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KOREATOWN

Nearing Third Year

The English Language Voice of the Korean American Community

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A girl's cry from inside Korea Town

Like summer moths drawn to a lamp, runaways, dropouts, gang associates and lonely youngsters are attracted to this no-name hangout deep in the belly of Korea Town. One summer afternoon, KOREATOWN's Sophia Kim went there and met Linda and Kathy (not their real names) who talked openly about their life, their friends and their family. Next week we'll look at Linda's tale.

Here's Kathy's story:

"I am 14 years old and attend a local junior high school. I came to the U.S. about five years ago. I am not really getting along well with my parents. I have an older brother. My mother stays at home and my father has a professional job.

"I love my parents, but when I want to go out, they won't let me. They say it's dangerous. I just cry and go out sometimes. I don't always listen to my parents. I lie a lot, but I can't help it.

"I used to be a good student. I was an A student, but one day I got raped by a Korean guy a couple months ago. He was my brother's friend, about 18 or 19 years old. Before then, I was a virgin. After it happened, I went home and cried and didn't go to school for a whole week.

"It hurt me physically and emotionally. Do you know what it's like when something hurts you so much? Since I was raped, I started failing in some

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The centennial

In this Year of Friendship between the United States and Korea, both sides on the Pacific Ocean are in the midst of celebrating their centennial of diplomatic relations.

For KOREATOWN, there seems no better way of observing this occasion than rediscovering us, the Korean Americans — a living legacy of that encounter across the ocean a century ago.

We are embarking on an ambitious project. It's going to be a once-in-a-lifetime issue since a centennial comes around rarely for most mortals within their life span.

We won't be content with just going through the rituals of an anniversary and reciting history. Instead we will be presenting the human side of our history: the ever-expanding rings of our family tree in the new land.

We are a mosaic of people bearing the names of Kims, Lees, Parks and Chungs hailing from different eras and places — of the first wave of early immigrant pioneers and three succeeding generations and of the second wave of new immigrants after World War II and their offspring who are now about to reach young adulhood.

At this juncture, our Centennial issue will reclaim our past by tracing our Korean root in our adopted country, seize the present by chronicling our daily life, and chart our future by presenting the emerging second generation.

Through it all, perhaps we may be able to forge that elusive thing called Korean-American identity for posterity.

Our emphasis will be on here and now and the insides of the largely invisible immigrant community.

This is the chance of a lifetime for us to tell our story. And there are a thousand stories out there waiting to be told.

Our Centennial issue will debut on the occasion of our third anniversay in October. We need your participation to make this issue a part of your American journey.

To keep a newspaper alive, advertising must be fed into it constantly. Our Centennial issue — 40 pages or more and over 10,000 copies to be distributed here and in Korea — depends on it. Without it this special issue is only a paper dream.

We must have a page of advertising to be able to publish a page of editorial text. It's that simple.

This is, again, a once-in-a-lifetime issue for us Korean Americans. To make it work, we need support advertising from those who share our dream: $800 for a full-page support ad, $500 for half-page; $300 for third-page; $250 for quarter-page; and $150 for sixth-page. Those who want to contribute in support advertising or in editorial matters are urged to contact: KOREATOWN, P.O. Box 57099, Los Angeles, Calif., 90057; (213) 384-9032.

Group vows to get out Korean vote

LOS ANGELES — KAVA spells Korean American Voters Alliance, but it may spell the beginning of a beginning for policital power for the emerging Korean Americans in the United States.

Seven Korea Town activists have organized KAVA on a journey toward maximizing the voting power of the scattered Korean settlements throughout the state.

"With up to 50,000 eligible voters, the Korean American community can fully exert an important effect upon elections as a major pressure group," businessman Chang Kyu Shin said. He estimates only 2,000 to 3,000 Korean American citizens are registered with the State Political Action Committee to exercise their voting power in local or federal elections, although eligible Korean Amrican voters number 30,000 to 50,000 in this state.

"The voice of the Korean community should be backed up by its voting power, not by the size of the donations it offers to politicians," Shin told Korea Times reporter Yeo-Chun Yun.

Shin has been chosen chairman of the KAVA. Other founders are Rev. Young Yong Choi, community lawer Tong S. Suhr, Keith Soon Kim, Rev. Dong Sun Lim, Dong Soo Chung and Catherine Joo.

He said KAVA will register Koreans for the Nov. 2 election.

Hawaii calling

Congratulations to all who've earned it



YOUN-KYONG KIM

Editor's note: Youn-Kyong Kim is easily one of the most dedicated and effective youth leaders among the emerging Korean Americans in this country. While studying at the University of Hawaii at Manoa, she helped organize the Korean Community Youth Program (1639 Keeaumoku St., Honolulu, Hawaii, 96822) in Hawaii with active support of Hawaii's Korean community leaders. She is taking a long deserved vacation from the program she has been running — a visit to Korea.

HONOLULU — It is around this time of the year that we hear much about bright Korean-American youngsters who have made it into Ivy League schools and top technology institutes.

Hawaii has had its share of Presidential Scholars, National Merit Scholars and a series of valedictorians of Korean descendants, and most adults in the Korean community choose to believe that our future is promising as long as we have these youngsters.

The other night, four high school Korean clubs in the Honolulu public school system got together and had a graduation banquet. To finance the banquet, one club sold bottles of kim-chee to the teachers and fellow local students, and some others had a car wash.

THE KOREAN CONSULATE General would not help because he said it is not "healthy" for teenagers to hold a banquet at a hotel. However, some University of Hawaii Korean faculty members and the officers of the Korean Society of Hawaii came to be the judges for the "outstanding senior of 1982" selection program.

Six seniors competed for the award, and the boy with the 3.94 grade point average and Oahu math championship with plans to attend Massachusetts Institute of Technology won the award. He was a fine boy with a tremendous achievement list, all within 2½ years of immigration. Nobody doubted that he was "outstanding."

However, I secretly hoped that some other candidate would be chosen. The boy had already won many prizes and does not need one more to feel good about himself. But, five others never won a praise because they are merely going to I.I.T., U.S.C., U.C. Berkeley or University of Hawaii.

One candidate said, "I had only a C average in my sophomore year because I did not like American schools all that much and did not feel like studying. But, I thought it over and decided that I should study in order to be a productive citizen. Now my overall GPA is about 3.2 and I was president of our school's Korean Club. I got accepted by USC and I'll try harder in college."

LATER, THIS BOY told me, "I wanted to win and present the plaque to my mom, but I guess I can't beat the guy going to MIT."

I felt terrible. I wanted to tell him that he did pretty well if he stayed in this country only for three years and made it into USC, but the dance floor was too

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Arirang

Koreans discriminate against Koreans

By K. CONNIE KANG

SEOUL — Being a "hyphenated" Korean may seem so natural in San Francisco or New York, but here the label "Korean-American" is likely to unleash a variety of responses that range from envy to resentment to hatred.

On a scale of 10, I'd put envy at 2, resentment at 8 and hatred, perhaps, at 3.

"Why have you forsaken your homeland?" the old-fashioned patriot asks a naturalized U.S. citizen.

"How presumptuous of you," you're tempted to say. "How do you know that?"

WHAT IS ONE SUPPOSED to say to someone who accuses you of being a traitor? What can you possibly say that would change the accuser's attitude or, in the alternative, make you feel better? Probably nothing.

It seems ironic that this city of more than 9 million still possesses so many old-fashioned patriots, whose outlook might as well predate the age of the Hermit Kingdom.

Whenever I hear someone put the issue of one's nationality in a context like that, I can't help but think about a new generation of Koreans growing up in the United States.

I wonder how these people — these Korean Americans — are going to take to the kind of questioning so prevalent in Korea.

I CAN JUST HEAR the purist say: "You people are Americans. What business have you here? We really have no use for you."

Unlike the Chinese, for example, who will accept people of their ancestry as "Chinese" no matter where they live and what their official nationality may be, the Korean perspective is a narrow one.

I'm afraid this way of looking at the world is what has kept us from uniting in the interest of working toward a common gial.

My own personal theory is that the Chinese, being a continental people, think big. They don't quibble over minor technicalities like one's citizenship.

As far as they're concerned, Chinese are Chinese no matter where they live or what they call themselves. In this way, their world is made bigger — literally, on the world's map.

On the other hand, we Koreans, being a people of a tiny peninsula — divided at that — appear to be unwilling to come out of our confining mindset, which sometimes translates into an "all or nothing" proposition.

IN A SITUATION like that, the or making the "all or nothing" proposition loses.

We think it a virtue to remain "pure at any and all cost. As a result we cut o what we don't like — even our ow people.

Compromises from this inflexible stance are made only with foreigners That is possible, you see, because in th Korean subconscious a non-Korean is not really a person.

Being in Seoul, in this city I love s much, is for me an emotional experience Sweetness of memories past and memo ries in the making are always mixed with sadness that seems to come my way.

As a child of Seoul, it can't be helped.



Working

Share the load with the young people

By ANNIE E. CHO

During the last few years I have been fortunate in gaining a very valuable experience — that of working with people, especially with those much older than I.

I'm grateful for having had, and for continuing to have, a chance to work with people — both pleasant and unpleasant people — because working with them has helped, and will continue to help, me mold my workstyle. Just like everyone else, I've learned from the good, but I've also learned from the bad.

Many older folks (especially men) have too much unnecessary pride (actually, it's too much arrogance) in themselves to work with, and to respect, young people. They are too rigid. They are neither accustomed to compromising nor negotiating. In my observation, older folks are that way even with people their own age, so how can they treat younger counterparts differently? Perhaps, I'm expecting too much by thinking that they can treat young people with some respect and courtesy.

IN ORGANIZATIONAL activities, most older folks want titles (president, vice president, chairman, vice-chairman, etc.) and keep a clear distance when it comes to doing the work. They expect young people (usually females) to be the treasurer or the secretary who prepares and types meeting notices, agendas, minutes and other correspondences, and also stuffs, addresses and stamps envelopes. And let's not forget mailing them out and following them up with a personal telephone call when the need arises.

Although I object to this type of attitude, I've changed the situation around to use it to my advantage. You see, I have been left with a lot of work and now I am very experienced in doing the so-called "dirty work." I've learned to be organized because that is the only way to keep up with all the work that needs to be done.

Based on my personal experiences people are too greedy in claiming credit. During the last six years that I've been involved in community work, I've coordinated numerous dinners and other fundraisers, conferences and cultural events and initiated a few projects.

I am into community work, because I am genuinely concerned about the well-being of our community. I want to serve our community morally, ethically and honestly with a lot of sincerity. When our Korean-American community is looking good, both physicaly and mentally, that makes me look good, and it reflects well on me as a Korean American.

I HAVE BEEN involved in projects in hopes of benefitting our community. I have not been so quick to claim credit. In my opinion, I couldn't care less about who gets credit for this and that. I don't want to waste my limited time scraping up titles and running around collecting credit.

I'm doing too much of the work to have time to run around acting silly.

On top of that, I don't need to prove myself. Those around me know what I can do.

Some people's interests are built on their egos. These people come and go because there is not that much of a permanent space for them in our community. There are so many people who go on working their hearts out and are not heard of or recognized enough.

It's never too late to change our attitude. Furthermore, if each of us takes a moment to reflect on our own behavior, we can easily work together producing major projects based on collective efforts. Let us share the workload. Young people are busy, too. Oftentimes, we play three roles (student, employee and community worker) and sometimes we need to play them simultaneously.

BY HUMAN NATURE we like to do easy tasks and pleasant things. Let us not forget, however, that pleasant and easy tasks were meant to be enjoyed by all. But perhaps more importantly, unpleasant and difficult tasks were meant to be endured by all, too.

Thanks for letting me grow. But, remember to let me and other young people grow even when it may not necessarily be convenient to you.



ZOHNG CHILL KIM

Poison pens

Good letters often bring better results

LOS ANGELES — From time to time, readers of Korean-language newspapers in Los Angeles learn about the nasty habit of some Koreans of writing poison letters to authorities maligning their business rivals or personal enemies.

But the Koreans have never been accused of being prolific writers of letters to the editors of the mainstream press — in defense of their community interest.

Zohng Chill Kim, who runs the Los Angeles office of the Korea National Tourism Corp., not long ago set an example of what one thoughtful letter to the editor can do for the good of the community.

To the weather editor of The Los Angeles Times, Kim wrote:

"I am writing to ask why the weather in Seoul is never included in your daily global report.

"In 1981, Korea welcomed more than 150,000 Americans and expects many more than that this year. They would certainly have some interest in the weather. There are about 40,000 U.S. soldiers stationed in that country, and about 250,000 Koreans in Southern California, all of whom also have an interest in Korea's weather.

"As the ninth largest city in the world, and a very close ally of the U.S.A. in the Pacific which does a tremendous amount of business in this country, plus the facts that I have stated above, it does seem only reasonable that Korea's weather would be more important to readers and prospective travelers than some of the very small cities you have listed around the world."

The LA Times weather editor replied the next day:

"Unfortunately, the Associated Press list doesn't currently carry Seoul. We have asked that Seoul be added to the list, but as yet that hasn't been accomplished. Because of numerous requests for the information, we are investigating other routes by which we can obtain high and low temperatures and condition reports from Seoul 365 days a year.

"Should AP add Seoul to its list or should we find another dependable route for getting the information, we will be carrying the data in The Times."

One good letter can outdo a thousand poison letters.

Foreign churches move into Seoul

SEOUL — More than 10 foreign churches have been established in Seoul, and the largest and oldest is the Chinese Christian Church at Chong-dong in downtown Seoul.

The church, founded in 1910, built its own building in 1962.

The Seoul Union Church, accommodating U.S. Christians of all persuasions, presents Sunday services at the Grand Ballroom of the Chosen Hotel for some 100 U.S. students, soldiers and businessmen.

KOREATOWN

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A cry out of Korea Town

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classes.

"Before I was raped, I didn't even smoke a cigarette, but since it happened, I don't even think smoking is bad. The fact that I was raped — that's all I've been able to think about.

"I told my brother's friend about the rape, and he told the police. I didn't want him to know. I don't know if my parents know. I am afraid of the day when a police car might stop at my house and tell my parents. I didn't even want to talk to the police. If my parents find out, I will feel like running away.

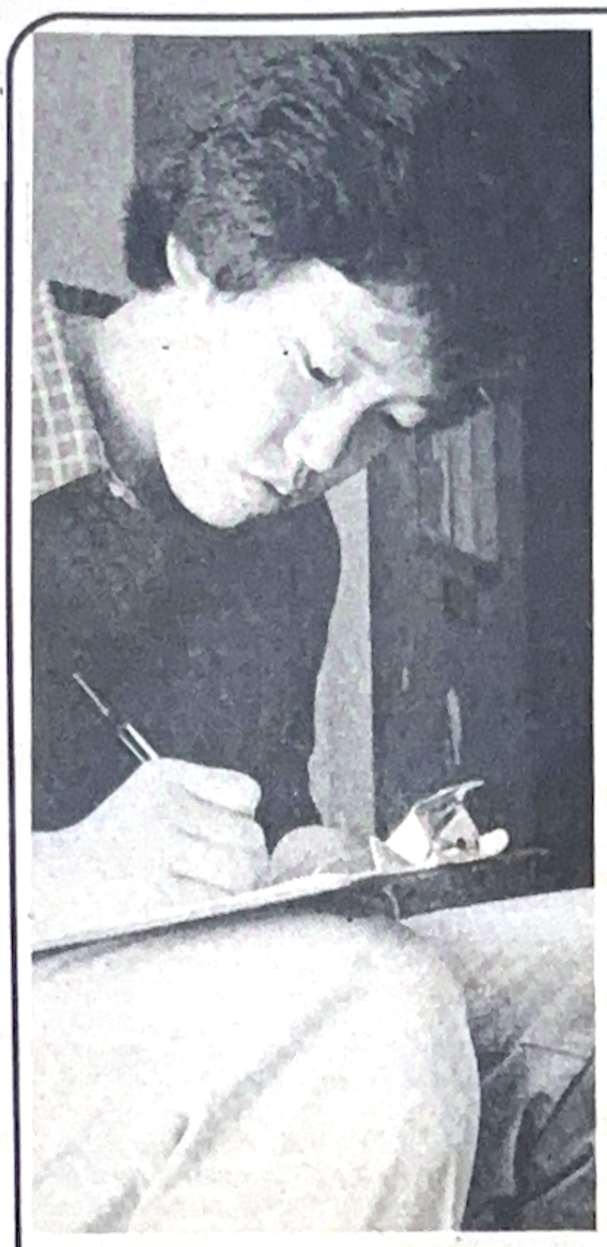
"Because of the fact that I was raped, I've changed a lot. I feel like I am becoming a bad girl, since that happened. I used to be a good girl, everybody said. Sometimes my brother's friends say, 'Why are you getting bad?' But they don't understand I got raped. I don't think I could stay home for long.

"I feel like I am becoming a bad girl. I drink occasionally, smoke pot. I don't want to be bad. My brother's friends keep a close eye on me. If I do anything bad, they tell my brother. They take care of me.

"I've ditched school only five times, and that was the week I was raped. All my friends are bad. I don't really care for them, but they are the only friends I have. The other girls on campus think I am bad so they don't want to be my friends.

"There are other girls in school, but they are not the type who go around at night, so I hang around different groups of people. My mother's brother who is 18 beats me when I am bad. He cares for me, so I don't mind.

"I wish my parents would trust me. As long as I go out and stay out of trouble, what's wrong? But they still don't trust me. It hurts my heart so much when parents don't trust their children. I wish people could understand me."



DAVID YANG

Journalism student comes to work for KOREATOWN

David Yang, 17, of Monterey Park, has given up his glorious summer for the misery of running the one-member volunteer staff of the impoverished KOREATOWN in its tiny, cluttered Los Angles office.

But the straggling newspaper is in good hands. His introductory note to KOREATOWN says it all:

"I attended The Fessenden School in West Newton, Mass., for my eighth and ninth grades, and I have finished my second and junior year at Phillips Academy in Andover, Mass.

"While at Fessenden, I was an editor for the school newspaper, The Cheesecake. I had an editorial column, in which I responded to school and nationwide current events.

"Also, I was lucky enough to be a member of a trip to The Boston Globe to explore the inner workings of that newspaper. The publisher's son attended Fessenden at that time, so we were given the red carpet and allowed to sit in on private meetings.

"This first experience with newspapers and journalism sparked a great interest inside me. Although it was a very simple, very brief experience, I had received my first taste of journalism and was hooked.

"My journalism experience at Andover was much more sophisticated and more intense. Our school paper, The Phillipian, is an uncensored publication which operates independently of the school.

"We publish each week during which classes are in session. Competition for a good position on the paper is similarly as difficult as the competition in academics at Phillips.

"I first started working with the paper in the Composition and Lay-out Department. Our job is to review and correct articles and compose them in such a way that they are pleasing to the eye. Then we take the paper to the Harvard Crimson to be printed for distribution.

"Recently, The Phillipian Board admitted me as an associate editor. Gaining this position has meant a lot of sleepless nights working with the paper, but working on The Phillipian is a wonderful experience. It is worth a great deal to me. Presently, I lay-out and write articles for the paper.

"At Andover, I am a member of the Committee on Minority Life, and I hope to become more involved in student politics."

Anti-discrimination laws apply to Japanese-owned firms

WASHINGTON — The U.S. Supreme Court has ruled unanimously that Japanese-owned companies incorporated and operating in this country must follow American anti-discrimination laws.

The June 15 ruling was the result of a suit brought against Sumitomo Shoji America Inc., the New York-based subsidiary of a major Japanese trading company. The suit was brought by 12 female current and former clerical workers, who complained that the company's policy of hiring male Japanese citizens to fill executive positions violated Title VII of the Civil Rights Act of 1964.

Koreans charged with rape

LOS ANGELES — Sung Joo Kim, 20, charged with rape and assault with a deadly weapon, must stand trial in Los Angeles County Superior Court on Aug. 25, according to the District Attorney's office.

And warrants have been issued for the arrest of three other young men on the same charges. They are identified as Young Ho Choi, 21, Jae Hyun Ju and Chong Jun Seo.

Meanwhile, the District Attorney's office has been receiving reports of other similar sexual assaults from different segments of the Korean community. "There is such a cultural stigma placed on little girls by their families that they are afraid they might be disowned, but they report it informally," said a spokesman for the District Attorney's office.

"Occasionally we hear about it indirectly. Most girls won't testify, and wouldn't come forward. The guys know this is the case and take advantage of it."

Fewer Koreans still in office following the June 8 elections

Most Asian Americans aspiring for public office have done poorly in the June 8 primary elections in California with the notable exception of Secretarty of State March Fong Eu.

The outcome for Korean Americans was worse.

The ailing incumbent, Superior Court Judge Kenneth Byung-Cho Chang of No.48 in Los Angeles County, was defeated by challenger Burton Bach, 557,976 (56 percent) to 445,325 (44 percent).

Chang is one of the two Korean-born judges in the United States and was named to the bench last year by Governor Brown.

The lone Korean-American survivor of the race in this state is American-born Eleanor K. Chow, unopposed in the Republican primary in the 26th Assembly District which includes Monterey Park and East Los Angeles. A popular board member of the Montebello United School District for the past 11 years, Chow, married to a Chinese American businessman, faces Democratic incumbent Joe Montoya in the Nov. 2 election.

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Cultural differences

Role of education in U.S. and Korea

By JAMES H. ROBINSON

Although one might say that "schools are schools" no matter where they are, schools and education differ significantly from one culture to another.

Schooling in Korea and America differ in the following ways:

1. Holistic vs. segmented perspectives on education.
2. Presence vs. absence of entrance examinations as a "rite of passage."
3. Entrusting vs. sending one's children to school.
4. Cultural compressions vs. decompressions as students move from primary to secondary schools.

EDUCATION IS perceived differently in Korea and the United States.

In Korea education develops the whole person. A holistic approach dominates the thinking of teachers and parents. Parents entrust their children to teachers to make their children humane, into complete persons. The curriculum is not an end in itself but only a means to attaining personal development.

In the United States this holistic approach has been segmented. Society wants the schools to focus on the "three R's." A "back to basics" movement leads teachers back to traditional approaches that stressed learning "how to read, 'rite and do 'rithmatic."

The emphasis is on learning skills that will help one in adult life. Teachers have a great concern with method and material. (Which method or material is better or newer?)

Behavioral objectives divide activities into smaller and smaller parts as the skill of reading is divided into smaller activities that the students have to learn before they can begin reading.

THE CURRICULUM HAS become an end in itself. If the curriculum is right, the students will learn; the school will produce good students.

At another level of comparison, education in Korea, as in the United States, is very important as a means of attaining social status, a good job and social mobility.

But the educational systems in these two countries perform these functions differently. Examinations guard the gateways that separate Korean students from high school and college admission. Similar examinations also exist in the United States, but they do not limit one from college, only from the best colleges.

Further, in the United States, one can go to college at any time. One can drop out of the system and always go back, get another chance.

In Korea, one cannot "drop out." Once you drop out, you cannot go back. In this sense, the entrance examination to high school and college acts as a "rite of passage" for Korean students in Korea.

In Korea, third year middle and high school students spend as many as 10 hours a day in school or in special educational institutes after school to prepare for entrance examinations. Both of these classes are specially designed to prepare students for the examinations they have to pass to enter higher levels of education.

THIS SITUATION HAS changed recently with a broad range of educational reforms.

In the United States, students take tests before they enter institutions of higher learning, but these tests do not act as a "rite of passage" within American culture.

SAT scores do not determine if a student gets into college. These scores only determine what kind of college the student can attend.

Entrance examinations like GRE for graduate school, MCAT for medical school and LSAT for law school function in much the same way as the high school and college entrance examinations in Korea.

American post-guraduate entrance examinations differ from Korean high school and college entrance examinations in the number of students who take the tests.

In the United States, only a select group takes these tests; in Korea a much larger segment of society participates in this test taking. Consequently, these examinations act as a "rite of passage" or "rite of testing" for Korean society and have become known as "examination hell" or "examinitis koreana" but examinations do not have the same function in American society.

PARENTS IN KOREA and America also feel differently about sending their children to school. When Korean parents bring their children to school, they ask the homeroom teacher to "make 'saram (human beings) out of my children." The parent is asking the teacher to make the child a human being.

With this entrusting of the child to the teacher by the parent, the parent leaves the job of education to the teacher and does not interfere overtly with the teacher's job.

There are no parent-teacher conferences on a formal basis to establish ties between the teacher and the parent. At the same time, parents seek informal ties with the teacher to thank the teacher and to remind the teacher that their child is in the class.

These informal ties include inviting teachers to dinner and presenting gifts of money. The Korean parent is asking the teacher for assistance in the education of the child and is willing to pay more for it.

American parents on the other hand send their children to school. Parents do not entrust their children to teachers for their complete education.

Parents send their children to teachers to receive specific training in skills the children will need in later life. Parents do not ask for the teacher's help as much as they insist that the teacher do his or her job. Parents meet with teachers in regular conferences to "check up" on their children (and the teacher, too).

AMERICAN PARENTS DO not give gifts or money and seldom, if ever, invite a teacher home to dinner; it is the teacher's job to teach, and the parents need not encourage the teacher to do what they are being paid for. Indeed, gifts of money would seem odd to a professional person like a teacher.

The American parent expects teachers to do their job and wants teachers to be held accountable for the results as well.

The difference between Korean and American parents' perceptions of the role of the school can be seen in the use of discipline in the school and home. Korean teachers, for example, are responsible for disciplining their students, and they do not refer discipline problems to the parents unless it is a very serious matter. Sometimes, parents actually refer home discipline problems to the teacher.

American teachers, on the other hand, tend to claim that discipline is best provided by the home, and most parents would agree. Consequently, in American schools, students are sent home for serious violations of school rules.

In Korea such actions by the school would be regarded as a derelection of the school's responsibility to the child and would only be used in unusual situations. Generally, if the student was sent home, he or she would have been expelled.

Ginseng used for treating cancer

SEOUL — Ginseng has restraining effects on the development of cancer cells, a Seoul National University medical research team claims.

The team told the ninth annual congress of the Korean Cancer Research Association that ginseng extracts was effective in controlling stomach and duodenum cancer in experiments on 82 rats.

According to the report, Soviet chemist Mironova was the first person to report that alchoholic extract of ginseng was beneficial in treating cancer. He made that report in 1963.

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Hard time for immigrants

Generosity drops with the economy

By PROF. IVAN LIGHT
Last of two parts

It might be said that public objection to illegal immigration will primarily affect Mexicans, not Koreans, among whom the illegal component is quite small.

There is some truth in this objection, but it would be foolish to expect legal distinctions to provide a firm and reliable barrier against the kind of spillover emotional response now building up.

Koreans will be affected directly and indirectly by the current economic decline and by the political currents that decline stirs.

Consider these cases. Koreans have an interest in family reunification but the Simpson-Mazzoli bill now before Congress abolishes fifth preference migration because the sponsors find immigration is "out of control."

Koreans did not cause this Congressional reaction, but they feel the heat nonetheless. In a mood of anti-immigrant nativism, Koreans will find it harder to locate political allies in Washington and Sacramento because rightly or wrongly Koreans will be identified with an unpopular bloc ("immigrants") and politicians will feel their election chances suffer if they are publicly identified with this bloc.

Anti-immigrant prejudice will also inhibit the opportunities for Koreans to break out of economic ghettoes into occupations and professions serving the mainstream.

In this case, anti-immigrant feeling will worsen the economic conditions of Koreans who, like everyone else, are already feeling the pinch of a protracted recession.

Additionally, an anti-immigrant backlash could reduce the popularity of Koreans, causing a reduction of outside patronage of Koreatown, and therewith a decline in the revenues of small businesses operating there.

Something much worse happened to Japanese-owned businesses at the outset of World War II.

Finally, consider the Vietnamese in Seadrift, Texas. Former political allies of the United States, these Vietnamese were legal immigrants engaged in a legal occupation. But, as everyone knows, their economic competition with the white shrimp fishermen turned into violence when the Ku Klux Klan championed the cause of the white fishermen.

The incident proves a group does not have to be illegal to become the victims of savage attacks when they engage in economic competition with natives. In periods of economic decline, economic competition between natives and immigrants intensifies and ethnic antagonism is a predictable result.

These gloomy reflections suggest Koreans cannot escape the hard times.

However, there are some public relations activities which, it seems to me, Koreans might consider in hope of mitigating the unescapable difficulties of the future. The American public does not understand immigration, and does not in particular understand that immigrants often contribute more to their new country than they extract in wealth or social services.

But anyone can see that the Korean businesses cluster in the central city in Los Angeles as elsewhere in the United States. Especially in the retail and service fields Korean business owners are filling a niche which American business has been chronically unable to fill.

As the governor of Pennsylvania recently observed, Koreans in Philadelphia have already established an "enterprise zone" in the central city and are a positive economic force for the revivification of the declining city's economy.

This situation also exists in Los Angeles, where Korean immigrant small businesses represent a constructive force in the central city — in an era when constructive economic forces are few.

Most of this economic rebuilding has been accomplished with money the Koreans earned and brought with them from abroad. By and large, they have not borrowed capital from American banks, and have not, therefore, contributed to any shortage of capital or high interest rates.

Operating these small businesses, the Korean Americns confront every day the serious problem of central city crime and violence. From the Korean standpoint crime is the most serious social problem Koreans face, and many Korean store owners have died at the hands of bandits.

Because crime is such a serious problem Koreans have brought pressure on municipal governments to augment police protection — actually volunteering private resources to pay for this municipal service. Korean-American business owners just cannot afford to permit criminals to drive them out of their stores or terrorize the customers on neighborhood streets.

From the point of view of American society, the battle between Korean Americans and criminals is now the front line in a war on crime that the United States has otherwise been waging and losing for decades.

The Koreans are now winning this fight for their American neighbors.

It is obviously in the interest of the Koreans to inform the American public about the epic struggle now under way between Koreans and central city criminals. Here is a situation which, however difficult for Koreans personally, rather convincingly demonstrates the important and positive contribution Koreans are making in taming and civilizing the violent inner cities of America.

These reflections do not exhaust the list of benefits which American society has derived and continues to derive from Korean immigration. Korean Americans understand this story. But the American public does not, and it is in the best interest of Koreans to see that their story is widely told.

Congratulating the graduates

Continued from Page 1

noisy.

I contratulate those outstanding Korean-American graduates who, I am sure, will contribute a lot to the community with their talents. I also send my warmest congratulation to those forgotten graduates whose parents would not send them to private schools or did not have the time, energy or resources to help them, but still made it into college.

I congratulate all the graduates who struggled through high school. I hope you know that we need good secretaries, technicians, plumbers, clerks and simply good neighbors as well as good doctors, lawyers and engineers. Our future lies in all of you.

South Koreans prefer beef

SEOUL — South Koreans prefer beef to pork or chicken, according to a survey by the Consumers' Union of Korea.

The survey showed that a Korean consumed an average of 2.6 kg of beef in 1980, compared with 1 kg in 1965 and 2 kg in 1975.

Men of all ages liked pork more than chicken, while the pattern was reversed among women.

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Editor's note: Danilo Begonia is an associate professor of Asian American Studies at San Francisco State University.

By DANILO BEGONIA

The May 6 issue of Asian Week featured an article by Professor Rod Santos of San Francisco State University entitled "American Dream — a Filipino-American Nightmare."

The general thrust of his article was to point out that the overly materialistic orientation of the present Filipino-American community has led to the deterioration of Filipino family values which have been "the pride and essence of Filipino culture."

The loss of these values and practices have resulted in serious social problems in the Filipino-American community.

According to Santos these include "an increase in Filipino-American youth gangs; an increase in Filipino Americans involved in both juvenile and adult crimes; an increase of Filipino elementary and secondary students with failing academic reports and a corresponding high drop-out rate; an increase in Filipino-American families being referred to multiple social service agencies . . ."

Santos' position would probably be endorsed by many people in the community, especially the elderly. The role of the elderly in traditional Filipino society, as in most Asian societies, is that of role model and advisor to the younger generations who look to them for guidance in the conduct of their lives. Respect for the elderly and deference to their wise counsel have been the stabilizing force in traditional Filipino families.

Those of us who have studied the acculturation and assimilation of Filipinos in American society have observed the general tendency of Filipinos to adopt the heavily youth-oriented perspective of the world which is reflected in popular American culture. The centrality of the elderly in the Filipino family has been displaced by a obsession with conformity to a commercialized youth standard that is constantly promoted in the popular media. In the age of disposable consumer products the elderly and all that they represent are discarded or disregarded as easily and readily as used appliances and outdated clothes.

The glorification of the youth culture has led to an historical perspective of one's place in the world. The appreciation for the effects of historical antecendents on present conditions in the community or in one's personal development is largely missing among a significant proportion of the Filipino-American community. The wisdom that would have otherwise been passed down from the older generation to the younger is now dispensed with as irrelevant, or worse, as attitudinal obstacles to upward mobility in American society.

However, all is not lost. In isolated pockets of the community some members of the younger generation have either maintained or rediscovered the importance of the lessons to be gained from listening to the experiences and insights of earlier generations. The resurgence of interest in the personalized history has been most impressive. For example, Asian American Studies courses that have "roots" perspectives and which encourage active research into family histories through oral interviews have continually attracted many students who wish to develop an understanding of the continuity which exists between themselves and their pioneer immigrant relatives.

As a case in point Asian American Studies at SF State offers nearly 30 courses in any given semester on various aspects of the Asian experience in America. The average enrollment of these courses is 20-25 students per section. A significant proportion of those courses rely upon oral history records for reference purposes. Students are encouraged or required to conduct oral histories of their older family members or acquaintances and to integrate those histories with that of their respective ethnic communities.

The personal benefits of this kind of activity are many and obvious. Personal growth, development of positive self-identity and identity with ethno-cultural history, contribution to the body of knowledge on early immigrant history, commitment to solving community problems, and an intellectual appreciation of history, economics, politics, psychology, sociology and esthetics from a very personalized perspective are only a few of the many benefits that are gained by individuals involved in collecting stories from the senior members of the community.

An example of such a case of interest in family history which eventually became an organized effort in recording and learning from the experiences of elderly Asian Americans is the national oral history project entitled "The Forgotten Asian Americans: Filipinos and Koreans." Dorothy Cordova of Seattle in collaboration with several Korean-American and Filipino-American colleagues submitted a $416,000 proposal to collect historical information about Filipino Americans and Korean Americans from those who are among the "living history." The project is involved with the collection of biographies of early pioneer Filipinos and Koreans in America.

The project started in January 1981. Oral interviewers have been collecting oral histories of "old timers" from significant areas of the United States. The oral histories are being transcribed and indexed and will be disseminated to humanists, Korean/Filipino-American communities, educational institutions, and other organizations who request copies.

In addition, family and archival photographs have been collected and photocopied to supplement the interviews. Traveling mini photo exhibits tracing the history of each group in the United States have also been developed and have already been presented at various national, state and local conferences.

The stories in these oral histories and public lectures have been touching, insightful, inspirational, instructive and filled with wisdom that can only be gotten through having experienced events first-hand and/or from having so many adventures and struggles in life. The members of the younger generation fortunate enough to participate in such oral history projects have all been vicariously aroused by the same passions that the "old timers" felt, have been stirred by pride in their heritage as Filipino Americans, Korean Americans and Asian Americans, and have acquired a better sense of themselves as part of a larger picture and longer history that includes the past and the older generations.

Such activities may seem a small step toward recouping some of the losses that Filipino, Korean or other Asian-American groups have experienced in assimilating into American society. Loss of our family, ethnic and community identity has often been the price of that transition from Asian to American. As Santos would agree, the price the American Dream has exacted of us has been too high. We have mortgaged our family, ethnicity and community to get that down payment on the American Dream.

Korean students

SEOUL — The United States drew 3,449 students from Korea for study last year — or 70 percent of the 4,655 Korean students who went abroad to further their studies, according to the state-run Korean Overseas Development Corp.

Business administration was the most popular subject for these students.

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