Barrows Hall
- Monday, Dec 6, Noon to 2:00
- Topics & Facilitators TBA

DREAM on?



by catherine eusebio

Clad in caps and gowns, dozens of college students and recent graduates rallied outside of Senator Dianne Feinstein's office in San Francisco only to be disappointed by politics as usual. On Sept. 21, in a 56 to 43 vote, Democrats fell short of the 60 votes needed to overcome a Republican filibuster on a defense appropriations bill that would have been used to move the DREAM Act forward.

The DREAM Act – otherwise known as the Development, Relief, and Education for Alien Minors Act – would have provided a pathway to legalization for undocumented immigrants brought to the U.S. under the age of 16. To obtain permanent legal residency, beneficiaries of the proposed legislation must graduate from high school and either enroll in college or serve two years in the armed forces.

For the 65,000 undocumented students that graduate from high school every year and the thousands of others in college, it is shameful that the DREAM Act has yet to be enacted. Without legal status, opportunities are slim for immigrants brought here illegally as children. Despite being raised as an "American," the precarious legal limbo prevents them from fully participating in American society in terms of employment, college admissions, and financial aid. Once a person is here illegally, there is no feasible method of readjustment. Those over the age of 18 who wish to undergo the legal process of acquiring citizenship must leave the country and are subsequently banned from re-entry for 10 years.

Mario Lio, a UC Berkeley alumnus who was brought to the U.S. as a child without documentation, explained, "I graduated from the engineering department of UC Berkeley last spring. I applied to graduate school last year. I took the GRE. I had letters of recommendations. I even got accepted into some programs. However, I will not be attending graduate school because I was not eligible to receive financial aid or a fellowship."

Yet, some still oppose the DREAM Act, repeating the same arguments ad nauseam.

One fear is that passage of the Act will encourage more illegal immigration. However, it is doubtful that immigrants arrive to the U.S. well-versed in the technicalities of the law, and it is unlikely that immigrants cast their fortunes based on expectations of what the laws will look like 10 years down the road. It is also important to note that illegal immigration has always existed. Just because it will continue under the Act is not reason enough to reject the Act.

Opponents of the Act also assert that it is an expression of "amnesty." Punishment should ensue for lawbreakers, not rewards. Americans value justice, and rightfully so. We pride ourselves on the fairness of the judicial system. We cheer when child molesters, rapists, and murderers are placed behind bars and express disgust when obvious suspect like O.J. Simpson escape punishment. However, in the case of these "illegal" immigrants, it is important to first assess who in fact is breaking the law. The beneficiaries of the DREAM Act are limited to those who immigrated as children, meaning that their parents' actions caused them to break the law. It was broken not out of their own consent or knowledge. Therefore, the Act is not amnesty because the beneficiaries are not those who are directly responsible.

As Bob Dane of the Federation for American Immigration Reform says, opposing the act is not a form of punishment, but rather, "We're merely not rewarding them for the illegal actions of their parents." In this case, the absence of the "reward" is the same as punishment. Forgoing the passage of the Act based on the parents' unlawful actions denies the children the right to pursue life, liberty, and happiness. It causes harm and strips an innocent third party of equal opportunities.

Those who oppose the DREAM Act also claim "Illegal is illegal." Regardless of whether someone indirectly broke the law, the law must be respected and punishment must ensue – no ifs, ands, or buts. Because of such dutiful commitment to delivering what is just or what is fair – a blanket rule to punish all those perceived to be lawbreakers in all circumstances –

humanity is often lost in the process, along with any critical examination of the causes that motivate so many to break the law and enter the U.S. illegally in the first place. Behind the broad term "illegal immigrant," it is easy to dole out the judgments and punishments. But when we realize the economic and physical hardship these families endured and sought to deliver their children from by immigrating, it becomes much more difficult to cast blame and to withhold rights. The difficulty in characterizing immigrants as "illegal" increases immensely when one looks at the situation from the historical perspective of American intervention in the Mexican and South American economy. Measures such as NAFTA, which effectively forced Mexican and South American farmers out of the market and motivated their immigration to the only profiting agricultural industry—the U.S. From this perspective, the U.S. can be recognized as a power structure that sucks in cheap labor from collapsing foreign economies and then denies basic educational and civil rights to the exact people they are exploiting.

And yet, debate over the DREAM Act has even come from within immigrant rights groups. Faced with structural barriers to higher education, some will find serving in the military as their only option. Some undocumented immigrants would potentially be forced to risk their lives on the front lines of war for the promise of citizenship. The policy effectively indicates "Either you put your life on the line or you can't legally live in America." Not even American citizens are confined to this ultimatum. In the end, individuals are pressured to decide whether citizenship comes at too high a price.

In wake of the DREAM Act's recent obstruction, the future remains unclear. While some senators favor introducing it as a stand-alone bill, others are unwilling to separate it from comprehensive immigration reform, requiring first that borders be secured.

What is clear is that the immigrant youth movement is growing every year, establishing a more vocal, national presence as politicians forestall the discussion of reform.

Armageddon Has Come, and We'll Be Just Fine: The 2012 Admission Policies Revisited

by carmen ye

In the past year, the University of California has been shaken to its core. Walk-outs and demonstrations sound alongside the thunder of police boots that pound campus ground christened with grassroots victories. Acts of hate and intolerance make it clear that classifying our society as "post-racial" is a delusion. Now the future of diversity in the university is at stake, as the Regents prepare to enact a set of admissions policies that tell students of color the UC is closing its doors to those who cannot afford it.

According to Ling Chi Wang, Professor Emeritus of Ethnic Studies, the new admissions policies represent the "biggest overhauling change in admissions since the Master Plan was implemented in 1960." The Master Plan, created to ensure quality and affordable higher education for California residents, established the very criteria admissions officers used to evaluate my application. Yet it was only adopted after three years of public hearings.

Perhaps what is most formidable about the new policies, then, is the underhanded way in which the UC passed them. In February 2009, UC President Mark Yudof presented a set of admissions policies to the Regents, who approved them without any public discussion from the communities that stand to be most impacted, namely low-income people of color. They face these changes:

Proponents of these changes assert that they will greatly expand the eligible applicant pool and promote fairness by offering "a comprehensive review" and "expanding opportunity to excellent students who attend under-resourced schools." Yet the new criteria only seem to pose difficulties for students from such schools. For example, the majority of a-g courses must now be completed in three years. At schools with few resources to spare, counselors push potentially high-achieving students into Advanced Placement-heavy "tracks." At the same time, they often push students of color into different tracks that do not necessarily lead to higher education.

We must also consider "fairness" in admissions

diversity. According to several simulation studies run by Yudof's office, the new policies would decrease the number of African American students admitted by 27 percent; Asian Americans by 12 percent; and Latinos by 3 percent.

Current System	Starting Fall 2012
Applicants must complete 15 yearlong college preparatory courses ("a-g" subjects). At least seven of these courses must be taken in your last two years of high school. Students must have a minimum GPA of 3.0 in these courses with no grade lower than a C.	Applicants must complete 15 yearlong college preparatory courses ("a-g" subjects). You must complete 11 of these courses by the end of your junior year. Applicants must have a minimum GPA of 3.0 in these courses with no grade lower than a C.
Applicants must submit scores from the ACT + Writing OR the SAT Reasoning test. You must submit scores from two (2) SAT Subject Tests.	Applicants must submit scores from the ACT + Writing OR the SAT Reasoning Test. SAT Subject Tests will not be required, but you may submit scores. Some campuses may recommend certain Subject Tests for competitive majors.
The UC uses an "eligibility index" – a combination of GPA and test scores – to determine the top 12.5% of California high school graduates. If an applicant is above the eligibility cut-off, he or she is guaranteed admission to at least one campus within the UC system. Students below the eligibility cut-off are not entitled to review, but may be eligible through other paths or through "Admission by Exception."	The new system eliminates the eligibility index and institutes an "admissions index" – a combination of GPA and test scores – to determine the top 9% of California high school graduates. If an applicant is above the admissions cut-off, he or she is guaranteed admission to at least one campus within the UC system. Students below the cut-off are entitled to "full, comprehensive review" of their applications.
If an applicant ranks in the top 4% of students in his or her California high school's graduating class as determined by UC, AND the applicant's high school participates in the ELC (eligibility in local context) program, he or she is guaranteed admission to a UC campus.	If an applicant ranks in the top 9% of students in his or her California high school's graduating class as determined by UC, AND the applicant's high school participates in the ELC program, he or she is guaranteed admission to a UC campus.

*Adapted from 2012 Admissions Forum, UC Santa Cruz (May 2010)

In contrast, admission of white students would increase, sending a further signal to already marginalized communities that this university was not created for us.

What do Yudof and his lackeys have to say about these projections, especially regarding the decrease in admission for Asian Pacific Islanders? Asians will be "just fine," as the model minority myth homogenizes the many API subgroups.

Yudof also remarked, "This is not Armageddon for Asian Americans." No, it's not Armageddon for families like mine that started off in the U.S. making seven dollars a day. It's not Armageddon because we've already been through hell to get where we are, and sometimes, we just cannot win the battle.

According to a policy brief on "overlooked and underserved" students, there are huge disparities in academic achievement among the API ethnic groups: 7 out of 10 Asians and 9 out of 10 Pacific Islanders are not prepared for college-level work. Such achievement gaps begin at an early age, as the brief finds that among elementary school students, 89 percent of Chinese students achieved proficiency in English, compared to 64 percent of Cambodians and 53 percent of Samoans. Now that the new policies no longer require SAT IIs, English Language Learners are at an even greater disadvantage in the culturally biased SAT Reasoning.

Yes, Asian Americans will be just fine.

Liaisons to the policy-makers agree with Yudof. George Johnson of the Mechanical Engineering department attended a February 2010 forum as a member of the Board of Admissions and Relations with Schools (BOARS). When asked to address students' concerns over the decrease in minority admission rates, he said, "I do not believe those predictions are going to be predictive outcomes." He also stated, "I intend to take this conversation back to BOARS. I am not personally swayed that we need to change the policy, although I think it's worth discussing."

It heartens me to know our representatives are articulate as well as sympathetic.

As Oct. 7, a national day of action, passes, I will confess that I am afraid. Afraid we are locked in a cyclical confrontation between students and debilitating bureaucracy, wherein we fight and demand and lobby while those in power merely look on tolerantly.

What can we do now? This year the coalition on campus dedicated to promoting political awareness of this issue is taking it statewide. In November, I will host a workshop on the admissions policies at the annual Students of Color Conference. We are also asking politicians, including Speaker of the Assembly John Pérez to take vocal stances against the policies. Other coalition members are drafting a bill for the Academic Senate, the faculty governing body. Come join us in building student solidarity against these policies, Mondays at 4:30 p.m. in the Multicultural Center. If you do not take a stand, we cannot hope to overturn the legacy of policy makers disconnected from the community.

teach for whom? Evaluating the Efficacy of the Teach for India Program

by tawny tsang

I recently received an interesting email. "Teach for India," it read, "Are you ready for a challenge?" As I continued reading this recruitment email for the international teaching program modeled after Teach for America (TFA), I realized that this question was more directed at the program itself than at me. Teach for India represents a worldwide movement that is working towards providing positive educational opportunities especially for poverty-stricken children in India. However, I was curious as to how this organization planned to produce policy change in sending recent college graduates abroad to a third-world nation. If anything, this program seemed a bit imperialistic in sending students from first-world abroad to a third-world nation to ameliorate their education system.

To understand the educational goals of Teach for India, it is necessary to be acquainted with its prototype. Teach for America (TFA), a nonprofit organization, began in 1990 as an organization aimed at eradicating educational inequalities by improving the quality of public education in low-income communities.

While many national groups have commended the success and efficacy of TFA, empirical studies question the retention and long-term effects of the program. The organization recruits college seniors from all majors and are only given six weeks of training before being placed in some of the nations worst performing public schools as indicated by standardized test scores. A recent study conducted by University of Texas, Austin and California State University, Sacramento found that the program experiences high turnover rates and do little to impact student improvement. If TFA cannot incite positive change domestically, how would a similar program excel abroad?

Teach for India explicitly states on their website that "the right education" would remedy many of the major socioeconomic issues the country faces. However based on its modeling of TFA, "the right way" implies a Western model. In regards to policy, education is necessarily a domestic issue. Education is more than a transmission of raw knowledge, but also of values, culture, and perspective. No amount of training will be sufficient to prepare a foreigner to understand the idiosyncratic cultural differences in accepted values and norms in a foreign nation. Although it may be unintentional, these new teachers will impose their own views and emphasize different values that may clash with India's inherent culture. Therefore, this effort may be counterproductive as Indian students may not be as accepting of their new teachers[C1].

In addition, America may not be the best model for education reform. According to the Organization for Economic Co-operation and Development, the quality of education in

the United States ranks far below that of less developed nations such as Turkey. Touting the potential success of transferring a program for education reform to India is both uncalled for and hypocritical. It is as if America is imposing its own standards to be much greater than others when in reality programs like TFA are not as beneficial as people regard it to be. Relying on the leadership of global intellectual talents may not be effective considering that for TFA, nearly half of the recruits drop out of the program or discontinue it after the mandated two years service.

However, the crux of Teach for India's goals is to imbue change, not through its own students, but through the fellows. As quoted from the Teach for India website, "In the long-run, Teach For India will build a powerful and ever-growing leadership force [...] who, informed by their experiences and insights, will work from inside and outside the educational system to effect fundamental, long-term changes necessary to ultimately realize educational opportunity for all. [...] If we educate India in the right way, our citizens will gain the necessary skills to survive in a competitive world."

The concept of placing new fellows in shocking situations and allowing them to experience the effects of poverty to incite a desire for social change does not provide a direct solution to educational inequalities. Rather it simply reinforces stereotypes that these individuals may have regarding the poor quality of education of low-income, urban communities, especially for South East Asians. In the United States, Laotians and Cambodians have a degree attainment rate of only 5%. Teach for India may not actually be providing a long-term solution to the global educational inequalities due to poverty. In any case, it will just give the Teach for India fellows a first hand experience of what global poverty feels and looks like. It'll incorrectly "teach" them of the validity of their own preconceptions of the relationship between poverty, poor education in third world countries. [C2] However, within this lesson plan, there isn't a method to go beyond that. [C3] It may be more beneficial for India to conceptualize a domestic program that directly addresses relevant issues hindering educational equality.

[C1] What other implications does TFI have on the students in India? Why is the transmission of American values problematic?

[C2] Consider the imperialistic nature of the program

[C3] What do you think should be the solution? How should TFA/India be changed? Or should it be cut altogether?

courtesy of mapsofworld.com

Locked-Up and Locked OUT

Deportation, detention and the "right to have rights"

by austin houlegate

On Oct. 8, the U.S. Immigration and Customs Enforcement (ICE) proudly announced that it had deported more undocumented immigrants in the 2010 fiscal year than any other in U.S. history. With nearly 400,000 official deportations, this policy shift towards border enforcement and policing immigrant communities seems indicative of a broader political shift.

The first California gubernatorial debate between Republican candidate Meg Whitman and Democratic candidate Jerry Brown revealed that the two shared at least one political conviction. When questioned about their stance on immigration, both candidates echoed the need to strengthen U.S. borders in order to halt further undocumented immigration. Whitman also stressed the need to conduct workplace raids, and eliminate sanctuary city policies in an effort to purge the state of its undocumented population.

The stance of California's two major gubernatorial candidates reflects the simplification of the immigration debate on both the state and federal levels. Whitman, Brown and other politicians continue to reduce the process of immigration -- specifically, undocumented immigration -- to a discourse that categorizes immigrants as either legal or illegal.

Policies that emphasize increased border enforcement conflate the issue of illegal immigration with the Southwest border. The logic of border enforcement and wall building scapegoats Mexican and Latin American immigrants and assigns a racial understanding to the idea of the illegal immigrant.

Targeting Latinos through political discourse and public policy creates an inaccurate and reductive understanding of immigration flows into the U.S. Scapegoating does not just unfairly target one community, it fundamentally excludes other communities from the discussion and makes their particular persecution and resistance invisible.

Since 2002, the U.S. has deported more than 200 Cambodian American refugees to Cambodia, with five being deported as recently as the beginning of this September. The ongoing process of deportation is the result of legislation enacted in 1996 and a nominally bilateral repatriation agreement between the U.S. and Cambodia.

Two pieces of legislation -- the Antiterrorism and Effective Death Penalty Act and the Illegal Immigration Reform and Immigrant Responsibility Act (IIRIRA) -- expanded the definition of aggravated felonies, as well as instituting a mandatory detention and deportation policy for non-citizens that have committed certain criminal offenses.

The legislation that made deportation mandatory was also retroactive, and the 2002 repatriation treaty allowed for the detention of convicted Cambodian Americans that had already served their time well before either policy was enacted. All of the Cambodian American refugees detained and deported under these laws entered the U.S. and lived here as legal permanent residents, but their status as "non-citizens" made them subject to a harsher set of consequences for their past actions.

Individuals deported entered and lived in the U.S. legally as refugees and legal permanent residents. Many grew up in the U.S. their whole adult life, and have no recollection of the country they are being deported to.

In a 1958 Supreme Court case, Chief Justice Earl Warren asserted, "Citizenship is man's basic right for it is

nothing less than the right to have rights." The continued detention and deportation of Cambodian Americans constitutes an unequal level of punishment imposed on a community defined by their national origin and citizenship status.

Mandatory detention and deportation of legal permanent residents with criminal records reveals the ways that individuals and groups can be arbitrarily made to shift between legal residents and illegal -- qualified for detention and deportation. Prior to the passage of the IIRIRA in 1996, courts were allowed to review immigration and deportation cases, and could make exceptions based on the personal history of the defendant and the nature of their crimes. Now, even individuals that committed seemingly innocuous offenses are being sentenced to deportation.

Caught up in the initial surge of deportations of Cambodian Americans, Sor Vann was deported in August of 2002. Vann was first convicted of indecent exposure for urinating in public and then sentenced to probation. Vann was arrested again for urinating in public and convicted of violating his probation. This parole violation constituted an aggravated felony charge, and led to Vann's detention and deportation under the provisions of the IIRIRA.

The lack of discretion in individual cases is underscored by an assumption of the criminality of the migrant and shows how arbitrary it is for a legal permanent resident to become undesirable and illegal.

ICE identifies itself as the "largest investigative agency in the U.S. Department of Homeland Security (DHS)," which indicates the importance assigned to it by the federal government.

ICE's role as a part of the DHS essentially situates the immigrant as a national threat. Politicians such as Whitman and Brown scapegoat certain communities in order to establish a political platform.

Vann's case is not uncommon among those detained and deported by ICE. ICE's Oct. 8 press release proudly announced that of the nearly 400,000 people deported, "more than 195,000 were convicted of crimes, including murder, sex offenses and drug violations." This type of language continues to criminalize the immigrant, specifically highlighting the most violent of crimes that people commit. These rhetorical strategies are specifically employed to create paranoia and anti-immigrant sentiment, and justify the drastic total increase in deportations over the past years.

However, the discourse ICE uses to justify its record level seemingly belies some of their own statistics. The DHS itself notes that of 128,345 people deported due to criminal activity in 2009, 29.6 percent were deported for "dangerous drug activity", "15.9% for traffic offenses", and "15.4% for immigration offenses" (a mere total of 60.9 percent). Sexual assaults in comparison, constituted 2.2 percent of offenses for criminal deportees in 2009.

"Comprehensive immigration reform" is a political buzzword that has been tossed around by both major political parties, but it does not seem any closer to realization -- especially in a post-SB1070 landscape. The White House has been demonstrating a conflicted stance toward immigration. Obama pledged to support the passage of the federal DREAM Act, but ICE detention and deportation are higher under this administration than ever before.

The case of Vann and other unjustly detained people indicates a severe problem in the way immigration policy is being set and enforced. Every person is a culprit that faces the same drastic consequences, despite the individual nature of their character and crimes.

However, on August 20, 2010, the DHS issued a memo that would dismiss about 17,000 deportation cases of people whom had citizenship applications pending approval by the U.S. Citizenship and Immigration Services. This is a step in the right direction, but also reflective of how clogged our system is, and the delicate status of non-citizens in the U.S. If citizenship is "nothing less than the right to have rights," these rights were not even guaranteed for individuals legally applying for citizenship.

Further, even people that have entered and lived in the country legally are at risk of more severe punishment than those that are citizens. If the federal government's role is to protect the civil rights of its population, it is imperative that they fulfill the promise of comprehensive reform, and recognize the equal rights of non-citizens and the undocumented.

It is crucial to understand the growing concern over immigration, and the effect it has on our communities. The increase of detention and deportation as a method to combat unauthorized immigration has a huge impact on the Asian Pacific American community, but their persecution is less visible due to political rhetoric that focuses xenophobia and animosity on Latinos and the Southwest border.

ICE apprehensions of undocumented Chinese immigrants rose 33 percent from 2008 to 2009. A report by the DHS estimates that the Philippines, India, China and Korea are among the top 10 national origins of undocumented immigrants in the U.S. These reports, as well as the particular persecution of Cambodian Americans, show that APA communities are targeted by immigration enforcement.

Immigrants, documented or undocumented, are a particularly vulnerable community and are legally persecuted in a fundamentally unjust way. Immigrant rights are an issue of social justice; they draw deeply on the U.S.'s constitutional promise of equal rights, due process and basic compassion.

The discrimination and persecution of immigrants cuts across racial and ethnic lines. It affects all of our communities, albeit in different ways. To be locked up and shut out of the place you grew up in, to be punished disproportionately simply because of the happenstance of your birth, to be marginalized based on your race, national origin or citizenship status; these are issues, among many others, that should inform and inspire critical resistance and desire for social change in our communities.



Caught up in the initial surge of deportations of Cambodian Americans, Sor Vann was deported in August of 2002.

[C]ourts were allowed to review immigration and deportation cases, and could make exceptions based on the personal history of the defendant and the nature of their crimes. Now, even individuals that committed seemingly innocuous offenses are being sentenced to deportation.

DOING AWAY WITH THE IDEA THAT THERE CAN ONLY BE ONE

by crystal sitt

JEREMY LIN SHOOTS THE HOOPS IN CONFRONTING RACIALIZATION

Founded in 1946, the National Basketball Association is "where amazing happens." Game five of the 1976 finals between the Boston Celtics and the Phoenix Suns that rolled over into three overtimes and the legacy of players like the one and only Larry Bird are only a few chapters in the epic history of the league. One of the most monumental events in NBA history occurred in 1947 when Wat Misaka became not only the first player of Asian descent, but the first non-Caucasian player in the league.

Although there have been Asian American basketball players since Misaka's time, there has been a lot of buzz on the court this year surrounding Harvard basketball player Jeremy Lin. After signing a two year contract with the Golden State Warriors, heads are turning as Lin takes another step closer to fulfilling his childhood dream. Not only is he the first Harvard alumnus to enter the NBA in 57 years, but his involvement will be pushing the statistic that Asian Americans only make up one percent of the NBA which result from many racial stereotypes.

Born in Palo Alto, California to Taiwanese parents, Jeremy inherited his father's love of basketball and ran with it. Jeremy won the state championship in high school and holds numerous honors, such as the California High School Division 2 Player of the Year and the *San Francisco Chronicle* Player of the Year.

With these awards and his impressive senior stats, he was expected by many people, including his high school basketball coach, Peter Diepenbrock, to get a few Division 1 scholarships, which are forms of financial aid given by the major collegiate athletic teams and are not offered at Ivy Leagues, when he started applying for colleges. However, he received none. It may be certain that what he did receive was racial profiling as a factor of his underrecruitment. Collegiate basketball recruiters don't take the time to look past a player's first impression, which Diepenbrock believed contributed to Lin's cumulative skills being overlooked.

If high caliber stats on your playing history can't even break down those racial barriers and attest for your potential, then all bets are off. Lin is a well rounded individual: first generation student admitted to Harvard, majored in economics and sociology in hopes of giving back to society because "there's a beauty in seeing people change their lifestyles for the better"; and co-captain of the Crimson basketball team. However, it is unnerving to note that despite the positive media around Lin's recruitment, the back story isn't as heartwarming. With his undeniable passion for the game and indisputable record on the court, Lin getting drafted right out of college would have been a guarantee...if he wasn't Asian American.

Let's look at Rajon Rondo, point guard for the Boston Celtics and considered one of the top guards in the NBA. Lin and Rondo's game statistics are fairly close; each reaching about 48 percent in field goals. Some of the most important statistics for a point guard are assists and steals. Jeremy holds a career average of 3.5 assists and 2 steals per game.

On the other hand, Rondo averages 1.88 steals and 6.8 assists. Even though there is room for improvement, the rest of Lin's statistics truly do shine, even when compared to one of the most respectable point guards in the NBA. The fact that Jeremy went undrafted until this past summer demonstrates

that there is no doubt that race eclipses many of the traits and talents of deserving individuals.

Even having home court advantage didn't stop the onslaught of racial slurs. Enraging insults like "chink" were thrown at him while he was on court. Lin heard everything from "go back to China" to "the orchestra's on that side of campus" during his time at Harvard.

"They're yelling at me before, during and after. I'm an easy target because I'm Asian. Sometimes it makes me uncomfortable, but it's part of the game," said Lin.

Jeremy definitely isn't the first one to ever face such prejudice. Kelvin Kim, starting point guard for the University of California, San Diego, faces slurs day in and day out from his peers.

Kim states, "No one expects me to be a basketball player."

Taking into consideration Lin's academic history (graduating high school with a 4.2 GPA and achieving a perfect score on his SAT II Math 2C exam in the ninth grade), Kim's implications that perhaps many people did not expect him to be a "legitimate" basketball player holds some weight. During the NBA Summer League, players gave Lin the nickname "Harvard." "Anytime I messed up," said Lin, "it was, 'Aw, I thought you went to Harvard.'" There stereotypes and cultural upbringings should not be seen as an impediment on other abilities.

One of the most pressing problems now is that an athlete's race voids many opportunities to reach the top. Even though they might be wearing jerseys with their team colors, people first and foremost notice the color of their skin. Even those on the sidelines are steered away due to their race.

Take Seattle Pacific's Jeff Hironaka for example. He is a Division 2 head coach and considered the only Asian American coach in that division. While trying to move up to Division 1, he explained that he "was told they needed to hire an African American, and another school said they needed to hire a Caucasian. I'm not

one or the other, so then I'm out."

The fact that this exists in sports is immensely problematic. In an industry where character and abilities should speak loud enough, recruiters, coaches, and employers feel the need to racialize and make sure that they have the right faces to go with their name. Last year, the NBA ran a post season campaign with the gimmick "There Can Only Be One", referring to the championship title. However, one can see this as a reference to the idea that there is a set pedigree of the "right" players in the industry and racial hiring pushes this motto.

Maybetherepresentation of Asian Americans in the sports industry can be attributed to the cultural values of parents raising their children with the prospect of a financially secure career. If we were

to assume that were true, that barely scrapes the surface of the issue and would be undermining the current underlying attitude of discrimination. Stereotypes and the lack of minority representation among athletes and coaches across the board is a huge obstacle for Asian Americans trying to enter into the

field of professional sports, and garner support, recognition, and opportunities for advancement.

That is not to say that Lin's current signing was done in vain to progress the minority community. The media recognizes the lack of Asian representation in national athletics. Whether that just makes for a good story or the media is genuinely trying to raise some social consciousness, it is an outlet through which the Asian American community and others can show their support and bring these ballers to center stage.

It's mind blowing that the great talents and achievements of minorities aren't even recognized. For instance, it's shocking and saddening to note that although Misaka is the first Asian American and first non-Caucasian to play for the NBA, his name is nowhere to be found in Basketball Hall of Fame, even though there is an entire case devoted to "Diversity in the NBA."

Even though there is a lot of talent in the Asian American community, minorities in general face an unprecedented amount of discrimination in every industry. There are still so many barriers, and only recently have some of these obstacles been tackled. For instance, many people do not even know that Ang Lee was not only the first Asian American to win Best Director for his film "Brokeback Mountain" during the 2005 Academy Awards, but he is the first non-Caucasian to receive this honor.

There are a lot of societal norms that have obstructed minorities from excelling in various industries and those discrepancies need to be addressed openly.

To fight the system, one has to do more than just create buzz around individuals like Lin. It is a continuous fight involving awareness and reform.

However, progress has been made in basketball. Around the same week that Lin signed with the Warriors, Rich Cho became the new general manager of the Portland Trail Blazers and the first Asian American general manager in the industry, representing another step toward more diversity and fairness in athletics.

As a community, we need to keep pushing the boundaries and limitations imposed on us by the supposed "norms" of society. Gaining recognition and achieving progress isn't just about adding a new face on the court. We need to support and raise awareness so that being Asian American or being a minority will not be seen as a disqualifier on the resume of any individual trying to enter any profession.

Honestly, I'm excited for this season. This year will be more than just the year that Nike celebrated the 25th anniversary of Air Jordans; this year, we will be taking another shot against the racial barriers of basketball. I will for sure be looking forward to some game time from Warriors player number 7. Point guard Jeremy Lin will be representing the Bay Area, as well as being one of the driving forces behind breaking the barriers in this ball game. We will keep pushing and questioning the status quo until we reach fair play and only then, perhaps, can we say with confidence that this is exactly where amazing, for all people, happens.



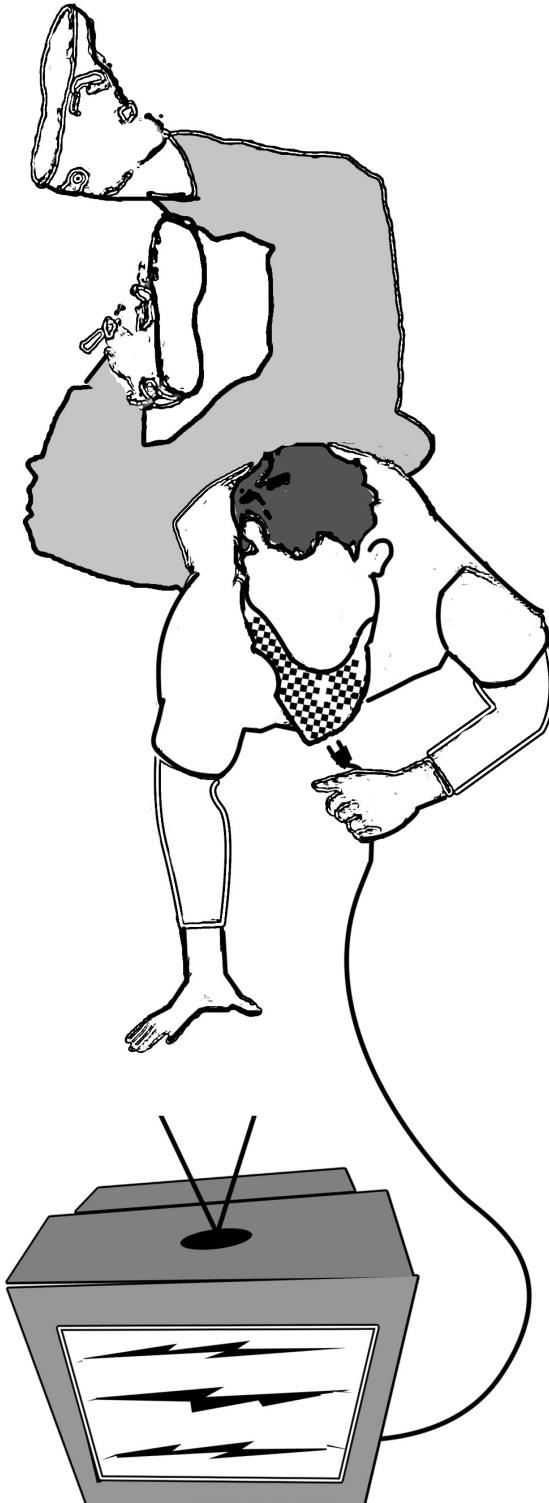
Jeremy Lin goes for the drive in a close game against UConn.

www.beyondbadminton.com



In July 2010, Jeremy Lin signed a two-year contract with the Golden State Warriors.

DANCING OUT SIDE THE BOX



by steven cong

Asian Americans in the dance community find success on their own terms

"Hawaii, New York, New Orleans, New Jersey, [Philadelphia], Dallas, Houston, Vancouver," said Matt Nguyen, also known as "Dumbo" of the hip hop dance group Poreotics, naming the places he has performed at since winning MTV's America's Best Dance Crew (ABDC).

Asian Americans compose only five percent of the nation's population, and most of them live on the West Coast. It is incredible that a group of Asian Americans could venture into parts of America where Asian Americans have a very limited presence and draw any sort of crowd at all. That is exactly what the Poreotics have achieved.

The lack of Asian American representation is compounded by industries like Hollywood that commonly neglect the active presence of Asian Americans in the hip hop dance community. Movies like "Step Up 3" only feature two Asian American dancers, and earlier dance films, such as "Breakin'" (1984) and "Wild Style" (1983), did not showcase any Asian American dancers. Such casting decisions hint at the industry's unspoken racial phobia of Asian Americans in major roles. It is obviously detrimental to the progress of the Asian American image in the media if representation itself cannot be obtained.

"Honestly, in my experience, [Asian Americans] around me have always loved dance," said Myron Marten, one of the coordinators for World of Dance (WOD). "I think seeing it on YouTube, newspapers, and television [made] everyone think it's now just happening for Asian Americans, but I think it's been around for a while."

Asian Americans are a very active part of the dance community, as exemplified by the fact that the Poreotics and the Main Stacks, Berkeley's first and only competitive hip hop dance team, are scheduled to perform at the upcoming hip hop festival, WOD San Francisco 2010, in Vallejo, CA. WOD is two and a half years old and has venues across the nation.

Events such as WOD expose the prevalence of Asian Americans in the hip hop dance community, allowing groups to gain exposure based purely on talent. The industry, on the other hand, can cap the number of Asian Americans in a certain film or television show. Asian Americans have always been skilled enough to have a large presence in the hip hop dance scene, but they've never had the opportunity to showcase their talent in the wider pop culture due to industry barriers. With the popularization of such events, Asian Americans no longer need the industry to give them any limelight because they can seek it for themselves.

"With ABDC, you can't just stop a team from coming in because they have seven Asians. You won't stop somebody from joining your team just because they're a specific color, and I think in that sense hip hop dance is colorblind. But I don't know if I can say the same thing for the industry," said Denise Chan, one of the executive directors of Main Stacks.

"I started dancing when I was young, and I started with ballet and Chinese folk dance. I went to a hip hop show when I was in high school, and I was like, 'Dude, I want to be on stage, and I want to do that.' It was just a sense of independence. If you go to any collegiate hip hop team nowadays, you'll see Asians in it."

Hip hop is appealing to Asian American youths because it represents freedom and it's different from what is expected of the "model minority." Asian Americans are not expected to excel in areas such as dance or art and are only expected to pursue economically viable careers such as that of a doctor or an engineer. However, that's far from true. Dance is a very real dream for many Asian Americans, who rarely had the chance

to appear on television as dancers until now.

"There's a lot of [Pilipino] dancers, but [when] you step into the industry world, Asians aren't that big," said Nguyen. "A lot of people who do America's Best Dance Crew are street dancers. They're not industry."

The industry, or popular media, does not have the right to ignore the racial dynamics of hip hop dance. While it's convenient to view American society as a dichotomy between black and white, it's also necessary to acknowledge the presence of other groups as well.

Mainstream media needs to accurately portray the diversity of America so that Americans may attain a better gauge for the racial dynamics of this nation. A perspective that is actually inclusive of the Asian American community would allow broader representation of society as a whole.

"From commercials to acting to television, we were in the background back then," said Marten. "I think the industry wanted that certain look. But times have changed, and there is no certain look. It's diversity that's needed."

Earlier this year, there were rumors circulating through the internet that Randy Jackson, executive producer of ABDC, was going to place a cap on the amount of Asian Americans who could be on the show. That ridiculous rumor has since been proven false. While this rumor reveals the unrest of some towards Asian Americans, it is also a clear testament to the growth of Asian Americans in the media and hip hop dance community.

More Asian Americans in the limelight can only result in more positive outcomes for the community. Most stereotypes originate from media misrepresentation of Asian Americans as only nerds, therefore self-representation is necessary to bandage the ills of that misconception. Self-representation is happening because Asian Americans have managed to flourish independently from the industry through mediums such as ABDC, WOD, or YouTube.

"As examples of these 'atypical' Asian Americans become more common, people would start believing [in them]. It includes people who would identify with them like other Asian Americans. And if you can identify with someone and you can see them succeed at anything, then you're going to believe in yourself more," said Ramsey Magana, the other executive director of Main Stacks.

As Asian Americans, it is our duty to support those artists who choose to pursue different paths because they are in essence pioneers. The WOD event will take place from 3 p.m. to midnight on Nov. 13 at the Solano Fairgrounds. Main Stacks is also hosting their first dance competition on Nov. 14 in Hayward's Chabot College Center from 5:30 p.m. to 9 p.m.

Asian Americans have long endured the mainstream media's exclusion of their presence in the hip hop dance community through a lack of representation in film and television. Their endurance can only be attributed to the fact that attention isn't as much of a priority as enjoying the act of dance itself.

"Just do what makes you happy," said Nguyen. "Always be yourself, and do what you love."

You won't stop somebody from joining your team just because they're a specific color, and I think in that sense hip hop dance is colorblind



A Day with Jennifer Pae: Understanding An API Political Candidate for November 2010

farmhousecountrystyle.blogspot.com

I hear good news that four Korean Americans in their 20s and 30s are running in the upcoming California municipal election on Nov. 2: Jane Kim in San Francisco, Jennifer Pae in Oakland, Poland Gee in Fullerton and Jerry Kong in Buena Park.

Unlike their parents who were hard working middle-class immigrants that had no choice but to work all day to support their family, these second-generation Korean American candidates are able to actively participate in social work. Moreover, they hope to represent all Americans beyond the Korean and Asian communities in the near future.

A few weeks ago, Pae (29) visited the UC Berkeley campus and met hardboiled. As the only Asian American candidate running for Oakland city council, Pae is motivated to work hard. She knew exactly what she wanted to achieve: regional economic development and regional security.

Last Sunday, I visited Pae's campaign office in Oakland. When I walked into the office, Jennifer was busy planning her election campaign. She was about to leave to meet absentee voters in her election district. Campaign staffers and I accompanied her.

First, Jennifer and I met a couple who just moved to Oakland a few days ago. It was still early so they looked like they had just woken up. Jennifer asked them what issues concerned them the most.

"We recently moved here. So far, our biggest concern is public safety. Oh, the other day, I heard gun shots," said the man. Jennifer explained how she would increase the budget for security and

improve the management of these funds.

Later on, we met a mother from Vietnam who said, "Next year my first daughter will enter elementary school. I hope she adapts well. I need various after school programs which will keep her busy. I don't want my kid to waste time in front of the TV!"

Most people in Oakland are seriously worried about maintaining the public order. Specifically, parents in District 2 confront two big issues: neighborhood safety and the education of their children.

On the way back to the office, I asked Jennifer, "Is there any special reason why you are so strongly attached to this district?"

She replied without any hesitation, "I am really captivated by the uniqueness of Oakland. This area has a great diversity, ethnically and economically."

My visit to Oakland ran much longer than I had initially expected because everyone we visited and their stories were so interesting that I could not bear to leave early.

Finally, when we went back to the office after our four hour door knocking campaign, Jennifer's mother and younger sister came into the office. "They are helping my campaign by contacting Korean voters," said Jennifer.

As Jennifer left for Chinatown in a hurry to meet more absentee voters, she offered a few words for **hardboiled** readers, "We need to be the decision maker. Let's get involved and be the leader!"



Courtesy of Kristy Kim

Why do you go door knocking?

I go back to the basics because I want to listen to my voters' voice.

What was your most embarrassing moment during the campaign?

Some people assume that I am 18 or something, actually I am totally not! They ask me, 'Aren't you too young for the council?'. And then I answer readily, 'My mother was working, learning English and raising two young children by herself when she was in my age.' It makes them quiet.

What is your most important motivation for running in this election?

Our society needs new strong leadership. I am the first one who went to college in my family.

My mom raised me and my sister by herself. Lessons from my mother always motivate me to work hard.

What are your concerns for Oakland ?

Education and immigration.

Q&A Session with Jennifer Pae

When did you decide to enter politics?

From my college years, I believe that I am not here today without scholarships. Education for me and my sister was totally dependent on social services, such as library and after school programs. It made me realize the importance of public policies.

Do you have a role model?

Patsy Mink. [Patsy Matsu Takemoto Mink (December 6, 1927–September 28, 2002) was an American politician from the U.S. state of Hawaii. Mink was a Japanese American and member of the Democratic Party. She was also the Assistant Secretary of State for Oceans and International Environmental and Scientific Affairs.]

With one month left, what is your plan for campaigning?

Right now, it is quite intense. My opposition is more experienced than me. I will do my best to meet more people and let them realize that Oakland needs a new engine to make change.

taking off the Quipao

how chinese american designers caught the new york fashion elite by storm

by yifan zhang

New York Fashion Week took place last month, between Sept. 9 and 16. For the fashion illiterate (including myself), fall fashion week showcases what designers have to offer for the coming spring and summer. Most noticeably, this year features a plethora of Asian American designers.

For instance, Vera Wang released her spring/summer 2011 collection, which she describes as a "fusion of East meets West" with Asian inspired patterns and fabrics.

In addition to that, the Council of Fashion Designers of America honored three relatively new Asian American designers with awards earlier this year: Jason Wu for womenswear, Richard Chai for menswear, and Alexander Wang for accessory design. Although these designers are not household names, these up-and-coming stars are slowly gaining recognition from critics and the wider fashion community.

More well established designers have blazed the trail for these younger designers. Vera Wang is currently the most well known Asian American designer. She is already a household name, labeling everything from shoes to fragrances. She is most famous for her bridal gowns, which are featured widely in mainstream movies and television shows such as "Sex in the City."

Anna Sui, another big name Asian American fashion designer, is known for her patchwork with the vivid colors of her fabrics creating beautiful contrasts. Sui is famous for her versatility, ranging from Victorian to Eighties punk.

Even though most of these designers are sons and daughters of Asian immigrants, their lives veer from the typical "American Dream" narrative. Their personal backgrounds disprove the stereotypical immigrant narrative of rags to riches.

The life stories of Asian American designers showcase the diversity within the Chinese immigrant experience. On one end of the socioeconomic spectrum are these designers who come from upper-class immigrant backgrounds.

Vera Wang epitomizes this group of designers. Her grandfather was the war minister to Generalissimo Chiang Kai-shek. Her family fled China during the Chinese Civil War and moved to New York. They eventually settled well into their new lives in the United States. Her mother became a translator for the United Nations, while her father ran a medicine company.

Vera Wang lived a very metropolitan lifestyle. Her parents were able to give her a private education in New York City's exclusive Chapin School.

Her childhood mirrors that of William Randolph Hearst, who after traveling in Europe, became a lifelong collector of the arts (remember, this is the Hearst family of the Hearst Mining Circle). Extensive traveling in Europe may have had a similar effect on Vera

Wang, who became an avid creator of the arts.

After finishing high school, she went to Sarah Lawrence College, often ranked as the most expensive college in the nation. Her connections thereafter landed her a position at Vogue Magazine and eventually her own fashion label.

Other designers had similar, but not as extravagant, backgrounds. Sui's parents were French educated, and her grandfather was a Chinese diplomat. Her family eventually settled in Detroit. Alexander Wang attended the Stevenson School, a private boarding school in Monterey County, California.

Designer Derek Lam has said that he "grew up around clothes." His grandfather ran a factory producing wedding dresses. His parents ran a clothing import and export business in San Francisco. His experience mirrors the Horatio Alger narrative, but over multiple generations.

Chinese Americans originated from sweatshop laborers, worked their way up to running clothing businesses, and eventually became designers.

Even though these are success stories, none of them can be defined as rags-to-riches stories. Of course, not every Asian American designer grew up in the proverbial lap of luxury. However, each designer mentioned above had a relatively comfortable childhood compared to many Chinese immigrants who were not as financially well established in either China or the United States.

Another striking characteristic of Asian American designers is that they are predominately Chinese. One possibility is that a small vanguard of successful Chinese American designers inspired the second generation of Chinese designers, which in turn inspire and support a third generation of Chinese American designers. This multiplier effect seems to not be happening in other Asian American groups because they did not have that initial group of successful fashion designers to start the trend.

Even though many Asian Americans come from working class backgrounds, a good portion of us come from financially able families who may have fallen on hard times. The success of the Asian American community is not solely due to hard work and innate intelligence; that would be an oversimplification.

The successes of the Asian American community are due to personal perseverance, initial wealth, familial education, class structure and other factors. Wealth and success must come from a prior input of wealth and success.

We should not perpetuate the immigrant "American Dream" if it does not hold true. Assuming Asian Americans come from the same socioeconomic class draws people to conclude that all Asian American have a natural perchance for upward mobility. We do not.