

## CHAPTER EIGHT

# GETTING ALONG



In this chapter we discuss racial conflict in the U.S., beginning with the historical background. A war baby with a Korean mother and an African-American father tells her story and presents her hope for the future. The roundtable discussion consists of the experience of African-Americans with white Americans in the South, with Korean-Americans in Los Angeles and with Koreans in Korea. We conclude with some ideas about how all of us can get along with each other.

**IN THIS CHAPTER, STUDENTS WILL**

- 1. EXAMINE THEIR OPINIONS ABOUT CULTURAL DIFFERENCES.**
- 2. LEARN ABOUT THE KEY CONCEPTS IN THE CHAPTER—*DIVERSITY, HERITAGE, INTEGRATION, SEGREGATE, OPPRESS, AND RACISM.***
- 3. READ THE HISTORICAL BACKGROUND.**
- 4. READ AND DISCUSS THE REAL STORY OF A KOREAN WAR BABY**
- 5. READ THE ROUNDTABLE DISCUSSION ON BLACKS AND WHITES, BLACKS AND KOREANS.**
- 6. ANSWER READING TASKS.**
- 7. TAKE THE READING COMPREHENSION TEST.**
- 8. DISCUSS THEIR OWN EXPERIENCE WITH THE KEY CONCEPTS AND ISSUES.**
- 9. ANALYZE REAL-LIFE SITUATIONS.**
- 10. DO A ROLE PLAY.**
- 11. DO EXERCISES ON PARTICLE HOP AND *GET*.**
- 12. DO A CROSSWORD PUZZLE BASED ON WORDS IN THE CHAPTER.**

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## LET'S START WITH YOU



Rate the following statements according to this scale.

- 5—strongly agree
- 3—neither agree nor disagree
- 2—disagree
- 1—strongly disagree

1. \_\_\_\_ People of good will can learn to live together despite cultural differences.
2. \_\_\_\_ The major cause of social unrest is poverty.
3. \_\_\_\_ A society can only function well if it is homogeneous.
4. \_\_\_\_ When a social system is really bad, the only way to fix it is to tear it down and start over.
5. \_\_\_\_ Violence can only be stopped with more violence.
6. \_\_\_\_ People are good by nature.
7. \_\_\_\_ Prejudice is learned in the home.
8. \_\_\_\_ When we meet someone different from ourselves, we should try to find the ways in which we are similar.
9. \_\_\_\_ As soon as you say that one group is better than another, you are laying the groundwork for prejudice.
10. \_\_\_\_ People are neither good nor bad. Under different circumstances we are all capable of either very good or very bad actions.

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## LET'S LOOK AT KEY CONCEPTS.

**Diversity** usually refers to the mixture of racial, ethnic and cultural groups in a country or area. (neutral or positive connotation)

American television should **reflect the diversity** of the country, but most of the programs are about the white middle class. (neutral or positive)

The students were from **diverse backgrounds**. (neutral)

Your **heritage** consists of the features belonging to your culture—such as traditions, language, or buildings—which still exist from the past and which have historical importance. (neutral or positive)

With the publication of Alex Haley's *Roots*, more African-Americans started to make trips to Africa in order to discover their **racial heritage**. (neutral or positive)

Your **identity** is who you are, or the qualities which make you or your group different from others. (neutral or positive)

Many Western novels deal with a young hero's **search for identity**. (neutral)

For the young person of mixed race, the **question of identity**, of "Who am I?" is more complicated than it is for other young people. (neutral)

**Integration** means the mixing of people of different racial and ethnic groups. This often means the beliefs, habits and customs of individual groups have changed in order for people to get along. (neutral or positive)

Our goal is to achieve **true integration**, not just **desegregation**. (positive/neutral)

To **segregate** people is to keep them apart for social reasons, especially by race or sex. (negative)

In the South, **racial segregation** was a matter of public policy until the civil rights movement. (negative)

In the 1960s and 70s, U.S. federal courts tried to **desegregate the schools** in some cities by forcing them to send students to other parts of the city on school buses. (neutral)

Martin Luther King, Jr. led the campaign aimed at **desegregation** of schools, restaurants, stores and public transportation. (neutral)

To **oppress** people is to govern them in a cruel way and prevent them from having opportunities and freedom. (very negative connotation)

The human rights of every individual includes **freedom from oppression**. (positive)

**Racism** is the belief that people's qualities are influenced by their race and that the members of other races are not as good as the members of your own, which results in other races being treated unfairly. (very negative connotation)

We are taking steps to **combat/fight racism** in the military. (neutral or positive)

One way to counter **internalized racism** (negative) is to create groups which promote **racial awareness and pride**. (positive)

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## LET'S TEST OURSELVES.

Without looking at the key concepts, fill in the blanks with the proper form of the words. Use each word only once.

To me, the \_\_\_\_\_ in this city makes life exciting. There are restaurants serving food and shops selling clothes and art from all over the world. You walk into a downtown coffee shop, and you hear several different languages. It's great. However, our \_\_\_\_\_ as a people, what we have inherited, also includes \_\_\_\_\_.

This is the secret wound which America may try to hide under its clothes—although we have made some progress in trying to heal it—and which is part of its \_\_\_\_\_, that is, who we are as a people. In the late nineteenth century, we tried to \_\_\_\_\_ school children by sending black and white children to separate schools. With the civil rights movement we tried to remove the separation, or \_\_\_\_\_, and hoped to reach full \_\_\_\_\_ some day. But a great many black people still suffer from \_\_\_\_\_, just as women also do around the world. It is the duty of every citizen to try to put an end to it.

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## LET'S LOOK AT THE HISTORICAL BACKGROUND.

### Reading tasks:

1. How would you summarize the history of the oppression of African-Americans?
2. In what ways did the civil rights movement try to lift that oppression?

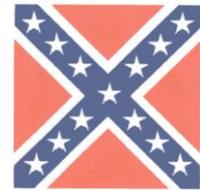
1619 and following—Africans are hunted down or sold to slave dealers and shipped to the Americas like cargo in the holds of ships. Millions of people die or commit suicide before they reach the new land. In the U.S., the economy of the Southern, agricultural states becomes dependent on slave labor.

1808—The slave trade is prohibited, but it continues as illegal smuggling.

1830s—The Underground Railroad gets its name. This is a set of routes and safe houses set up to bring slaves to freedom in the North or in Canada. In the North, the movement to abolish slavery becomes very active.

1860-1865—The U.S. is divided into the Free States (the Northeast and California), the Slave States (the Southeast and Texas), and the border states and Western territories. Because of a split in the Democratic Party, Abraham Lincoln is elected U.S. President by the North alone.

The South tries to break away and form the Confederate States of America with Jefferson Davis as president. In 1861, civil war breaks out, and the North is determined to preserve the Union. Black people understand—much more than white people do—that the real issue is slavery. The war kills a very large percentage of the population and tears families apart.



1863—Lincoln's "Emancipation Proclamation" frees the slaves in rebel territories. In 1865, passage of the 13th Amendment to the U.S. Constitution abolishes slavery everywhere in the country.

1865-1877—Reconstruction. Under the harsh control of the U.S. Congress, the South suffers military occupation and rule by a heavy hand. People feel they are being oppressed on their own soil by a foreign army. Reforms like putting black people into public office, which in themselves might be good ideas, are very much resented. The Ku Klux Klan is organized as a terrorist organization.

1868—The 14th Amendment guarantees due process of law regardless of race or previous slave status.

1870—The 15th Amendment gives black males the right to vote.

1870s and after—Blacks begin to move north. They find poor housing, poor jobs, and discrimination, problems also faced by recent immigrants from other countries.

1896—The U.S. Supreme Court allows “separate but equal” schools for whites and blacks. This encourages the spread of segregation in other areas.

1950s—Black veterans fight in the Korean Conflict. The North Koreans use carefully formulated propaganda in an unsuccessful attempt to get black soldiers to desert. Veterans return to the U.S.—some of them heroes—to find that the word at home has changed much less than they have. Some black veterans use the G.I. Bill to go to college or make other new opportunities for themselves.

1954—The U.S. Supreme Court rules in the case of *Brown vs. Board of Education* that the “separate but equal” schools violate the Constitution. Desegregation of public schools begins.

1955-1956—In Montgomery Alabama, Rosa Parks is arrested for refusing to give up her seat to a white man. The Montgomery Bus Boycott begins, organized by the N.A.A.C.P. (National Association for the Advancement of Colored People) and Dr. Martin Luther King, Jr. For over a year, about 90% of the local blacks refuse to ride the buses. Finally, the Supreme Court declares the Montgomery bus laws unconstitutional.

1960s—The civil rights movement uses non-violent, direct action against injustice. These include massive demonstrations, sit-ins and registration drives for black voters. The movement encounters violence from the other side—from the police, the KKK, and angry and frightened whites. Because of movement success in changing public opinion, the major civil rights laws are passed in the 1960s and 1970s.

1965-1968—Outside the South, blacks also live in poor areas of the city and suffer from high unemployment, poor housing, bad schools, overcrowding and unfair treatment of public officials. In 1965, these conditions lead to riots in the Watts section of Los Angeles. Other riots follow in Newark, Washington, Cleveland, Detroit, Chicago and other major cities. Black leaders speak out against such violence and work harder for peaceful change. After King is assassinated in 1968, there is a new wave of riots.

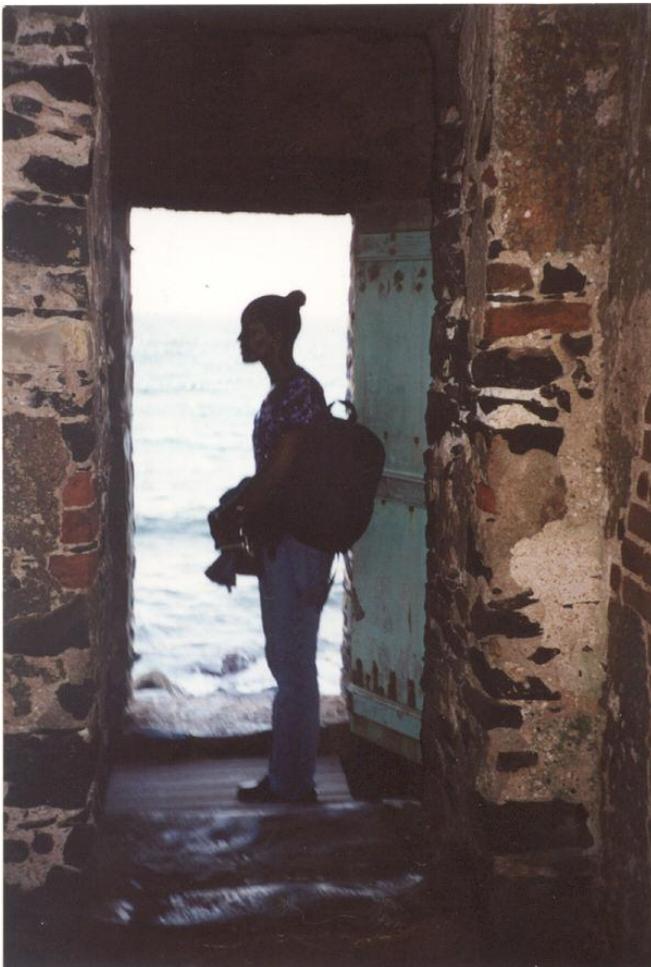
Late 1960s—Several groups have lost faith in the possibility of a truly integrated society. They also attempt to reclaim their heritage as African-Americans by wearing “Afro” hairstyles and clothing and taking courses in black history. Malcolm X, a Black Muslim leader, says blacks should stand up for themselves. Although he believes blacks should express their anger at the way they had been treated, he is very careful not to advocate violence. After his return from Mecca, on a trip in which he learned about traditional Islam, Malcolm X announces that he has been wrong in his statements against white people. However, people don’t want to listen to this new Malcolm X.

Early 1970s—The civil rights movement has made people of all races more aware of the human needs and rights of others. Other minority groups, like Native-Americans and Mexican-Americans, begin to use boycotts, sit-ins, and picketing and other methods to bring their complaints to the attention of the American people. Women, though numerically a majority, also insist on equal treatment.

Mid-1970s-present—After the publication of Alex Haley’s *Roots*, African-Americans went to Africa to trace their family and historical roots. In Goree Island in Dakar, Senegal was the biggest slave depot.

1980s—During the Reagan-Bush presidencies, much of the progress was reversed.

1992—The acquittal of the police officers who beat Rodney King leads to riots in L.A. During the riot, the stores of Korean-Americans are looted and destroyed, primarily by black and Hispanics. One black man is quoted as saying, “It’s not about Rodney King, it’s about Latasha Harlins.” He is referring to another incident which was also videotaped. The tape shows a brief argument between a Korean store owner, Du Soon-ja, and a black customer, Latasha Harlins. During the argument—remember that language is usually a problem—Harlins reaches over the counter and pushes the owner. Then she turns to pick up a bottle of orange juice. The store owner, thinking the girl was going to steal the juice, shoots and kills her. After her death, the girl’s hand is opened, revealing two dollars which she probably intended to use to pay for the juice. The store owner is tried and convicted of manslaughter, not murder, and sentenced to four hundred hours of community service. In the eyes of the black community, she’s gotten away with murder.



IDA HART

An American tourist of Senegalese descent stands in the Doorway of No Return, where her ancestors were taken and loaded onto slave boats like animals being shipped to market. Armed guards and sharks prevented them from escaping.

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## LET'S READ THE STORY OF A KOREAN WAR BABY.

### Reading task:

1. In what ways was Ida discriminated against by Koreans? By African-Americans?
2. In what ways was she taken care of by African-Americans?
3. Why was it so important to her to work against racial discrimination?

### *Ida's story*

I was born in Korea in 1953, the year the cease-fire agreement was signed. My mother is Korean, and my father is a black American. He was a soldier. I grew up in a village here, and everyone in the village knew that I was mixed. My mother and I were generally shut out of Korean society. Sometimes I was called a “nigger” or “blackie.” Some mothers would not let their children play with me, and when I became old enough to go to school, I couldn't understand why I couldn't go to the same school as everyone else. Years later I found out that they had created a separate school for us, the Institute for Mixed Blood Children. I don't remember being particularly unhappy or particularly aware of these problems. A young child who has the basics—food, clothing, shelter, a parent—doesn't really pay much attention to such things. But when I was eight years old I was sent to live with my father in America.



It's my understanding that Koreans didn't accept mixed blood children, although you see a lot of diversity in Korean facial structures. Korea did not want us and didn't have the resources to take care of us. There was also the general feeling that the United States should take some responsibility for the war babies. America did finally pass the Amerasian Act in 1982. There was no similar law for European war babies, but I think that the European culture was probably more accepting, except when the father was black. In Korea there was also more discrimination against the children of black fathers. I'm now back in Korea doing a background search and trying to find my mother.

In my case history, it states that the villagers put pressure on my mother to send me away. “You should let that child go to America. It would be much better for her over there.” In my file there's a letter from a teacher at the Institute for Mixed Blood Children saying that my mother was in a lot of emotional pain and unable to make the decision to send me away. She felt I was all she had. But the teacher felt that, in time, she would let me go. He said he really felt it would be best for me, that I was much luckier than the children whose fathers were unknown, and that he would encourage my mother to take advantage of the opportunity.

He wrote, “We are teaching them American ways in English to prepare them for life in America.”

That sort of thing doesn’t mean very much to a child of seven who is very dependent on her mother. She was the only stable figure in my life. I remember changing my mind many times about whether or not I wanted to go. I don’t think I ever accepted the fact that I would be separated from my mother. It was too much. So in my heart “we” were going.

The separation was very painful. Now that I’ve gotten my hands on documents and letters from social workers, letters from teachers, I can understand my mother’s agony and her inability to let me go. She would go back and forth. One minute she would say, “If you’re not good I’ll put you on the plane tomorrow.” The next she would cry and swear she would never let me go. She was unable to deal with it, and I think that was part of the reason it was so very difficult for me.

Finally, a year and a half after she signed the papers, the social workers made another of their trips to pick me up. I think it was an impulsive act on my mother’s part. She said, “Take her. Just take her.” I was thrown in the car, but I jumped out. To this day I don’t like big, black cars that look like Chevys [Chevrolets].

When I did my background search, I had proof that it really did happen and was not just a nightmare I had as a child. The social worker was very proud of the agency’s only car because there were very few cars in Korea at the time. She showed me some photos, and sure enough, there was that big, black Chevy. So I knew it wasn’t a figment of my imagination. The agency was the Social Welfare Agency supported by the Lutheran church. At that time a lot of people came together to try to get the Amerasians adopted. Nuns and priests and a lot of agencies were involved in the work. They knew what kind of life we faced in the Korean society, and we were also an embarrassment.

In my last days here, I was petrified. It was all just a blur. My mother followed the social workers to Seoul, and she appeared at the agency, begging them to let her see me one last time. They finally consented, even though they suspected she would try to take me back. We never actually got to talk to each other. I saw the car pull up, and she got out and started toward the building. I started screaming and crying, and then she started screaming and carrying on. Then the social workers saw that the meeting would not work out, so they dragged her back in the car and drove off. Of course, I was terrified.

I think that’s part of my search. I would like to ask her what she wanted from a final meeting. I want to know what was on her mind. Did she want to take me back, or was she coming to tell me it would be all right? I think, if I had had some final reassurance, I would have gone to America in a much calmer state of mind. Seeing them drag her away, never getting that final message from her, terrified me. What was she calling to me so desperately about? Was I being sent off to murderers? Whatever it was, it had terrified her. I just remember being violently ill.

I didn’t know about the other incident. My mother had been to the foster home where I was being kept. The lady who was taking care of me saw her pacing back and forth in front of the house with her baby on her back, trying to work up the courage to come in. She came



in and called my name, but by that time the social workers had gotten me out of the house. I didn't know she had come. If I had, it might have really pushed me over the edge.

My mother brought the police, I guess in a final attempt to get me back. The social workers showed the police the official release forms. The next day my mother appeared at the agency very apologetic. The wind had gone out of her. She told them she had followed them around in taxicabs all day long, and it had cost a lot of money, but that she had finally accepted that maybe it would be best to send me away. I think she wanted to know for certain that the social workers were really doing what they said they were. You can imagine a poor villager not familiar with bureaucracies. She didn't know who these people were.

Remember, there were a lot of stories about children being kidnapped and sold into houses of prostitution and of people buying children. That was not that uncommon in those days. But when my mother saw me in the foster home and heard the social workers talking to the police, she knew that they really were going to send me to my father in America. My mother promised to cooperate, but the agency decided it would be best to send me sooner than they had planned. A few days later I was on the plane for America.

My father is my natural father. He freely admitted it and accepted it, but he had no paperwork to prove it. When he came to Korea, he already had a wife back home, so he could not marry. But he made a special point of telling me he had married my mother in a Korean ceremony. At that time the U.S. Army was not offering soldiers any form of assistance. Even if you had the desire to be a father to your child, they would not help, and often they discouraged you from getting married or acknowledging your child. So my father went to the agencies, and they decided to help him. The only way to do it was legal adoption. He had to go through the entire scrutiny, from the examination of his bank account to the social workers coming to his home. Most important was getting his wife to agree to the adoption. Then he was not even able to come to the airport to meet me. He had been working for this event for many years, but he had to wait for his next official leave. That was how rigid the army was.



Of course I experienced immediate culture shock. I had thought the U.S. was going to look like an army base, and that U.S. neighborhoods were going to be made of Quonset huts. That was the only concept I had. I didn't have books, TV, or movies in Korea. My family—my black American family—was the biggest shock. There was nobody I recognized. I just remember sort of being numb. When my father did make it home on leave, I recognized his voice. Then I knew. Later I found photos of myself at the age of three or four sitting on his lap. In letters he had written, he said he remembered me yelling over the fence to him—*abōji, abōji*.

So I settled into life in Nashville, Tennessee. My family was a strong, very independent extended family run by my Aunt Ida. My family wasn't rich, but at that time we had more than many people did. Not everyone had a telephone, a car, or a TV set, and we had those things. The family business sold cosmetics for black Americans—products for the hair, dark face powders and dark makeup. The family was proud of our business, which had a company building on the main street in the black business district two blocks from Fisk University. We had a sales force of about a hundred black people who sold door-to-door. We had weekly sales meetings and did a lot of promotions which are common now, but which were very forward-looking at the time, like offering door prizes and honoring the salesperson of the year. We bragged that we paid a higher sales commission than Avon,

the big, white company. So my family had a lot of racial awareness and pride—my aunt was active in the black community and in the church. Many days I was told to go to the office after school. That was my playground.

In 1961, much of the South was still segregated, and there were signs up saying “whites only.” The schools, restaurants, public transportation were segregated. I didn’t understand it because I came from a homogenous society where there was little overt racism—although there was a rigid class structure, and, of course, people certainly worked very hard to get rid of us [the children of mixed descent].

On the whole I found black people to be much more accepting because they’re so racially mixed. Within my own family, there’s an uncle who is jet black and an uncle who looks so white you would never think he was black if he didn’t live in a black neighborhood. There was a range of color, but no one looked quite as Asian as I did. My father and his sister had a lot of Asian features—round faces, flat noses, and sort of a slant to their eyes. It is rumored that my grandmother was part Cherokee. My family looked for signs of my father in me. Even though I had been raised in an Asian culture and did not speak English, from time to time they would see certain movements and gestures that were very like my father’s, and the elders would say, “Yeah, that’s Chester’s daughter all right.” I often heard that as a child.

I had a very sheltered life in Nashville, and there was more acceptance than rejection. But I was in for another shock. The black mix is not obvious in me, although I think you can see it once you know that I am. People often think I’m Asian, maybe American Indian. Hispanics walk up to me and start speaking Spanish, and a lot of Philipinos think I’m Filipina. But some people can tell immediately that I’m black. Since I learned English and grew up in the black community, I have all the mannerisms, the speech patterns, and the cultural outlook of a black American. So I came from a village where I was called “blackie” and “nigger” and was put in all-black schools where I was called “Chink” and “Jap.” It was just a few kids at school who would call me names from time to time. But I always remembered that other students would speak up and defend me. There was a balance.

I didn’t really feel offended, I just didn’t understand what this was coming from. Why? The color prejudice within the black community was also confusing to me. I remember this dark brown girl in my class. I thought she was so beautiful. She was very dark, but she had the most beautiful skin and big, soft eyes. I once mentioned she was pretty, and people just laughed, “Oh, no, she’s so black! She looks African.” She had short, nappy hair and she was black. And at that time it was fashionable to be “high yellow” with long, straight hair.

In high school teachers were having us elect people for various honors—the most popular girl, the smartest, the cutest, the most likely to succeed, the most athletic. I nominated the same girl for something, maybe for being “best all-around” or something like that. Everyone laughed. “No, no. She’s too black.” I was so embarrassed because everybody laughed, and she was embarrassed too. I felt so bad. I wanted her to know that I wasn’t mocking her. I just didn’t understand.

Nashville was all black and white. There were no Asians, other than probably a few professors at Vanderbilt University and a couple of doctors. I remember I saw some Asians once downtown—they might have been Japanese tourists—and I followed them. I had begun life seeing almost no one but Asians, and then I had never seen them again. I had the idea that you had to be one thing or another, that there was no middle ground. Either you were a Korean in Korea or you were a black American. Both societies forced me to deny a big part of myself. I followed these people, but I was afraid to approach them.

When I was in high school, the desegregation of the Nashville school system was the big, hot issue. That was fairly late. Even Alabama had desegregated by that time. In 1970, when they desegregated the teaching staff, I had a white teacher for the first time. I was a junior. Then the following year they started busing students to integrate the schools. Because everyone lived in firmly defined neighborhoods, and people went to the neighborhood schools, the only way to integrate the student population was to bus people out of their zones. At that time we thought it was the best option. Otherwise, it would take many years for the neighborhoods to become mixed. It's still a problem now, but now I think it's more obviously a matter of economics.

For seniors busing was voluntary. We had about fifty to one hundred white students who volunteered to come to our school, and I remember working with a student task force called Volunteers in Action. We wanted to ease racial tensions and to help the desegregation. That was my first taste of student activism. In fact, I didn't go to the senior prom. The group went on a camping retreat that weekend to talk about it.

It seemed pretty exciting just to talk about racism. It had been such a taboo topic for so many years, and I had a fascination for it. Working against racism, working in political movements became my mission for a long time. But I had personal reasons. I felt that I had no race which I clearly belonged to and that easing racial tension was my key to being accepted on a personal level. I thought that if we could stop looking at people just from the outside, suddenly I would find acceptance.

In 1972 I went to Antioch University. Now, I had always been pushed toward college. My father had told me I was going. Grades were important. I saw college as my ticket out of Nashville. I knew there had to be a place where I could feel comfortable. I was attracted to the more liberal, progressive schools, and Antioch was my first choice. I was accepted and given the full-scholarship financial aid package that I needed to go. I was attracted to the cooperative education program. It's a five-year, work-study curriculum. Students are expected to study at least six months out of the year and work six months out of the year. The department matches students with jobs in a variety of fields throughout the country. Some of the jobs are internships, but a lot of them paid like regular jobs. It seemed very exciting to be able to travel to different cities and get an inside look at some occupations you were considering. You were given a lot of freedom to decide what classes to take, but you had to be very independent to survive. You couldn't form real ties with your classmates. You could come in with your freshman class and not see those people again—ever.

At Antioch I discovered something that really drove me crazy for a long time. I've been hurt by both races, and I've felt betrayed by both races. The civil rights movement had started in 1955 with Martin Luther King, but it became militant in the late '60s and early '70s with Malcolm X, Angela Davis, the Solidad brothers, Cathleen Cleaver, and the Black Panther Party. In the black community there was talk of a black revolution. It was a very intense time politically. You had to take a stand—either in the King camp or the Malcolm X camp. Of course, the university was in an uproar.

Antioch University had made a commitment to racial diversity. They had a program called New Directions, which aimed to diversify the campus and to bring in people normally not represented in a white, upper-class college. We used to joke and say, "They went and snatched people up off the streets of Harlem." Actually, they brought people in from Harlem Preparatory School. When I got to the university the black community and the third-world\*

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\* In the political language of the time, "third-world" meant "people of color," or non-whites, who had joined together for mutual benefit—political action, cultural events, emotional support.

community were separate. There was a lot of talk about different strategies against racism, and there were a lot of arguments about it. We had our Marxist-Leninist camp. We had our black militancy camp. We had our third-world camp. It was very divisive.

I was given an upperclassman as a counselor, a black student from Los Angeles. My parents took me to Antioch, and he met my parents. He invited me to an orientation for black students. This was outside of the mainstream activities. But when I walked in some students thought I had gotten lost, and they told me it was for black students only. My counselor happened to be there, and he walked up and said, “Look, I’ve met her parents. She *is* black.” From that whole time on, I felt that I always had to prove my racial heritage. I felt I always had to find some way of working it into the conversation—to justify why I was at this black student rally or working on this black cause. It was uppermost in my mind, no matter what. A lot of people simply could not get over how I looked.

There was a lot of peer pressure to be separatists. If you were a student who had white friends, you were excluded by the majority of black students. They felt you were turning your back on your race, and you were called an Uncle Tom.<sup>\*\*</sup> Remember, this was the time of black militancy. A lot of white students would be seeking racial diversity too. Attitudes had begun to change. So white students would be looking for friendship with third-world students, but they would be shunned. The price the black students had to pay was exclusion by the black community. In the student cafeteria there was a little island of black people. You could sit there all the time or not at all. A few brave students would try to have lunch with white friends one day, and then come over to the black tables. But they would get the ice treatment. I disliked that pressure intensely.

I became a third-world activist. I could understand the problems of people of color and the racial discrimination we all experience as Hispanics, as Native Americans, as Asians and as black Americans. I thought that we needed principles to unify us, rather than to divide us. So I began to work for the formation of a third-world student collective, which was established in my third year.

At the same time, the Asian student collective began to be very friendly and out-going with me. I wasn’t used to friendliness from Asians. I mean, it was many, many years ago in Korea, but I still had this real fear. I also wasn’t sure which of my memories were real. I felt a deep sense of dread every time Asians approached me. In the back of my mind I always felt dishonest because I wasn’t what I appeared to be. So I felt—yeah, they’re inviting me to their dinner. But once they hear me talk they’re going to see that I’m really black, I’m not Asian. And then they’ll ask me to leave. So I avoided them for a long, long time. A few students who became good friends later, J.T. and Paul, kept saying to me all summer, “Come to our Asian pot luck dinner. Come to our Asian pot luck dinner.”

For me it was repulsion-attraction. I finally went, but I had a severe physical reaction. That’s when I realized there must have been something in my past that I didn’t want to face. I could not go in that house. I was just like my mother walking around the foster home where I was staying. As I approached the door, sweat poured out of me, and I shook. The fear was that strong. It was also scary to feel my body going through these reactions—almost like Pavlov’s dog.\* I don’t know how I ever opened that door and walked in. It was just a little pot luck dinner, but you would have thought I was facing the electric chair. Thank God, they

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<sup>\*\*</sup> The term comes from Harriet Becher Stowe’s *Uncle Tom’s Cabin*. Uncle Tom is all too willing to go along with the white oppressors.

\* Pavlov was an experimental psychologist who trained a dog to salivate (make water in his mouth) in expectation of food when he heard a bell ring. This is a conditioned response.

did not see that they had made a mistake and ask me to leave. It was the opposite. They seemed really glad to see me and made me feel welcome and encouraged me.

Years later I discovered that it was the Asian student collective, not the black student collective, that had supported my admission to the university. The Student Selection Committee always includes student representatives. The Asian collective had pre-selected my application, read my biography, and pushed my application through. Finding that out did a lot to remove some of the fear, and it began to open the door. I said to myself, there are some Asians who will accept you.

We were all under the leadership of Dr. Harry Chang, who first started raising Asian-American consciousness. We did a lot of work. We brought in speakers who talked about the Asian-American experience, including the concentration camps for Japanese-Americans during World War II. When the third-world student collective was established and received funding from the university, we brought in a lot of speakers from different cultures, not just black people. There were Hispanic speakers, people who had worked with Caesar Chavez. We brought in people who had worked in the Asian movement and in the women's movement. We had Jamaican dancers, we had photographers. For the Lunar New Year, we even brought in a group of dancers who did the Dragon Dance. We had demonstrations of karate and speakers and seminars and symposiums. I really enjoyed doing it. I felt proud to be on the committee. It was truly an eye-opening experience for me.

Of course, I was still trying to make some sense of all the things that had created my own special pain. My life had been so deeply affected by racism, so beginning to come to terms with it and to understand some of the forces at work was a remarkable experience. I have to give credit to my university for allowing me the freedom. I got so caught up in it that I often let my studies go. It took me about eight years to graduate, partially because I didn't want to leave that environment. So I continued to work with the Asian collective and the third-world collective while I was trying to graduate. It helped to begin to answer the



personal questions I had and to help me to get rid of my prejudice—my fear of Asians and my worry about being accepted.

After graduation I went back to Nashville. My family roots are there, but my parents and the elders in my family had started to die. Nashville still was still essentially just black and white, although it was slowly beginning to get an Asian population. By this time I had experienced cultural diversity at Antioch. I had worked in New York, in L.A. and in San Francisco. I knew I wanted a racially diverse community, where I could fit in.

It's fear that causes racism—fear of things that are different from yourself. In Los Angeles I get fewer questions about my background and fewer strange stares. You say, "I'm Korean—black Korean." And they say, "Oh, yeah, okay," and go on. The racial and cultural diversity is one of the things I love about our larger cities, even though it causes a lot of problems, it causes a lot of friction. The first step in overcoming racism is

exposure. You have to become exposed to other people and confront your own fears and prejudices. Then we can begin to solve the problems. I even have this far-fetched idea that, when—as individuals—we become more accepting of other races, there will be fewer wars, and we can have world peace at last. This may happen after we become more understanding of other people and other countries and acknowledge their right to their own culture.

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## LET'S TALK ABOUT IT.



1. What stories have you heard about the babies of the Korean War?
2. What stories have you heard about hard times during the war?
3. Do you think the U.S. Army should have taken more responsibility for the war babies? What should it have done?
4. In your opinion, what is the cause of racial prejudice?
5. What do you think of the Antioch cooperative program? Explain.
6. Would you like to be a part of a similar third-world collective? Why or why not?
7. Collective decision-making became popular among student groups in the late '60s and early '70s. There was no official hierarchy and all major decisions were made by consensus or majority rule. How is this different from the decision-making in Korean student groups? Which do you prefer?
8. Have you ever been afraid of being rejected by other people? What happened?
9. How do you think racial and cultural misunderstandings can be overcome? In thinking about your answer, consider the regional differences which divide South Koreans.

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## LET'S JOIN THE ROUNDTABLE.

“Ida!” Tom exclaims as he jumps up. “It’s great to meet you at last.” He smiles and gently takes Ida’s hand.

“You must be Tom. Thank you. I brought along two of my friends, Mike and Rick.” Rick is a big man, but Mike is huge, standing about 6’5” tall and weighing maybe 250 pounds.

“Welcome,” Ji-young says.

After introductions are made, coffee is arranged, and everyone sits down, Sun-ok turns to Mike and says, “I understand you were a follower of Malcolm X when you were in high school. Can you tell us about that?”

Anne laughs. “Just give us your life story, please, Mike.”

**Reading task:**

1. What was Mike's first experience with segregation?

*Dealing with segregation*

Mike grins. "Well, my earliest memories are of growing up on an air force base in Saulte Saint Marie, Michigan. This is a mixed community of mostly Indians and whites in the northern Mid-West. When I was in the sixth grade we moved to Alabama. That was a big culture shock for me. We lived off-base in a segregated community, and I went to an all-black school. For the first year I felt like an outsider. Nobody liked me until I got a Southern accent, which I did as fast as I could."

"Before you started seventh grade," Anne says.

"Right. I'd never had to fight before, but in Alabama I got into a lot of fights with my classmates. I became very close with Ed Simms, a boy I met in church. He taught me how to fight, and I stood up to a couple of bullies. I won and was accepted, which was a good feeling."

"When were the schools desegregated in that area?" Ji-young asks.

"I don't know the exact date. My older brother was the first student to desegregate one of the high schools. He was the only black there. He's bigger than I am and very athletic, but he got into so many fights that he had to have a police escort. My father insisted that he continue to go to that school. It was a good educational opportunity, somebody needed to be the first black student, and he'd been chosen. So he had to go."

"What was your own first experience with racism?"

"No, that was earlier. One weekend I went to the movies with my friends. I liked to sit on the front row of the theater because sitting up close made the movie seem bigger than real life. My friends knew better, so they went up to the balcony. An usher came down the aisle and said, 'Negras [dialect pronunciation of Negroes] are not allowed to sit downstairs. You must go to the balcony.' I couldn't believe it. He took me up there. My friends were having a great time, and that made it easier, but my eyes were suddenly opened to the reality of black and white—and the huge separation that existed between us.'

"Hmm," Sun-ok says encouragingly.

"When I started seventh grade I went to a desegregated school where the level of work was much higher than at the all-black elementary school. It wasn't too difficult for me because I had come from Michigan only a short time before, but some of the other black kids had a hard time with school. People also didn't get along. There were constant fights after school. About a block down the street from my house there were some white kids who would beat up a black kid they if they caught him alone out in the woods, and we would do the same if we caught one of them out alone in the woods. Even though the schools were desegregated, we did not socialize with the whites, and they didn't socialize with us."

Sun-ok looks troubled. "What about the civil rights movement?"

**Reading tasks:**

2. What role did identity play in Mike's support of black liberation?
3. Malcolm X never directly advocated violence, but what actions did Mike's support of Malcolm X lead him to?

*Black militancy and the search for identity*

“This was about 1969, and in Alabama the movement was just starting. Dr. King and Malcolm X had come on the national scene, but blacks were still oppressed and afraid. If you were a man with a job, you were afraid that, if you said or did the wrong thing, you might lose your income. Blacks were not paid the same wages as whites, even for exactly the same work. Now Malcolm X said we could defend ourselves. Young black students felt we had to stand up to the system because it was so bad.”

“I think a lot of Korean university students can understand that feeling,” Anne comments.

“Malcolm X had convinced me that white people were all devils, and that they were afraid of us because we knew the truth. I thought blacks were better people. After all, black is the presence of all color, and white is the absence of all color. In order to get white, you had to have black first.”

Mike looks around the table and sees that the others have started to grin. “Of course it’s ridiculous, but at the time black people didn’t have an identity. Only a few people had started going back to Africa to find their roots. All we had was a color, and that’s not much. A Korean-American or a white American has a country of origin. Ours had been taken away from us. We had no heritage. So I helped set up an organization called the Malcolm X Liberation Front, which set up libraries to educate black people about the contributions we had made in America. Then I was asked to turn to violence in the name of freedom.”

*The reason why*

At this point Ji-young and Sun-ok look decidedly uncomfortable, and Tom and Anne glance at them reassuringly.

Mike pauses for a moment before he continues. “Please understand. Our ancestors had been brought to America in chains to be sold like cattle. Millions died just on their way over to the country. Our families were ripped apart, we were forced into hard labor. It was even a crime to teach a slave to read. After the Civil War, we were free to come and go, but we were not free to think or to express our feelings. I couldn’t tell you I didn’t like what you were doing, that repression was wrong. If I did that, I was subject to humiliation, I might be beaten or there might be repercussions to my family. So we talked privately to each other, but in public we were silent. Even today, when there is much more openness, a lot of things go unsaid.”

Ji-young nods. “Of course. Please go back to your story.”

“So I found myself doing things that went against my upbringing. I was a Christian, brought up in a Christian home, and we didn’t believe in violence. But in this case, I thought—for a while—that the only way to fight back was violence. I was confused. I felt that, if we stood up for ourselves, whites would be less likely to do those things to us. I remember starting three riots at my high school. We’d wait until the last bell rang to dismiss students from class. We’d have our bricks and rocks ready to go. Then, when the kids were trying to get on the school bus and into their cars, we’d start throwing them at the car windows.”

“God,” Anne says.

“I’ll never forget the time I realized it all had to stop. During a riot, I saw a young white student—a girl—who was trying to get to her car. I picked up a huge piece of asphalt which probably weighed ten or fifteen pounds. I knew she just wanted to leave, but I picked this thing up, and I threw it and hit her in the back. She fell. Two of her friends picked her up and put her in the car. I suddenly realized that violence was not the answer, that innocent

people were getting hurt, that not everyone was responsible for the racist system. That was a turning-point in my life. Today I'm different. I believe that we're all Americans, we can't be divided, and the separation of the races is the worst problem we have. You can't hate one person and love another one because of the color of their skin. There are good black people, and there're good white people, and there're bad black people and there're bad white people. And there're good Asians and bad Asians."

Anne smiles at Mike. "Thanks for sharing your story with us."

"I think I understand a little more," Sun-ok tells Mike.

**Reading task:**

4. What is the cause of racial unrest in the U.S.?

*The cause of race riots*

Anne looks around the table. "There have been several major race riots in U.S. cities since 1909. And after each one, from 1909 to 1991, a presidential commission wrote a report. All of the reports said that the major cause of the trouble was poverty. So the solution was obvious—bring good education, jobs and money to the inner cities. So far the government has been unwilling to do that, and the citizens haven't forced the government to act."

"After the death of Dr. King in 1968, there were a lot of riots," Mike continues. "It was clear then that violence was not the answer. The only people who got hurt were black people. We turned on ourselves. It was insanity. None of the people responsible for the poverty were getting hurt. But the greater white community was put in shock, and many people realized they had allowed a great wrong to exist. Because they saw it and did nothing, they were partially responsible. Racism will continue to exist when good people turn their heads and look the other way."

"That's right," Tom says. "That's part of why we're here now."

**Reading task:**

5. What events put Ida in danger after her traffic accident? What role did stereotyping play in the incident?

*The situation in Los Angeles*

Ji-young looks around the table. "Were any of you in Los Angeles during the 1991 riots?" she asks.

Mike shakes his head. "I'd already moved to Korea about twelve years before."

"I had moved to L.A. in 1984," Ida says, "but I was out of town. I saw the news coverage before I got on the plane for L.A., but I thought my neighborhood would be safe, I lived in the Willshire District, which was culturally diverse, and the riot was in South-Central, a predominantly black neighborhood. No one knew how much the riot would spread. My plane couldn't land, and the airline took us back to Los Vegas, where we spent the night. When I got to my neighborhood, the buildings were burned out and gutted [the insides were destroyed], just like South-Central. The Von's parking lot was used as a station for the national guard. Seeing soldiers on the



street gave me a strange feeling. We're not used to that in America."

*The traffic accident*

Anne smiles at her. "Didn't you have a car accident in South-Central L.A. a few months later?"

"Yes," Ida replies. "Near Century and Figueroa, just a few blocks from the store where Latasha Harlins was shot, although I didn't know it at the time. This was just a few months after Du Soon-ja was sentenced, and people were still outraged."

"That incident was pretty horrible," Tom adds. "When was your accident exactly?"

"It was about eight o'clock on Christmas night, and the street was deserted, as they usually are on holidays in the U.S. Then suddenly there was this accident. The drivers of the two other cars were both black, and I'm Korean black, but I look very Asian. After the accident, a crowd gathered on the corner. I could hear the racial slurs, 'That Korean bitch, I'm tired of them coming in our neighborhoods and messing us up.' My mind was with the accident. There were too cars and an ambulance, and one lady was going to the hospital. I was praying, 'Oh God, please let her be all right.' The tow truck driver grabbed me and said, 'Lady, get in my truck.' I said, 'What's wrong with you?' He said, 'Look at these people. They're mad at you.' That's when I realized people were shouting, 'Korean bitch, you're going to pay for this.' According to everyone's police statement, I was in the wrong—it was unanimous. I remember saying to the tow truck driver, 'But I'm black!' And he said, 'Lady, they can't tell that.' He took me around the corner and locked me up in his truck."

"He might have saved your life," Anne says.

"He might have," Ida admits. "I certainly wasn't paying any attention to what was going on."

Rick has been listening thoughtfully. "But you know, there's a lot of tension in L.A. in general. There's tension among blacks, blacks and Asians, blacks and whites, Asians and whites. Even in the L.A. neighborhood where I grew up, there was a Korean-American grocery on the corner."

**Reading task:**

6. What is the stereotype of the Korean greengrocer? What other sources of conflict are involved in this image?
7. What are some ways to reduce racial/cultural conflict?
8. What does Rick do?

*Korean American merchants, black customers*

Sun-ok leans forward eagerly. "What can you tell us about the conflict around Korean-American store owners?"

Ida responds, "Of course, you know the basic situation. In Los Angeles and other cities, Korean merchants are buying small businesses, most of which are located in black neighborhoods. The Jews had owned them earlier. They prospered, sent their kids to college, retired in the suburbs, and they sold their businesses to the next wave of immigrants, which happened to be Korean."

"I read somewhere that because of lending policies, Koreans found it easier to get loans to buy shops in those neighborhoods."

"I don't think that's true anymore," Rick says, "although it might have been at one time." He continues, "Well, the stereotype emerging of the Korean-American greengrocer [a

person who sells mostly fresh fruit and vegetables] as a very rude person who slaps the money down on the counter, and who's not polite, who never smiles, comes out the front of the store waving a broom saying 'get away, get away.' There's a rising sense of resentment in the black neighborhood about the way these merchants treating people. A lot of it is just a cultural misunderstanding. Black people are very sensitive to any form of racism or perceived racism. That's why it's very important for black people to get to know non-blacks. What is seen as racist insults may just be cultural."

Anne nods. "Right. Like putting the change on the counter instead of in the customer's hand. When I was growing up in the South that was a big issue. Black people felt that the white store owners did that because they didn't want to touch the black person's hand. The sense of being insulted comes from the black-white conflict."

"Sure," Ida agrees. "Now I'm here in Korea, I've seen that merchants are also rude to other Koreans."

"In the States the store-owners will bend over backwards to serve the customer because it's good for business, but here people don't feel the need to satisfy their customers in order to keep them coming back."

"Right," Ida adds. "Here the merchants sometimes act like they're doing you a favor when they sell you something. Unless they think you have a lot of money to spend, they act like they don't want to be bothered with you. They carry this attitude to a neighborhood where their customers already feel neglected and left out of society."

"I think black Americans think the Koreans are rich," Rick says. "They think they must be rich to come over and buy the stores. They think they make lots of money from the community and don't give anything back. People in the States don't understand the Korean way of life. They see the children of the store-owners working in the store, and they think the Koreans just don't want to hire local people to help them. They don't realize how family-oriented Korean society is or how hard Koreans have to work."

Anne shrugs. "But things are changing. In some places the Korean-American businesses are hiring consumer relations people to check on the merchants and see that they were treating their customers properly."

"There's a Korean liquor store owner in my neighborhood in LA. They're really glad to see me when I come in. They're very nice—they go out of their way to be nice. Lately classes have started up in Los Angeles for Korean storekeepers on American customs and how to serve customers. I've begun to see a change. The merchants will say, 'Thank you for coming.' I think this is in part because they realize the danger they're in. When people are very oppressed, you never know when another spark of violence can come. Economically, the black community is still very, very oppressed, with very few options. There's a lot of anger."

### *Learning to read people*

"What sorts of cultural things do you think people should learn, Ida?" Anne asks.

"There's body language. Young black people walk with a swagger and act tough. A black person knows this is just a bluff. I don't feel particularly threatened, but I can see how a white or an Asian person might. If you just make a joke or give them another way of saving face, they'll just say, 'Man, I'm just kidding' and walk away."

Anne nods. "I think in general white people find tough talk more threatening, whereas a black person might not think it was serious until it got physical."

Suddenly a light goes on in Ji-young's head. "Korean culture also puts an emphasis on saving face, so if we can build on that common characteristic, maybe we can find a way to avoid letting a situation get out of hand."

### *Harsh realities*

"Also," Ida adds, "when a young black person like Latasha Harlins comes into a store, you don't know what could have happened to that kid. In a bad neighborhood, her mother could be a drug addict, she could be abused, she could be carrying the last two dollars she found to feed the younger kids. She could have taken it out of her mother's purse before her mother went to the liquor store. That could be what's behind the tough talk and the bluffing. A lot of children will bluff just to see if you're going to stop them. I think if we could read people's signals, we could handle the situation better. Or maybe just let her walk out with a two-dollar bottle of orange juice."

"What about a store giving credit?"

"Some Korean stores have begun giving credit to neighborhood people. They just write the amount in a little notebook. Some merchants have started hiring kids in the neighborhood to sack groceries. I've also noticed advertisements of a barbecue day when the Korean merchants give their customers a party with bands and free food. You hear heart-warming stories of people who have overcome their differences and created real friendships. The best bond is humor. The stores where people can laugh and joke with the people are most the successful. The deeper economic issues, of course, are problems that America really has to work on—like how to get people out of poverty."



Mike looks around the table and smiles. "What I have found is that people may be very afraid of change, but they are not racist by nature. They are taught to be racist. Things are changing now. I can make changes around the people I work with and the people I work for. My goal is to try to break down some of those barriers. Once people's fear goes away they open up. I open up, they open up, and we become friends. I think becoming friends is the key to getting rid of racism."

### *Building friendships*

Sun-ok turns to Rick. "You haven't talked much, Rick. What experience have you had with these issues?"

"Well, I think even in my early childhood I got along with everybody. I grew up poor in Mississippi. I had quite a few white friends at school, but they couldn't take me home with them, and they couldn't come to my neighborhood and play with me. Despite that, I didn't judge people by their skin color, their race, or even some things that their ancestors may have done. I just considered how they treated me and how we got along. So it was fairly easy to make friends here in Korea."

"What kinds of things do you do together?"

"My Korean friends have shown me different parts of Seoul and introduced me to different food in the restaurants, and I've brought them on the base and done the same."

“Have you had any unpleasant experiences?”

“Not really. There was one guy who saw me walking along and hastily rolled up his car window.” Rick laughs. “I guess he’d seen too many movies. I was a little shocked. But most people here have been warm, open and friendly.”

“For example?”

“I have to travel around Korea inspecting munitions. In Pohang I stayed at a little hotel, and when I came back the owners remembered me. I could just feel their warmth. In fact, one day I found the wife had washed my laundry, dried it and folded it up. People try to communicate the best they can, showing how they feel in little ways.”

### *Open hands, warm hearts*

Ji-young nods at Rick. “You know, we Koreans have been isolated from other nations for generations. We were brought up with the idea that as Koreans we are different from everyone else and that we must preserve ethnic purity. Many Koreans have come to disagree with that. I think you’ll see that in many acts of kindness. From reading, I know that was often true with white people in the United States, even in slave-holding states before the Civil War. I know it’s also true in Korea. People will bring foreigners into their homes and take them into their hearts as if they were their own sons and daughters. I agree with Anne. You do find people saying and doing shocking things out of ignorance. But on the other hand, you have people who more than make up for it in the way they respond to anyone with a generous and open nature.”

“Of course,” Mike says. “I wouldn’t have stayed in Korea for all these years and raised four children here if I hadn’t had good relationships and formed close friendships with Korean people.”

“Absolutely,” Ida says.

Rick says, “You know, after I accepted this assignment from the U.S. Navy, I wondered how Koreans felt about black people. I contacted some of the Korean news groups on the Internet. At first I got some silly responses, but then I got some very honest, decent answers. People told me that most Korean people are warm and friendly if you give them the opportunity. I took that advice to heart, and it worked.”

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## LET’S TEST OURSELVES.

1. **The Amerasian Act of 1982 was intended to**
  - a. help the war babies that US soldiers had left behind in Asia.
  - b. be the Asian counterpart of the 1947 American European Act.
  - c. help the mothers of Amerasian children.
  - d. all of the above.
  
2. **Before Ida was sent to the States, she was terrified because**
  - a. her mother was unable to accept the fact that she was sending her away.
  - b. she was just thrown into a big, black car.
  - c. she couldn’t talk to her mother when she was screaming and crying.
  - d. all of the above.

3. **Part of the problem was that**
  - a. Ida's father's wife didn't want her to live with them.
  - b. Americans are equally prejudiced against mixed children.
  - c. the U.S. Army would not help in any way.
  - d. all of the above.
  
4. **In the US, Ida's extended family had a business selling**
  - a. used cars.
  - b. advertising.
  - c. cosmetics.
  - d. all of the above.
  
5. **Ida finds black people more accepting than Asians because**
  - a. they have overcome prejudice with their own suffering.
  - b. the black community is racially mixed.
  - c. they have a better understanding of racism.
  - d. all of the above.
  
6. **When she was in high school, Ida started working against racism because**
  - a. she was inspired by Dr. Martin Luther King and Malcolm X.
  - b. she could gain useful job experience.
  - c. she hoped to find acceptance.
  - d. all of the above.
  
7. **Antioch College is a private school which is well-known for its**
  - a. liberal arts program.
  - b. outstanding science and computer science programs.
  - c. work-study curriculum.
  - d. all of the above.
  
8. **In the Alabama town they lived in, Mike's older brother was**
  - a. the first black student to attend the all-white school.
  - b. the first black football player.
  - c. the first black policeman
  - d. all of the above.
  
9. **Mike thinks it was particularly difficult for African Americans to find their identity because in those days**
  - a. black people had no language of their own.
  - b. black people had no cultural heritage.
  - c. black people had to behave the same as whites.
  - d. all of the above.

10. **Mike engaged in violent activities because**
- he was convinced all white people were devils.
  - he felt violence was the only way to fight back.
  - he thought people who stood up for themselves would be less likely to be oppressed.
  - all of the above.
11. **According to Anne, all of the presidential commissions set up to study race have concluded that the problem was**
- racial and cultural conflict.
  - lack of education.
  - poverty.
  - all of the above.
12. **Ida says that, when her traffic accident occurred, the black people in the neighborhood were angry about**
- the verdict in the Rodney King trial
  - the sentencing of Du Soon-ja.
  - the behavior of the LA Police Department.
  - all of the above.
13. **The stereotype of the Korean American greengrocer is of someone who**
- never smiles.
  - rudely puts the change on the counter.
  - waves a broom to drive people away.
  - all of the above.
14. **Black Americans don't realize that Korean American storekeepers**
- come from a culture where storekeepers behave differently.
  - are not rich.
  - come from a culture where the children usually work in the store.
  - all of the above.
15. **Rick says that in LA there are now**
- fewer Korean liquor stores.
  - classes on how to treat customers.
  - Korean American-African American friendship associations.
  - all of the above.
16. **Ida says storekeepers should realize that**
- children may act tough to hide how much they hurt inside.
  - children often bluff to see if an adult will stop them.
  - sometimes it's better to let the child steal a bottle of orange juice.
  - all of the above.

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## LET'S TALK ABOUT IT.

1. What was your first experience with prejudice? Include prejudice against women and people of other races, nationalities, religions or geographical areas. What effect did the discovery of prejudice have on you? Explain.
2. When you were a child, were there fights bullies at your school? Explain.
3. Reread the historical information at the beginning of the chapter. Do you think the humiliation Koreans suffered under the Japanese was in any way similar to what African Americans have experienced at the hands of European Americans? Explain.
4. Some people in the Korean student movement seem to think the whole system is so corrupt it needs to be torn down and rebuilt. What are your feelings about this? If you wanted to greatly change society, how would you do it?
5. Mike talks about injuring an innocent bystander and the change that incident caused in his life. Have you ever felt very guilty about something? What effect did it have on your behavior?
6. Have you ever been in a really dangerous situation? What happened?
7. What do you think of the stereotype of the Korean American greengrocer? Can you think of anyone whose behavior partially fits this description? What does that tell you about stereotypes?
8. What stereotypes of black people do Koreans bring with them when they come to the U.S.? Do you think Koreans are open to other people? Explain.
9. What kind of education do people need to help them learn to live with people of other races and ethnic groups?
10. How do people learn to live and work with each other despite prejudice? Explain.



or

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## LET'S LOOK AT KEY CONCEPTS IN REAL LIFE

1. Your good friend is studying in England. In her email to you, she writes that she was shocked when the young man in her homestay family came to the door because he was black. She says he seems very friendly, but she's a little afraid of him. She can't help thinking about movies and television programs she's seen. She protests that she's not a racist. What do you think?

2. A large conglomerate in Seoul has hired the services of an American business consulting firm, which has promised to send over its best team. When the team arrives from the U.S., senior management is disappointed to see that the team consists of a black man, a white woman, and a Pakistani man. One of the directors complains to the American firm and says he doesn't want the black man to be part of the proceedings. He wants the Americans to send a new team. Explain his thinking.

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## LET'S ACT IT OUT.

### *Discrimination*

A: You are a student at a *hakwŏn* in Seoul. You have just learned that all the teachers who are not young, white and good-looking have been fired to make way for young, blond teachers. Your favorite teacher is forty-five and black. You ask the director for an explanation.

B: You are the director of the *hakwŏn*. You're trying to attract more students to the school by giving them what you think they want, and you know from experience that students won't pay good money to learn English from a teacher who's not white. The business needs to make more money. You don't think there's anything wrong with what you've done.

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## LET'S LOOK AT PARTICLE HOP AND GET.

### *What are particles?*

A particle is a preposition such as *into* or an adverb such as *out* which can combine with a verb to form a phrasal verb. As you know, verbs which consist of a phrase, rather than just one word, are called "phrasal verbs." The combination has a particular meaning.

Shyly, the visitor looked **into the room.** (looked at the room from outside)  
prepositional phrase

The investigator **looked into** the charges. (investigated the charges)  
phrasal verb

### *How can you tell what it is?*

- Some grammarians do little tricks with word order to determine the nature of the sentence elements. For example, you can move words around in the sentence to show whether the sentence contains a phrasal verb + direct object or a verb + prepositional phrase.

She **waits on** tables in a French restaurant.  
[subj.] [verb + part] [direct object] [prepositional phrase]  
*She is a waitress/serves customers in a French restaurant.*

→ Ungrammatical: **On** tables in a French restaurant she **waits**.  
Conclusion: *On tables* is not a prepositional phrase.

She waited on this corner for over an hour.  
subj.] [verb] [prepositional phrase] [prepositional phrase]  
*She stood waiting on the corner for over an hour in expectation of someone or something arriving.*

→ Grammatical: **On this corner** she waited for over an hour.  
Conclusion: *On this corner* is a prepositional phrase.

When does a particle hop?



- With some phrasal verbs, the particle hops over the direct object, provided the object is either a pronoun or a short noun phrase.

In most cases, you'll probably find it easier to **look** the words **up** in a dictionary.



- Some of these verbs must have particle hop if the direct object is a pronoun.



Why don't you **look it up** in a dictionary?  
(ungrammatical) Why don't you **look up it** in a dictionary?

- However, if the direct object is too long, the result would be awkward.



Why don't you **look up** *Concise Atlas of World History* on Amazon.Com?  
→ (awkward) Why don't you **look** *Concise Atlas of World History* **up** on Amazon.Com?

What does particle hop show you?

- Hopping can signal a phrasal verb.

He looked **over the fence**.  
[subj.] [verb] [prepositional phrase]  
*He looked at something on the other side of the fence.*

He **looked**  the fence **over**.  
 [subj.] [verb] [direct object] [part.]  
*He examined the fence.*

- Hopping can also distinguish between phrasal verbs.

I **stood up** to him.  
 [subj.] [verb + part] [prepositional phrase]  
*I refused to let him treat me unfairly.*

I **stood**  him **up**.  
 [subj.] [verb] [direct object] [part.]  
*I intentionally did not meet him for our date.*

- Not all particles hop.

 She **waits on** tables in a French restaurant.

Ungrammatical: She **waits** tables **on** in a French restaurant.

Ungrammatical: She **waits** tables in a French restaurant **on**.

- Phrasal verbs also occur when there is no direct object—either with intransitive verbs or with passive verbs.

He was acting childish, so I said, “Just **grow up!**”

Exercise 1: Use a slash (/) to mark all the places where the particle might go in the following sentences. Where does the phrasal verb have a meaning other than that indicated by the context?

1. (along) I brought two of my friends, Mike and Rick. I brought them.
2. (up) My earliest memories are of growing on an air force base in Saulte St. Marie, Michigan. I grew.
3. (up) Then for the first time in my life I actually stood to a couple of bullies. I stood to them.
4. (up) There were some white kids who would beat a black kid they caught alone out in the
5. woods. They beat him.
6. (away) Ours had been taken from us. They took ours.

7. (up) We set libraries to educate black people about the contributions blacks had made in America. We set them.
8. (down) Then I found I was being asked to burn buildings and do other violent things in the name of freedom. I burned them.
9. (apart) Our families were ripped. They ripped our families. They ripped us.
10. (back) In this case, I thought that the only way to fight was violence.
11. (on) The greater white community was put in shock, and many people realized that a great wrong was going—and that they had allowed it to exist. It was going.
12. (out) The buildings were burned and gutted. They burned them.
13. (up) I'm tired of them coming in our neighborhoods and messing us. They mess the neighborhood.
14. (over) In the States the store-owners will bend backwards to serve the customer.
15. (out) They carry this attitude to an already sensitized neighborhood, to black people who already feel neglected and left of society. They left us of society.
16. (back) They think they make lots of money from the community and don't give anything. Give it.
17. (on) Suddenly a light goes in Ji-young's head.
18. (out) Or maybe just let her walk with a two-dollar bottle of orange juice.
19. (down) They keep a little notebook and just jot the purchases. Jot them.
20. (on) The deeper economic issues, of course, have made problems that America really has to work—like how to get people out of poverty. We have to work them.
21. (down) My goal is to try to break some of those barriers. I want to break them.
22. (away/up) Once people's fear goes, they open.
23. (along/up) There was one guy who saw me walking and hastily rolled his car window. I walk down the street. He rolled it.
24. (up) In fact, one day I came back from work and found the wife had washed my laundry and dried it and folded it. She folded my laundry.
25. (up) We were brought with the idea that as Koreans we are different from everyone else and that we must preserve ethnic purity. They brought us.
26. (up) On the other hand, you have people who more than make for it in the way they respond to anyone with a generous and open nature.

Exercise 2: Without changing the meaning, rewrite each sentence using a phrasal verb from the list below.

beat up	go on	rip apart
bend over backwards	grow up	roll up
break down	leave out	set up
bring along	make up (for)	stand up (to)
bring up	mess up	take away
fight back	open up	walk out
give back	put down	work on

1. I was walking home, and suddenly two men grabbed me and hit me repeatedly.  
\_\_\_\_\_
2. I don't know why you don't like him when he's trying very hard to be helpful for you.  
\_\_\_\_\_
3. OK, I'm coming. You don't have to bang on the door until it falls.  
\_\_\_\_\_
4. Why did you have to bring your dog with you?  
\_\_\_\_\_
5. I'm very close to my grandmother because she took care of me from early childhood to adulthood.  
\_\_\_\_\_
6. Women will always be victims until we learn to defend ourselves from attackers.  
\_\_\_\_\_
7. This organization has helped me so much that I want to donate something in terms of time or money.  
\_\_\_\_\_
8. If you allow something bad to happen, then you are partly responsible.  
\_\_\_\_\_
9. I guess I was acting childish because she told me to act like an adult  
\_\_\_\_\_
10. The fancy club excluded everyone who wasn't white, male and rich.  
\_\_\_\_\_
11. When I missed my wife's birthday, I promised to compensate her for my forgetfulness.  
\_\_\_\_\_

12. I wish I could do something without the boss spoiling it.

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13. On our third date, we expressed our thoughts and feelings to each other.

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14. I can't stop reading it.

---

15. I'm turning on the air-conditioning. Would you use the handle to close the window?

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16. Let's make a quick note of the items we want to buy at the supermarket.

---

17. This organization was established to work for world peace.

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18. Korean school children have to work so hard that they are often deprived of their childhood. (passive)

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19. The guy's lecture was so boring that I just left suddenly.

---

20. Pollution is a big problem that we have to study and try to solve.

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*What about the word "get" in phrasal verbs?*

- The word *get* is very often used in English. Being able to use *get* properly is another skill you need to have if you don't want your English to sound too stiff and formal. It occurs alone, as part of a phrasal verb, or as an informal passive—that is, a passive formed with *get* and the past participle instead of *be* and the past participle..

I **got** it. (I understand)

If we don't know how we **got into this mess**, how can we get out of it?

My dad said I'm **getting a car** for my birthday.

They **got engaged** in January, **got married** in June and **got divorced** in December. (passive)

- Frequently used phrases include *get a loan* (or other direct object), *get along*, *get into trouble*, *get involved*, *get on/to*, *get out of hand*.

Exercise 3: Rewrite the sentences with some form of *get* to replace the underlined phrase. Use the informal passive or a phrase from the list below.

get  
get a loan  
get along

get into trouble  
get involved  
get on

get on  
get to  
let it get out of hand

1. People didn't like each other or mix well.

---

2. If your son was arrested or did something, you might lose your income.

---

3. Students working in the summer were paid pennies an hour for doing very hard jobs.

---

4. Then, when the kids were trying to board the school bus and into their cars, we'd start throwing them at the car windows.

---

5. I knew she wasn't trying to participate.

---

6. The only people who were hurt were black people.

---

7. When I arrived at my neighborhood, the buildings were burned out and gutted, just like South-Central.

---

8. I read somewhere that because of lending policies, Koreans found it easier to borrow money to buy shops in those neighborhoods.

---

9. Korean culture also puts an emphasis on saving face, so if we can build on that common characteristic, maybe we can find a way to avoid losing control of a situation.

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10. The deeper economic issues, of course, have made problems that America really has to work on—like how to move people out of poverty.

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## LET'S DO A CROSSWORD PUZZLE

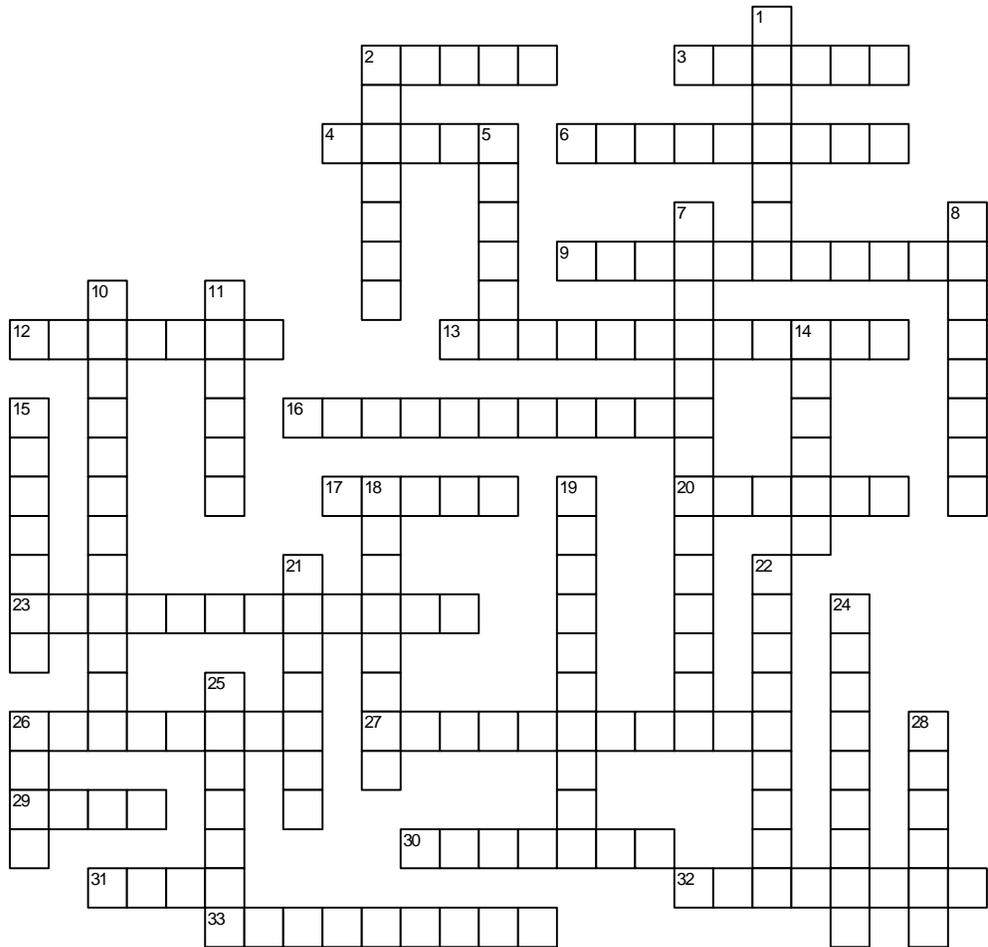
### ACROSS

- 2 Person without freedom who is legally owned by someone else and who has to work for that person
- 3 Look for something
- 4 Short for National Association for the Advancement of Colored People
- 6 Person who has come to a new country in order to live there permanently
- 9 (Successful) mixing of people of different ethnic and racial groups
- 12 Shop which sells all kinds of food (grains, milk products, eggs, meat, fish, fruit, vegetables, sweets-- and household products)
- 13 Area around someone's home or all the people who live in the area
- 16 Movement name (two words)
- 17 Money paid to hourly workers
- 20 Belief that the members of one race are better than the members of another
- 23 Time when a situation starts to change in an important way (hyphenated)
- 26 Features belonging to your culture, such as traditions, language or buildings, which still exist from the past
- 27 Philosophy and method of protest used by King and Ghandi
- 29 Noisy, violent and uncontrolled public gathering
- 30 Liberty
- 31 Natural outer layer which covers a person
- 32 Who you are and what makes you different from others
- 33 Spend time outside of work or school with

friends in order to enjoy yourself

### DOWN

- 1 Anything that prevents people from being together or understanding each other
- 2 Walk with a swinging movement that shows you are (or are acting) very confident
- 5 Government organization which defends and protects people and property, enforces the law, and catches criminals
- 7 Period after the US Civil War when the South was occupied by troops from the North
- 8 Someone you are related to who lived at an earlier point in time
- 10 Person who works for an organization providing help and support for those who need it (two words)
- 11 Method of paying for goods or services at a later time; on \_\_\_\_\_
- 14 Where you (or your ancestors) were born; country of \_\_\_\_\_
- 15 Condition of being extremely poor
- 18 Something which happens unexpectedly and unintentionally, causing damage or injury
- 19 A person's family history, social class, education, wealth, birthplace
- 21 Govern people in a cruel way and prevent them from having opportunities and freedom
- 22 Separate people by race or sex
- 24 Mixture of racial, ethnic and cultural groups in a community
- 25 Black teenager shot by a Korean American store owner
- 26 Employ
- 28 State of not being mixed with anything else



Constructed using Crossword Weaver