

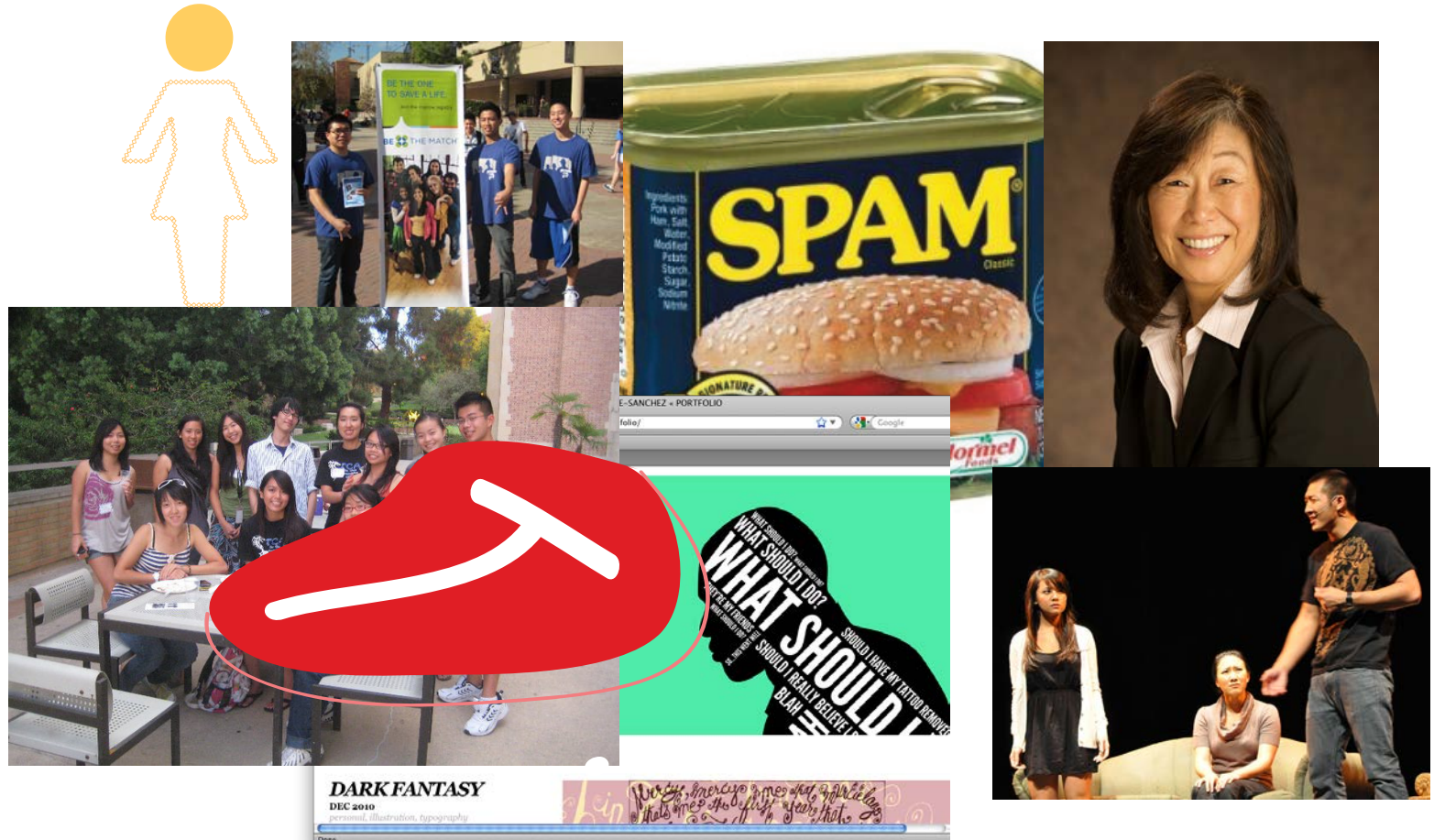
the health issue

PACIFIC TIES

ASIAN AMERICAN AND PACIFIC ISLANDER NEWSMAGAZINE AT UCLA
VOLUME 33 ISSUE 2



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EDITOR-IN-CHIEF
Stephanie Aguilar

MANAGING EDITOR
Leila Mirseyedi

BUSINESS MANAGER
Deanna Tran

A&E EDITOR
Ray Luo

COPY EDITOR
Janelle Yee

DESIGN EDITOR
Stephanie Aguilar

ILLUSTRATORS
Keli Arslancan
Stephanie Aguilar

WRITERS
Grace W. Yim
Lisa Youn
Megan Tokeshi
Cherry To
Pao Carol Lee
Amy Lieu

ONLINE

ONLINE NEWS EDITOR
Jiemin Zhou

BLOGGER
Ashley Truong

STUDENT MEDIA DIRECTOR
Arvli Ward

STUDENT MEDIA ADVISER
Amy Emmert

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Campus Progress
Publications Network.
www.campusprogress.org*

We are located at:
118 Kerckhoff Hall
308 Westwood Plaza
Los Angeles, CA 90024

WEB pacificties.org
EMAIL pacties@media.ucla.edu
PHONE 310.825.1004

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Letter from the Editor

My mother is diagnosed with type 2 diabetes. My father has an addiction to cigarettes. The most common health problem shared among my family is hypertension. I used to believe that Asians were the healthiest people alive--mainly because most of us look slim, and there are vegetables are a big part of our diet. However, my mother is slim, prefers eating fish and vegetables but still has diabetes.

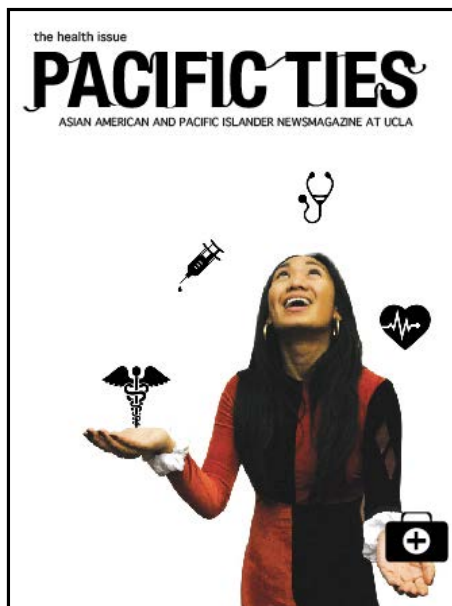
And every day at UCLA, I've seen overly-stressed, sleepless, I-eat-once-a-day students because of their hectic schedules (studying for class, working, student organizing, etc.). We tend to forget that we're human beings who need to eat properly, exercise, and rest. It affects the way we think and how we function throughout the day.

We should take advantage of the health care system. Go to the doctor. Educate yourself. Fundraise. Become a donor. If there are roadblocks, we should move them out of the way--become a nurse or become a politician. You can contribute to our community's health in countless of ways.

What we provide in this issue is not enough. We encourage our readers to give us feedback and tips on what else we should cover. We do our best, even if we're understaffed.

Throughout this magazine, there are questions that all of you can respond to. Just shoot us an e-mail. Here's one question: Do you take an extra hour of sleep in the morning or do you use it for preparing and eating a nice, hearty breakfast?

Stephanie Aguilar
Editor-in-Chief



The idea for this issue's cover is by writer Ashley Truong. The cover is designed by editor Stephanie Aguilar.

The model is Michelle Bacani, a fourth-year Sociology student.

The cover portrays how Asian Americans and Pacific Islanders must juggle many health problems. There are many subgroups within the AAPI community and each one experiences different issues. Who's there to help?

GLOSSARY

We cover so many topics and issues here at PacTies that language often gets technical. Here's a handy little glossary to help you out while reading through the issue.

Throughout our publication, you will find various acronyms related to our the ways we identify ourselves:

A3M: Asians for Miracle Marrow Matches
AA: Asian American
ACA: American Chinese Association
AML: Acute Myelogenous Leukemia
AAPI: Asian American Pacific Islander
APIA: Asian Pacific Islander American
APA: Asian Pacific American
API: Asian Pacific Islander

CSA: Chinese Student Association
DESMA: Design | Media Arts
GE: General Education
HKISS: Hong Kong Student Society
IDEAS: Improving Dreams, Equality, and Success
SEA: Southeast Asian
TAU: Taiwanese American Association
TCA: Teochew Culture Association
TCM: Traditional Chinese Medicine
UC: University of California
(California system of 10 institutions of higher education, includes Berkeley, Davis, Irvine, Los Angeles, Merced, San Diego, San Francisco, Santa Barbara, Santa Cruz and Riverside)
VCN: Vietnamese Culture Night
VSU: Vietnamese Student Union

PACIFIC TIES IS ONLINE!

Since print out quarterly, we have other ways to feed your hungry minds.

pacificties.org

Here you'll find everything you see in this newsmagazine and more. Find exclusive calendar listings, updates on local, national and international news about the AAPI community and opinionated blogs by our staff. You can comment on an article, send us news tips.

Also join our FACEBOOK GROUP and FAN PAGE. Follow us on TWITTER!

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NEWSPRINT

FEEDING YOUR APPETITE WITH SHORT NEWS ITEMS THAT YOU CAN REALLY SINK YOUR TEETH INTO + IN-DEPTH ANALYSIS OF CAMPUS AND LOCAL NEWS FOR THOSE WHO ARE HUNGRY FOR MORE

Asians with bachelor's degrees increase in LA County

By Lisa Youn

An interactive map created by the Chronicle of Higher Education seeks to help answer questions regarding national educational disparities in light of President Obama's State of the Union speech with its particular emphasis on education.

The graphic, made from mostly Census data, contains a color-coded scale that correlates to the percentage of adults in each county with college degrees. The bluer the county, the more college graduates. Each county is then broken down by race, and classified according to income and population.

The national average of adults with a bachelor's degree is 27.5 percent; 29 percent for whites, 17.2 percent for blacks, and 12.6 percent for Latinos. As

for Asians, the national average is 48.6 percent, but the map lumps all Asian Americans together.

California had a higher percentage of adults with bachelor's degrees (29.7 percent) as compared to the national average of 27.5 percent. Among high population counties in California, percentage for Asians with bachelor's degrees ranged from 24.3 percent to 59.5 percent. In Los Angeles County, the percentage of Asians with bachelor's degrees is 47.9 percent, compared to 32.1 percent for whites, 22.2 percent for blacks, and 9.4 percent for Latinos. The percentage for Asians with bachelor's degrees in Los Angeles County increased from 34.9 percent in 1980 to 47.9 percent in 2005 to 2009.

FUSE provides edutainment on identity issues

By Stephanie Aguilar

On Thurs. Feb. 10, China Care Bruins hosted its third annual awareness night FUSE in Kerkchoff Grand Salon.

The event provided refreshments, live entertainment, and a speaker panel including: Jane Lui (Asian American singer-songwriter), Jeri Floyd (former director of Families with Children from China), Layhannara Tep (director of Asian Pacific Coalition at UCLA), and Ray Luo (Pacific Ties A&E editor).

Speakers and students discuss identity issues, reconnecting with their heritage, and promoting awareness of these cultures.

Musical performances by Jane Lui, Ryan Huang (vocalist and guitarist from YouTube), and Dr. Weisberg (DJ and producer from San Francisco).

Clubs celebrate the Lunar New Year as one family

By Amy Lieu | Illustration by Stephanie Aguilar

On Wednesday, February 2nd, 2011, the Lunar New Year Festival held in the Ackerman Grand Ballroom created a phenomenal cultural atmosphere. The purpose was to allow the various Chinese clubs to interact with each other (something they normally do not have a chance to do), as well as to work together to celebrate a very important and special cultural holiday.

Debbie Chew (second-year East Asian Studies), the cultural chair of the Association of Chinese Americans, says that the Lunar New Year event promotes a diverse environment so that everyone is aware of the Chinese culture, presence, and values. Family is an essential value in Chinese culture. The event brings everyone together to make them feel like they have a family here.

"I hope all attendees are happy, get to learn more about Chinese culture, and feel proud of their own culture. I hope to continue having these kinds of cultural festivals around the

community," said Chew.

Since Lunar New Year is such a significant holiday to spend with family, the festival provides a home away from home and a space to celebrate the tradition. One of the participants of the event, Ivanna Kenwood (first-year Neuroscience), was "pleasantly surprised about the cultural activities," and also shares that since she is not able to celebrate the holiday with her family, she sees the event as an opportunity to do so while being at school.

At the festival, there were various activities and performances. Participants engaged in various arts and crafts. Professor Chou, who teaches the Chinese civilization course, painted personalized calligraphy of Chinese characters on a scroll, while other participants made their own lanterns with red envelopes, and used felt to make fortune cookie. Furthermore, there was a booth to take photographs with traditional

Chinese decorations, as well as traditional Chinese clothes and props. Delicious dim sum and boba were also served. Various live performances featured ACA Lion Dance, Chinese Music Ensemble, the Kung Fu Club, Wu Shu Club, and TAU Choir. Thomas Lu (third-year, Design-Media Arts) from the Kung Fu Club said, "[Kung Fu] is so important to get in touch with it, because Kung Fu is intertwined with Chinese philosophy, medicine, and combat systems."

Each of the five Chinese organizations operated their own booth to promote and spread awareness about the clubs.

The festival was put on by five of the Chinese organizations on campus: the Association of Chinese Americans (ACA), the Chinese Student Association (CSA), the Hong Kong Student Society (HKSS), the Taiwanese American Union (TAU), and the Teochew Association.

Lunar New Year

happens every year on the lunar calendar. When translated directly from Chinese, it means "spring festival". This year, 2011, ushers in the Year of the Rabbit. Typical traditions for celebration include passing out red envelopes for good luck to children and the elderly, wearing red for good luck, and spending time with family. An age-old tradition for Lunar New Year is to visit all family members, and give well wishes for wealth, happiness, and luck in the New Year; this tradition is typically called "Bai Lin", in literal translation, "pray year".



UCLA alumna creates a name for himself in typography design

By Leila Mirseyedi

With five graphic T-shirt designs already on sale at The Vault, and his Chinese porcelain-inspired T-shirt design paired with the new Kobe VI 'China' edition shoe released on February 2nd, Cris Bernabe-Sanchez would not have believed he would accomplish all this two years ago. Getting into the business of logo design and typography requires endurance—it takes a long time—but he was doing it only one year after he graduated. To think that his other project, for Adrienne Maloof of The Real Housewives of Beverly Hills, would soon be out and distributed widely as her new logo was unbelievable. To think that it all started with a part-time job at Niketown is unimaginable.

It was fall quarter

of 2008, Cris Bernabe-Sanchez was a junior at UCLA and he realized he wanted to work in the sports industry. He wanted to work for NBA teams, Nike, Adidas, anywhere that would allow him to create designs that inspire athleticism and a love of sports. He applied for a job at Niketown in Beverly Hills, and he got it. There was only one drawback to the job; he would have no time to intern for design companies. Working part-time at Niketown and being a full-time student, Cris had his hands full. Even though his job did not allow him time for internships, Cris stuck with it.

All Cris could think about was graduating by his senior year. He focused on his classes while he worked at Niketown for another year. Cris knew that as

a Design/Media Arts major he would have to compete with many more experienced individuals to get the kind of job he wanted. And due to his lack of networking during his last two years at school, it was a fact that he would not get the job he wanted working in athletics—designing logos, posters, and websites. But, as long as he had Nike, he knew he would be able to clothe and feed himself.

In the months leading up to graduation, Cris applied to numerous jobs with basketball teams, football teams, and design companies. With no promising outlooks, Cris continued to work at Niketown part-time. But months passed and he still did not have a job that paid a salary. Frustrated and worried, he persevered, applying for internships and jobs

throughout the summer of 2010.

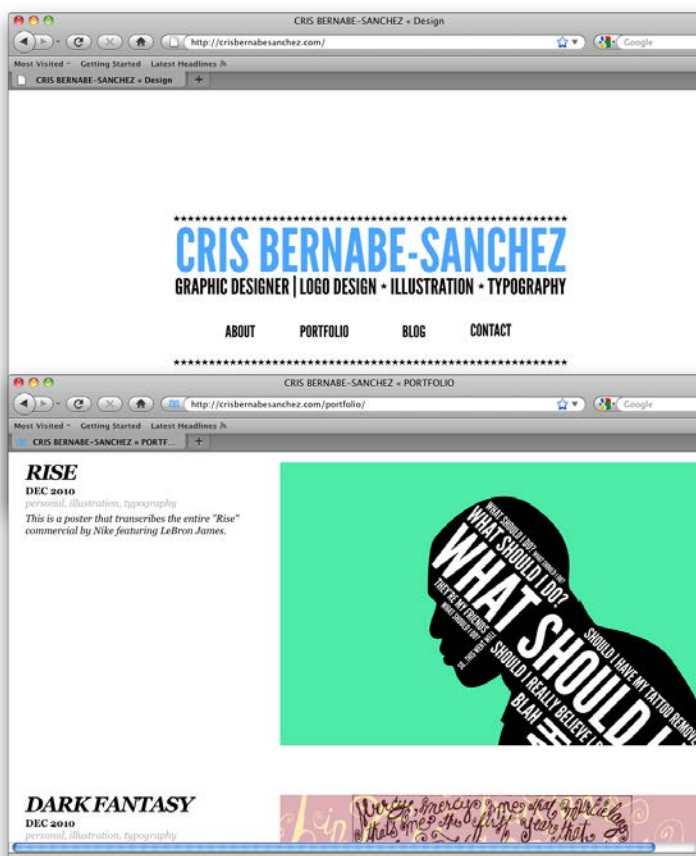
All his efforts paid off in the fall. Two UCLA Alumni who founded a web-design firm called Philosophie hired Cris as a freelance illustrator. Right away he had to get to work designing logos and website layouts for the firm's client, one of them being Adrienne Maloof. Then, Nike gave him a chance to design five graphics for their secret store, the Vault, and one T-shirt graphic for All-Stars Weekend. Receiving these solid paid job offerings made Cris ecstatic. Philosophie took a chance on him, and Nike was finally paying him back for his loyalty of two years and three months of working retail.

Even though Cris says, "It's a dream come true," he is still on

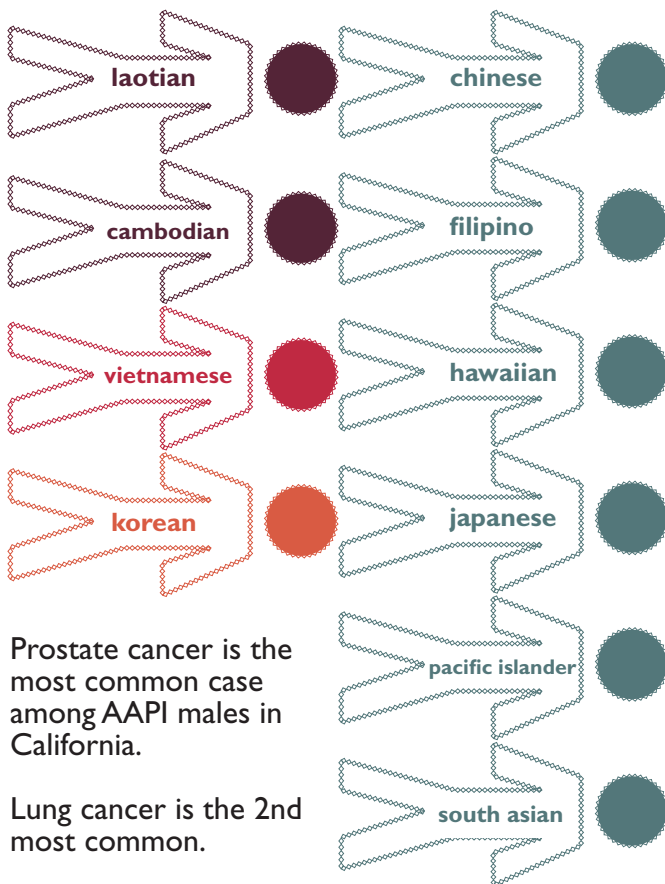
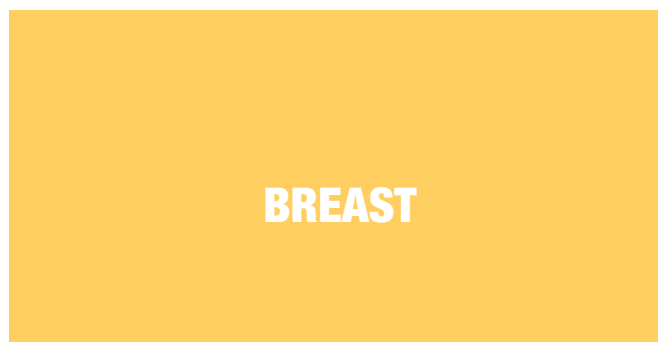
the hunt for a job that will pay him by salary and not hourly. He says, "My heart is with Nike," and that he would love to work at Nike corporate in Oregon, but he knows that he has to show them for a little while longer that he really is loyal to them. In the meantime, he has applied to jobs with the Padres, Clippers, Suns, Rockets, and Vikings. At these sports teams, he would most likely be designing brochures, advertisements, promoting games, keeping up social networks, and maintaining websites. If he is meant to leave Nike, so be it. Cris is a typography designer on the rise and the world of sports needs to be on the lookout for what he will produce. ●



VISIT HIS SITE AT
CRISBERNABESANCHEZ.COM



#1 Cancer among AAPIs in CA



Prostate cancer is the most common case among AAPI males in California.

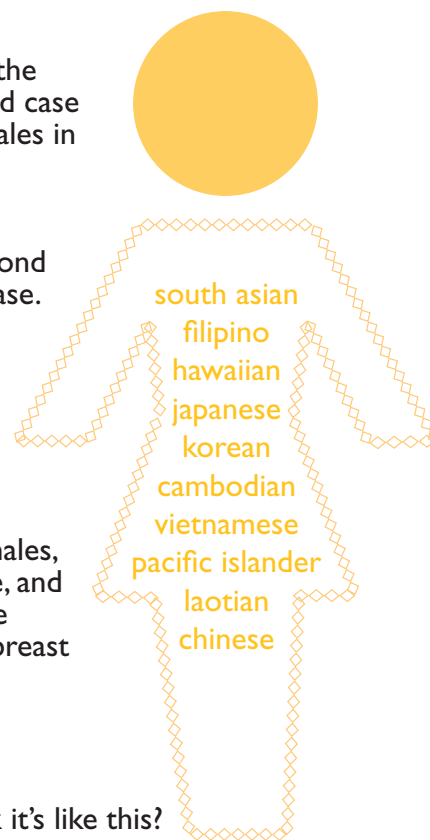
Lung cancer is the 2nd most common.

Breast cancer is the #1 most reported case among AAPI females in California.

Colon & rectum cancer is the second most common case.

Among AAPI females, Filipinos, Chinese, and Japanese have the highest cases in breast cancer.

Why do you think it's like this?



Source: Asian & Pacific Islander American Forum

Traditional Chinese Medicine offers a personalized alternative to modern drugs

By Jiemin Zhou | Illustration by Keli Arslan

Cricket shells, dried snake, earthworms, and geckoes are some of the items that your doctor may prescribe if you go see a doctor who practices Traditional Chinese Medicine (TCM). For some, the ingredients might not be the most appealing, but for others, TCM provides an alternative cure to Western treatments.

According to Doctor Lawrence Lau, the Dean of Academic and Clinical Affairs at the Yo San University of Traditional Chinese Medicine at Los Angeles, “[TCM] can do a lot of things such as the common cold, flu, digestion, diabetes, hyper-

tension, increase energy, promote vitality.” The advantages to visiting a doctor of TCM are that each treatment plan is fully customized to the patient.

Thus, different people with the same disease may have completely different regimens. Each treatment plan is designed based on a thorough diagnostic of the patient’s condition and a complete history of the patient’s past.

Regimens usually include specially made dehydrated powders suited for the patient. These powders are made of various traditional herbal ingredients designed to help alleviate

the patient’s symptoms and are easy to cook for individuals that lack time to gather ingredients and then process the medicine themselves.

“Chinese herbs and plants are a part of my life,” said Mrs. Chen, a patient of TCM. (ed. Note does not want to state her full name)

Users of TCM have generally had a positive response to TCM treatments. Most feel the care is more personal and that the doctor prescribing the regiment fully understands the patient’s condition. For these people, TCM is not just an over-the-counter medicine taken

when they have the cold, but a whole way of living life.

The practice of TCM has a history over three thousand years old. The methods the doctors use have been continually refined from generation to generation since the start.



TCA PRESERVES THE ENDANGERED TEOCHEW CULTURE

By Pao Carol Lee | Photos courtesy of Amy Lieu

Imagine having to preserve a language. Now imagine the language is also coupled with a rich and expansive culture. UCLA's Teochew Association (TCA) was founded in 2004 to combat the loss of the Teochew identity in the midst of a rapidly assimilating generation. As president of the club, second-year East Asian Studies and Geography double major Sandy Giang has a strong purpose; she continually strives to promote the identity of the Teochew people. Giang seems soft-spoken and reserved at first, but her passion and concern for her culture quickly emerges.

"TCA aims to reach out to the Teochew people and to let people know that there is another dialect and culture out there," says Giang. "People just don't know about us. They usually just say, 'Teochew? Is that Chinese?'"

Also frequently known as Diojiu, Chaozhou, and Trieu Chau, the Teochew dialect is spoken in at least 14 different countries. It originates in Chaoshan, a region in southeastern China, and has spread primarily to Thailand, Cambodia, and Laos through Chinese emigration. Not merely spoken, it is also a vibrant culture characterized by a distinct style of opera, defining restaurant dishes, and more. Unfortunately, not many people know about the existence of Teochew, despite the fact that it's spoken by about 30 million people worldwide.

According to Giang, Teochew can be considered a dying language here in America, particularly with second-generation speakers who do not use it as a primary source of communication.

"Not all parents teach it to their children. If one parent is Cantonese and the other is Teochew, I feel like Teochew gets pushed aside in favor for the more dominant language," says second-year Business Economics major Elaine Lieu, secretary of TCA.

Indeed, it seems that speaking only Teochew is uncommon; speakers almost certainly speak another dominant Asian language, with the most common being Mandarin, Cantonese, and Vietnamese. Giang's parents can represent this situation: both are Teochew, but they are from Vietnam and additionally speak Mandarin and Cantonese. Giang claims it is quite rare to find parents who are both Teochew and teach the dialect eagerly to their children. Giang received the Southern California TCA annual scholarship and plans on pursuing business relations with East Asia.

Fortunately, efforts are being made to spread knowledge of the culture and to unite the existing Teochew people. UCLA was the first university to found TCA, followed closely by UC Berkeley, Irvine, and San Diego. There is also the Southern California Teo Chew Association, which is the elder generation organization housed in Chinatown. Gaginang.org is an easily accessible website that allows mainly young Teochew people to share and appreciate their collective interests and distinctive culture. Gaginang is also a nonprofit organization, often hosting joint events with the university TCA clubs. Fittingly enough, the word "gaginang" is Teochew for "our own people".



8

ways to IMPROVE your diet

By Ashley Truong
Illustration by Stephanie Aguilar

1

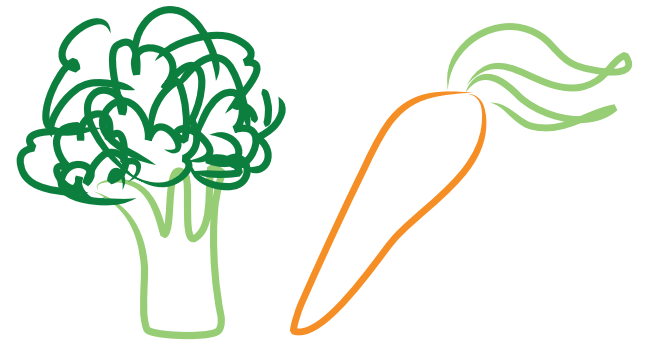
SWITCH FROM WHITE RICE TO BROWN RICE.



White rice is made by removing all the layers of the rice grain and polishing it. Doing so strips the rice of most of its nutrients; the result is simply a refined starch. Brown rice, on the other hand, only has the hull removed, and therefore contains most of the beneficial nutrients, such as manganese.

2

EAT A VARIETY OF PLANTS AND VEGETABLES.



Most Asian diets are centered on plant foods, and meat is used sparingly. Plant foods are a diverse group and include grains (i.e. rice), potatoes, fruit, and vegetables. A varied diet of plant foods will supply most of the micronutrients that the body needs. Usually, the greener the plant is, the more nutrients it has.

3

AVOID THOSE SATURATED FATS.



Many saturated fats come from animal products such as beef, lamb, cream, butter, cheese, etc. Fried goods are usually high in saturated fats as well. An overload of saturated fats can lead to heart disease.

4

CUT DOWN ON DAIRY PRODUCTS SUCH AS MILK AND YOGURT.



As stated above, dairy products can contain a lot of saturated fats. Dairy products are valued for their calcium, but adequate amounts of calcium can be gained from a diverse vegetable diet.

5

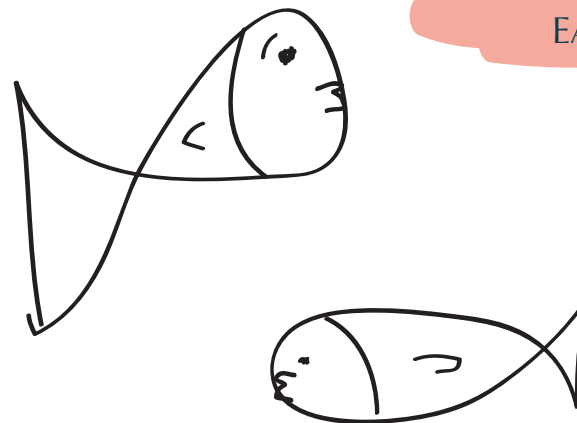
DON'T EAT SO MUCH RED MEAT.



There is evidence that high consumption of red meat is positively related to the incidence of chronic diseases such as coronary heart disease. Meat doesn't have many nutritional benefits: no dietary fiber or antioxidant nutrients.

6

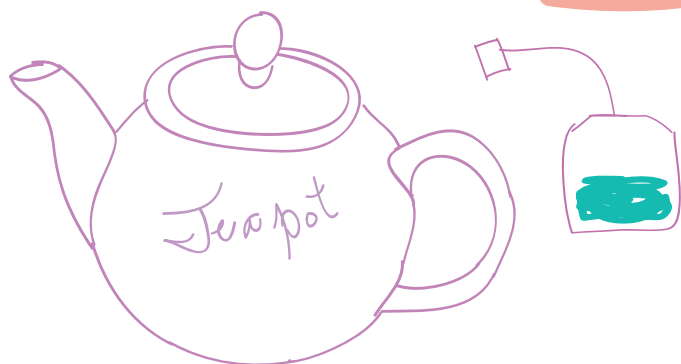
EAT FISH!



Fish contain omega 3 fatty acids. These essential fatty acids cannot be made by the body, which is why they must be obtained through the diet. Omega 3 fatty acids may help lower the risk of heart disease, cancer, and arthritis. They are also important for brain memory and performance.

7

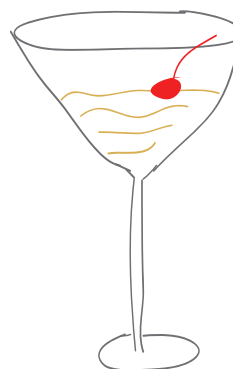
DRINK TEA!



Green and black tea contain many antioxidants, and have been shown to prevent everything from cancer to cardiovascular diseases. Drinking tea can help improve the ratio of good cholesterol to bad cholesterol.

8

DRINK ALCOHOL IN MODERATE AMOUNTS.



WARNING!

Drinking may cause Asian Glow.

Alcohol can damage the liver, so it should only be consumed in responsible amounts (and definitely not by pregnant women or by people who plan to drive later.)

place your ad here.

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Lambda Phi Epsilon works to increase **Asian American bone marrow** registry

By Megan Tokeshi | Photos courtesy of Terry Nguyen



Sonia Rai is a 24-year-old South Asian-American and a UC Irvine graduate who has been recently diagnosed with AML (acute myelogenous leukemia), which is cancer of the blood. A bone marrow transplant is her only hope for survival, yet the odds of finding a match are 1 in a million for South Asian Americans. According to A3M, Asian Americans make up only 5.1% out of the all the donors in the country's bone marrow registry.

The Asian-interest fraternity, Lambda Phi Epsilon, hosts an annual drive with the group A3M (Asians for Miracle Marrow Matches) in hopes of garnering more names for the registry list. Most bone marrow transplants require a specific match, with ethnicity playing a key factor.

The first drive organized in 1994 by Lambda Phi Epsilon was

the largest bone marrow typing drive in the history of the National Marrow Donor Program and the Asian American Donor Program. This fraternity felt the need to create such a drive after one of their brothers from Stanford was diagnosed with leukemia. Unfortunately he did not find a match, but through the various drives put on by all of their 50 international chapters, they were able to find a match through their San Diego drive for Matthew Nguyen, a 25-year-old Asian American with AML.

"Most people have a false stigma about bone marrow donations, which prevents them from registering despite it being a 5-10 minute process," said Lawrence An, the fraternity's president and a fifth-year biochemistry major.

The process of registering requires only a swab of the cheek

1. join the registry (age 18-60)
2. stay committed and available
3. donate PBSC or marrow
4. recovery and follow-up

Source: The National Marrow Donor Program



and filling out paperwork. Bone Marrow donation has even transformed to a process similar to donating blood. Most transplants are done through PBSC donation, which safely separates blood cells for donation.

“The onset of leukemia can happen to anyone at any age to any race,” said Sean Pan, the fraternity’s Internal Vice President and a third-year electrical engineer. “Since Asian Americans make up such a small number on the registry, it is important to target students and help increase the chances of finding a match.”

The UC systems continue to provide the largest registry drives, especially for Asian American students for A3M. Each of these drives usually garners 500 new people and helps improve the chances of finding a match.

“These drives are used to show everyone how quick and easy the process to register is,” said An. “Most people are startled at the statistics of Asian Americans in the registry and will register after clearing the false ideas associated with bone marrow donation.”

An said his fraternity is always on the lookout to find new ways to help the Asian American community and improve the lives of Asian Americans.

It takes only one to match; yet the statistics of finding a match for Asian-Americans are near impossible. It only takes 5 minutes to possibly save a life and improve the chances for all Asian Americans with leukemia.

Do you have five minutes to save a life?





ATTENTION!

Pacific Ties wants contributions.

We want art.

We want poems.

We want short stories.

We want photography.

Like arts & crafts? Give us tutorials.

*Submission guidelines are available online at
pacificties.org.*

Professor Kagawa-Singer BUSTS the model minority myth

By Deanna Tran

In response to the topic of the model minority myth, a female Asian UCLA pre-med student majoring in Molecular, Cellular, and Developmental Biology stated, “I believe that a lot of Asians come here in the United States with already some kind of stability, some kind of financial or economic upper hand that other racial groups may not have when they come here. In terms of the

model minority myth where they work hard and pursue high education and climb the social ladder, I believe it goes hand-in-hand with the Asian values that are ingrained in us where you have to work hard, thinking about your family so that you have to find good jobs and be able to support them to provide stability.”

The model minority myth is believed

by both non-Asians and Asians, posing an even greater danger towards future advances in the community. Marjorie Kagawa-Singer, professor at the UCLA School of Public Health and Department of Asian American Studies, tells us the impact of the model minority myth.



PHOTO COURTESY OF KAGAWA-SINGER

Professor Kagawa-Singer teaches a class at UCLA called “Health Issues for Asian Americans and Pacific Islanders: Myth or Model?” One of the benefits from her class is the range of guest speakers who present their expertise on AAPI-related issues, particularly affecting health, and are also leaders in their communities either by research or organizing.

THE STEREOTYPE:

The government coined the term “model minority,” implying that if the other minorities followed the example of Asians, the other minorities wouldn’t have any problems that required federal aid or assistance.

The model minority claims Asians are (1) healthy (2) wealthy (3) highly educated. This stereotype for the AAPI community has proved detrimental for members of

the community who seek aid from the government. Other minority groups, primarily African Americans, Latinos, and American Indians, claim that their communities lack these three traits and therefore require more governmental assistance. This has resulted in more fighting between the minority groups since Asians are being set up against the other groups.

AAPI NEEDS & CONCERNS:

More research needs to be done on the Asian American and Pacific Islander community’s health problems--and must disaggregate.

Language. The community also has the highest level of limited English proficiency of the ethnic population groups, and 67% of the population is composed of first-generation immigrants. Therefore, the statistics from English surveys are not representative of the entire population and the numbers obtained are called insufficient

for analysis.

Federal Aid. A study in PubMed revealed that only 0.01% or 0.02% of funding for grants was related AAPI programs. AAPIs have one of the lowest amounts of federal aid in cancer, which is the number one cause for death for the community.

WHAT TO DO:

More awareness and attention of the needs of the AAPI community is needed to promote advocacy for government aid to resolve the health issues of the community.

The people in positions of power should implement action and display more concern for the community .

Research needs to be done to determine the actual numbers of the community, and the data collection must be done in a manner that regards the diversity of the nationalities and the high percentage of immigrants in the population

Asian Americans have the right to be eligible for the programs and governmental aid provided to other minority groups. Funding from the government should be allocated to tackle the rising health issues of the Asian American and Pacific Islander community.

The miscommunication problems between the community, researchers, and policy makers need to be resolved. In order to discover the true numbers within the community, services such as translators should be established.

STRESS MODE: How do you relieve it?

Interviews & Photos By Pao Carol Lee and Stephanie Aguilar



ANDREW MONCADA
3rd year Political Science

I like to get some exercise, run around the perimeter and release the bad energy.



THERESA PHAN
3rd year Spanish

I relieve stress by dancing like no one's watching.



MADISON CARANAY
3rd year Nursing

I draw or write in my journal while listening to some music.



JIEUN JUN
1st year Physiological Sciences

I paint my nails red or really dark colors or put on a lot of coats of mascara and it feels good!



JONJON JUNPRADUB
3rd year Anthropology

I listen to movie soundtracks and pretend I'm a superhero with superhuman powers.



JEWEL PEREYRA
2nd year Women Studies & Physiological Sciences

I like to play my guitar alone and pretend I'm playing for a huge audience.



KAREN CHIANG
4th year Economics & International Area Studies

I dance 'til I get leg cramps.



DAVID TRINH
2nd year Molecular, Cell and Developmental Biology

I play my ukulele, nap, hang outt, play games, and eat.



MICHELLE BACANI
3rd year Sociology

I go to the gym!



BETTY HOANG
5th year Sociology

I like to listen to slow piano music.

HOW ABOUT YOU?
HOW DO YOU DE-STRESS
YOURSELF?
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A glimpse of the Tet Festival through the eyes of a performer

Opinion piece and photo by Amy Lieu

The Tet Festival, put on by the Vietnamese Language and Culture (VNLC) student organization, was held in the Ackerman Grand Ballroom on the night of January 23, 2011. The annual festival was lively with Vietnamese food and cultural activities. “Tet” is short for “Tet Nguyen Dan”, which is the celebration of the Vietnamese New Year based on the Lunar Calendar.

Through the Tet Festival, I experienced being a performer for the traditional fan dance and a model for the traditional costume fashion show for the first time. It is an incredible experience—a special moment of my life that I want to share. I had absolutely no experience with traditional dance; I started as a beginner and worked hard at practice until I was finally able to show it to the audience on the big day.

While performing, I had to keep in mind that I must smile and exude brightness. When I heard the audience’s roaring applause, and saw my mother’s and friend’s beaming smiles, I knew all my hard work had paid off. It meant so much that I could make my mother proud. This was an experience that was completely unforgettable.

Performing in a culture night such

as the Tet Festival was truly a dream come true. It was definitely something that I wanted to do before I graduated. During the many rehearsals and the performance, I bonded with my dance coordinator, fashion

was indubitably one of the best experiences I had at UCLA and I will cherish it for the rest of my life!

As Thach Do, a second-year Math-Economics major and one of the co-co-

ordinators of the event explains, “With the goal of spreading Vietnamese culture, the event combines the different aspects of Tet into a festival that would teach attendants about the Vietnamese culture through different media: taste, sight, and smell.” Coco Liu, a second-year Biology major and the traditional candle and fan dance coordinator, also comments that through the culture night, the community of faculty, students, family, and friends are able to learn more about Vietnamese culture and enjoy the night. According to Coco, the event serves



show partner, and dance mates, altogether forming lasting friendships.

Growing up, I have been very much influenced by Vietnamese culture. Though my family is Chinese, my parents were born in Vietnam—essentially we are culturally Vietnamese. Performing allowed me to pay tribute to the Vietnamese culture and the tradition of the Tet Festival.

Ultimately, the whole experience

as a bonding experience, and allows everything to magically come together. “Everyone worked hard towards the same goal: to make Tet happen.”

The culture night featured all types of entertainment: drama (a whole play), Vietnamese singing, a fashion show with traditional wear, a traditional candle dance, a traditional fan dance, a Lion Dance, and Kung Fu.

Furthermore, with an interview with Coco Liu, the coordinator of Traditional Fan and Candle Dance, we are able to understand more about the festival. I also genuinely resonate with how fondly she thinks of the experience.

Q: WHY DID YOU DECIDE TO BE COORDINATOR? HOW WAS YOUR EXPERIENCE AS COORDINATOR?

A: Initially it was pretty random. Lisa needed a coordinator and she asked me because I have experience in traditional dance, and I decided to volunteer to be the coordinator. It doesn’t hurt to experience being a coordinator. So initially I took the job relatively light-hearted, because Lisa told me all I have to do is to teach and that the dance is already choreographed. Only after did I realize that it is so much more than just teaching a set of choreographs.

There is really a lot of responsibility associated with being a coordinator, especially when you don’t have

a co-coordinator. I’ve seen my dance coordinator, but I never knew that a coordinator can experience a lot of mental stress in both what to teach and how to teach everything in time for the show.

Sometimes even sending a email as to when practice will be is stressful to some extent, at least to me. It’s really a leadership experience to me. I have been on staff for other clubs on campus, but none with such responsibility. This is this big part of the show is entirely on my shoulders to coordinate.

I feel I learned a lot about how to coordinate a dance. Now if asked to write a list of tips as to what one should do as a coordinator, or what I

learned from it, I would be able to do it.

Besides the leadership aspects, what I gained most is probably the people I met and the connections I’ve made. I didn’t expect to meet a group of friends, like you Amy. It happened as the show was approaching. At first I was only the coordinator, now I felt I’ve actually become friends with my dancers. Because of such unexpected and long-lasting friendship, Tet was really a wonderful experience for me.

Q: WHAT DID YOU HOPE TO CONVEY WITH TRADITIONAL DANCE, FOR THE EVENT TET FESTIVAL?

A: The 2 dances, the candle is to convey a graceful and

elegant mood/style, while fan is to convey a more playful side of the Vietnamese culture. The song chosen for the fan dance was about how boys flirtatiously approach the girls and propose to them (I think) as the girls artfully rejects them.

I wanted the audience to enjoy watching the dances. To me, whether the audience liked the traditional dance or not means more than any message that was meant to convey. I simply hoped that the audience likes it, and that the traditional dance would contribute to their Tet Festival viewing experience.

VIEW THE WHOLE INTERVIEW ONLINE.

This year's Vietnamese Culture night dedicated to **TAM TRAN** and undocumented students

By Ashley Truong

Photos courtesy of Ray Luo



This year's Vietnamese Culture Night was the first time the show was based on a true story: that of Tam Tran, an alumna of UCLA and a fierce advocate for the DREAM Act, who died last year.

The show was held on January 17 in Royce Hall. Its theme, *Con nuoc con tat*: still we rise, reflects not only the strength of Tran and her family, but also the strength of the Vietnamese community as a whole—the strength of any community that rests on support, inclusion, and understanding.

The play was a truncated account of Tam Tran's life: her family's flight from Vietnam to Germany, and from there to the United States. They were unable to obtain citizenship in either country, a fact that spurred Tran to devote her life to advocating

the DREAM Act, a legislative proposal that would allow undocumented students to obtain citizenship through a series of steps.

"The special thing about this play is that [...] it's allowing regular people a glimpse into the life of an undocumented student," said Trinh Nguyen, who played Tam Tran. According to Nguyen, there are many misconceptions about undocumented immigration that the play sought to correct.

The script was written with help from the Tran family, who sat at the front of Royce Hall that night. VCN Director Nancy Nguyen said that the family was extremely receptive to the idea of a play about Tran, and that they appreciated the chance for her story to be told to such a large audience.

Nguyen and Vietnamese Student Union president Van

Huynh conceived the idea after attending the memorial for Tran and her friend, Cinthya Felix Perez. After many tries, a title was settled upon for the culture night. The first part of the title, "*Con nuoc con tat*", is a Vietnamese proverb that roughly translates to "where there's a will, there's a way". "*Still we rise*" is inspired by the Maya Angelou poem "*Still I Rise*". Nguyen felt that it captured the theme of the culture night. "Regardless of any obstacle or any struggle you go through, [you] will rise above it," she said.

2011's Vietnamese Culture Night was dedicated to Tran, and to the undocumented students who are an integral part of their communities. Although undocumented immigration is commonly seen as a Latino issue, forty percent of undocumented students in the UC system are of Asian de-

scend. Nguyen said she hoped that the audience would walk away from the show with a better understanding of the plight of undocumented students. "I want people to know that these people work hard, too," she said. She added that it was unfair for undocumented students to be denied citizenship.

Con nuoc con tat: still we rise is a testament to the resilience of a family that did not give up, even after the tragic loss of their loved ones. It is a testament to the hard work and sacrifices of Tam Tran, and other undocumented students who are prevented from serving the only country they call home. It is a reminder that the health of any community rests on including everyone, regardless of the status of their immigration papers.

The **TIGER** Mother: helping OR hindering future generations

By Grace W. Yim | Illustration by Keli Arslanacan

There is much to be admired about Amy Chua, a Chinese-American woman who successfully became an accomplished economic theorist, Yale professor of law, and author of several New York Times bestsellers.

However, these accomplishments are not the reason she has become a recent household name. Her recently released book “Battle Hymn of the Tiger Mother”, a parenting memoir about raising her daughters in strict a Chinese manner, has triggered a plethora of intense and critical responses from Asians and Westerners alike. But while Amy Chua’s memoir raises questions about issues that trouble all parents, what is even more disturbing is her perpetuation of the stereotype of Asian-Americans.

“I am less concerned about parenting styles and more concerned about how Chua is seemingly profiting from evoking racial stereotypes at other’s expense,” said Dr. Mitchell Chang, UCLA’s professor of Graduate School of Education and Information Studies.

Even though Asians are stereotyped in positive terms such as hardworking, smart, and quiet, stereotypes

can potentially lead to discrimination. Stereotypes facilitate lazy thinking, promote a one-dimensional view, and overlook the diversity and range of achievements.

“When I first read her essay, I was reminded of a laundry detergent commercial in which a white customer asked the manager how he gets the clothes so clean. This Asian actor responded, ‘Ancient Chinese Secret!’” Chang said. “In my nightmare, Saturday Night Live airs a skit where Chua reveals the ‘Ancient Chinese Secret’ to parenting, and subsequently ensures that a whole new generation of Asian-Americans will be mocked by that slogan.”

Chang also discusses the broader implications of Amy Chua’s characterization of Asian parenting. With the Tiger Mother cloud hanging over their applications, Asian-American college applicants might be erroneously suspected of not being independent thinkers and creative minds. This will eventually lead to a decrease in acceptances of Asian-Americans despite their high scores and grades.

“The far-reaching effects that racial stereotypes can reach are truly disturbing,” said Katherine Dethy, a

second-year economics student. “I am not Asian but I still grew up in a challenging and demanding environment. Why are Asians challenged when they excel in their fields when other students are praised?”

While public attention is on Amy Chua and Tiger Mothers, it is important to use this opportunity to acknowledge the diversity within the Asian-American population.

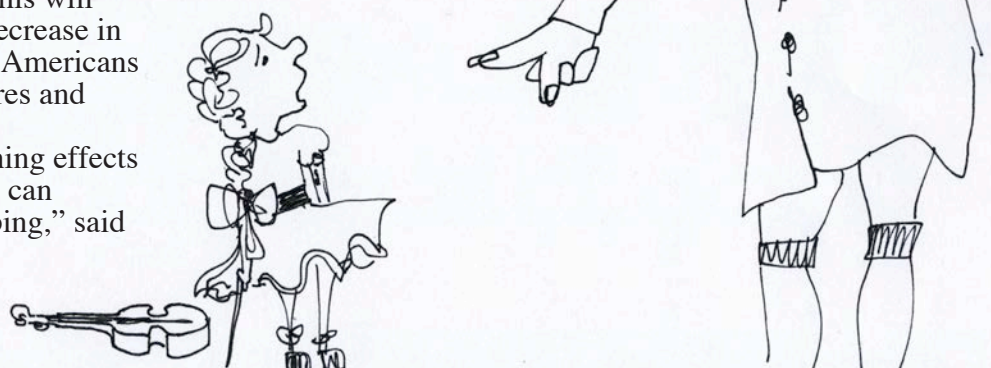
“We need to bring more attention to the fact that the educational landscape for Asian-Americans is NOT one dimensional, but multifaceted, by focusing on those who are most at risk and most ignored,” Chang said.

“For instance, there are Asian-Americans where the struggle is not whether to play the violin or tennis but instead, they struggle to overcome language obstacles, financial burdens, the lack of parental assistance in navigating the

U.S. educational system.”

UCLA’s Asian-American center and taking GE Asian-studies courses are two ways that Asian-American students can combat stereotypes and limitations. By focusing on larger proportions of Asian-Americans and their vast experiences, struggles, and encounters, these resources aid students in acknowledging the diversity of Asian-Americans.

As Chang said, “Amy Chua has told one story but let’s make sure that it’s not the only story that the public hears.”



ADVERTISE WITH US.

“Chaudhvin Ka Chand” captures the heartbreaking choice of love or friendship
By Ray Luo

When a man looks upon his new bride under the moonlight, he is tempted to admit that her beautiful face is “like the lotus that is blooming in the lake” or “like an ode that has been plucked on the instrument of life.” Guru Dutt and Mohammed Sadiq’s classic Hindi film about the then-Muslim city of Lucknow, “Chaudhvin Ka Chand,” is full of poetic depictions of that ultimate love in a man’s life, but more poignantly, it teaches us how to give up that great love when following one’s own convictions.

The story begins with Nawab Sahib of Lucknow, Pyare Mohan (Rehman Khan) falling in love with a woman he sees glancing at him through a window in his own house.



His servants mistakenly inform him that she is a different person, because the women had exchanged scarves. That woman, Jameela (Waheeda Rehman), is the daughter of a doctor who agrees to go on the Hadj for the Nawab’s mother if his daughter can be married off. Thus, Sahib marries her off to his best friend Aslam (Guru Dutt), whose life he had once saved. Hidden behind a veil during the wedding, Jameela never actually meets the Nawab, though he is constantly looking for that mysterious woman he met at the party.

When Aslam finally figures out that his best friend is in love with the woman who happens to be his wife, he realizes that he must give up his “full moon”. He had sung to his new bride in the best known song from the movie, calling Jameela “the prime of life amongst the love and beauties of the world”, but he knows too well of his obligation to his best friend, and even Jameela tells him unknowingly that being a friend means making sacrifices. Much of the film shows how Guru Dutt’s character destroys himself by visiting brothels (though not actually using them) and drinking in order to get his wife to stop loving him. He does not succeed, for his wife still loves him

no matter what he does.

Much of what makes today’s Bollywood films so enjoyable was pioneered or given widespread acclaim by “Chaudhvin Ka Chand”. Among those elements is the comic stock-character of the third of the best friends, Mirza Shaiza, played by Johnny Walker, who bumbles his way into every brothel and bar he could find. In one scene, he tries to get up at home, but can’t, and we soon find out about how he’s living at home with mother. In another scene, he dresses up as a pauper to secretly take pictures for his friend the Nawab. In the process, he hilariously catches a corrupt policeman! Johnny Walker would go on to bring his squeaky voice and pointed moustache to other Dutt films like “Baazi” and “Pyasa”.

Dutt’s masterful understanding of the cinema as a mode of expression is captured in the song he sings to Rehman in the moon song “Chaudhvin Ka Chand Ho”. Aslam slowly approaches his new bride. Just as Dutt sings of her eyes like “the containers of liquor are full”, we get the first close up of Rehman and sense her dashing beauty. Like many sections of the film, especially during the singing, the audience looks at the protagonist through camouflage like shadows, bamboos, or opened tiles, as if we are merely glimpsing into the form of beauty without actually experiencing it. Dutt’s skillful manipulation of this scene is pure poetry.

Other than the ending, the climax of the film occurs when Aslam finds out that the woman his best friend has been obsessing over is his wife Jameela. He runs down a flight of steps at the port to enter a surreal desolated landscape where he sings another Mohammad Rafi song, “Mili Khak Main Mohabbat”. This is where Indian dramatic cinema is at its best. Dutt, who had just looked longingly at his friend, now realizes he must choose one of two loves. Dutt sings his disappointment. The freshly created chaos is magnified by Dutt’s lyrics and expression—a mix of contemplation and sadness at the inevitability of life. Here, we feel that he must give up that great love of “Chaudhvin Ka Chand Ho” by following his convictions and give it up to his best friend.

“Chaudhvin Ka Chand” is a potpourri of beautiful music, festive episodes, and a whole lot of heartache and poetry. It is the representative Guru Dutt feature of the Bollywood Golden age not to be missed.

The full review is available at pacificties.org.

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IT’S BEYOND JPOP, KPOP, AND CPOP.
SONGS BY ASIAN AMERICAN ARTISTS.

**Tiger Phone Card -
DENGUE FEVER**



**The City Ain’t That
Much Fun - ANNA SU**



Melody - KATE EARL



**Let’s Dance - JAKE
SHIMABUKURO**



Walk On - CONNIE LIM

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your playlist?

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Toshio & Chiyoko Hoshide Scholarship
\$3,500

Reiko Uyeshima & Family Scholarships
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Chidori Aiso Memorial Scholarships
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George and Sakaye Aratani Community Internship
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Morgan & Helen Chu Outstanding Scholar Award
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DEADLINE: MAY 15TH

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What do you eat?

Source: USDA National Nutrient Database and Wegmans

1. Soy sauce (shoyu) | 1 tablespoon = 902 mg
2. Ramen (maruchan) | 1 bag = 1540 mg
3. Fish sauce | 1 tablespoon = 690 mg
4. Spam | 1 serving = 767 mg



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