

A Multicultural Magazine

Korean Ducks

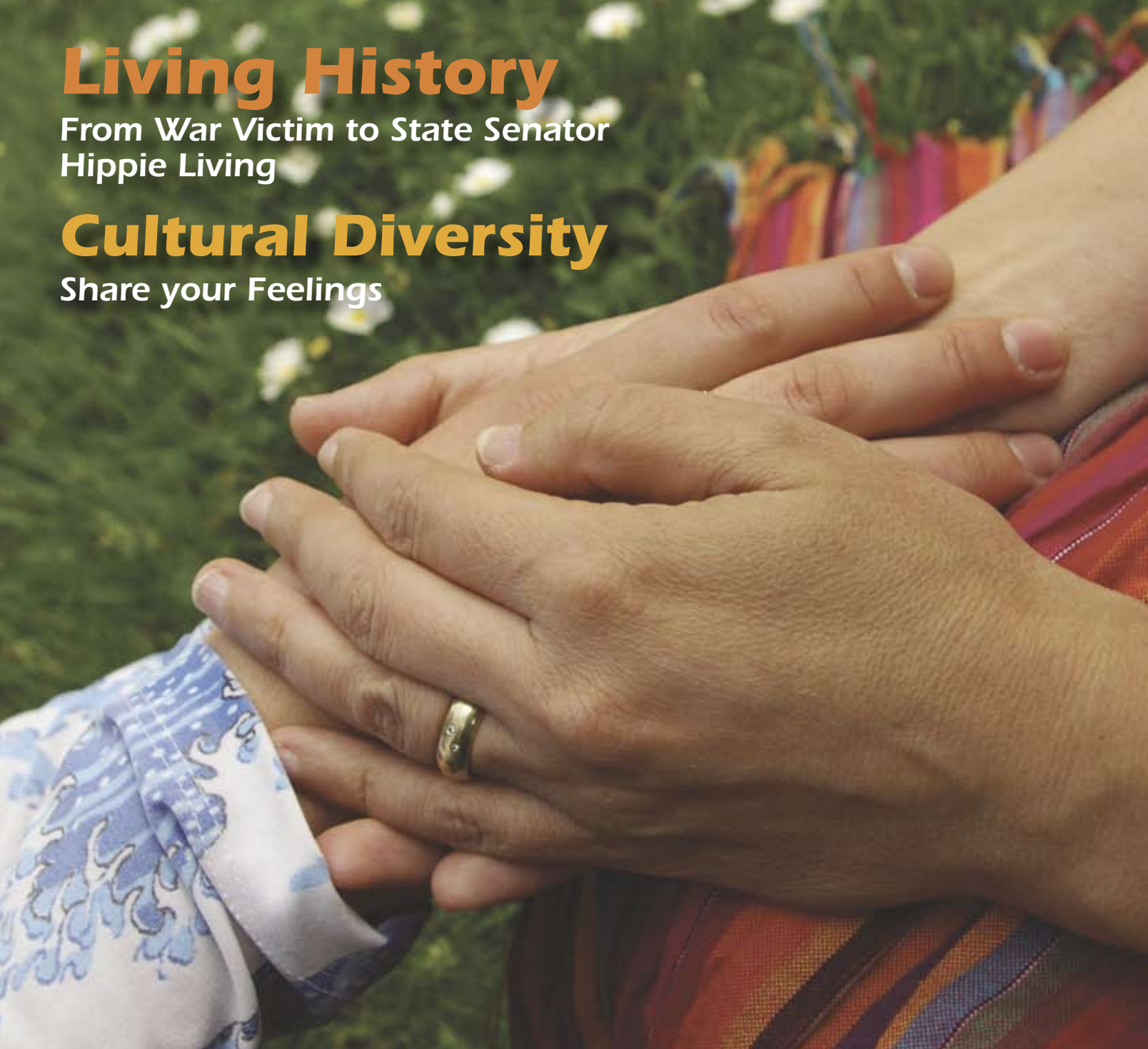
May 2006
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Living History

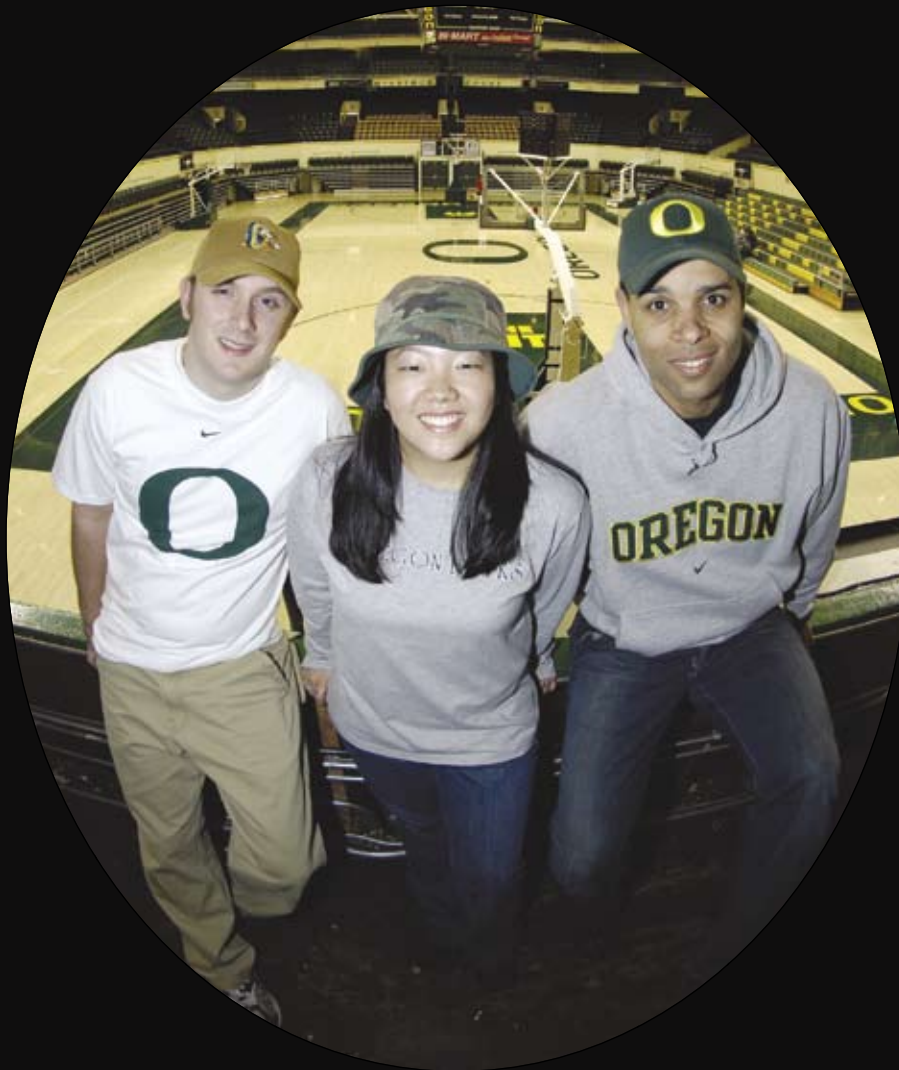
From War Victim to State Senator
Hippie Living

Cultural Diversity

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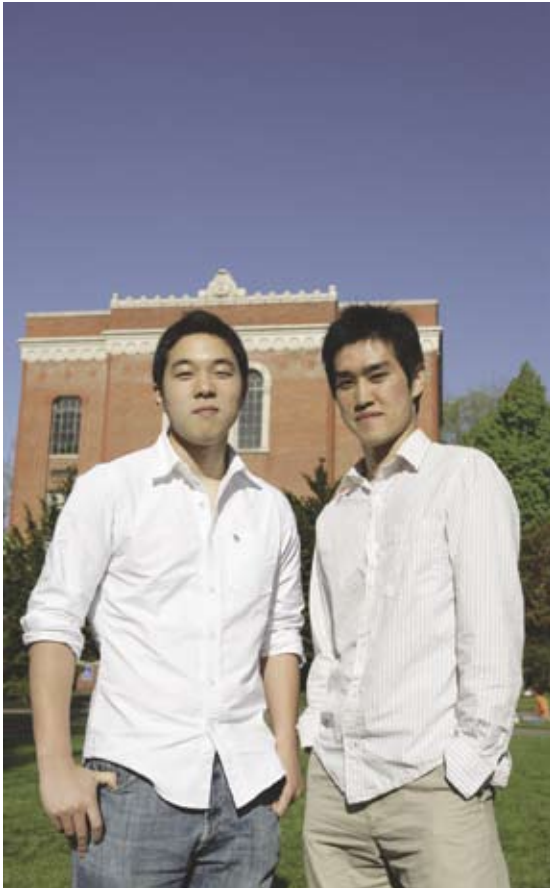


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Dear Readers,

First, it is with the greatest pleasure that we welcome you to the May issue of Korean Ducks.

For this issue, we chose "Living History" as our main theme. By exploring and sharing the values and intellectual legacies of people from different cultures and backgrounds, we intend to expand your horizons and provide you, our readers, the opportunity to meet extraordinary men and women who have lived through extraordinary moments in history.

Today, we are living in a highly globalized world. Indeed, the world is transforming into a place where no one can live only among people of their own ethnicity or nationality.

Understanding the history of cultures is crucial. Without understanding and respecting other cultures and histories, accepting the true meaning of multiculturalism is virtually impossible. This is the time to look back at our history and listen more carefully to those who have lived before us. The confusions of being globalized are common, but there are many ways to prevent them from occurring. By observing and learning from what other people have experienced, we will be able to avoid the confusions and struggles, and fully understand the meaning of multiculturalism - to taste the true meaning of multiculturalism - in the process of accepting this new trend of globalization.

Since September 2005, as a result of your warmest support and the clear vision of the Korean Ducks staff in pursuing the issue of multiculturalism, Korean Ducks has been able to welcome our third publication and become an officially registered organization at the University of Oregon. As founding members of the Korean Ducks community, we appreciate your invaluable support with all of our hearts, and promise to work continually toward the realization of our vision.

Sincerely,

Two handwritten signatures in black ink, one on the left and one on the right, representing the co-directors and founders.

Young Cha and Hasang Cheon, Co-Directors and Founders



Starting from next issue, we will have a page devoted to you, our honored readers, where you can express your opinion about Korean Ducks or ask us questions. Make your voice heard!

- koreanducks@gmail.com

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above: frog's plastic animal friends.
left: Yoko McClain glancing through history.
right: soldier of the "forgotten war."
far right: language chat in Eugene's "Little Italy."

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Korean Ducks

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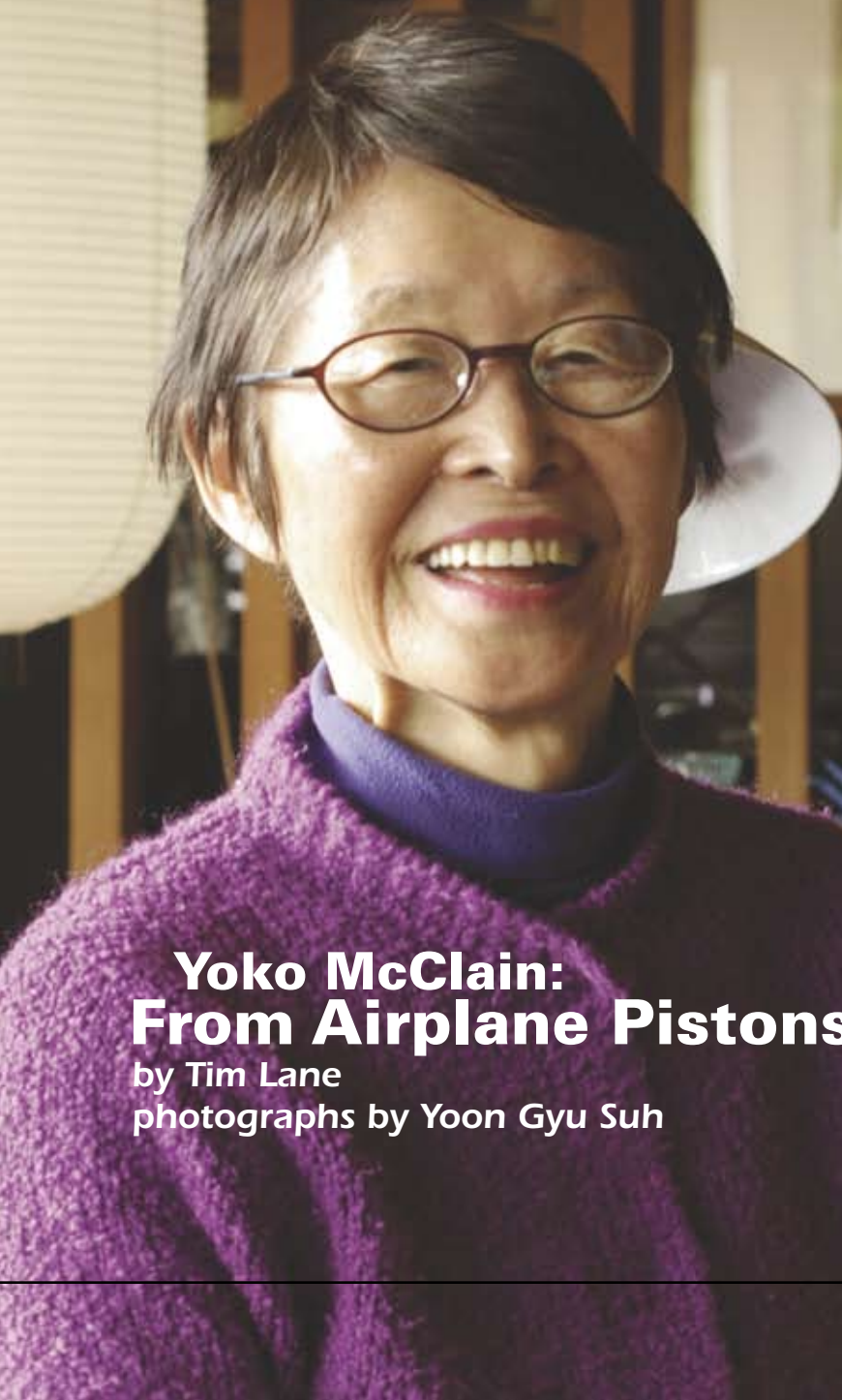
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Living History 6



Yoko McClain: From Airplane Pistons to Digital Cameras

by Tim Lane

photographs by Yoon Gyu Suh

To walk into Yoko McClain's house is to walk into a lesson on history and Japanese culture, portrayed in the colors and shades of the contemporary. She requires each visitor to shed his or her outdoor shoes in favor of slippers in her home, and is eager to talk about her new digital camera. Her house is clean, despite her insistence that it is a mess, and with a stereo playing classical music and her computer on and humming in the background it is evident that past and present mix continually in her home.

In only the last sixty years, our society and our planet in general has experienced change with an unprecedented intensity and speed, so much so that it may be hard for younger generations to come to a position of understanding or perspective. History-based movies such as *Saving Private Ryan* and *Pearl Harbor* are big hits because the majority of Americans are out of touch with the very yesterdays that shape their todays. However, this is not a problem McClain has, and she doesn't need to see those movies because she was there.

In 1952 McClain arrived in the United States from her native Japan as a recipient of the Government Aid for Relief in Occupied Areas grant, which is now the Fulbright scholarship. She had just received her degree in English and had spent the last few years of the war working in a factory making airplane parts, always ready and on alert to flee to shelters in the case of air raids.

She came from a Japan injured and burnt from World War II.

"The American campuses were so beautiful and green because when I left Japan there was still so many brown spots from all of the air raids."

She came to the US on a propeller-powered plane that her mother thought was going to crash. It was only seven years after World War II had ended and she says that she was very fortunate in

that she did not experience any prejudice. She did meet a Japanese gentleman however who had already spent time in the US and told her that things were not always free of prejudice, saying that he used to not be able to get good concert tickets or fair work wages.

"He told me, 'you came at the right time.'"

Before she came abroad, America for McClain was only what Hollywood

When McClain arrived in Seattle she had to take the train to Eugene because air travel was much too expensive. Arriving on her new campus she immediately noticed a stark contrast to her native land.

"What amazed me was how everything was so abundant in this country, because we were just starved to death all of the time."

She came from a society in which



above: hands grounded in the past, but made for the future.
left: McClain as a student at the U of O in the mid 1950s.

"The American campuses were so beautiful and green because when I left Japan there was still so many brown spots from all of the air raids."

showed it to be. A place of gorgeous people doing outrageous things. McClain's original motivation to learn English was so she could write a letter to Tyrone Power, whom she deemed to be "the best looking actor on film."

rationing was the norm and was thrown into dorm life with food on demand. She could not understand other students complaining about the food; for her it was delicious.



above: the office of Yoko's husband, the late Robert McClain.

below: McClain showcasing her adventures of the past to Korean Ducks staff members.



McClain did not return to her home for the next thirteen years; she studied and eventually taught in Eugene during that time. But she never became very homesick.

"I just didn't have any trouble somehow."

In many ways Yoko McClain followed a similar path of her grandfather, the famous Japanese novelist Natsume Soseki. Both studied English and pursued their learning in foreign countries and both have published books. A difference though, is that her grandfather never became fully adapted in his new culture while McClain has forged a life here.

Her grandfather is an important

however, is a shift that seems if not natural then familiar to her because she has seen it progress step by step. She has been witness to transformations in two countries and is in every sense of the word a true dual citizen. Even when McClain goes back to Japan she does not feel out of place.

"I can be perfect Japanese when I go back. No one tells me I have changed. As soon as I get out of the airport I just feel that I am perfect Japanese. It seems like it is not that different."

McClain is retired now, and spends her time writing, speaking and traveling. She writes on topics from cultural differences to the

McClain's original motivation to learn English was so she could write a letter to Tyrone Power, whom she deemed to be "the best looking actor on film."

figure in Japan and was featured on the 1,000 yen note for a time. While McClain never knew her grandfather, his influence on her life can be seen in the framed currency with his face that hangs on her wall and various translations of his novels in her personal library.

McClain still keeps strong ties to Japan.

"Every year I go back at least once if someone invites me or pays my way," McClain likes to joke.

It is a country that has changed a lot for her for the good and the bad. She is impressed with the increased technology in transportation with trains and buses giving people mobile freedom and is disgusted with what she sees as a big increase in crime. This,

subject of learning Japanese.

Yoko McClain is chain across years, cultures and worlds. She has gone from making airplane pistons as a college student in Japan to fiddling with high-tech digital cameras in the United States. She writes her own Japanese books and still receives translations of texts her grandfather wrote a hundred years ago. This mix of contrasts is what makes McClain who she is: a respected person and professor, grounded in the past, but built for the future. **KD**



Living Legend on Campus

by Sojin Kim
photograph by
Yoon Gyu Suh

When I was first assigned to interview Dr. Hong-Koo Lee, a former Prime Minister of Korea, I was nervous but very delighted. To be given the honor and the privilege to meet and interview a real living legend of the Republic of Korea was more than enough to keep me from sleeping the night before.

Lee was born in 1935 in a Korea that had yet to be divided. He came to the United States at an early age to obtain his undergraduate degree at Emory University in 1959. He returned for his Master's and Doctorate degrees at Yale University in the 1960's. In addition to his impressive academic credentials, he has worked in various institutions of academia, government, and communications. He has held several distinguished positions such as the Minister of National Unification in 1988, Prime Minister 1994-95, and ambassador to both the United States and the United Kingdom for the Republic of Korea in the late 1990's. Dr. Lee currently serves as the Chairman of the Seoul Forum for International Affairs and is also a member of the Board of Trustees for the Asia Foundation and the Club of Madrid. He has held professorships at Emory University, Case Western Reserve University, and Seoul National University over a period of 20 years, and as such showed that academia was where he felt most at home.

On Tuesday, April 4, 2006, Lee came to visit Eugene, Oregon as the University of Oregon's 2006 Presidential Lecturer. In his lecture, titled "The Emerging Asia Pacific Community and the American Role," Lee addressed the issue of the ever-growing Asian-Pacific Rim and the role that America should

play in its growth. He stated that "the world would transform into a global neighborhood in the 21st Century;" and throughout his explanations I could sense a true passion and enthusiasm Lee seemed to have about his career. It got me thinking about what could have possibly inspired him through all these years.

My chance to find out came the very next day, as I was one of few students who had the opportunity to speak with Dr. Lee in a more personal setting. During this meeting, Lee again went on to describe the world as an emerging "global neighborhood" where the traditional concept of "distance" has transformed over the years. When asked what we should do as students in the 21st century, he talked about the importance of knowledge and education as well as perseverance and idealism. He emphasized his point by referring to Seung-Man Rhee, the first president of the Republic of Korea, and describing how he persevered through countless challenges, never giving up. Through his descriptions of history, incorporated with his enthusiasm and passion, I came to see how Dr. Hong-Koo Lee became who he is today.

Though the meeting itself was rather short, I learned a great deal about Dr. Lee beyond his professional status and accomplishments. I could see that somewhere through the story of Seung-Man Rhee, Dr. Hong-Koo Lee had grown from a little boy waving good-bye to the first president of Korea, to a man shaking the hands of presidents all around the world. In this ever-growing "global neighborhood," Dr. Hong-Koo Lee is in every sense a role model to follow and the perfect example of living history. **KD**

Hippie Living

by Hannah Shanks

Photographs by Da In Lee



Flower power; make love and not war: these slogans are forever connected to the hippie culture of the 1960s and 70s—picture long, straight hair, sandals, beads and tie-dye on a peace sign-flashing young man or woman from that era for the classic hippie stereotype. Peter Eberhardt, a Eugene cartographer and self-described hippie, does not look like the stereotypical hippie. But he is part of the hippie movement that helped shape United States culture in the 20th century. And, despite the decades that have passed since the days of flower power, Eberhardt is still a hippie. Hippies, particularly in Eugene, are nothing extraordinary. Hippies in a greater context form part of American cultural mythology—hippies had sit-ins and lived on communes and listened to The Grateful Dead. Creating a hippie legend distracts from the role the hippie movement played in America—Eberhardt elaborates on the mythology of the “American hippie” while continuing to define the contemporary hippie.

Sans beads, beard or long hair, Eberhardt looks, as he says, “mainstream.” He’s wearing a simple brown sweater with navy slacks; black wire-rimmed glasses frame his face. He welcomes guests with a tradition he learned in Eugene’s sister city of Kakegawa, Japan: slippers at the front door instead of street shoes. Maps created by Eberhardt and his cartographer friends decorate the walls. A framed Norman Rockwell print depicts people from diverse cultures and reads “Do unto others as you would have others do unto you.” Eberhardt’s hippie mores reflect a message of diversity, learned during a childhood in Cuba, and respect.

“Hippies valued freedom, immediacy of experience, short term adventure and pleasure over long term security,” says Eberhardt. “Being a hippie in the 1960s and 1970s was one way mostly white, middle class youth came of age in America.”

For Eberhardt, his coming of age as a hippie began at Oregon State University in Corvallis, Oregon. The first Earth Day, the writings of beat author Henry Miller and Whole Earth catalogs were the catalysts that thrust Eberhardt into the hippie lifestyle; he left OSU after his sophomore year. Eberhardt crisscrossed North America, hitchhiking more than 54,000 miles between the years 1971-1977 with his worn blue backpack. He worked in the Ozarks and Cherokee Hills as a volunteer health educator and lived with friends around the country, seeing more than just his slice of Oregon.

Hippies believed—and still believe, that “All people should be free. All

people should have a better life,” says Eberhardt. This belief unified hippies in the 60s and 70s when injustices were institutionalized in society. So hippies, who were mostly youth, rebelled against the societal establishments of separate but equal, women as housewives and the Vietnam War that consumed young lives.

Being a hippie meant participating in peace marches and anti-war rallies. In 1972 Eberhardt became the self-appointed Oregon representative at a New York City national anti-war convention. Eberhardt, the lone Oregonian, printed pamphlets describing his stance, moved by the gathering of like-minded people. “I had no idea there were so many different groups,” says Eberhardt. “There



continent, working as an apple picker in Washington during summers and spending winters in Mexico. Simon & Garfunkel’s lyrics described his New York City surroundings and Joan Baez influenced his love life. Grateful Dead shows, and other huge rock concerts, were seminal experiences: “There was something about it that was just so awesome to be in a crowd of 20-30,000 people. There was a great sense of acceptance. I consider people to be heroic who brought those circumstances to our lives.”

Eventually, though, Eberhardt gave up his nomadic lifestyle, superficially rejecting his hippie lifestyle. In Eugene, Eberhardt found a home where he could continue to practice the values he devel-

left: Eberhardt’s backpack has a mileage of 54,000.

“There was something about it that was just so awesome to be in a crowd of 20-30,000 people. There was a great sense of acceptance. I consider people to be heroic who brought those circumstances to our lives.”

were the Vietnam Veterans Against the War. There were all sorts of Communist and Socialist groups who all seemed to hate each other. There were the gay men against the war.” The convention was not successful, says Eberhardt, accomplishing only name-calling and divisiveness. The only positive outcome was the decision to organize a protest.

Two months later, in April, New York City marched to protest the Vietnam War. This time, there were no words or politically motivated speeches to divide people. At Central Park that day, music united the crowd.

“All we are saying is give peace a chance,” Eberhardt sings. “It was powerful, because it was what we believed in.” In Central Park the day of the march, 250,000 people—many of whom were hippies—sang with John Lennon and Yoko Ono, joined in a single cause.

For Eberhardt, music shaped his years as a hippie. He traversed the

oped while exploring the United States and its varied citizens. “I continue to be really open to new experience and people,” he says. “I also accept other people have very different points of view or values than I do.” To maintain his hippie credibility, Eberhardt and friends create and sell maps at McKenzie Map Gallery—booth 491—at the Oregon Country Fair.

Eberhardt eagerly describes a performance of Martin Luther King Jr.’s famous Riverside Church anti-war speech he plans to attend and mentions participating in marches protesting the Iraq War. Peter Eberhardt’s modern-day hippie message has not changed since the 60s and 70s: don’t put off experiencing life, explore the world, be open to new ideas and take off the blinders of the establishment. **KD**



Q: What do you call a man who lives through a political struggle in Eugene? A: Living History

Written and photographed by Cassie DeFillipo

On a cold day that threatens rain, David "Frog" Miller stands outside the bookstore on 13th Street. Wearing a political shirt designed to offend and an unwavering smile hidden beneath his long unkempt beard, he greets all passersby with a joke book pitch. "You know what goes great with coffee? Recycled joke books by Frog." As one college-aged woman walks by smoking a cigarette, Frog says, "Did you know that the funniest joke book in the world can help you quit smoking?" She stares straight ahead and continues walking. Frog smiles. "Guess she doesn't want to quit," he says. Some people speed walk past him. Others ignore him. Several smile at him as they pass. Frog calls out to regular customers by name and shows them his latest joke book, *Frog's Screaming Rubber Chicken gets the Bird Flu*.

For twenty years, Frog has been a staple near the Univer-

sity of Oregon campus. Yet he didn't start out there. He was once much like the students who pass him each day.

Frog was born in Cincinnati 58 years ago. Always politically active, he says he "hung out with the other liberal people." He got his nickname in high school when someone said his scratchy voice sounded like a frog. "I use it today because recycled jokes by Frog sounds better than recycled jokes by David Miller," he says.

Frog received a bachelor's in journalism from Ohio University. As a student, he participated in the 60s peace movements. He says he was "pretty rebellious."

Once Frog graduated, he decided to travel around the United States. He veered off the path of normalcy and traded a safe life for adventure.

"There was so much of the world I hadn't seen yet," he says.

He traveled across the country and to Canada and Mexico, working odd jobs to pay for food and shelter. He got from place to place in any way he could, be it by bus, train, or hitchhiker's thumb.

In 1979, he found a new home for himself when he visited friends in Eugene. "I realized why they were living here," he says. He loved the mountains around the city, the clean air, and the liberal people. He moved here shortly after.

Frog became a joke book entrepreneur in 1986. "People kept telling me I know so many jokes, I should write books," he says. He also liked the chance to be his own boss. "I can't stand working for somebody else. In fact, it sucks having an employer," he says.

Frog sold copies of his first joke book at Saturday Market. Then he started selling around campus until he finally came to his home on 13th Street. "This is where by far the best customers are," he says. Of course, not all students and faculty buy from Frog, but enough do. "I am not worried about the ones who don't," he says.

couldn't take him into custody.

Frog was never arrested and never paid the fines, but he did go to court—all the way to the Oregon Supreme Court. He won his case because the Oregon constitution says it is illegal to favor any set of vendors over another.

However, the city of Eugene wasn't quite done with Frog. The city council made it illegal for all vendors to sell products on 13th Street. Yet Frog still remains in his usual spot, asking people "Have you seen the funniest joke book the world has ever known?"

"I found a loophole," he says with a smile. He now only advertises his books. As one young couple asks to buy one of his joke books, Frog sends them to an old rusted vending box with duct tape plastered across the front cover, a box given to him by the Register-Guard circulation department. "You have to buy [joke books] out of my newspaper box, which I know is stupid, but the city made me do it," he tells customers.

With a hand-painted green frog on the front of the box, it

“People kept telling me I know so many jokes, I should write books.”



While rejection is not a problem for Frog, the law has been. In 1990, a few years after Frog started selling his joke books, he became the target of a Eugene law. Enacted the year before Frog began joke book sales, it prohibited vendors from selling anything other than food, beverages, flowers and balloons in order to maintain congestion-free streets.

Despite warnings from the police, Frog continued to sell his products. He received five \$25 fines for doing so. "I had no intention of paying the fines," he says. "For someone such as myself who relies solely upon what I can sell on the sidewalk, \$25 amounts to quite a lot of money."

Frog notified officials that he couldn't afford to pay the fines and tried to turn himself in. However, things got a little goofy for this jokester when he was told that the warrant for his arrest was stuck in legal proceedings and that police

has a container attached to the top where the couple drops their money, \$3 for each book. The couple returns to Frog, where he autographs the joke books and draws his "famous self portrait," a fittingly messy and silly image. Then the couple squeezes a screaming cow and chicken while people slow down to stare at the proceedings. A unique ceremony indeed, but no less could be expected of Frog.

Frog has found a home for himself on 13th Street. Hot or cold, rain or shine, it is Frog's lily pad, and he has no intentions of leaving anytime soon. Would Frog give up his spot on the street for a normal life with three-and-a-half children and a picket fence? "Hell no!" he says. "I have too much fun doing this. I'm doing what I want to do." **KD**



John Lim: An American Success Story.

by Sara Hamilton

For John Lim, growing up in Korea during a time of great social and political change was challenging. Born in 1935, he worked with his parents and five siblings farming and operating the family sawmill in Yeosu, a small village outside of Seoul. When he was fourteen, the Korean War erupted and John's father, the local volunteer fire marshal, eagerly took the opportunity to serve his country. Later, his father became an early casualty of the war in 1950, just three years before the country was divided along the now

infamous 38th parallel.

His family's main focus became keeping food on the table, a struggle shared by many families at the time. Lim utilized any spare time he had studying English and religion, volunteering at the local orphanage, and working as a houseboy for US servicemen. When the wartime conditions subsided, he entered Seoul Theological College and completed a BA in religion. He immigrated to the United States and graduated with a Masters of Divinity in 1970.

Today, John Lim is an international

businessman, former Oregon State Senator, past President of the Federation of Korean Associations, and a proud grandfather. He currently serves in the Oregon House of Representatives from District 50 and is seeking his fifth term in the Oregon State Assembly this November.

His decades of service—recognized by private organizations, the South Korean and Oregon State governments, as well as several universities—have helped Lim become one of the most widely-respected civic leaders, both

in the Pacific Northwest and among Korean-Americans nationwide.

Lim's achievements are grounded in his modest beginnings in pre-war Korea, a time he has not forgotten. He remains very conscious of his roots and the experiences that have helped shape his character. A strong understanding of cooperation and hard work were qualities instilled early in his life, he says. His personal philosophies, rooted in Asian tradition, emphasize the importance of educating oneself and supporting one's family. Lim states that only after achieving these can one serve others in the community, and lastly, serve one's own country.

After immigrating to America, balancing family, education and day-to-day obligations with minimal resources proved extremely difficult. Lim supported his education and family by taking on a variety of jobs; he worked as a house painter, custodian, messenger, gardener, and even a pots & pans salesman. These experiences, which many considered "menial," became "revelations" to Lim because they inspired him to serve others.

He worked diligently with his wife, Grace Lim, to build and develop several successful businesses in Oregon, including an international health & beauty products firm and a small grocery. Lim's "deep interest" in public service led him to study political science at Portland State University, his gateway into Oregon's political arena.

"I loved America and the community and began to see where I was needed in society," he says. "I began to see that society needs to change for the better."

When he first ran for District 11 Senator in 1992, Lim wore out four pairs of shoes visiting over 30,000 homes in East Multnomah County with his campaign staff. Lim won 60% of the vote, becoming the first Korean-American statesman in Oregon's history. He has been re-elected three times by comfort-

able margins ever since.

In 1988 he served as the President of the Korean Society of Oregon, and later became the first candidate from the Pacific Northwest to serve as President of the Federation of Korean Associations, USA. He encouraged 1.5 million Korean-Americans to take up strong community and business initiatives and advocated for the peaceful reunification of the Korean peninsula, a view not universally shared at the time.

During his tenure as President, he created a conference of world Korean leaders to create a "sense of unification" between the 5 million ethnic Koreans around the world. The ground-breaking conference, held in Washington, DC,

established the John Lim Scholarship Foundation in 1990. More recently, he has continued to serve the people of Oregon by chairing the House Trade and Economic Development Committee during the session's interim period, and just returned from two goodwill missions to Korea and Taiwan where he worked on establishing international relationships on behalf of the State of Oregon.

"I will continue to serve the people in a smaller or larger role, whatever is given to me by the people or God," he adds.

"Each individual is responsible for the change they wish to see," he says earnestly.

The American success story of John

When he first ran for District 11 Senator in 1992, Lim wore out four pairs of shoes visiting over 30,000 homes in East Multnomah County with his campaign staff. Lim won 60% of the vote, becoming the first Korean-American statesman in Oregon's history.

included Korean leaders from around the globe, some even from communist countries. To aid in his goal of uniting Korean leaders, Lim began fundraising initiatives around the nation to build a central building in Washington, DC. To this day, he firmly believes that Korean leaders should strive to create a sense of community and play a supporting role in Korea's peaceful reunification.

Lim is motivated by his belief that "those who are educated should give back to the community and not just seek individual benefit." And Lim doesn't just speak his values. As part of his ongoing philanthropic endeavors, he

Lim concludes with the change he wishes to see. "The next generation should have prosperity based on knowledge, not size or power, because a wealth of ideas is what allows one to overcome all obstacles." **KD**

- Photo courtesy of NW Documentary, from the Emmy Award-winning production "Sun Gu Ja: A Century of Korean Pioneers."

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Project 18

Cultural
Diversity

CONVERSATIONS

Illustrations by Megumi Kaizu

My name is Yu-Chieh

"Use your real name"

by Theodora Ko Thompson
with Yu-Chieh Hung

Internationally-acclaimed diversity educator, lecturer and filmmaker Lee Mun Wah (the "Color of Fear") told the group of participants when he asked them to pair with someone they would never talk to in their daily life and to introduce themselves to each other. In January 2006, Lee Mun Wah was invited by the University's Center on Diversity and Community (CODAC) to speak at a discussion group with students to discuss what cultural competency meant to them. To the gathering of some 200 participants, which included staff and faculty, Lee explained to the students that that was how one named Tin-Ya became Tina, Akimoto became Kim, and Peng Li became Paul – when people try to make it easier for others to remember their names. "That was how Yu-Chieh becomes Jo," Yu-Chieh wryly mused - and even as she laughed – deep down in her heart she felt sad. "Jo" is the name she gave whenever she was asked her name. She would remind herself it didn't matter which name she was known by - but that evening's discussion touched on many sensitive personal issues and they left her wondering if it really didn't matter, or if it was because she would rather not think about them.

How do you introduce yourself to others? Do you ever wonder how common it is among international students to have a name that is different from his or her real name? Would you care to be known as "Jane Something-or-other" or "John Doe-or-something" - and for people to not know you by your given name? What if "Jane Something-or-other" or "John Doe-or-something" was a member of your family, or someone you cared about? How do you get to really know and understand a person – for who he or she is – if at the outset it is not important to you to appreciate the individual's given name? In many cultures and societies there are rituals and traditions that parents and families undertake to solemnize the naming of a child; there is meaning behind one's given name; there is meaning and importance to one's family name. There is self-identity important to the individual.

These discussions on the issues of cultural diversity and that evening's session unearthed many of Yu-Chieh's buried experiences. At another cultural diversity discussion event held at the Business School, Charles Martinez, Vice Provost, Office of Institutional Equity and Diversity expressed, "I see pain everyday" when speaking of his experiences in his work on racial issues and a professor responded that he didn't feel it nor see it happening. Yu-Chieh found the professor's response incredulous. She wondered if people in the campus community were living in totally different worlds. She found herself questioning, "Is having students and faculty of color in the university good enough to be a representation of a diverse community?"

Her thoughts brought her back to last September when she'd

met a new international student who was – like she was three years ago - excited about being here on campus. The student was at first hesitant to ask if Yu-Chieh too had found it hard to make friends with American students. "Is it just me, or do other international students experience the same situation? There is always a distance between us. Is there something wrong with me?" It was the "oh, that question" that Yu-Chieh was only too familiar with, and - again - she found herself refraining from giving her honest opinion, replying instead with, "It is normal, and you will get used to it as time passes." Yet that all-encompassing question – that difficulty to make friends with American students, that distance, that "is something wrong with me?" – the same questions that she'd had three years ago, resurfaced time and again.

Do American students find it hard to initiate a conversation with an international student? When she first came to the University and was admitted into the College of Business' Honors program, Yu-Chieh was told it was good to have international students. Yet she found herself – even now after two years with the same classmates in her program – still debating whether she should say "Hi" to them or if she should be the first to initiate a conversation. Through the years,

A CANDID CONVERSATION ABOUT OUR EXPERIENCES

We'd like to start a dialogue. Our goal is to facilitate honest conversations on sensitive issues on cultural diversity in our community. We'd like the campus community - professors, staff, students, (including international students) to be more aware of the issues that students of color and students of different ethnic origins are dealing with – not only on the issues of race and color, but also on discrimination issues that we experience, such as economic, sexual and gender discrimination, etc.

We'd like our magazine, Korean Ducks, to be a channel of communication for our readers so that each of us can understand and communicate with people of different cultures on the issues that affect us.

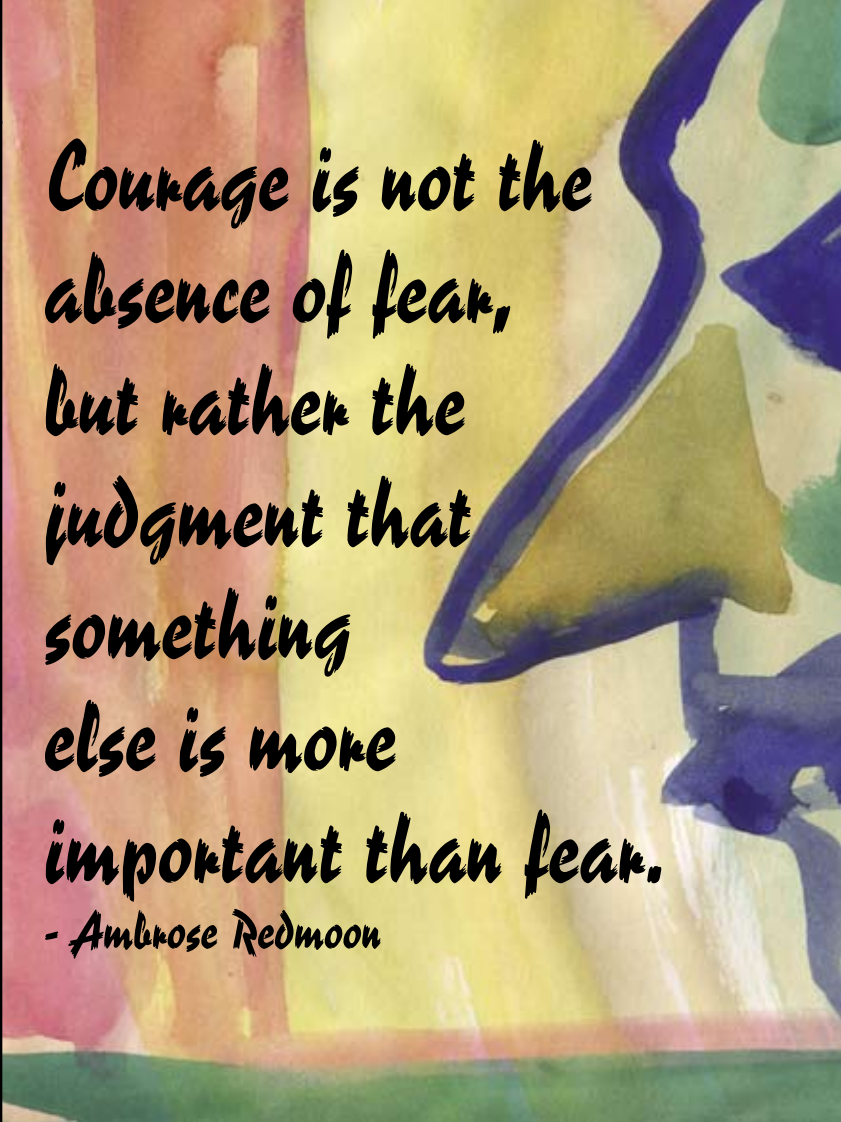
going to class each day became a struggle as it would leave her deliberating if she should participate in class discussions, especially for the classes where class participation effected the grade. It took a lot of courage for her to speak up in class when she did, as she didn't want Asian female students to be stereotyped as sitting quietly in the back of the classroom – and when she did speak, she was afraid of being judged by her accent, her limitations in English, or for the ideas she presented. She felt that even when she did voice her opinion in group discussions, her points were not being valued or they were ignored. There was always that discomfort like an entangled ball of knitting wool cramping on her chest. The unease was something she'd had to deal with everyday and it became a routine that she took to as normal and not worth talking about, "Describing it would be like asking one to describe how they brushed their teeth or being asked how one pedaled his or her bicycle."

These experiences left her feeling inferior to American students even when she earned good grades in her Honors program classes.

"I always think that those unfriendly Americans 'discriminate' against me because I'm Asian. But what if that's not true? What if they just don't know how to talk to international students? And to be honest, I don't normally initiate conversations with Americans because Americans talk a lot about US pop culture, which is a topic I'm not familiar with. What if my silence makes Americans think I'm not interested in making friends with them?"

What Yu-Chieh witnessed that evening changed her views and her assumptions. That evening was the first time a white male – the person she paired up with – listened to her as she shared with him what her day was like as a minority in the community. It was an evening when the many "lances of races" of the participants were laid down, people were communicating, showing concern and care for what they were saying to each other. People were communicating with each other, not afraid to express their feelings, people were being sensitive toward each other. It dawned on her that she'd surrounded herself with her own barriers of anxiety and that there were several issues she no longer needed to be passive about – nor should these issues on race, color, gender, discrimination and other controversial subjects that are important to the fabric of the cultural diversity mix in our community be repressed, or suffered in silence. In reflecting on her experiences Yu-Chieh realized as well that professors would not know there was a problem if students themselves were silent – as she had been – and treated it as if it was normal. Avoidance and pretences on sensitive issues to avoid conflict invariably lead us to draw incorrect or inaccurate assumptions about one another when there instead could be open communication to understand each other. **KD**

Read Yu-Chieh's story in its entirety at www.korenducks.com/diversityproject



**Courage is not the
absence of fear,
but rather the
judgment that
something
else is more
important than fear.**

- Ambrose Redmoon

by Cassie DeFillipo

I sat in the student union one day, doing homework between classes. As I was studying, a young, Asian girl sat down at the table next to me. She had facial characteristics similar to those of people I had met when I spent a summer in Korea, and I wondered if she was from there. I stared at her for a moment, wondering how she got to Oregon and whether she liked it here. I wanted to know more about her culture and her life. I wanted to know about the ways we were different and about the ways we were similar. Yet I made the choice to look back down at my book and continue reading.

This has happened more than once. While the faces change, the experiences all begin and end the same way. I see someone I want to know about, think about what I would say to that person, and then get nervous and back down.

Two things stop me from reaching out. The first is being self-absorbed with my own busy life. The day the girl sat next to me, I thought to myself "oh, I could talk to her, but I just don't have time. I have so much reading to do."

Although this played a role, it is not the true reason I didn't speak to that girl. More than anything else, my fear stopped me. My mouth opened, but no words came out. I was afraid of not knowing what to say, afraid that I would be bothering her, afraid of being judged.

In all the time I sat at that table, I never thought about what the girl was thinking. I spent the entire time thinking about MY fears and MY inhibitions and never thought about hers. I didn't think about how terrifying it must be to leave family, friends, and customs behind for years to go to an unfamiliar



Illustration by Megumi Kaizu

place with unfamiliar people.

The sad part is that I know how difficult and frightening it is to be in a new place. When I spent a summer in Korea, I remember how much I wanted to talk to the people but was so afraid. One day, I was out shopping in a popular area called Dondaemun. A group of girls came up to my friends and me and introduced themselves. We ended up talking for a short time. These girls gave me a sense of acceptance and understanding of the Korean culture. These girls, and many others who accompanied me through my journeys, comforted me when the world as I knew it would not stop spinning.

I want to provide that comfort to others. I resolve to be more courageous, to remember all the people who made a difference in my life through small courageous acts, and to be empathetic with others instead of always thinking about myself. Talking to that girl may have resulted in nothing, but maybe I could have comforted her when she is in an unfamiliar place. Maybe I could have made a friend.

Humans tend to build barriers between others for many reasons, be it cultural, economical, educational, class or any other. I have chosen not to talk to other people from my hometown, people with similar backgrounds, out of fear. Yet you don't have to be in a faraway country to want to meet new people. I resolve to break the barriers that stop me from reaching out to others, whether they live thousands of miles away across oceans or just a mile down the street.

Next time I feel the urge to speak to someone, I resolve to say hello. Maybe that person will think I'm weird, maybe I will bother that person, and maybe that person will judge me. Then again, maybe not. If I don't have the courage to say hello, I will never know. **KD**

These are only two experiences. Let's have a dialogue. Let's share with each other our experiences, our feelings. We'd like to hear from you.

Do minority students or students of color feel the same discomfort, or feel inferior as Yu-Chieh or other international students like her did in the classroom environment? Do professors notice, or care? What have you noticed? Does it matter? Do you care? What matters to you? Why?

Did you, like Cassie, find yourself curious about someone, but somehow felt afraid to approach that person? Have you initiated a conversation with a person of another culture? What did you talk about? Have you initiated a conversation with another person you ordinarily would not approach? What surprised you?

Tell us about your experiences.

www.koreanducks.com/diversityproject

KOREAN WAR

A Soldier's Postcard From Korea

By Daniel Asenlund

Christmas Eve, 1952. Americans are watching *I Love Lucy* while feasting on turkey. They go to the movies to see Gene Kelly *Singing in the Rain*, or rejoice in cozy fireside gatherings in their suburban homes. For Victor Veigh, not yet 18, reality is different. Guarding an outpost all night long somewhere along the 38th parallel in Korea, the fire in front of his eyes are not that of fireside flames. He is one of only 11 men left of his frontline squadron, fighting for his life in what came to be known as the “Forgotten War.”

Veigh was one of many Oregonians fighting to liberate Korea in a war that lasted over three years in the shadow of the prosperous fifties in America. Veigh, tired of school, decided to join the army at the callow age of 17 and was sent to Korea shortly thereafter. “I had no idea what Korea was like. I just knew that our country felt obliged to protect the Koreans,” Veigh remembers. He joined the 45th infantry division and was placed in the frontline as a machine gunner on the infamous 38th parallel that now divides North and South Korea. He faced terror at its utmost, but his young age and courage outshone his worries. “A group of a hundred guys go to the frontline and say it’s gonna be a really bad deal,” he says. “Ninety nine of us are gonna get killed. And I said, ‘Sorry guys, I’m not gonna be among the ones getting killed,’” Veigh reflects, adding: “I didn’t think I would come home in a basket or in pieces. I thought that I would come home maybe with a few holes in me, but nothing drastic.”

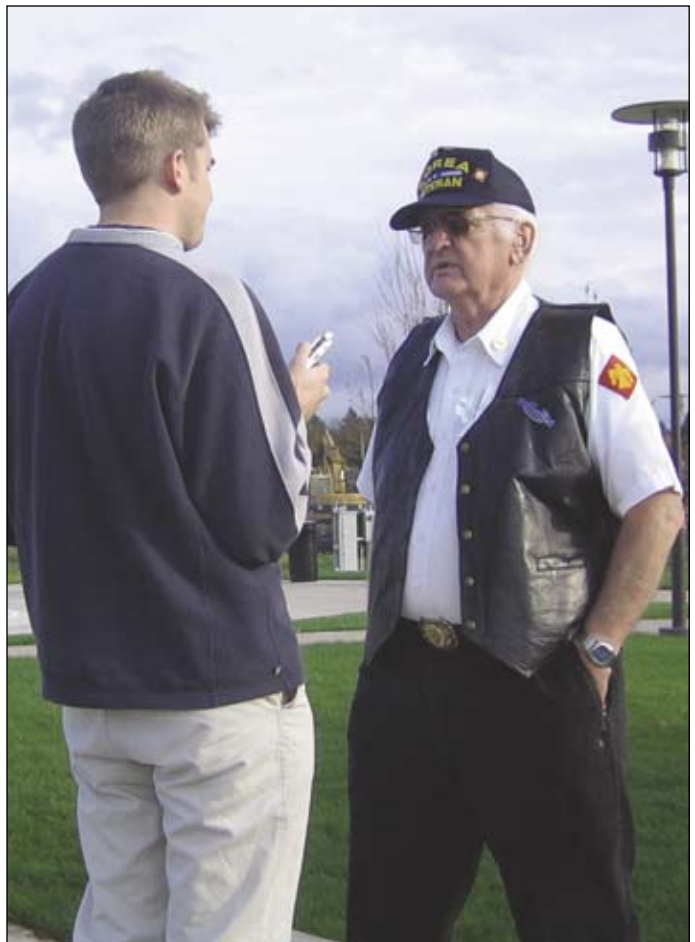
Victor Veigh was right; he even avoided the holes, returning to the United States about a year later with merely a couple of scratches. But psychologically, he was torn. “I would wake up in the middle of the night and need two or three cigarettes and then go back to bed. And I drank pretty heavy. I don’t know how my wife put up with it, but she did,” Veigh says. Memories of the frontline fire still haunt him from time to time. He often wakes up in the middle of the night, hearing backfire and seeing flashes dance up in front of his eyes before realizing that he is lying safely in his own bed.

Despite the hardship of the chronic effects, Veigh feels that he helped prevent a third World War. Although he feels frustrated at the little respect he receives at home, he is forever grateful to the relationship that was created between the American and Korean troops during their time on and off the battlefield. They exchanged language phrases with each other, proving how even wars can be multicultural. Today, Veigh’s son, whose brother-in-law is married to a Korean woman, speaks Korean and sometimes goes there. Veigh himself has never



been back since the war, because of the memories that still haunt him. But he hears that it is very beautiful, and he would love to go back to meet the Korean people and perhaps try a Korean dinner, which he never got a chance to during the war. “If I came to an area where I could be offered a dinner, I don’t think I could accept it. Why? Not because it wouldn’t have been cooked right, or that it wouldn’t be absolutely wonderful, but they didn’t have enough to share,” Veigh says, adding that he and his fellow soldiers would sacrifice some of their own salary to help feed their South Korean allies.

Although he might never return, Veigh has no regrets about going to Korea. He feels proud about what he accomplished there, emphasizing the strong economic growth of South Korea since the war. “When you look at North Korea and South Korea today, it speaks for itself.” **KD**



Korean War Memorial

By Anna Kim



It's been more than fifty years since the once unified Korean peninsula was divided into two independent countries: North and South Korea. Many are still reminded of the loss, sorrow, devastation, and separation from the Korean War. Many of these same people, however, commit to honor and preserve a moment in history when nations came together, lives were changed, and heroes were made who will never be forgotten.

In the United States, thirty-one states, including Oregon, have dedicated a Korean War Memorial to honor and remember those who served in the military during the Korean War. Oregon's Korean War Veterans Association Memorial is located in Wilsonville Town Center Park. The memorial was dedicated on September 30, 2000, to the 60,000 Oregonians who served in the military during the Korean War.

Last November, I had the opportunity to witness the second annual celebration of the memorial. It was a chill, clear day and many members in the community including veterans, family, friends, and supporters came to celebrate and remember those who served in the Korean War. I had the honor to talk with veterans who graciously shared with me their personal experiences and historical facts about the Korean War. As we walked through the memorial, I was given great knowledge of each wall, brick, and artefact that represented and unified the memorial. In the center of the memorial, there lies a 94-foot granite Wall of Honor with names engraved of 298 Oregon service men who gave their lives in the war. A 12-foot terrace of brick runs along the length of the Wall of Honor with names of the hundreds of memorial donors. Founder Don Collins, the Korean War Veterans Association – Oregon Trail Chapter Memorial Committee, the Murase Association, Wildish Building Company, Vancouver Granite Works, and the Family Federation For World Peace and Unification, together established the memorial. Major contributions were made by Hyundai Semiconductor America in Eugene. The memorial is an ever-peaceful place that reminds us never to forget the lives of those who served in the Korean War, the history of the war, and to cherish the freedom we hold in our lives.

Korean Ducks would like to send our gratitude to the Korean War Veterans Association and the service men who served in the military during the Korean War. You are not forgotten. **KD**



A Brief History (1950 – 1953)

The Korean War began on the morning of June 25th, 1950 when the North Korean army crossed the 38th Parallel Line border and attacked the South Korean army.

Led by the United States, 21 nations responded by sending troops and medical supplies.

After three years of war, the Korean War ended on July 27th, 1953 with the signing of an agreement, which divided the Korean peninsula at an agreed Cease Fire Line.

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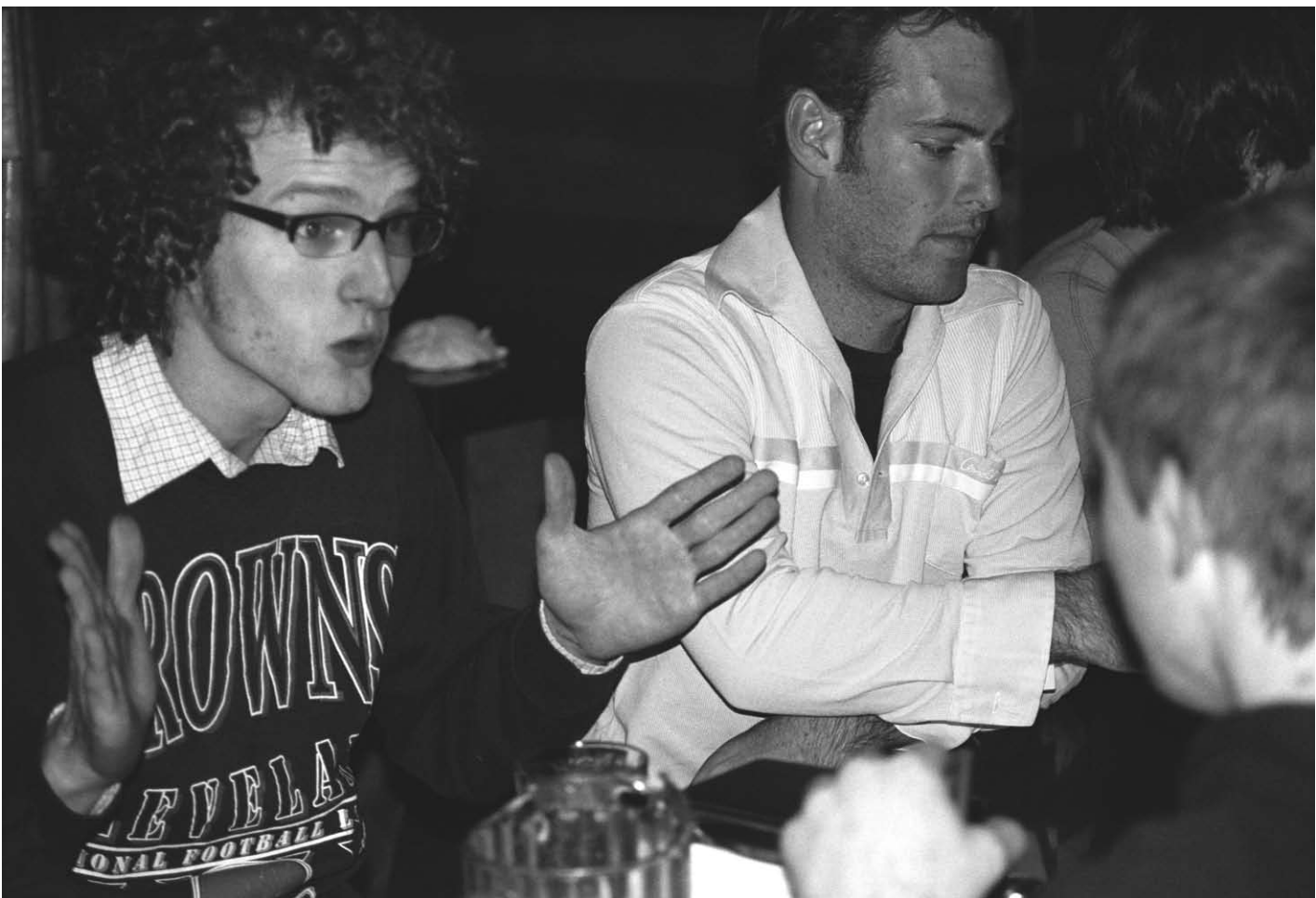
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Cultural Camaraderie by Cassie DeFillipo and Anna Kim photograph by Maxime Guillon

A group of people gathers around a long table at Track Town Pizza. Students, faculty, and community members alike share experiences and exchange conversation—in Italian.

La Serata Italiana (translated in English as an Italian evening) is an informal weekly event that welcomes everyone interested in learning about the Italian language and culture.

These gatherings give students the opportunity to practice their language skills in a comfortable setting. “We don’t have to be talking about grammar or studying specific vocabulary, but you can use the grammar you know in a more natural way,” Italian graduate teaching fellow Luke Rosenau says. Student Ben Ramirez agrees. “I come here because this is the best way to learn a language: to speak it and hear it be spoken,” he says.

La Serata Italiana celebrates the Italian culture right here in Eugene. Student Jeff Rossetti says, “It’s like a small, Italian community.”

Similar events are held for most other languages taught at the university. Faculty from each language decides when and where to hold the conversations and then announces meeting times in class and on the UO website.

Each language gathering has a different format. Most consist solely of conversing. The French language corner, however, shows students a movie. After the movie, students can discuss their thoughts and feelings about the film.

From the romance languages to Scandinavian and Asian languages, the conversational sessions offer students an opportunity to improve their language skills and meet others who want to do the same. **KD**

Interested in a language corner? Here are all the details.

Cercle Francais: Conversations in French
Thursdays from 5pm – 7pm
International Resource Center (inside the EMU above the post office)

Tertulia: Conversations in Spanish
Wednesdays from 3:30-5:30
The Buzz cafe, EMU

La Serata Italiana: Italian Conversations
Thursdays at 7pm
Track Town Pizza (on Franklin Blvd. past the dorms)

Scandinavian Conversations
Norwegian, Swedish, Danish
Thursdays at 7pm
The Buzz Café, EMU

Chinese Table
Thursdays from 12-1
Yamada Language Center Lounge (Pacific Hall)

For more information, contact the University language departments.

'06



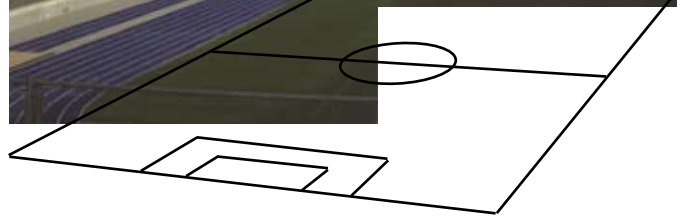
World Cup Fever

What happens every four years and draws the attention of over 3 billion television viewers around the world? The U.S. Presidential election? Wrong. The Olympics? Almost, but not quite. If you guessed the soccer World Cup, which takes place in Germany June 9 – July 9, you are among the 10% of U of O students who win a free ticket to the final. (Uh, in spiritual terms, of course. Korean Ducks is somewhat short on funds...)

Korean Ducks conducted a survey on campus to find out how many Americans knew about this popular global event. More than half of the students thought that the correct answer was the Presidential debates, the election itself, or the inauguration. About 20% answered the Olympics, which is not a bad guess since it draws almost as big a couch crowd as the World Cup. A projected 2.4 billion people tuned in to the 2004 Athens games. Other interesting answers included leap year, a solar eclipse, and the end of the world.

After hearing the correct answer, about 40% of the people said they cared about the World Cup and would watch at least some of it on TV. Compared with most countries in the world, which practically stand still during the World Cup matches, this number is fairly low. Despite the rising number of soccer players in the United States, why is it that watching the sport on TV has not yet reached the same levels of excitement as for example the Super Bowl?

According to senior Michelle Blum, one of the reasons is that not enough happens in



few goals are scored compared to football. (But she admits she says "football" instead of soccer after studying in England for three months.) Another senior, Kristen Laird, belongs to the few survey subjects who look forward to the tournament, her main argument being that the U.S. is not as dominant as in other sports, which makes soccer more exciting to watch.

The 32 teams battling for the cup this summer have reached Germany through a qualification stage involving 194 countries, 897 matches, and five continents. For countries like Togo and the Ivory Coast, this is the first trip to the spotlight, while others, such as Germany and Italy, have participated in most previous tournaments. Both teams will be fighting for their fourth triumph. Brazil stands in a class of its own with five trophies and is the favorite to pick up its sixth this summer. Soccer journalists around the world, as well as the Korean Ducks panel of experts, predict that Brazil, with stars such as Barcelona's Ronaldinho, Real Madrid's Ronaldo, and AC Milan's Kaka, will be hard to stop.

But predicted stars have fallen and unsung heroes emerged to the throne. Memorable examples include South Korea's efforts to reach the semi-finals four years ago, beating European giants Spain, Portugal, and Italy

by Daniel Asenlund
photographs by
Hasang Cheon

along the way. Almost forty years earlier, their neighbor on the northern part of the peninsula surprised the world by beating Italy in England 1966. But perhaps the most remarkable surprise story was authored by the United States by winning the bronze medals in Uruguay 1930, the first time the cup was played.

My own best World Cup memory stems from the summer of 1994. If you mention that summer to any Swede, he or she will give you two quick answers: the heat, and the USA World Cup. The second answer will most likely be followed by a never-fading smile. It was hot for the players on the field, who often played daytime matches to accommodate European primetime viewers, and in front of all television sets in Sweden, with inside temperatures at least twice that of the record-breaking outside heat (especially after the Midsummer's Eve quarter-final win on penalties against Romania). It was the summer when little Sweden made itself a large dot on the soccer world map, coming home with the bronze medals.

It never got dark that Midsummer's Eve in June of 1994, and it left a mark in the hearts and minds of an entire generation. That is the power of the World Cup. Stronger than politics. Stronger than war. A religion in itself. In a few weeks we will see which country is next in line to be blessed with a magical experience in a competition crossing all universal and ethnical boundaries, making the world stand still for three weeks. **KD**





The stands swelled with the sound of chanting and cheering—"Chileno, Chileno, Chileno mi corazón." Red, white and blue decorated the stadium; flags adorned t-shirts, hats and painted faces. I was at the premier sporting event of the year: Chile vs. Uruguay in Santiago's Estadio Nacional for the World Cup 2006 South American Eliminations.

I, like many Americans, am a soccer novice. Give me a Ducks football game any day, but soccer? It is a vague memory of my childhood, a sport I quit after breaking my glasses four too many times. For the majority of the world, though, soccer is the be-all, end-all sporting event. Chileans are fanatic fútbol fans, and games between national teams often end in fights between rival fans.

My friend Lauren and I were studying abroad in Valdivia, Chile in 2003. We witnessed life coming to a standstill when important events were televised. A tie with arch-rival Argentina made the front-page of newspapers for days. We decided to experience the magic of soccer in a country that actually cares about the sport. After watching several games between Chile and various South American countries, we made the twelve-hour bus trip north to Santiago, hoping to buy tickets for the November home game.

We pre-purchased seats in the sit-down area of the stadium after hearing stories about la barra, the standing-room-only section for hardcore fans. Flying bottles and lit fireworks exploded from la barra, occasionally hitting people in the lower sections; the most profane

Fútbol, Chile Style

chants originated from la barra.

Lauren and I bought official jerseys and had them emblazoned with the name of Mauricio Pinilla, the Chilean star forward and our favorite player. We painted our faces and trekked to the stadium with cameras and permanent markers in hand for post-game autographs. Outside the entrance, we were stopped twice for interviews with radio and television stations. Rapid questions about our game predictions bombarded us, and we shrugged helplessly—soccer lingo is not taught in classes. Despite our confusion, we made it onto the evening news.

Finally, the game began. Our section was more staid than la barra; Lauren and I endured some strange looks from more conservative fans seated around us when we stood and chanted along with the profane cheers filling the stadium. In the end, Uruguay won. Dejected fans filed out of the stadium, the red, white and blue decorations wilted; the disappointment in the stadium was palpable. There would be no celebrations in the downtown plazas that night.

Lauren and I waited by the team bus after the game, getting autographs from the players. We proudly wore our jerseys to class in Valdivia the next day, discussing the game with Chilean friends. Even my sternest professor relaxed enough to make fun of Pinilla's poor performance at the game. Chile didn't make it into the 2006 World Cup, but for me, when I think of fútbol, I think of Chile.

by Hannah Shanks

World Cup History

1930 Host: Uruguay Winner: Uruguay	1974 Host: Germany Winner: Germany
1934 Host: Italy Winner: Italy	1978 Host: Argentina Winner: Argentina
1938 Host: France Winner: Italy	1982 Host: Spain Winner: Italy
1950 Host: Brazil Winner: Uruguay	1986 Host: Mexico Winner: Argentina
1954 Host: Switzerland Winner: Germany	1990 Host: Italy Winner: Germany
1958 Host: Sweden Winner: Brazil	1994 Host: USA Winner: Brazil
1962 Host: Chile Winner: Brazil	1998 Host: France Winner: France
1966 Host: England Winner: England	2002 Hosts: Korea/Japan Winner: Brazil
1970 Host: Mexico Winner: Brazil	2006 Host: Germany Winner: ?



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Korean Cinema's Modern Metamorphosis

By Josh Hoffman



South Korea's film industry is one of the fastest developing film industries in the world. Their films have just recently entered the international marketplace, and with surprising success. Although budgets generally remain below the level of Japanese films (due to the lack of a

studio system), the word is out, and Korean cinema is now in the driver's seat, leading the way for modern Asian cinema.

To understand Korea's modern film industry we must examine the major changes that took place during the 1990's. At that time, Korea's government became more democratic and the Korean market opened up more than ever before. The establishment of Hollywood branch offices on Korean soil led to many structural changes in the industry. Large Korean corporations entered the film industry in the 90's and this too played a major role in shaping the modern system. Eventually, venture capital found its way into the film industry and it still remains the major source of Korean film funding today. I will show how all of these factors influenced the development of the modern Korean film industry.

In the mid-eighties, after immense pressure from Hollywood, the Korean government allowed Hollywood studios to set up branch offices on Korean soil. They also changed the system for imported films. Before this change, Korean companies would import the films and sell distribution rights all over the country. This generated large profits that could be used to fund Korean films. After the loss of this type of income, the Korean film industry found itself without sufficient funds. Seeing this potential threat to the industry, protestors released live snakes into a theater that was showing an American film in 1988. By 1992, the Korean film industry found itself in a state of crisis as it suffered from all-time lows in ticket sales.

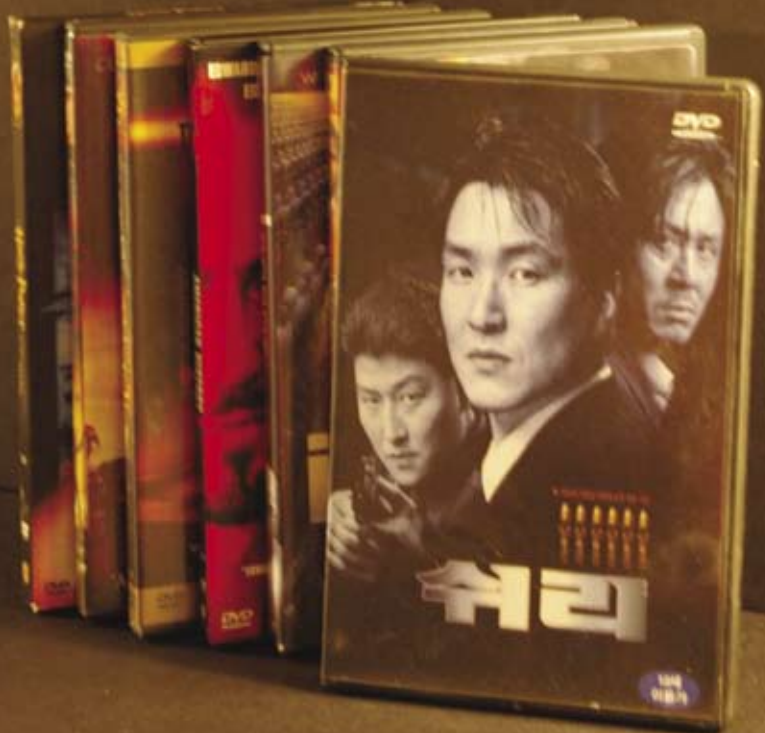
This crisis was ultimately emended by large corporations, such as Samsung and Daewoo, who had been looking for an opportunity to enter the industry. After a number of successes, these large corporations found it profitable to enter into every facet of the industry, including production, distribution, theatrical ownership, and even television movie channel creation. These large corporations actually set up an infrastructure for rapid expansion of the industry. They built multiplexes, which up until 1998 had never existed in Korea, and they greatly increased budgets as they turned the filmmaking process into more of a business than it had ever been before in Korea. They stressed accounting as they closely followed their budgets and they created a star system to ensure profit returns. Due to this star system, Korean actors' paychecks rose astronomically, even surpassing Japan, whose industry has long had far higher budgets. Films also became more clearly genre-recognizable as the corporations focused on marketing to specific audiences. They even started a system of so called "planned films," where they would perform many surveys exploring possible plots and actor choices. All of this activity had lasting effects on the Korean film industry, even after the corporations' exit in the late 90's.

After Asia's financial crisis in 1997, large Korean corporations were politically forced to leave the industry due to cutbacks on business ventures that were outside of their core industries. After business picked back up with a small boom in the local stock

market, venture-capital companies began eying the film industry for investing their excess capital. They were intrigued at the short amount of time it took to receive returns on their investments. After a few successes, many companies plunged in and spread their money around the industry. To minimize their risk, they invested in a large number of films at once and left much more creative freedom for directors and screenwriters since they did not closely follow each film as the large corporations had done. This directly led to a new wave of stylish films that focused less on a specific target audience. This is also the reason why company credits at the beginning of Korean films are so long. Many different companies invest relatively small amounts in many films so it is not uncommon for one film to have around five or six company credits.

During the 1990's censorship slowly loosened as the government stepped away from controlling the film industry. The ratings system was adopted by the government and eventually handed over to a special organization that began to focus more on artistic freedom than political conservatism. Korean films are now censored to about the same degree as in the United States.

The Korean film industry still has some serious issues even though it is now self-sufficient and relatively financially successful. Korean films still focus on box office returns and this leaves little room for truly independent or experimental films to find wide distribution. The government aids these types of experimental films but distribution is a major issue for all films in Korea. Even successful films may only get four or five weeks in the theater due to the number of foreign films that share the market, and video and DVD sales are fairly low due to the small size of the market. Even so, Korean films account for 45 to 50 percent of total ticket sales in Korea, making the Korean film industry one of the strongest commercial film industries in the world today, behind only the United States and India. Local films sometimes even outperform huge Hollywood blockbusters. The Korean film industry has grown immensely over the past decade and the future looks bright for Korean filmmakers. **KD**



Josh Hoffman is a filmmaker and self-proclaimed Korea lover who resides in Portland, Oregon. He spent one and a half years studying in Korea and plans to one day direct his own movies there.

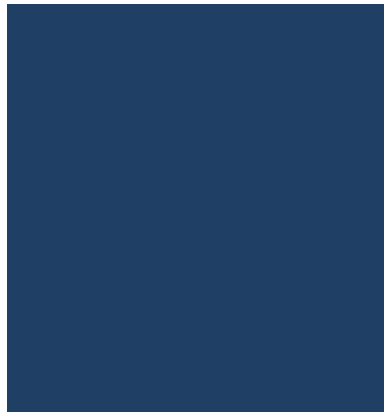
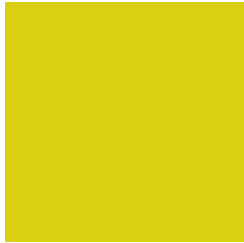


History, in a way, is incomprehensible. Every day something happens, simultaneously at all angles of the globe we inhabit. We all perceive history differently. A tragic event at one end of the world might have gone unnoticed at the other end, while a personal event to some is a distant event to others. Here is a collection of events that Korean Ducks members will never forget.



Tim Lane, editor - The thing that stands out the most for me, and probably for the others from my generation as well, is September 11th. I just remember being so shocked and confused that the terror I was used to seeing only on my TV could be possible here.

Megumi Kaizu, executive photographer - The collapse of the Soviet Union. Soviet artists now have freedom to express their thoughts and feelings. It definitely changed the world. =>



Cassie DeFillipo, editor - I will always remember the day princess Diana died. I remember my mom crying, and I didn't know who Princess Diana was but I remember feeling that I was experiencing a significant moment. I have never forgotten it.

Daniel Asenlund, executive editor - February 28, 1986. I remember waking up to the icing tones of tragedy, as the radio voice behind the test screen I was looking at on our television set informed me that our Prime Minister had been fatally shot. Now, 20 years later, the killer is yet to be found in what has been labeled "Sweden's JFK case."



Theodora Ko Thompson, designer - Monday, October 19, 1987 a.k.a. Black Monday was the day when the U.S. stock market crashed. My fiance had liquidated his U.S. stocks a day earlier, before we arrived in Kathmandu, Nepal. Shock, then relief - when we read the news.

Hasang Cheon, co-director - In the summer of 2003, I went to Prague where the official conference of the International Olympic Committee (IOC) was held to select the 2010 Winter Olympic host, and I was there with many famous people including the IOC executive members, journalists, politicians, business leaders, and Olympic medalists from around the world. There were three candidate cities, and one of them was Pyeongchang of Korea, which won more votes than Salzburg and Vancouver in the first round but was defeated by Vancouver of Canada in the final round. Since one of my dreams is working with hosting the Soccer World Cup or the Olympic Games, it was a great experience to be there and witness history.

Sojin Kim, editor - 9/11. Who would've ever thought of attacking the US within the US? It was a frightening moment for all of us I'm sure, but more so for me because I had just moved back to Oregon from NY that previous summer and still had friends working and living in NY.

Hannah Shanks, editor - I remember the night we started bombing Baghdad. I was sitting in a friend's room in the dorms, watching CNN, when they started showing footage of Baghdad. It stuck with me because in the days and weeks leading up to March 20, 2003, there was no guarantee we were going to attack Iraq. I cried that night.

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