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KOREATOWN

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How to survive in hard times



Dr. Ivan Light

Editor's note: Ivan Light, professor of sociology at UCLA, is no newcomer to the subculture of Korean Americans. He and another UC sociologist, Professor Edna Bonacich at UC-Riverside, have been collecting data about Korean economic adjustment in the Los Angeles area.

"The issue of immigrant economic integration is an important one in modern sociology," Light told KOREATOWN. "When we became aware of the Korean immigration in Los Angeles, we decided to study it for this reason." Initially neither of them knew much about Korea and Koreans, he said.

The pair's still incomplete but already lengthy manuscript — entitled "Immigrant Entrepreneurs" — describes and analyzes the growth of Korean-owned businesses in Los Angeles between 1970 and 1980.

Light is the author of "Ethnic Enterprise in America" (University of California Press, 1972), a comparative study of Chinese, Black, and Japanese small businesses in the United States from 1880-1940.

By IVAN LIGHT
Part One

Asked to lecture on the "problems and prospects" of Korean Americans, I am reminded of Aristotle's observation that the foot that wears the shoe knows where it pinches.

Surely the Korean Americans are the best judges of what are their problems, and do not need an academic expert to advise them on this subject.

Reflecting on this reality, I was first tempted to conclude that Dr. Scholl would have more to offer the Korean American community than Dr. Light.

On maturer reflection, I decided what was asked for was not the location of a pain, but the diagnosis of its cause and probable course based, as all diagnoses are, on the prior suffering of others. Thus, ironically, it is not what I know about Korean Americans that counts here so much as how the painful adjustment of other immigrants can now direct the attention of Korean Americans to their own redefined problems.

FIRST A PIECE of welcome news: Koreans are doing enviably well in America. It is characteristic of Koreans to ask outsiders for appraisals of how they are

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5th preference removed from immigration bill

WASHINGTON — The fifth preference category — crucial for family reunification of most Asian Americans — has been removed from the so-called Simpson-Mazzoli immigration bill pending before the Senate Judiciary Committee.

The committee voted 16-1 to approve a revised version of the bill without the fifth category for siblings of U.S. citizens.

Sen. Edward Kennedy, D-Mass., first had attempted to restore the complete catergory. He then introduced a lesser amendment to restore the fifth preference for unmarried brothers and sisters of U.S. citizens. His efforts were unsuccessful.

The House immigration subcommittee had earlier approved such a version including unmarried brothers and sisters in the House bill.

Under the senate bill, only unmarried children under age 21 of permanent residents would be eligible for the second preference category. Under the existing law, all unmarried children are eligible. An attempt to change the age limit to 26 was defeated. But the house immigration subcommittee has approved a similar change.

The senate bill originally required that foreign students return home for at least two years before applying for a work visa in the United States. Kennedy, however, argued that these students would end up working in Germany and Japan rather than wait in their native countries. The committee didn't vote on the issue, but it will be considered when the bill goes to the full senate floor after its recess.

The senate bill originally named Jan. 1, 1980, as the cutoff date for amnesty for illegal aliens, but Kennedy successfully sought to have the date extended two years, that is, until Jan. 1, 1982. About five million illegal aliens may be affected. The temporary status could be made permanent in two years if the aliens are able to speak English.

Illegal aliens living in the United States since Jan. 1, 1978, would be eligible for permanent resident status immediately, if they don't have felony records, have not been involved in political persecution, or are not anarchists, Communists or Nazis.

Korean male chauvinism on UC Berkeley campus

Editor's note: Gin Pang, a freshman at University of California, Berkeley, has been a bilingual volunteer worker at the Korean Community Service Center in San Francisco since her high school days. She majors in psychology and ethnic studies. More than anybody else, she realizes she is dealing with a sensitive subject and welcomes any kind of criticism from our readers.

By GIN PANG

I would like to ask the readers an interesting question. What is the difference between a Korean couple's marriage and a Korean Students Association meeting at the University of California at Berkeley?

Let's examine the marriage first. The husband comes home from work. The wife comes home from work too. He sits and she prepares dinner for him, herself and the children. After dinner, he sits and thinks, and perhaps, goes out and has a couple of drinks with his friends.

In the meantime, she cleans the table, washes the dishes, washes the clothes, irons his shirts and takes care of the kids. Then she sits. The husband, by this time, comes home. The husband talks and she is silent. He decides and she nods. He commands and she follows.

Now let's examine the Korean Students Association meeting at the University of California.

Both the male and female students enter the room. There are more men than women, perhaps the ratio is two to one, or three to one. The men mostly sit in the front rows. The women sit in the far back rows, while a few dare to sit in the middle rows. Only men go up on the stage. They talk and discuss their topic. The women sit silently. Occasionally, murmurs and giggles are heard from them.

From the audience, men get up and speak their minds. They state their opinions and make insipid comments, The women seldom ask questions or make comments.

THE MEN DECIDE. The women nod. The men conclude. The women affirm.

Thus, men lead, and the women follow. The meeting ends.

Overall, there is not much difference

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LIVING WITH CHAUVINISM — Author Gin Pang, inset, poses with her friend Pauline Pang in front of the Sather Gate at University of California, Berkeley.



Identity crisis

Growing up with Asian stereotypes

By JULIE J. SUHR

It's not easy being a Korean American.

I first discovered this in fifth grade. "Ching-chong Chinaman," older boys would taunt as I walked by. The notion of prejudice was new to me. I hardly understood it, yet instantly disliked it.

Being stereotyped was worse. Throughout elementary school there were no blacks and only two Asians in my grade. Because of their language handicaps, they were labeled "FOB's" and often ostracized by peers.

But I was a strange case. Although yellow in complexion and almond-eyed, I spoke fluent English. In fact, I couldn't speak Korean. My clothes were modern and my hair did not resemble an inverted rice bowl. I preferred a fork to chopsticks, and although frequently ate rice, it was just as often with steak as with *kalbi*. Thus, some classmates weren't sure whether to accept or exclude me.

FOR MY PART, there was never any doubt. I wanted to be as American as Shirley Temple. Influenced by peers and by the media, I longed for a truly American lifestyle. And seeing my fellow Asian classmates suffer made me all the more determined to assimilate.

Thus, not until 10th grade, when I began associating with nisei and sansei Asians, did I start to appreciate my Asian roots. Even then, however, I knew few Koreans.

Throughout high school, as in grammar school, I had to deal with Asian stereotypes. One boy, believing slanted eyes affect visual perception, actually approached me, holding his hands up 3 feet apart. He asked curiously, "Can you see these both without moving your eyes?"

"No," I replied, exasperated, "Asians don't have peripheral vision."

ANOTHER TIME SOMEONE remarked jokingly, "Julie, you're about the only Oriental at this school who doesn't wear glasses. Your vision must be excellent."

"Yes," I smiled sweetly, "I can see every pimple on your face."

After instances like these I began to contemplate and resent the Asian myth. Why did people assume we all pronounce our r's as l's, wear thick glasses and major in engineering? That our idea of fun is recharging a calculator?

If dispelling these Asian stereotypes was frustrating, establishing my identity as a Korean American was truly difficult.

For example, in college I met a variety of people, including non-Asians. Following introductions, they'd query, "Are you Japanese?" I'd shake my head. "Oh, then you must be Chinese."

It never failed. The questions always came in this order, and the result was always a surprise: "Korea? No kidding!"

THEIR AMAZEMENT puzzled me. Oh well, I thought, maybe we all look alike to them.

But the ultimate surprise occurred when I met first-generation Koreans on campus. We'd exchange names and smiles. Then they'd ask politely, "Are you Japanese or Chinese?"

This was rather disconcerting, coming from my own people. "I'm Korean," I'd say. But deep inside I began to wonder WHAT I was.

Certainly in name and blood I was 100 percent *hankook-salam*. Love of the culture and an appetite for its food further assured me of this.

Yet English was my native language. I had grown up with junk food, Dodger baseball and rock music. Moreover, I had mostly Caucasian and niesei sansei Asian-American friends.

Thus, my reply — I'm Korean — became voiced less assuredly. Soon it modified to an explanation: "I'm Korean, but I was born here."

"OH," THEY'D MURMUR, no wonder you seem so different." Then would follow a barrage of questions: Do you speak Korean at all? What do your parents speak at home?

I'd reply in Konglish, at which they'd often smile. Suddenly, the ice would be broken.

Despite our different backgrounds, I found the first-generation students unusually warm and receptive. Many of them generously assisted in translating difficult passages during Korean Bible study. As I came to know some of them better, I was struck by their unity as a group.

Soon after meeting more first-generation students at school and in church, I began to develop great pride in being a member of this ethnic group. Today, although my Korean leaves much to be desired, it is improving with the help of friends. And while there are obvious cultural and language disparities between us, they are problems which can be solved. It is not easy being a Korean American, but it's a characteristic I wouldn't trade for the world.

Move to Korea arouses doubts of identity

Editor's note: Daughter of a Korean-born professor of physics, Kathie Min graduated from her father's Alma Mater, Amherst College, and obtained a professional degree in Columbia's School of Journalism. She recently quit her job as a writer for The Boston Phoenix weekly for a stint with The Korean Herald in Seoul as a reporter. This is her second trip to her parents' homeland.

By KATHERINE MIN

I arrive at Kimpo Airport feeling dazed after the 15-hour flight. As I wait for my baggage, I straighten the skirt of my best summer suit to impress relatives I have not seen for seven years. The customs man glances at my American passport and stares at me.

"You are Korean?" he asks. I nod and then, confused, I shake my head.

A week later, I hail a cab in Seoul. The driver looks at me quizzically when I tell him to go to Toegye-ro. I repeat myself. He looks mystified and then exclaims, Ah, Toegye-ro!" I nod emphatically and sink back into the seat, relieved that he has understood. He looks at me curiously through the rear view mirror. "Aren't you Korean?" he asks.

It seems that I cannot escape this question and never has the answer been as pertinent as now. For the first 16 years of my life, my answer would have been an unequivocable, "No, I'm American." But as I get older, things become less clear-cut, and for every answer, hundreds of questions arise.

When I was 16, I came to Seoul to study at Seoul Foreign School. I didn't want to leave my friends in the States but, as is often the case for children of that age, my parents forced me. It was a mild dose of Korean life, going to an English-speaking school and living with my parents, but at the end of a year, I did not want to leave. I had skied at Yong Pyong, sunned at Taechon beach and climbed Mt. Sorak. More importantly, I had started to identify with my Korean heritage.

Seven years has passed since then, and both Korea and I have changed. As I make my way around Seoul, I have a curious sensation, a mixture of familiarity and strangeness. The roads are better, the traffic much worse and the hotels more plentiful. The naengmyon (cold noodle) restaurants and kalbi houses, the men pushing carts by the side of the road, the little children with their bookbags on their way to school — these I remember from 1975.

But I am no longer a student. The time for identity crises is over. I have chosen a way of life in the United States that does not deny my Korean-ness, but has little use for it. In this way, it is easy to be two things at once in America. I am a true daughter of the melting pot. I look different but I act the same. The appreciation I have for my Korean heritage, though existent, is rarely visible on the surface.

Korea, on the other hand, is not a melting pot, but a particularly homogeneous society. Outside of the insular world I inhabited in 1975, it is much harder to live in-between cultures. I cannot live here as an Ameridcan because this is where my relatives live, with certian expectations as to my behavior. And people do not treat me as an American. They first treat me as a Korean and, once I open my mouth, they treat me like a curiosity item — a Korean who is not a Korean, some strange paradox.

There is a Korean word I know to describe the way I feel, this first week in Seoul, "pok-chap-hae-yo" (all mixed up). I am unbalancing the homeostasis of psyche that I enjoyed in the States and the questions I have answered have come unanswered, ready to be asked all over again.

My grandmother recently took me to her brother-in-law's birthday celebration. She is very proud of her granddaughter, even though she thinks her strange. But American or Korean, my blood tie is impermeable.

My chagun haraboji is seated in a small room, wearing Korean paji and a tan jacket. He is a dignified-looking man with a serene expression. My grandmother coaxes me to bow as she has taught me. I kneel down, put my hands on the floor and touch my head to my hands. This pleases my relatives to no end. "She lives in America, but she knows Korean ways," I hear them exclaim.

Chagun haraboji thinks I should be a basketball player. During lunch he encourages me to eat a lot. And as I listen to the light-hearted conversation of relatives who gather only once or twice a year, I feel a sense of belonging. I cannot speak their language, but there is much a smile or an inflection can convey and I realize that they are my family. Whatever life I may lead in the United States, whatever small triumphs or failures I may have, my family is here, in this crowded Asian city, their lives intertwined with my own.

Americans have no sense of history. They bring their pasts from some other place and then join other Americans in the present moment. I long for a sense of history that takes me beyond myself but includes me, that has existed long before me. The past resonates in Korea. It is a sound, not entirely drowned by the noise of traffic, of my family, my people.

"Pok-chap-hae-yo," this is how I am feeling. But it is not an altogether unpleasant sensation. I am a link between two cultures, two different ways of life, a first-generation American from seven generations of Koreans. Thus, I can see things in both countries that their native sons cannot see. I feel the hot early summer sun and see much that is still strange to me. But I foresee the strangeness fading. Am I Korean, the taxi driver asks me? I am still finding out how much.

Korean religious preferences

SEOUL — Buddhism still remains the number one religion in Korea with 11.1 million believers, according to a Ministry of Culture and Information report.

It's followed by Protestantism, with 7.5 million; Confucianism, with 5.2 million, and Catholicism, with 1.4 million believers.

The report said that Protestantism has 33,851 ministers in 23,346 churches, Buddhism with 20,755 monks in 7,253 temples and Catholicism with 4,797 priests in 2,353 cathedrals.

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KOREATOWN Forum

Moon: a scapegoat or a greedy demigod?

Editor's note: Most young Korean Americans grew up in the United States in the shadow of such notorious Koreagate names as the Rev. Sun Myung Moon and Tongsun Park. KOREATOWN news editor Sophia Kim, herself a member of the "knee-high" generation, sought views from her peers in the aftermath of Moon's conviction on tax fraud charges in New York City last month.

CHONG KIM, 24, import business, who immigrated to America at age 8:

"The Rev. Moon, I believe, was definitely a scapegoat. Being a foreigner who amassed a tremendous amount of fortune and influence made him a dangerous figure. The fact that he was convicted of tax evasion is a farce because that's the only way he could be kicked out of the country.

"It's ironic that a man who can't speak English is influencing so-called 'enlightened' young middle-class Americans.

"This man definitely did nothing for us Korean people. He is just a greedy man who used religion to further his own interest, economically and socially. He really doesn't bother me because he transcends being Korean. He is just a religious demigod.

"Just because he is Korean, he gets press coverage. If he were an American, he would be lauded in the press just like Jerryu Falwell and Billy Graham."

TERRY KIM, 22, student at the University of Southern California Medical Center:

"I think he's crazy. He has really brought a bad image for Koreans. From what I've read, Moon thinks he's god. He reads the Bible and misinterprets it. I am ashamed of him. I think he's guilty. He's doing all this just to make money for himself."

IM JUNG KWUON, 22, UCLA senior, who came to America at age 4:

"I feel totally indifferent. I don't have any religious affiliation. I am an old Confucian-type traditionalist. I go by those values. I don't think Moon has damaged the reputation of all Koreans. There are good and bad people everywhere. Hitler didn't damage the reputation of all Germans."

SEUNG IL AN, Valley College student, who immigrated eight years ago:

"I feel bad about Moon. I am glad he might get kicked out of the country. It's a shame he is Korean because I am a Christian. Once I saw an advertisement by Moon's church promoting his religion. It's terrible. Even if I were not Christian, I wouldn't like him."

CHRISTINE CHOI, 22, UCLA student, who came to America 13 years ago:

"I feel bad when anybody gets caught doing something bad. But if someone has done bad, I am glad that justice is done. I don't like Moon because I am a Christian. In my opinion, a person with his type of values cannot call himself a Messiah.

"I am ashamed of him because he happens to be Korean. Koreans can do so much good."

2 Korean Americans honored

WASHINGTON — Two Korean American high school seniors are among the nation's 141 Presidential Scholars who were honored by President Reagan at the White House last month.

They are Aeri Yom, a student at Radnor High School near Philadelphia, and Tae-gu Lee, a student at Andover High School in Bloomfield Hills near Detroit. They each received a gold medal and a cash prize of $1,500 from the president.

The scholars, two from each state and those with special talents, were chosen from more than three million high school seniors throughout the nation. Last year three Korean Americans representing Hawaii, Mississippi and Georgia were honored.

Yom excels not only in academic work but in music, creative writing and fine art. She has been accepted by Harvard and Princeton Universities. Lee is editor of the school newspaper and manager of school basketball and hockey teams. He will attend Harvard or Yale University this fall.

Bill would let Chinese restaurants roast duck

SACRAMENTO — Senate President Pro Tempore David Roberti says he is proud of having co-authored a bill which would allow Chinese roast duck to be prepared in the traditional way in Chinese restaurants.

"While efforts by local Los Angeles County health authorities to halt the traditional roast duck preparation method were basically bureaucratic," the senator said, "I felt it was important to assert the right of Chinese restaurant owners to continue a culinary tradition dating back thousands of years.

"More than the single issue involved there, the roast duck issue tested our commitment to demonstrating respect for Asian customs.

"The Legislature and the public generally should be prepared to show the same level of respect for Asian traditions if required to in the future."

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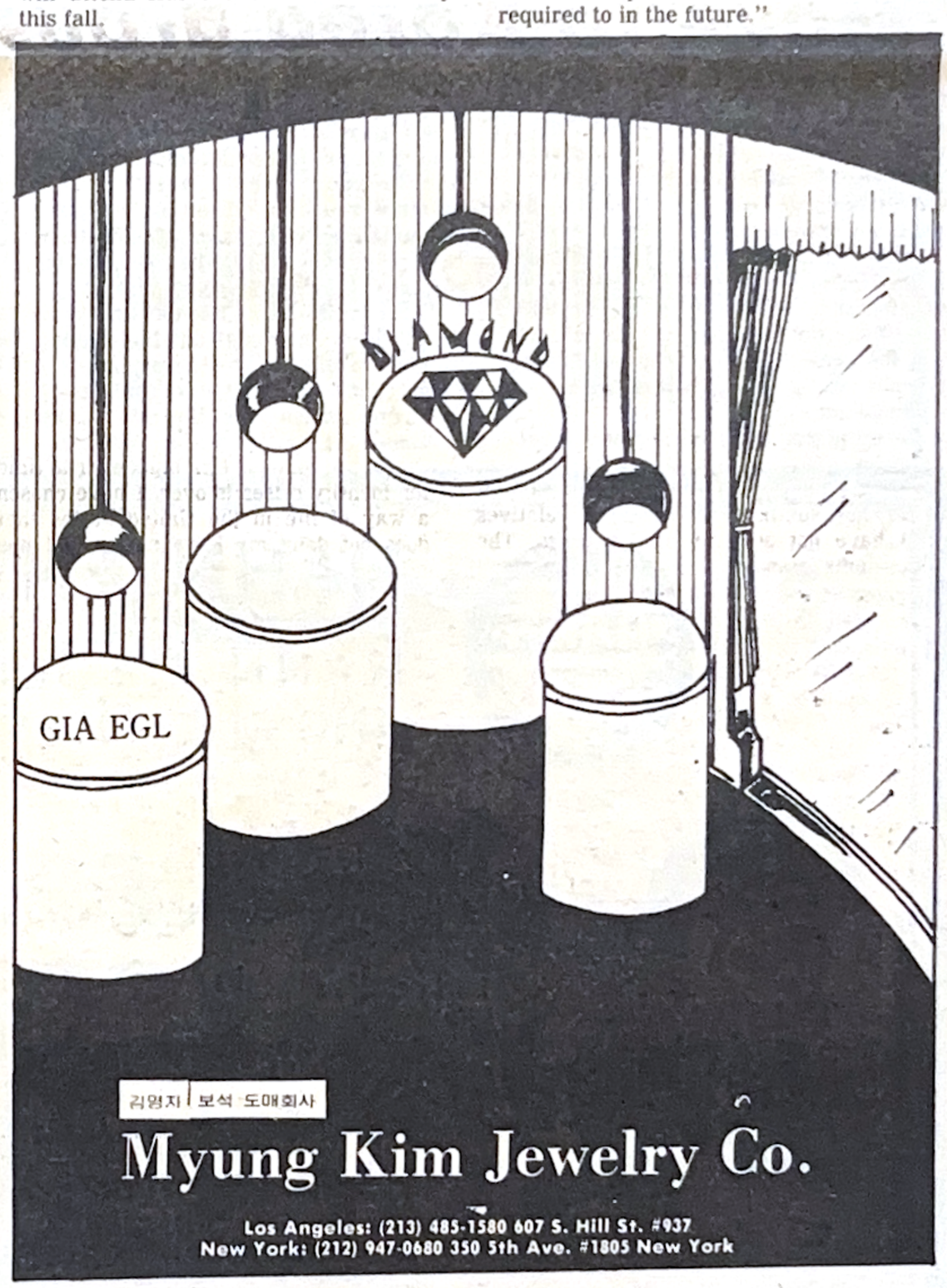
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Korean vs. American education

Teacher-student relationships differ

Editor's note: James H. Robinson is a former Peace Corps volunteer in Korea and now a doctoral candidate in bilingual education at Stanford University.

By JAMES H. ROBINSON
Part three

The relationship between the student and teacher differs in Korea and the United States and these differences can be summarized in the four following categories:

1. Teacher as parent or friend.
2. Teacher as model or entertainer.
3. Teacher, right or wrong?
4. Questioning the teacher.

In Korea the teacher-student relationship is a scholar-disciple relationship that mirrors the parent-child relationship or perhaps more acurately, the father-son relationship.

THE TEACHER-STUDENT relationship is one of the most important relationships in Korean society. This relationship is a hierarchical one. The relationship is quite formal and bounded with formal language.

Students talk to their teachers in formal language, while teachers use informal language to their students. This use of language reflects the teacher's superior status and the student's inferior status.

One would not even have a spontaneous conversation with a teacher in the sense of an exchange of ideas whereby both members freely produced and received information. One can only have friendships and conversational exchange with those of equal status by sex, age and background, not with someone senior or junior to oneself.

Within the student-teacher relationship in the United States, there is an element of friendship. Somehow the teacher has to be your "pal," but still be your teacher and the authority when need be. Teachers are like a helping hand but not a guiding light.

Teachers are there to help you make the right choices and are not supposed to provide the answers unless absolutely necessary. They are encouraged to come down to the student's level or to elevate the student to their level by using polite language in class: "Could you close the window, Johnny?" Teachers also expect polite language in return.

IDEALLY, THE TEACHER has to be friends with the student and use this relationship to get the student to learn. Nowadays, it is also possible for one to become friends with a former high school teacher, for example, and to meet him or her socially as relative equals.

In Korea, teachers are models of the proper human being. They teach not just about math and science but about how to be a human being. Teachers should epitomize all that is good and virtuous about being a Korean, all that a young student needs to learn to become a good Korean.

In the United States, teachers have to act on a stage that is in the classroom. They have to get the students interested in learning. Learning must be made fuo. The teacher has to entertain the student.

While the Korean is a role model, the American teacher has become an entertainer. Students learn skills from their American teachers more than they learn to become like them.

Korean teachers are teaching the child to become like them although that does not mean the child has to become a teacher.

Korean and American teachers also view teaching differently. For Korean teachers, teaching is telling and modeling. The teacher is never a learner, for if he were a learner, he would not be a teacher. The teacher always has to be right. "The teacher said so," is synonomous with "it's right."

There is no doubt that the teacher is the source of knowledge and that there is no other source in the classroom. Students cannot imagine that teachers do the same things that they do in the restroom. As the source of knowledge, the Korean teacher tells the student what to do or what to know.

The student trusts the teacher and accepts what the teacher says or commands. Learning is a by-product of that trust. Without this trust, the teacher would not be a teacher and the student not a student: teaching and learning would not occur without this relationship.

The American teacher, though, is not always right. Teaching is learning for the American teacher or should be. The teacher is questioning and eliciting rather than telling and modeling.

Students are to become like the teacher in that they are expected to beinquisitive, frank and to ask "why?"

The teacher can be wrong and still be the teacher. STudents and teachers can discover answers together and explore questions without set answers.

In Korea, because of the relationship between the teacher and the student, the student should never question or challenge the teacher.

If thes tudent were to question and teh teacher not have the answer, the teacher would lose part of his or her sense of being a teacher — the teacher would lose face in front of the student, and the student would lose his or her trust in the teacher and so the learning from that teacher would be impeded.

Even Korean graduate students and scholars feel very uncomfortable questioning their mentors, and Korean graduate students in the United States particularly experience this problem in adjusting to American ways of interaction in academic contexts.

Rather than not ask questions of their teachers, American students are trained in question form. No teacher should present anything to a class without allowing for a question session. It would be bad teaching.

When I was in secondary school, we often played a game of "stump the teacher," trying to do our best to find questions that the teacher could not answer and often having the answers to begin with.

In a sense, this type of counterfeit questioning is the heart of academic communication in the United States; teachers ask questions of students when both know the teacher has the answer; and students learn to develop this type of questioning as a means of making points and showing their rigorous training.

Differences in the concepts of who a teacher or seonsaengnim is and about the dyatic relationship between teacher and student can cause role problems for both the Korean-American child and the American teacher.

The Korean-American student when entering the American classroom expects the teacher, him or herself and other students to behave differently from what the American mainstream teacher expects.

The Korean-American students expect the teacher to provide a "guiding hand"; the American teacher expects the student to take the initiative.

The Korean-American student expects the teacher to provide the answers; the American teacher expects the student to find the answers.

The Korean-American child expects the teacher to be his teacher all the time; the American teacher expects that his responsibilities to the student are limited to the contexts of the classroom and the school.

These different expectations by the Korean-American student and the American teacher result in misunderstandings between student and teacher over what are the proper student and teacher roles and behaviors in the classroom.

The student is sitting in his or her chair patiently waiting for the teacher to teach and avoiding most misbehaviors; the teacher is assuming that the well-behaved child is learning when in fact he or she is not.

A child may actually go through elementary school just sitting there without gaining the skills needed for work in the junior high and then become the problem child for the junior high teachers.

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Washington group tries to unite Koreans

Editor's note: David J. Chang, a junior at Yale University active oh Asian American causes, lives in Rockville, Md.

By DAVID J. CHANG

WASHINGTON — If there's one organization which represents all Koreans in the Washington, D.C. metropolitan area, the Korean Association of Greater Washington (KAGW) would come closest.

As a non-special interest group, it attempts to serve as the umbrella organization for most other independent Korean organizations. But this goal appears to be quite difficult to reach because many of the Koreans living here tend to become involved more actively with a special interest group.

The basic purpose of the KAGW is to support and coordinate activities of some of the other Korean organizations, according to president Chul Eun Kang.

But it has sponsored a few activities of its own. For example, each year it organizes a mini-Olympic with participating teams representing the five counties in the Washington area. In addition, the organization provided support to the family of a recently slain Korean businessman.

The KAGW last fall organized the Korean-American Friendship Committee to promote "understanding between Koreans and Americans, especially with the black society," Kang reports.

ANOTHER PROJECT KAGW hopes to sponsor is a parade in the capital this summer in commemoration of the centennial of Korea-U.S. relations. Envisioning a parade which will relate Korea's history to the Americans, KAGW would like to construct models such as the Turtle Ship and the famous Korean gold crown and hand out leaflets explaining these Korean treasuers.

There's one handicap the Korean community in the nation's capital must live with. "We don't have Korean towns like Los Angeles or New York," admits Kang. But he says the area along Wilson Boulevard in Arlington in Northern Virginia just southwest of Washington may soon become a Koreatown. "Already many shops and stores there are owned by Koreans," observes Kang.

THE DYNAMIC KAGW estimates Koreans in the metro area number around 50,000. Serving them are seven ethnic newspapers, three radio broadcasting organizations, and over 50 churches.

This metro area abounds in numerous Korean special-interest groups. Among the 40 to 50 groups are such active and influential groups as the Korean Businessmen's Association, Korean Scientists and Engineers Association, Korean American Wives Club and Korean Community Service Center.

The businessmen's group, 10 years old, is basically a fraternity organization, in the opinion of former president Eugene Kay. The KBA has concentrated its efforts upon educating Korean immigrants on running a business.

Each year the organization offers four or five seminars and often brings in guest speakers to talk at these gatherings. "We invited the police in charge of robbery," Kay said, noting that this seminar was especially helpful since Korean businesses have been so often victimized by criminals.

The well publicized Kwan Hae Ham shooting case in the crime-plagued Northeast Washington has drawn the concerns of the KAB. Kay said his group is planning to raise several hundred dollars for the family of the fatally shot black youth.

THROUGH THIS ACT of goodwill, Kay says, KBA hopes to help lessen tension between the blacks and the Korean immigrant businesses.

As with many other Korean settlements, political apathy is cited as a problem in this area by Dr. Won Taek Moon, founder and president of the Korean American Republican National Federation.

"A lot of Koreans don't even know how to vote," Moon noted. He felt that Koreans are often claiming to be too busy with their own lives to get involved with politics.

Moon believes in political power as an important tool the Koreans can utilize to their benefit. He hopes that through organizations such as the ethnic Republican group and other political organizations in the area, interest and participation in politics by Koreans can be stimulated.

Almost every Korean in the area can find at least one or two groups through which he or she can become involved in the Korean community.

While this diversity and abundance of these organizations may cause a certain amount of fragmentation among D.C. Koreans, it is exactly these same characteristics which are keeping the Washington Korean community active.



TOGETHER — David Chang, center, poses with fellow Korean American students from eastern colleges.

Computer firms oppose immigration proposal

PALO ALTO — The Immigration Reform and Control Act, now wending its way through Congress, contains a provision which would require all foreign graduates of U.S. colleges to return home for two years before working in this country.

But electronics and computer companies are faced with an inadequate supply of technical manpower and need those foreign graduates, says the American Electronics Association. "Without them we would be seriously handicapped," said Stuart Mabon, president of Micropolis Corporation.

Koreans eat less meat

SEOUL — Koreans' consumption of vegetables, fruit and cereals is sharply increasing, while that of meat, once on the rise because of improving living standards, is now decreasing, according to an Agriculture-Fisheries Ministry report.

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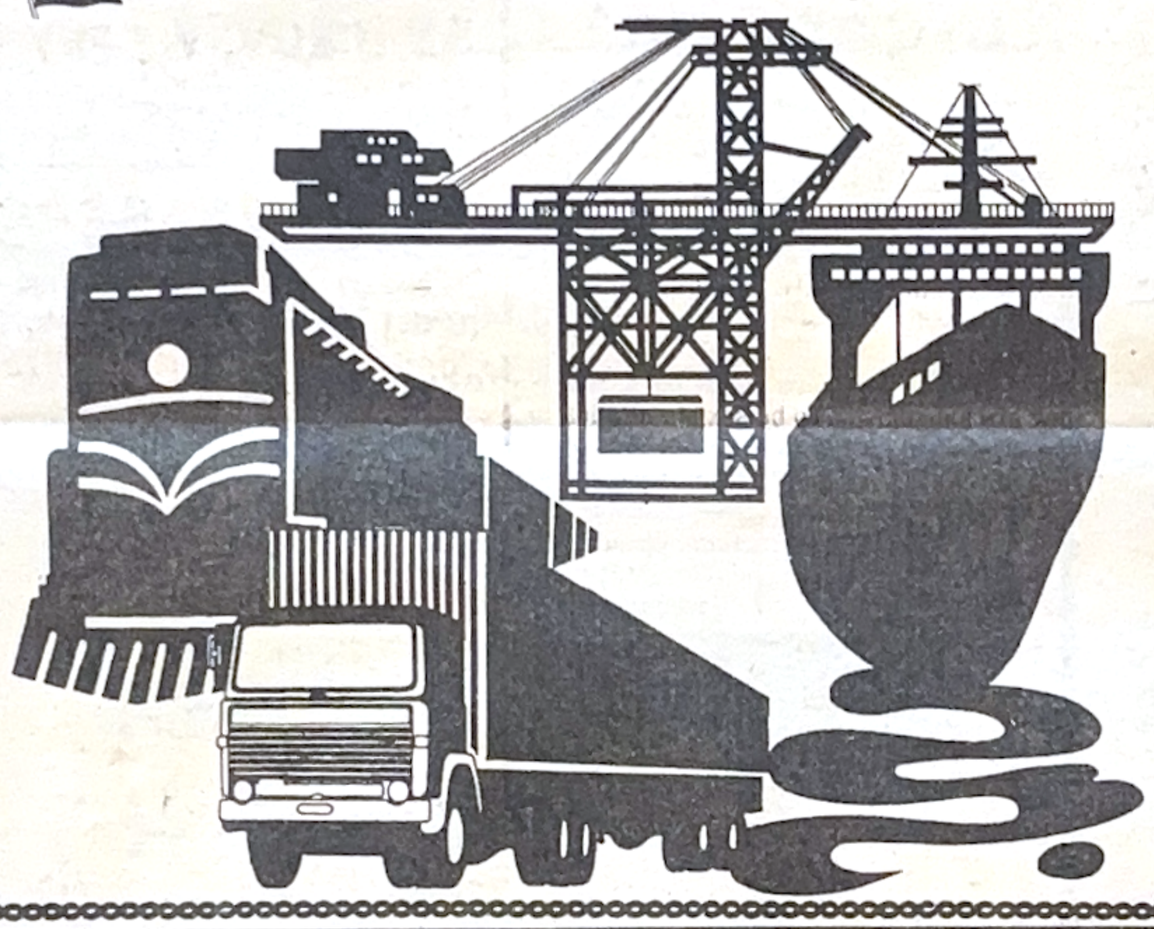
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The invincible Korean turtle

By CHOI HEE-JAE

The greatest naval battles in world history are often cited as being the battle at Salamis in 480 B.C. between the Athenian and Persian fleets or the fight at Waterloo in 1815 between revolutionary France and her neighbors. Most Koreans claim, however, that the leading candidate should be the Korean-Japanese naval engagements during the Hideyoshi invasion of Korea from 1592 to 1598.

When Toyotomi Hideyoshi attempted to invade Korea with 150,000 men in the 16th century, he saw Korea as merely a stepping stone to the eventual conquest of Ming China and even India. Korea itself was like a candle flickering in the wind, a nation totally unprepared for war.

But a "miracle" took place as the invasion unfolded. Led by Admiral Yi Sun-Shin, the vastly outnumbered Korean navy scored victory after victory against the Japanese. Most historians attribute the Koreans' remarkable showing to the "Kobukson" or Turtle Ship in which they fought, a rather grotesque vessel said to have been designed by Admiral Yi and his assistant shipbuilder Na Dae-Yong, covered by a plate studded with sharp-

Continued on Page 8



RULER OF THE SEAS — This life-size replica of Korea's 16th century Turtle Ship, presumed to be the world's first iron-clad vessel, was set afloat in a bay on Korea's southern coast in January of 1980.

Male chauvinism at UC Berkeley

Continued from Page 1

between a Korean couple's marriage and a Korean Students Association meeting. What does this comparison imply? Why do the men act in this chauvinistic manner? And why do the women accept this male chauvinism?

What it all comes down to is basically a need for "security." What do I mean by security? I mean the need to be with one another providing comfort, control and satisfaction.

The Korean Students Association meetings allow Korean students to come together and give support and "security" to one another — especially to Korean men.

AS FIRST-GENERATION immigrants, Korean men lack control and security as individuals in this society. The KSA provides a necessary and much needed group support.

To explain further, Korean men, like other minority men, do not have the opportunity to control and determine their destinies in this society.

Many cannot find jobs, many cannot gather respect from the larger society or from their own families, and many feel that they cannot control their "own" women (their "property"). As they lose power and control, they become more egocentric and selfish. They try to hoard what little they have, including their women.

And ultimately, they become chauvinistic.

Thus, because Korean men are denied the opportunity to participate fully and equally in all realms of American society, they displace their insecurity and frustration by oppressing and subordinating the Korean women. But because they cannot control the intellect or inclinations of "their" women, they clingingly control their women's sexuality by putting her in her place.

ON THE OTHER HAND, the Korean women accept this male chauvinism for various reasons. First, the Korean women have been culturally taught that they are inadequate, inferior and subordinate to men in general. According to the Korean culture, the women's roles are confined to sitting quietly and following the men.

The need to find a sense of security is a second reason that forces the Korean women to accept this male chauvinism. The Korean female students are pressured by their parents, the Korean community and the institutions of this society to find a husband by the time they graduate.

As minority women, the opportunities for them to become independent and self-sufficient are very limited in this society. Thus, a husband is the security for them which the outer American society does not provide. Therefore, for the Korean female students, the KSA meetings provide an access to find husbands.

As a result of this situation the women have to act according to the expectations and the standards of the Korean men — the keeping of silence and making the men feel that they are in control over their own sphere of social life and their women.

The Korean men are chauvinists, but they are not sexists. To be sexists implies that they would have to have power and control over the institutions and the power structures of this society, but they do not. This power lies within the province of the white males.

Korean women, on the other hand, suffer from double oppression — racism and sexism of the American society in general. And they suffer from the male chauvinism and selfishness of individual Korean males in particular.

The only solution, then, to all this sexual inequality is to advocate equality of opportunity and access, and equality of actuality for both men and women. What this means is to earnestly create a truly democratic society in America.

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The invincible turtle that ruled the sea

Continued from Page 1

ened spikes and ornamented with a turtle or dragon's head at the bow and a turtle's tail in the stern.

ONE OF THE MOST celebrated victories was the battle of July 8, 1592, when Yi lured 73 Japanese warships from a narrow strait into the open sea off the island of Hansan-do. Yi's forces, including an unidentified number of Turtle Ships, lay in wait, and proceeded to destroy the entire Japanese fleet.

Another great victory occurred in September, 1597, near the straits of Myongyang, where Yi defeated an armada of 133 Japanese ships with only 12 vessels under his command. Admiral Yi's fleet sank more than 300 Japanese ships during the first four months of the invasion.

The turtle ship obviously gave Korea a tremendous advantage in those legendary battles, but many Koreans today have little knowledge of the ships. Many myths have sprung up surrounding them, including the notion that the turtle ship was a submarine.

In recent years, scientific studies have been undertaken to determine the exact structure and dimensions of the turtle ship to throw light on why it was so devastatingly effective. Naval Architecture Professor Kim Zae-Guen of Seoul National University published a book in 1978 entitled "Myth of the Turtle Ship," based on his earlier award-winning study of warships in the Yi dynasty.

According to Kim and other scholars, the turtle ship was designed immediately prior to the Japanese attack. It was heavily armed, carrying as many as 26 cannons, which fired through gunports in the sides and bow, including one in the figurehead dragon or turtle's mouth. Each ship was covered with a spoked plate which prevented any boarding tactics by the enemy.

JAPANESE RECORDS SAY the turtle ship was not only faster and larger than the Japanese ships, but had a thick exterior which bullets could not penetrate. It was outfitted to utilize a sail if the wind was fair, and also had many oars.

The turtle ship had a flat-bottom box hull as did other Korean ships. It measured 27 to 28 meters in length between the stem and transom plate, 9 to 11 meters at its maximum breadth and about 6 meters from the bottom plate to the top of the covering plate.

A considerable number of Japanese historical records say the turtle ship was iron-clad. American historian Hulbert agrees with this assessment, and most Koreans firmly believe that the turtle ship was the world's first iron-clad vessel, constructed 270 years before the "Monitor," the first U.S. iron-clad boat. However, controversy continues in Korean academic circles over whether it was in fact iron-clad because there is no mention of it in any Korean records.

The turtle ship is a rich source for the imagination of Korean children and for the general public's pride of their ancestors' great achievements, as well as a cherished heritage in its own right. Statues of the ship can be seen all over Korea. Turtle ship models are on display at the memorial museum at Hyonchungsa Shrine and foreign maritime museums. A life-size replica is floating in the bay at Korea's Naval Academy on the southern coast. A lighthouse near the location of the battle at Hansan-do has a foundation in the form of the famous ship.

SMALL MODELS ARE available in all of Seoul's souvenir shops. Korea's 500 won banknote and 4 won coin carry a rendition of the turtle ship, together with a portrait of Admiral Yi. In short, the turtle ship is embedded in the national consciousness.

Today, Korean shipbuilders are extremely proud of their forefathers' accomplishments. This fine tradition is reflected in the fact that Korea is now the second largest shipbuilder in the world behind Japan. They are not building turtle ships these days, of course, but the example that the turtle ship provides is a shining inspiration for quality workmanship and national pride.

Dr. Light's survival strategy for hard times

Continued from Page 1

doing. When Dr. Julian Lee asked me this question, I answered in all honesty that Koreans are doing very well indeed as far as I can tell. True, they have problems, but all immigrants have problems and relative to other immigrant groups in a similar phase of acculturation and economic integration, Koreans handle the problems well.

Sometimes Korean Americans lose perspective on their problems and successes. For example, Koreans complain that they don't have much influence in government, and Korean newspapers urge Korean Americans to raise their voices in politics.

But even the Irish took two generations to capture the Boston City Council. Admittedly, Korean voter registration is lower than it might be — even relative to other recent immigrant groups — and voter registration seems an obvious direction for Koreans to stress. Nonetheless, any immigrant group must contend with the large proportion of aliens in the adult generation who, so long as they remain non-citizens, are ineligible to vote.

In the early phases of acculturation and economic integration, immigrants have to exert political influence in ways independent of voting, and of this art Koreans have shown themselves masters rather than students.

Attending the 1981 Korea Day parade along Olympic Boulevard in Los Angeles, I noted with amazement the presence of the governor, the mayor, the chief of police, the secretary of state and a bevy of aspiring politicians. None of these had seen fit to attend the 1978 Korea Town parade, and it is a firm measure of their political impact that the Korean Americans' annual parade now brings down first-ranking political leaders.

IN THE SAME sense, the Los Angeles freeways recently sprouted roadside signs reading "Koreatown" with arrows showing motorists how to get there. These signs benefit the Koreatown merchants, and they were not placed along the freeways because Koreans lack political influence in city hall.

Having stated that Koreans are making the best of their situation, I must now acknowledge that the situation is deteriorating. This is the bad news for which Korean Americans must brace themselves.

The economic difficulties of the United States have become public in the last several years, but anyone who has studied this issue is aware that deterioration has been building up for many years before.

Without minimizing or ignoring the damage that Reagan's war deficits and reckless social policies have unnecessarily inflicted, one must acknowledge that the United Sattes is undergoing an unpleasant redefinition of its economic role in the world system.



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