Our Stories
First-hand reflections on the Korean-American experience from our Interns.

Interviews
Stories of the Korean-American experience.

Field Research
A presentation of findings based on independent research conducted by the Interns.

Opinions
The thoughts and concerns from our Interns regarding current events and politics.

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About the KACE Grassroots Internship Program: Since its launch in 2004, over 300 high school students throughout New Jersey and New York have joined our annual high school internship program. Our program is open to high school students of all backgrounds that are interested in contributing to our community’s civic empowerment in New York, New Jersey, and also recently in Illinois and Texas. Through this program, Interns learn the importance of registering new voters, issues facing the Korean American community today, and the process of organizing and mobilizing the Korean American community. Under supervision, Interns research and lead public campaigns to raise awareness of various important issues. Interns also have the opportunity to meet with elected officials and engage with members of the local, state, and federal legislature. Our program is specifically devoted to developing all the inherent skills of our interns as they go out and experience firsthand what it takes to help and support the community. Students with demonstrated interest in public policy, politics, and history are encouraged to apply. To learn more, such as the application process, please visit our website: https://kace.org/internship/

About This Journal: Our Interns completed several research and writing assignments throughout the Pre and Main Sessions of the KACE Grassroots Internship Program. This journal contains some of those submissions, and serves as a time capsule of their thoughts and experiences. It is my hope that future Interns and members of the Korean American community will benefit from these different perspectives from all walks of life and circumstances from their formative years in the grand diaspora of our shared heritage, culture, and history. - Richard In, Esq.
I am a Korean American

By Noah Oh

It was only a few days after my fourth birthday. Still cheerful from celebrating, I gleefully dashed through the lower compartments of Westerville’s local playground. While fighting imaginary foes across a dangerous terrain, I briefly grazed shoulders with another kid. One moment, I was running across falling blocks to avoid falling into lava. In the next, I was listening to a kid call me a “dumb Chinese.” This reality felt worse than any danger posed by my imagination. I stood there, confused and stunned. The kid and his buddies ran off, laughing to themselves. When I regained my composure, all I felt worse than any danger posed by my imagination. I stood there, confused and stunned. The kid and his buddies ran off, laughing to themselves. When I regained my composure, all I felt worse than any danger posed by my imagination. I stood there, confused and stunned. The kid and his buddies ran off, laughing to themselves. When I regained my composure, all I felt worse than any danger posed by my imagination. I stood there, confused and stunned. The kid and his buddies ran off, laughing to themselves. When I regained my composure, all I felt worse than any danger posed by my imagination. I stood there, confused and stunned. The kid and his buddies ran off, laughing to themselves. When I regained my composure, all I

Specifically, my mother, a first-generation Korean American, and my father, a second-generation Korean American and Asian American scholar in Media Studies, taught me about the complex history of Korean nationalism and pan-Asianism in the United States (a confusing landscape where ethnic pride, AAPI solidarity, the advocacy of voting rights for all Asian Americans, or the push for a distinct, Korean American voice in social affairs coexist). This educational experience was foundational to my change from conformity to proudness of my South Korean identity.

Soon after, I began engaging in Korean entertainment and culture by binge-watching 편교 런닝맨 (2010) and fully embracing the unique experiences of my father’s 2018-2019 Fulbright Fellowship trip to Seoul.

Most importantly, I forgave those church kids, who were really just fellow victims of an unfair system. I also forgave myself, which ultimately allowed me to overcome the scourge of bigotry.

Today, I continue to address racism and the promotion of Korean American culture and identity in my community. Living in a diverse town, Fort Lee, has accelerated my growth in public speaking, leadership, and the development of software to bolster social activism, which I now contribute to genuine change in my community—something I want to continue with KACE.

Once, I used to indignantly exclaim that “I’m not Chinese—I’m Korean!” to blind ends. Now, aligned with other AAPI’s and proudly Korean, I can state that “I am a Korean American” to the world.

Hard Work Beats Talent

By Byeongjun Lee

“Hard work beats talent when talent doesn’t work hard” - Tim Notke.

I faced many obstacles growing up in a foreign country, especially in one of the most competitive districts.

There is a stereotype that Asians are not athletic. I love athletics, especially soccer. But growing up I was never acknowledged as an athlete and would always be the last pick. I blamed my lack of athleticism on societal norms regarding Asians’ lack of athleticism. But I came to realize that my athleticism did not correlate with race. I had only myself to blame.

While my soccer teammates relaxed after practice, I put on my running shoes and continued to run to close the fitness gap and stop the misconception that Asians are athletically inferior.

I became one of the most physically fit on my soccer team. I was expected to dominate my opponents with brute strength and speed. There were several instances in which I have been matched up against people twice my size. My teammates and coaches pressured and gave me the job to be best these players. I realized that these instances were opportunities to display my growth as a player and leader.

I started to look at challenges from a different perspective and appreciated these opportunities. Another challenge I faced is academics. I was an average boy who was constantly pushed to be at the top of the class. Here in Bergen County, the Asian Americans students have a reputation of being among the brightest in the country. I have repeatedly been told to excel at school and have been constantly compared to my Asian peers. I knew that I could not achieve what they could with the same amount of effort, so whenever they studied for 1 hour, I studied for 2 hours and more. Just like athletics among my non-Asian peers, I had to work harder to catch up to my Asian peers.

Due to my parents’ high expectations, I always pushed myself to be number one. This overwhelming pressure constantly loomed over me. However, after taking a step back to see how far I have come in life, I realized this pressure is not something to antagonize but rather something to appreciate.

Thus, with every obstacle I faced, whether athletics, academics, and the high standards that come with both, I always found a way to overcome with hard work.
The Need for Safe Zones

By Charn Hong

New York City is famously known as one of the most diverse cities in the entire world. However, this does not mean that it is perfectly inclusive and that the entire population that resides within the borders of the city is completely open to all people from across the globe. In my seventeen years living here, I experienced my own fair share of racist incidents.

Practically every single one of my friends who identify as a person of color have experienced their own racist incidents. Unfortunately, these experiences have become something that is almost a given, something that is bound to happen, something that is expected for any minority or person of color to experience at least a couple of times throughout their life.

A racial incident that cannot be erased from my memory is one that I experienced when I was only in elementary school. It was the night of a house party my mom was holding for her friends. Before the celebration, my mom wanted to prepare by buying some groceries and items at various supermarkets.

After she finished shopping we stopped by the wine store that I had followed her into countless times before. As soon as we entered, I saw in the distance that there was a tall white man mumbling about something under his breath. As my mom started to focus on the shelves stocked full of wine, my brother and I peeled off to look at the other parts of the store.

Being extra careful not to accidentally touch any expensive wine bottles we tip-toed around the store until suddenly the man from before was right in front of us.

This part of the story is quite hazy for me as I remember hearing him say certain words such as “godzilla” and “trump.” However, there is one phrase that I remember clearly as if it was yesterday, “go back to China.” It was a phrase that I would hear many times throughout their life.

Immediately my mom came rushing to the store to follow us home. My mom frequently visited the store so it was in relatively close proximity with the apartment we lived in. This served as our “safe zone” and as soon as my mother said what she had to say to the man she quickly took us by the hand and rushed outside and towards home.

Although the man didn’t come out of the store to follow us home, my mom still went directly home without stopping. Perhaps she was also aware of this “safe zone” concept or perhaps it was some instinctive action. Nevertheless, it was the right action to take during this time. However, this leads me to the question: “What if there was no “safe zone” available to us?” I believe things would have turned out much worse.

This situation emphasizes just how important de-escalation of a situation is and how important it is to learn these skills. It is a saddening and unfortunate reflection of our contemporary society; that we must learn these skills to feel safe in our own skin. However, it is something that must be done for survival and it is with these skills that we can continue to make an impact and change the world for the better, for a world where these skills are no longer necessary for future generations to learn.

Trauma, Anxiety, and Frustrations

By Hailey Ko

It seems cliche to say everything changed Spring 2020. The pandemic, George Floyd’s murder, the elections: it was one busy year filled with events I never thought I would experience in my lifetime, let alone a single year. Traumatic events, the anxiety I experience being Asian American, and the frustration of being misunderstood are all things that I can never and will never unlearn for the rest of my life.

A few months ago, my best friend (also a female Korean American) and I wanted to go to Manhattan to visit art museums and eat at our favorite restaurant that we have not been to in a very long time. But I was apprehensive and scared. This was mere weeks after Michelle Go was pushed onto the subway tracks and Christina Yuna Lee was killed in her home. We looked like those women and could just as easily be targeted.

My friend was persistent and came up with the solution to bring her white, athletic boyfriend and another white, athletic male friend for protection and comfort. I reluctantly agreed, but my one condition: that we never step foot into the subway station.

The entire day went smoothly. We took the LIRR to Penn Station, split cab fares all day going from Soho to Midtown, then to our second to last destination: the Museum of Natural History. We went the entire day without a situation arising, but we didn’t realize that if we stayed at the museum until closing, that too many people would be hailing cabs.

We spent ten minutes arguing and I begrudgingly agreed to take the four short stops on the subway to the restaurant. It was only a ten-minute ride and we were on the Upper West Side of the city. I told myself that there couldn’t be anyone threatening. A man with shaggy hair, diamante-looked clothing, and who was clearly on some type of drug stepped into the car at the first stop. The subway car was extremely crowded and there was not much space to stand.

He stood behind me. He caused a commotion. He demanded hundred-dollar bills. He stroked a girl’s hair.

I looked to my friend for help. He turned his body as a barrier. I stuffed my hands in my pockets, looked at the floor, and fidgeted with my rings, counting the remaining stops. It was the longest seven minutes of my life. I did not know what to do, where to go, or when the subway car doors opened at our stop. At our stop, I froze while my friends started to get off.

I started to follow my friends. The man ran quickly after me with his arms extended, trying to touch or reach me. The second I got on the platform, I sprinted up the stairs and ran onto the streets.

I stood on the sidewalk gasping for air, my hand on my chest, all while trying to steady my breathing. I was shaking. Fear overtook my body. I was not aware of anything around me.

My friends caught up with me. My white friends looked at me weirdly. They did not understand why I was having a panic attack. They asked me why I was frightened when, from their point of view, nothing had happened warranting a panic attack.

For people that never experience prejudice, racial or otherwise, it may be hard to understand how these events affect our community.

But for me, an Asian American woman, it is not something to easily dismiss. I experienced uncomfortable situations before as a woman. But when factoring my race, it escalates an already scary situation to something much worse. People that look like me are being murdered for being Asian. It could easily be me.

I wish more people were able to understand why something so simple can become something scary for people like me. I wish that I did not have to experience this type of fear.

This type of trauma and fear never disappears. It sticks with you wherever you go and you cannot ever get rid of it. Months later while commuting to Manhattan on the subway, that fear and that nervousness remains. A man in a slightly rough accent suddenly pushed me closer to the subway tracks. My life flashed before my eyes. That moment flooded me with so much fear and panic. These incidents will never have the same meaning for as long as I live.

March 2020 changed life as we know it, and my life truly has not been the same.
Combat Hurtful and Racist Stereotypes

By Sean Lim

Civic engagement and grassroots are two main fundamental aspects of society that are crucial for maintaining the structure of society. By targeting the general population that likely possesses relatively less power, organizations can collectively act at the local level to effect change at the local, regional, national, or international levels.

Korean Americans face many different difficulties on a daily basis. One major problem that Korean Americans face is prejudice. Like other Asian Americans, the model minority myth places unfair expectations upon Korean Americans, often leading to unfair work distribution at workplaces.

I am a passionate, eager student who was given a prestigious opportunity to study abroad in the United States. When I first came here, I had little to no prior knowledge about the education system here in the United States.

At first, I faced a language barrier and consequently had trouble searching for opportunities. The first week in my new school was by far the most challenging week. After that first week, I received an email from my counselor, who mentioned that she spoke Korean. She offered to help me get used to the new surroundings. She introduced me to a Korean student in my grade. That student showed me where my classes were and told me about important aspects of the school that I should know about.

I was soon introduced to other students, eventually found a tight friend group, and by having many conversations with them daily, and resolved the language barrier issue. The counselor also introduced me to various clubs and activities, as well as various extracurricular activities.

Additionally, Asian Americans are becoming alarmingly more susceptible to racism in the United States. With the recent COVID-19 breakout, China has been unjustly blamed for the spread of the virus. With former President Trump referring to the virus as the “China virus,” racism towards Asian Americans only got worse. Physical and mental attacks on Asian Americans now occur on a regular basis.

Korean American women are also often looked down on due to the hurtful stereotype that they have a “ submissive, compliant” nature, an unfortunately targeted for sexual assault.

To combat this, Korean Americans should, as one, spread awareness of this unjust, unfair treatment of Korean Americans and work towards combating the prejudices against Asian Americans.

Our Stories

Stop Normalizing Hate Crimes

By Annika Moon

For the past two years, the United States has seen numerous situations where Asians have been the target of hate crimes. Many national news channels covered these issues and continue to do so today. However, many non-Asian citizens often forget or do not care because it is not “trendy.” These slacktivists only promote current issues when it is talked about frequently on their feed, but stop once it is no longer “relevant.” This downplays the issue with not only Asian hate, but also with every other issue that they supposedly advocate.

I have been a victim of an Asian hate crime over a year ago in March of 2021. I was traveling alone in the Port Authority from New York City back to New Jersey. I was going to my terminal for my bus when a homeless man approached me. He first called me out when I was going up the stairs to my terminal. I ignored him because I have never been in this kind of situation before. However, because I ignored him, he became aggravated and ran up the stairs to where I was. I was mortified by what happened next.

He started to yell at me that I ignored him and that he did not like to be ignored, calling me racially motivated slurs, mostly about the pandemic, and other derogatory terms.

Because I was so shocked and scared by his yelling, I froze. Seeing my reaction, the man tried to get away from me and we were “alone” because he was a person of color. He also demanded money, which I was hesitant to give. He pulled out a knife from his pocket, so I gave him five dollars to get out of that situation.

I was shocked and traumatized throughout the whole bus ride from New York City to New Jersey. I also blocked many of these parts from my memories because of the trauma. I only just started to remember while writing down what happened.

When I think back, I realized that I was not stubborn and did not stand my ground about giving him money because that could have ended terribly. I could have been stabbed or punched, and would have gotten my belongings stolen anyway. There was no real “safe space” I could have gotten to because if I did escape before he finished talking, the man would have gotten more aggravated. Five dollars was a small price.

This is not the outcome of many other victims. Punching, stabbing, pepper spraying, robbing, and even shooting. The Asian community strongly stands on this issue because it is not only happening to random people, but to our neighbors, our friends, and most importantly our families who could be next.

It is not only just activists that have not been supporting this issue, but also lawmakers and government authorities are reluctant about supporting the Asian community. It is unfair to the Asian community how even authorities brush past Asian hate crimes so easily. It raises the question: how many more times do Asians have to face these hate crimes for authorities to take us seriously? It is not that they do not know that it is a hate crime, but more so that they choose not to recognize the hate crime for what it is: a hate crime.

Take the real life tragedy of last year’s Atlanta Korean spa shooting where an obvious hate crime was committed, but the attacker was not charged with a hate crime until there was national attention and pressure. In March of 2021, Six Asian women were killed at the hands of a white man in a shooting in Atlanta, Georgia.

Although the shooter denied that it was racially motivated, it was most obviously was motivated by race. Authorities made statements that the motive was “too early to determine”, and the police even defended the shooter at a press conference that the shooter was just having a “bad day”.

Hate crimes against Asians should not be normalized. Although not everyone has experienced being targeted, they should still care about this issue and advocate for change.
The Perspectives and Experiences of Korean American High School Students in 2022

Editor’s Note: The interviewer’s thoughts and reflections are continued in the Opinions section on Page 17.

Interview By Hailey Ko

Q: What was it like going to school as a Korean American?
A: “I was lucky to have grown up in and gone to a very diverse school. We have a strong Asian American population, but as someone has felt the pressure to do as well as other Asian American students or fulfill the stereotype that Asians are smart, it has weighed on me mentally during school.”

Q: Have there been instances at school where you have faced racism? If so, on what scale and how did you feel?
A: “People love to say negative things to people daily and racist remarks are no exception. There have been instances where other students, and even teachers, have been racist towards me. Whether it was subtly hinting that they believe that all Asians are the same or outright calling me a racial slur, it has always struck me. I don’t believe in spreading hate into a world where there is so much of it already.”

Q: How did it feel to hear about the increase in Asian hate crimes in the past two years?
A: “It disgusted me. We look like the people that are getting hurt. I actually have an Asian American friend who was stabbed in the neck at a party last month. It’s scary that these things can happen. I’m scared to even travel to the city now because I’m afraid that I might die on the subway tracks. My culture shouldn’t make me fearful of my safety.”

Q: Which do you feel is worse: microaggressions or outright racism?
A: “I personally think that microaggressions are far worse than outright racism. With outright racism, you know that they don’t like you for your nationality. But with microaggression, they are said in a way that undermines you and makes you feel lesser than. The person saying them thinks it’s better, but is actually more hurtful.”

Q: Your boyfriend is a white, cis male. Do you feel that he has an understanding of the oppression that we face as Asian Americans?
A: “Coming to own my identity was tricky. When I was little, I was more Korean than American. I was always surrounded by Korean culture, language, and people. But the more I got older, and the more I became friends with people who weren’t Korean, I lost that part of myself. I didn’t realize for a couple of years until COVID struck, and now I learned how to have the best of both worlds.”

Q: You are a first generation Korean American. Do you feel that there is a big gap between you and your parents due to the difference in upbringing?
A: “For sure. They were raised in a different country, with different ideas and feelings. It created such a big difference in our relationship that it becomes hard at times for us to understand one another. And I don’t mean language wise, but in terms of mental health, school, and other things, we have really differing opinions.”

Q: What do you want to see improved in improving the discrimination against Asian Americans?
A: “I know it’s stupid to say, but I just wish all of it would stop. There is no reason to commit a hate crime or be racist. If that is your opinion, I’m not going to tell you you are wrong. I might disagree, but it’s your opinion so I will be respectful. In that way, I feel as though racists should return that respect and keep their hatred to themselves. If you feel that way, fine. Just don’t be rude and hurtful to others.”

Q: What is the first issue that needs to be solved in healing the hurt pushed onto Asian Americans?
A: “It’s really not hard to respect others and be kind to them. If everyone minded their own business and kept to themselves, a lot of hate would decrease. I think we need to make sure we are supported by each other and have each other’s backs. If we’re united, it makes it much easier to fight.”

(Continued in “Opinions”, Page 16)
Interview By Suyeon Ryu

Q: How has your experience as a Korean American impacted your school life?  
A: It impacted my school life because I’ve gotten a lot of prejudiced responses to my ethnicity.
Q: How have you faced discrimination due to your immigration status or identity as a Korean American?  
A: I faced discrimination against my looks and people making fun of my eye shape or racial motivated comments.
Q: If you did face discrimination, was this discrimination institutional, individual, or otherwise?  
A: I think it was mostly individual discrimination because I didn’t experience whole systems discriminating against me.
Q: Have you felt adequately represented within your school community?  
A: Not really because my school doesn’t really discuss or talk about racism. There are not a lot of Korean Americans at my school so we get almost no representation at all.
Q: What do you think your school should do to better accommodate Korean American students?  
A: I think my school can talk about more ethnicsities and represent communities that aren’t really talked about.
Q: How are your cultural values different from a non-immigrant white American and have they changed over time?  
A: It’s different because I have been more exposed and faced more cultural diversity from my Korean side and American side. My cultural values have not really changed over time.
Q: How have you connected with your Korean roots?  
Q: When do you feel you are most impacted by your immigration status?  
A: I feel the most impacted when people are racist towards me.
Q: How are your social interactions impacted with being a Korean American?  
A: They aren’t really impacted.
Q: What have you learned from living as a Korean American that you wouldn’t otherwise?  
A: I’ve learned about what discrimination towards your ethnicity feels like, which helped me build empathy.

Interview By Cindy Kim

Q: Are there any cultural differences/barriers you experienced as you grew up?  
A: Although this is minor, I remember that I put my parents’ contact name in my phone as Mom and Dad in Korean, but because my friends would always ask what it meant, I decided to change it to English because I didn’t want to be different.
Q: Are you a first or second-generation Korean American?  
A: I am a second generation Korean American, as my parents were both immigrants from Korea but gained their US citizenship after a few years. My experience was a lot more different than theirs because I was surrounded by American culture more than Korean throughout my childhood.
Q: How did your childhood differ from the others being a Korean American?  
A: There really was no difference when I lived in Northern New Jersey, because there were many other Korean American kids around me. However, when I moved to Southern New Jersey, there was an extremely small Asian population, I felt isolated and different from others. I also became extremely insecure about myself and my features because I didn’t have the typical western features that my friends had.
Q: Do you think opportunities are limited to Korean Americans? In other words, have you found things unfair, being a Korean American throughout your life?  
A: No, I feel that the quality of my life is generally the same as any other person, and my race won’t limit me from succeeding.
Q: Do you feel there is a need for Korean Americans to gain more recognition?  
A: Not necessarily, I think there have been many Korean Americans that have gained recognition for many incredible things.
Q: If you answered yes to the previous questions, what do you think are some ways people can do to help the upcoming generation live without discrimination?  
A: I feel that people should stop concerning themselves over other people’s differences, especially appearances, and instead find ways to relate to them. Also, making others feel welcome and included is another way to do so.
Q: Do you define yourself as a Korean or American? Why do you think you prefer one over the other?  
A: I define myself as both. Even though I grew up in America, I still feel that I am Korean and that makes me unique to others, in a good way. I don’t prefer one over the other.
Q: What are some things you are proud of being a Korean American?  
A: I like that I can bring something different to the table when we have cultural festivals at school, and contribute to the great melting pot that is America. I also like that I can enjoy aspects of Korean culture even in America, whether that be listening to Korean music and shows or speaking in Korean with my parents.

(Continued in “Opinions”, Page 16)
How Construction of a Mega-Jail in Chinatown Exacerbates Racism

By Thomas Yoon, Sydney Lee, Daniel Park, Jun Seo, and Ian Choi

Plans to construct a mega-jail threaten to undermine Chinatown’s economic and cultural prosperity. These plans threaten not only the residing Chinese American community but all Asian businesses that depend on the space as well. What is occurring in Chinatown’s New York flashes warnings of Asian discrimination to other hubs of Asian culture spread throughout America’s largest cities.

New York’s Chinatown, the largest of its kind in the country, is home to around 100,000 Chinese residents. With an area just covering two square miles, Chinatown is an essential hub for Chinese culture in the entire Western Hemisphere. One can venture to the Manhattan neighborhood and witness bustling streets of farmer’s markets and strings of monuments dedicated to preserving the town’s cultural roots. Remnants from its time as a refuge for Chinese immigrants combine with the modern landscape, transforming the cultural area into the small slice of China we see today. However, the mega-jail’s construction poses a threat to this space, causing economic and racial turmoil.

The first Chinese immigrants in New York were traders and sailors in the mid-eighteenth century. According to NY.com, by 1880, the Five Point slums on the southeast side of New York was home to between 200 and 1,110 Chinese.

The Chinese Exclusion Act prohibited all immigration of Chinese laborers and worsened the already imbalanced male-female ratio in Chinatown. This lead to a rise in prostitution, slave girls, and opium dens.

Although the population was fairly small, this changed during the mid-nineteenth century when Chinese laborers sought refuge to New York from the discrimination they faced from the California Gold Rush and the construction of the Central Pacific Railroad. The Chinese Consolidated Benevolent Association and various tongs, or fraternal organizations, battled for control, leaving many tourists and residents afraid to walk the streets of Chinatown.

However, when the Exclusion Act was finally lifted in 1943 and the immigration quota lifted in 1968, Chinese flooded into the country, leading Chinatown to prosper.

Today, Chinatown continues to grow as a tourist attraction and a home of the majority of Chinese New Yorkers, offering hundreds of restaurants, fruit and fish markets, and other various shops. While Chinatown served as a hub and safe haven for Chinese Americans for centuries, the recent plan of demolishing Manhattan Detention Center prison and replacing it with an $8.3 billion 40-story jail may undermine the centuries worth of work and the prosperity Chinese Americans have achieved (nyc.gov).

In 2019, the plan to replace the Rikers jail complex with a network of smaller detention centers was approved by the New York City Council. Rikers Island is a 413 acre island in the East River between Queens and the Bronx, with there being an estimated 6,000 inmates. But in recent years there have been discussions about separating this large complex into smaller ones in other parts of New York and the most highly debated location is Chinatown for many reasons.

It is widely accepted that such measures of constructing the world’s tallest mega-jail would inevitably result in safety concerns, negative impact on small businesses (particularly restaurants), decrease of property values, and racial tensions among New York residents. For many Chinese Americans, the prisons serve as a “physical reminder of how policing has historically been used as a form of anti-Asian hate and oppression” (Prism).

This seems to have exacerbated already grave circumstances that the Chinese American community is facing, primarily the drastic population decline throughout the recent years. With flushing having 400,000 Asian-Americans, contrary to Chinatown's population of 20,000, Asian businesses are subsequently being encouraged to abandon the latter.

Nonetheless, Chinatown is still a vibrant culture center for Chinese and Chinese Americans and a landing pad for new Chinese immigrants. Asians are the fastest growing population in NYC, according to the 2020 census and Chinatown has experienced the largest exodus of Asian residents of any neighborhood in the city, even as increasing numbers settle in Brooklyn and Queens.

The recently inaugurated mayor of New York City, Eric Adams, claimed that he would work against the construction of the mega-jail, but he soon turned back on his word and supported the mega-jail.

The roles of community leaders have become even more important throughout the COVID-19 pandemic, in which the racially-motivated crimes targeting Asian Americans have increased exponentially. It would be necessary for them to remind themselves of their responsibility throughout their combat against the construction of megajail and anti-Asian racism. In order to prevent further deterioration of Asian American rights and political integrity, Asian American community leaders must mobilize Asian Americans to organize protests and rallies, write letters of objection to the elected officials, and more.
The History & Significance of the African Burial Grounds

By Charn Hong, Sean Lim, Andrew Jung, & Ian Kim

The Civic Center is located in the neighborhood of Lower Manhattan in New York City. This ten-by-five block area serves as the heart of the city’s government, housing the New York City Hall, One Police Plaza, and several courthouses, among many other essential government buildings. It is also home to the nation’s earliest and largest known African American cemetery. This article will explore the history and significance of the neighborhood and the New York African Burial Grounds located at the heart of the city.

Before the arrival of European explorers upon the shores of present-day New York City, the Lenape people (a nomadic tribe belonging to the Algonquin language family) had long inhabited the area. The land was rich with natural resources and had an abundance of fruits, nuts, crops, and animals. In addition, the land was close to rivers that were home to fish and shellfish. Due to all these beneficial characteristics, the Lenape people decided to occupy the area. They would come to call the land Manhatta, the hilly island. However, after the arrival of European explorers in 1609, the beautiful land the Lenape found would soon be witness to a mass violation of human rights: slavery.

Soon after the arrival of the first European explorers, the Dutch began to colonize the land of the Lenape, later calling it New Amsterdam. In 1625, the Dutch West Indies Company began to import the first African enslaved individuals into the colony. Under Dutch rule, these enslaved individuals were the backbone of colonial development as they were used to construct houses, clear land, and shore areas for docks. The Dutch West Indies Company relied solely upon the slave labor that was extracted from these individuals to prosper.

By the year 1640, there were about 500 residents in New Amsterdam. The largest reason for this rapid growth was without a doubt the contributions made by African enslaved individuals. However, it seemed as if the colony was evolving for the better as the first community of free Black individuals in the colonial United States was formed during the Dutch and Indian War. Unfortunately, this hope would quickly be vanquished. Although eleven enslaved individuals were freed on February 25th, 1644, they were given grants for lands in the dangerous frontier territory north of New Amsterdam. They were once again being used as tools by the European colonizers, just in a different method.

As English rule continued, the situation for the enslaved population continued to worsen. In the year 1711, a marketplace for the sale of enslaved individuals opened on a pier located near Wall Street and the East River. This marketplace came to be known as the “market” and functioned as the city’s official market for the sale of African men, women, and children. Although this particular market was only open for a year, there were many markets all across the colony that were similar in function to this one.

During this time the population of enslaved individuals hovered at around 15-20% of the total population. As the enslaved population continued to grow, so did the size and influence of the burial grounds for these African individuals. This burial ground would reach the size of approximately 6.6 acres (the size of about five city blocks). On the burial ground site, many traditional African burial practices were followed. It was a space where African individuals could express their culture and lay their loved ones to rest. However, the site was also subject to strict legal restrictions by the Europeans. One of these restrictions was on the number of people that could be present at a service with maximum of only twelve. Another restriction was that interment, or the placing of the dead body, which could not be done at night. There were many other restrictions and laws that were placed upon these burial practices.

Despite these restrictions, the enslaved individuals continued to express the importance of such burial practices. The excavations of these burial grounds revealed that all those who had been buried were done so individually with careful care, such as how the arms of the deceased were folded or placed at their sides while their heads pointed towards the West. There were also times that these bodies were buried with personal possessions or items, such as coins, shells, and beads. As time passed, the burial ground became the resting place for more and more individuals. Today, some archaeologists estimate there to be around 20,000 men, women, and children buried under this land.

In more recent times, this historic burial ground was memorialized thanks to the effort of community activists. Soon after the rediscovery and excavation of the site, scholars, academicians, researchers, politicians, students, and other members of the general public came together and called for the memorialization of this historic landmark. As a result, a research and memorialization agreement was established between the descendant community and the GSA (General Services Administration). In 2007, an exterior memorial was constructed and completed which honored and commemorated the contributions of those enslaved African individuals.

The United States of America, a country with over 320 million people, was constructed and built by millions of individuals. New York City is no different. This memorial is just one step forward to honoring the lost individuals that made this country the global superpower it is today.

We all agreed that the African Burial Ground was the most interesting thing we saw during our trip to the Civic Center. The site stands not only as a bleak reminder of our country’s history but also a reminder of the forgotten history of enslaved Africans in New York City who were integral to its development.

Federal Hall, More Than Just a Museum

By Lonnie Moon and Daniel Choi

Federal Hall National Memorial, located on 26 Wall Street, is a place where the United States became what it is today. Many people around the world know about Washington D.C and its importance, but they do not realize that the United States was not created in Washington D.C but in New York. A place filled with rich history is today covered up by a safety scaffolding. But its beauty can still be seen.

In 1776, the United States officially became independent from Britain. The Capital was placed in New York, previously used as the City Hall. This place was best known for its taxation without representation. However, with the American war of independence, the British were defeated, and the US succeeded. A few years passed before America had its first President. Americans would have to wait until 1789 for the City Hall to be turned into the Federal Hall and for George Washington to be sworn in as the first President of the United States.

Today, Federal Hall stands as a museum and a memorial to remember the first President and the beginnings of the United States. Admission to Federal Hall is free and easily accessible with public transportation to anyone who lives near New York City.

Federal Hall, a masterpiece of Greek Revival architecture and the site of more than 300 years of government activity, has long been a public gathering place for occasions, such as the 1929 stock market crash, Armistice Day rallies, as well as a place of repose and reflection after the September 11, 2001 attacks.

Federal Hall is a touchstone for the founding ideals of American democracy and capitalism. Here, the First Federal Congress convened, the Bill of Rights was ratified, and George Washington took the oath of office.

Wall Street's grand stairs and facade were in need of rapid restoration since they were eroding. A general lack of public knowledge of the significance of this location and its close ties to American history was another issue. Every year, 200,000 people visit Federal Hall. However, that represents just 1% of the site’s annual traffic of more than 15 million users. Social media campaigns rose to spread awareness of the importance of Federal Hall and funding programs were created to ensure the memorial would last to future generations. Many restoration projects have begun to make Federal Hall more popular and up to date.

Battery Park, an Oasis of Green Space

By Suyeon Ryu

Battery Park is a popular tourist destination, and for many NYC residents, it is a breath of fresh air from the concrete jungle. This is why when Governor Andrew Cuomo announced in June that they would build a monument for COVID essential workers in Battery Park, it was met with backlash from the community, leading to a series of protests that eventually halted the process.

The planned monument was to be located in Battery Park and composed of 19 red maple trees, pavement, and an “eternal flame.” It was intended to celebrate and commemorate the essential healthcare workers that made sacrifices throughout the pandemic. However, while this monument was innocent in its intention, its execution would not have been in the best interest of NYC residents and was rightfully re-evaluated.

Battery Park is an environmentally conscious green space for NYC residents. New York City, with its grand landscape of skyscrapers and notorious traffic, leaves a huge carbon footprint. Battery Park attempts to offset this carbon footprint with its rare sight of trees, flowers, and different grasses.

As we saw during the field research, the vast greenery and trees surrounding the edges of the park create a sense of calm and serenity away from the bustle of normal city life. The “eternal flame,” which would be the focus point of the monument, would only contribute to pollution. In addition, the monument’s concrete pavement would be at the expense of even more green space and contradict the purpose of the park to serve as a green oasis for NYC residents.

Residents living near the region have also not been consulted prior to the construction and expressed that the monument would not be in their best interest. Monuments are for public appreciation and education. Because these residents express clear negativity for the monument, even if it were to be built, it would not be able to serve its purpose. People would look towards it with a negative prejudice, and wouldn’t be able to see it as a symbol of the sacrifice healthcare workers had to endure. Rather, they would see it as a symbol of the government’s neglectance towards their voices.

All in all, although healthcare workers should be supported and honored, building a monument in Battery Park is not the right approach. It does not acknowledge the voices of the actual residents and goes against the purpose of the park to serve as a green space. Healthcare workers would more likely benefit from programs of financial aid rather than a criticized monument.
Transformation of Manhattan’s Financial District since the attacks on 9/11

By Hannah Yang, Saerom Kim, and Annika Moon

Over two decades have passed since the infamous 9/11 incident. In the twenty years since then, lower Manhattan and its Financial District has completely transformed itself.

Initially, nearly 15 million square feet of office space was rendered useless, with people too frightened to return to lower Manhattan. New York City and the rest of the world were shocked by the disaster and extremely fearful of what Al-Qaeda or other terrorist groups could do. “When 9/11 happened, I swore to myself I’d never go back downtown again. It was sort of the end,” said Saul Scherl to CNBC. Many people felt similar to Scherl, traumatized by the terrors that happened on a normal day.

Within a couple days following the 9/11 attacks, the stock market took a hit, with the U.S. stocks taking a fall of 10%. This impacted many of the people within the Financial District, costing a loss of money and jobs. According to the Bureau of Labor Statistics, over 143,000 jobs per month were lost for three months after the attacks, leading to the Economic Recession of 2001. The Financial District, once known for its wealthy businessmen and stock market system, was in deep financial troubles.

Alarmed and uneasy, many people and businesses felt the need to move out of the Financial District. “For us, we felt the pain was just too deep to be downtown at that time,” said Tom Michaud, KBW’s chief operating officer at that time. The company was forced to relocate temporarily to offices in Midtown. However, the relocation was permanent by the end of the year. According to the Downtown Alliance, 55% of office tenants in lower Manhattan were finance entities prior to the 9/11 attacks. Today, this percentage shrank to a mere 30%.

Although the Financial District has seen growth since the 9/11 attacks, it is most likely that the district will never see the success and dominance of finance in the area again, with finance offices not being the majority anymore.

Through the 9/11 attacks, the people of New York City nevertheless felt a greater need for improvement. The attacks destroyed dozens of buildings, including churches and banks. Due to the excessive amount of damage, elected officials and citizens agreed to help fund the rebuilding of the Financial District.

However, for the first five or six years, the site looked the same due to lawsuits and a recession. The reconstruction and rehabilitation of downtown Manhattan was a gradual process. But once things quickened, the Freedom Tower slowly began to rise. By the tenth-year anniversary, the memorial fountains containing the names of the victims was completed. By 2014, the Freedom Tower was also completed.

What was once an economically detrimental disaster has since given way to a bustling, community-rich atmosphere. In the last two decades, the federal government aided in reconstructing downtown Manhattan with new forms of transportation and redevelopment of the World Trade Center. Perhaps most interestingly, downtown Manhattan is now considered “the central borough for business,” with over 220,000 businesses setting up shop. According to the Wall Street Journal, the reconstruction of FIDI has been so successful that the 25% loss in finance and insurance companies from the 9/11 attacks has been offset with the influx of companies from industries in technology, media, and advertising moving into the area.

Although many New York City residents faced hardships in the past twenty one years, they have used the opportunity to better the community and thrive. Many of the new businesses that moved into the neighborhood concentrated on the arts and technology, captivating a new crowd that thereupon moved into the neighborhood. Prior to the attacks, the area of the Financial District was not a place to build a home, but to make a profit. Although this attitude has not vanished, new ways of thinking and a sense of community has risen from the ashes of the tragedy.

The community also steadily healed throughout the years of these reconstruction projects. The World Trade Center hub and memorial for 9/11 victims were finalized in 2018. In addition, the residential area of the Financial District was renewed to become a more welcoming neighborhood. 20 years ago, nearly 60% of the space was occupied by investment banking, real estate, and insurance companies. The rest was either professional services or government offices. Today, downtown Manhattan is home to nearly 64,000 people.

Needless to say, the Financial District of 2022 is vastly different from that of 2001. “There’s a whole change in the feeling, the energy downtown,” said Bill Rudin, co-chair of Rudin Management Company. “You see kids going to school, residents walking in the park, it’s an incredible positive legacy for downtown and shows the resiliency of New York City and how we came back from a major trauma.” Nonetheless, the One World Trade Center continues to remind residents of the neighborhood that the transformation only came after sorrow, suffering, and great endeavors.
The Bergen County Justice Center
By Daniel Park, Jun Seo, and Thomas Yoon

The history of the Bergen County Justice Center stretches back to 1683 when four counties were created in East Jersey: Bergen, Essex, Middlesex, and Monmouth. In 1710, Hackensack became the county seat in Bergen.

The Bergen County Justice Center is the sixth Bergen County Courthouse. The first courthouse was located three blocks away from the current courthouse, then to the “Green,” a public square, which was later burned by the British in 1780.

Then, the courthouse was temporarily moved to a log building in Oakland, before moving to the home of John Hopper in Ho-Ho-Kus. The fourth location was the house of Archibald Campbell of Hackensack. The fifth location was the home of Freeholder Peter Zabriskie, nicknamed “The Mansion” and “Washington’s Headquarters” because George Washington was a frequent guest there. Finally, a new courthouse was built at the current location of the courthouse in Hackensack and was utilized for over 90 years.

James Riely Gordon, a civil engineer, won a competition to design the Bergen County Courthouse. Construction began in 1910 and was completed in 1912 at a cost of one million dollars. The courthouse was made in the style of the American Renaissance. The jail was completed in 1912 in the style of medieval revival. The Green, where the second courthouse once stood before being burned by the British in 1780, serves as a public square and a bronze statue of General Enoch Poor, who was a hero at the Battle of Saratoga in 1777 and organized an army in New Jersey to raid New York City (Green). The County Justice Center was constructed from 2013 to 2015 at a cost of $115 million dollars. It houses 39 courtrooms and 240,000 square feet of courts and justice-related agency spaces, including criminal, civil and family courts, Clerks' offices, Prosecutor, Sheriff, and Municipal courts.

Comfort Women Memorials in New Jersey
By Daniel Park, Jun Seo, and Thomas Yoon

There are three comfort women memorials throughout New Jersey, including the one located in Hackensack. The remaining two are located in Palisades Park and Union City.

“The memorial stands in front of Bergen County Justice Center in Hackensack, next to other monuments commemorating international human rights violations – the Holocaust, the Armenian Genocide, the Irish Great Hunger, and the African-American Slavery” (WWP). This memorial was commissioned to honor the lives of the Comfort Women by not letting their tragic story be forgotten.

A decade ago, a group of Japanese officials requested the borough of Palisades Park to remove its memorial from its public library, revealing their belief that the testimonies regarding sexual abuses committed by the World War II Japanese soldiers are exaggerated. In addition, the memorial suffered from a history of being vandalized by people of Japanese descent (Sullivan).

Despite these challenges, the borough officials declined the request, and the memorial stands firmly to this day.
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The 2022 KACE Grassroots Internship in Flushing, New York, conducting a Voter Registration Drive, July 21 2022.
With the recent ruling by the Supreme Court of the United States (“SCOTUS”) to overturn the case of Roe v. Wade, 410 U.S. 113 (1973), SCOTUS continues to make decisions that diminish the rights of minorities.

It has recently decided to take up the Alabama redistricting case (Merrill v. Milligan, No. 2:21-cv-01530 [N.D. Ala.]; No. 21-1086 [U.S. Sup. Ct.]) and reevaluate the Voting Rights Act of 1965. Parts of the already diminished Voting Rights Act will come under fire in this case. Set to occur in the fall, the case will target Section 2 of the Act, a clause that prohibits voting practices and procedures that discriminate based on race.

With each SCOTUS decision, the VRA’s protection has continued to dwindle under federal limitations. In 2013, the case of Shelby County v. Holder, 570 U.S. 529 (2013), saw a part of the VRA that determined preclearance for states and counties struck down.

Without preclearance and preemptive checks, cases have become much harder to win. Civil rights groups and voting rights attorneys liken this challenge to preventing arson after the fire happens.

As Kathay Feng, the national redistricting director at the good government group Common Cause, puts it perfectly, “we have to allow a building to burn down before we can go seek some kind of justice and by then the harm has already happened.”

In the process of drawing new voting maps for their state, the Alabama legislature passed a map that restricted black Alabamians to elect candidates in only one of the state’s seven congressional districts.

Black voters and organizations challenged the new map, arguing to create two congressional districts that compact most of the rural Black majority areas instead of the allotted four.

The Supreme Court has decided to hear the case, marking the willingness of its justices to reconsider whether race can even be considered under the VRA.

A win for Alabama would effectively result in complete restriction over minority representation. The already present “race neutral” state rules could never be violated under law. In other words, this case would subordinate the VRA from federal law to state law, essentially making the act obsolete.

This case poses a severe threat to the voting rights of minorities across the country. It will not only affect African Americans but debilitate any group who feels their rights are discriminated against due to race.

Legislators must apply the VRA during redistricting processes to accommodate minority voters who feel their access to voting is limited.
How the Supreme Court Is Trying To Overturn The Voting Rights Act of 1965

By Sydney Lee

The Voting Rights Act of 1965 was first signed into law by President Lyndon B. Johnson on August 6, 1965. It is a crucial act that ensures all people have the equal right and protection to vote. This law was mainly adopted as a part of the Civil Rights Movement. After the conclusion of the Civil War, many Southern states implemented unlawful voting prerequisites to prevent the newly freed black citizens from voting. It outlawed discriminatory practices such as literacy tests which prevented certain racial groups from voting.

The Voting Rights Act of 1965 was extended by the Voting Rights Act of 1975 which extended the ban on prerequisites to voting and other purposes to be permanent as opposed to when it was first proposed to only be in effect for a few years. The VRA of 1965 was set to expire in 10 years but Congress reauthorized section 203 in 1982 for 7 years, then expanded and reauthorized it in 1992 for 15 years, and again in 2006 for 25 years.

Despite what seemed like an act that should last, the VRA has been in danger of being overturned since 2013. This would cause an immense change in how the country’s democracy functions because with the repealed law, many groups will be “unqualified” to vote and hence be unable to make their voices heard.

The first Supreme Court case that ignited the flames took place in 2013. On June 25, 2013, the United States Department of Justice announced, “the United States Supreme Court held that it is unconstitutional to use the coverage formula in Section 4(b) of the Voting Rights Act to determine which jurisdictions are subject to the preclearance requirement of Section 5 of the Voting Rights Act, Shelby County v. Holder, 133 S. Ct. 2612 (2013)”. The decision claimed Section 4(b) violated the 15th amendment since the provisions of the act can only apply to certain subdivisions under the United States without regard for equal sovereignty. It also said Section 4 violated the 10th amendment because the coverage formula conflicts with the “equal sovereignty of states” as it uses an outdated formula that does not have relevance to today’s society.

More recently, the highly publicized Brnovich v. Democratic National Committee, 141 S. Ct. 2321 (2021), ended with the Supreme Court deciding that two Arizona voting laws were not racially discriminatory and thus did not violate section 2 of the VRA. The two laws in Arizona were against counting votes cast in the wrong precinct on Election Day, and criminalizing the collection of an absentee ballot by anyone other than a postal worker, an elections official, or a voter’s caregiver, family member, or household member. Justice Kagan said in her dissent that the VRA “represents the best of America … It marries two great ideals: democracy and racial equality.”

Unfortunately, even with the amount of public backlash, the efforts to repeal the Voting Rights Act does not seem to be coming to an end. The Supreme Court is continuing to take bold steps to where it is now preventing new maps being created for a better representation of minorities. The most notable example of this is the Wisconsin Legislature v. Wisconsin Elections Committee, 595 U.S. _____ (2022).

That case involved whether the voting map for Wisconsin should be revised taking into account the recent census in 2020 or if it should be kept the same. The Governor’s Assembly proposed a map which added an additional majority-black district making an increased total of seven of these districts. The argument for this addition was that it was in compliance with the VRA.

However, the Court held in its final decision that it does not explicitly state that this new district was needed and thus the map should not include it. This was a huge loss for black voters in Wisconsin as they will now have less representation in the State legislature. It is shocking to people to see how much the Supreme Court is straying away from the foundation of this country.

As many people have been protesting, there is an urgent need for more awareness regarding this crisis in order to prevent the act from being overturned. If the purpose and the words of the Act continue to be distorted and misused by the Supreme Court, then the future for America’s democracy will be bleak.

On the Stigma Surrounding Mental Health in the Asian American Community

By Hailey Ko

Mental health has been an issue surrounded by a lot of stigma and controversy for many years. It has always been seen as a sign of weakness and something that prevents us from having a “normal life.” However, our society has changed over the past few years, and mental health is now a top priority and concern in the Western hemisphere. Mental health is a conversation more commonly discussed, schools teach about mental disorders, and more and more people attend therapy. But on the other side of the world in the Eastern hemisphere, the trends of mental health being destigmatized are not reciprocated.

In a survey conducted by the American Psychological Association (Survey), 87% of American adults disclosed that mental health is nothing to be ashamed about. However, several Asian countries do not seem to share the same sentiments. Many participants of a study, all either born in India, Cambodia, China, Indonesia, Korea, Taiwan, Thailand, or Vietnam recently immigrated from those countries, have reported feeling pressure and hesitant to seek help with mental health. Some feel that they are not allowed to speak about their mental health and that it is taboo. They feel that discussing and taking care of mental health concerns will distract them from succeeding academically or professionally.

Geoffrey Liu, MD, a psychiatrist in McLean’s Behavioral Health Partial Hospital Program, says that many Asians and Asian Americans who grew up with immigrant parents view mental illness as “taking away a person’s ability to care for others” and that “It’s the ultimate form of shame” (Why).

Essentially, many immigrants feel that mental health is not something to mention because it is shameful and something that makes you look weak to other people. This mindset is very unhealthy.

Today, many adolescents struggle with mental health issues and disorders. Having to hear their struggles invalidated by adults greatly affects them as they grow up. It is important for to take care of your physical health.
I relate to the interviewee in that I have received racist/xenophobic responses from individuals before and in that way, have experienced individual racism. I have also felt that my identity as a Korean American wasn’t really supported or represented by the school curriculum, especially on the history and the literature that we focus on in school. I also relate to how Asian eyes are viewed as less beautiful or a source of mockery as I have grown up trying to make my almond-shaped eyes more full and circular.

However, my experiences are different in that I have experienced systematic racism where my identity as a Korean American has made it more difficult for me to be recognized for my academic success as there is an assumption that Asians are naturally smart. Also, my cultural values have definitely changed over time. I’ve come to value and embrace cultural diversity. I’ve also realized to actively look past stereotypes and harmful single stories when it comes to people of different ethnicities.

Similarly, the interviewee had compared their facial features to the western features when they were living on the Southern side of New Jersey. On the other hand, during the times I lived in the rural areas of the U.S, I was not old enough to judge appearances. I felt barriers when it came to how they lived, such as their main food and activities. From eating bread as the main dish and playing in the backyard, everything I did felt out of place.

There were other aspects of living as a Korean American that contradicted. To the question "Do you think opportunities are limited to Korean Americans," and "Do you feel there is a need for Korean Americans to gain more recognition," the interviewee stated that their quality of life is generally the same as others and that many Korean Americans have gained recognition.

While I do agree that opportunities are offered to all races and every race has been awarded for their accomplishments, I also think that Korean Americans, as part of the "minority," are facing more barriers than others. Even if the same opportunities were given out to a highly diverse population, I believe that there still are some condescending outlooks that prioritize certain races before others. Yet this is true for all races; if certain jobs are occupied more by a limited ethnicity, it is easy to bias one over the other without intention.
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The 2022 KACE Grassroots Internship in Fort Lee, New Jersey conducting a Voter Registration Drive, July 28, 2022.


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GENERAL SUPPORT

Since its founding in 1996, KACE has diligently worked to develop and empower the Korean American community by raising new leaders and fostering good relations between Korea and the United States. KACE hopes to contribute to the greater good of the United States through the empowerment of the Korean American community.

We helped register over 30,000 Korean Americans to vote since 1996, and over 1,000 Korean American voters every year. KACE plays a significant role in establishing Korean assistance at election sites in New York and New Jersey, and continues to work to improve Korean assistance services.

KACE also represented the interests of the Korean American community and succeeded in various instances: House Resolution 121 (Comfort Women Resolution, 2007), Korea’s inclusion into the US Visa Waiver Program (2008), and US’s first Comfort Women Memorial monument (2010).

Your donations will be of great help to us in empowering the Korean American community. With your valuable support and contributions, we will be able to continue this important work for the betterment and lifting up of our communities.

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