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In The Matter Of:

***DO AMERICAN KOREAN STORE OWNERS IN BALTIMORE
GET EQUAL TREATMENT?***

July 23, 1998

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Re: Disclaimer, "In The Matter Of: *Do American Korean Store Owners In Baltimore Get Equal Treatment?*"

The Maryland Advisory Committee to the U. S. Commission on Civil Rights does not certify the accuracy of any statement or attribution contained in the attached transcript of proceedings, entitled "In The Matter Of: *Do American Korean Store Owners In Baltimore Get Equal Treatment?*" The transcript is the record of the Maryland Advisory Committee to the U.S. Commission on Civil Rights' community forum, convened at the Holiday Inn—Inner Harbor, 301 West Lombard Street, Baltimore, Maryland on July 23, 1998. The persons identified or Beta Reporting, 910 17th Street, NW, Suite 200, Washington, D.C. 20006, telephone at (202) 638-2400 or (800) 522-2382, must provide certification of the transcript's accuracy. The attached copy of the original transcript is for informational purposes only.

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Meet.
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UNITED STATES COMMISSION ON CIVIL RIGHTS
MUNICIPAL SERVICES, PUBLIC SAFETY,
AND THE JUSTICE SYSTEM:
DO KOREAN AMERICAN STOREOWNERS IN
BALTIMORE GET EQUAL TREATMENT?
Holiday Inn
301 West Lambert Street
Baltimore, Maryland
July 23, 1998

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PARTICIPANTS:

CHESTER WICKWIRE
EDWARD DARDEN
LEA GILMORE
K. PATRICK OKURA
KI-TAEK CHUN
DOUGLAS SANDS
ARTHUR NIERENBERG
JEANNA CHO
ROBERT KAUFMAN
KUN CHANG
ALVIN O. GILLARD
HERMAN WILLIAMS
ROBERT SMITH
DEBRA LEMKE
TONY PRESSLY
JACKIE CORNISH
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PYONG KUK PAK
HOUNG MAI TRAN
MARY LOUISE JONES

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PARTICIPANTS (CONT'D):

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DAVID HAHN
ANN LIM
THOMAS FRAZIER
THE HONORABLE LYNNE A. BATTAGLIA
THE HONORABLE THOMAS E. PEREZ

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[1] PROCEEDINGS

[2] (9:30 a.m.)

[3] DR. WICKWIRE: I'm calling you to [4] order. I think we will go ahead. It [5] is 9:30, and since we are going to be limited [6] in terms of time, I think that we ought to [7] get going immediately.

[8] I want to say too that we're [9] pleased that you are here with us. You can [10] see our name tags. I guess you can see who [11] we are here, but we will try to move as [12] expeditiously as we can. We are going to try [13] to limit individuals to 10 minutes unless [14] there is some really necessary reason that we [15] should go beyond that, but we are going to [16] try to limit the speakers to this period of [17] time.

[18] Before we go ahead, I do want to [19] say this, that there are persons that could [20], not be here and organizations that couldn't [21] be represented, especially the NAACP and [22] others that simply could not make it on this

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[1] occasion and some other people that are out [2] of the city that come from the

public [3]. officials that couldn't be here. So we [4] wanted to say this, and I think that you are [5] aware why we are doing it.

[6] You know that about — well, some [7] five years ago, the killing of Joel Lee took [8] place, and it was about a year and a half ago [9] in January that the U.S. District Attorney [10] made the decision that the case would not be [11] dealt with at the federal level.

[12] Then there were a number of [13] shootings and killings of Korean American [14] grocers which really in a major — sparked us [15] to say we have to take a look at this [16] situation in terms of Korean Americans, [17] citizens in the community. Has open season [18] been declared on them? What is the [19] situation?

[20] So there was this short period of [21] time when a number of Korean American [22] merchants died and here we are a year

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[1] and a half later making some measures. It's [2] good that there has been a time lag and to [3] see, whether or not there still is the [4] perception that Korean American citizens in [5] this city, and especially the merchants, [6] don't always get equal treatment in terms of [7] the justice system, in terms of public [8] safety, in terms of city services.

[9] So today we are trying to take a [10] look at this. I should say too that I've [11] found in talking with at least 40 different [12] grocers in the community as well as with [13] others that that people are very reluctant to come [14] out and to speak publicly.

[15] People take it for granted that [16] they are going to take a certain amount — in [17] many areas, take a certain amount of [18] anti-Korean verbal abuse.

[19] Others have grown accustomed to [20] teenage problems that constantly plague — [21] the lying and cheating, others have found [22] that there has been a pattern in some areas

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[1] where the African Americans police, seem to [2] side with African Americans who are accused [3] with something and various things, and the [4] whole matter of whether there is political [5] will in the city to do something about the [6] problem that is very serious.

[7] Now today, I'm not going to go [8] further because we want to — I do want to [9] ask Mr. Edward Darden, a civil rights [10] analyst, to say a little bit about our [11] procedure for today and what we are going to [12] try to do in terms of limits and taking of [13] questions, so —

[14] MR. DARDEN: I'm going to stand up

[15] because you'll see me standing up and sitting [16] down and standing up and sitting down most of [17] the day. I'm the staff person working with [18] the committee, and before I go any further, [19] I'd like to introduce the director of the [20] Eastern Regional Office, Dr. Ki-Taek Chun.

[21] DR. CHUN: Thank you.

[22] MR. DARDEN: He'll also be standing

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[1] up and sitting down, standing up and sitting [2] down. We are going to try, the staff, to do [3] a number of things that will assist you.

[4] First of all, everyone, if you [5] will, we would like you to sign in at the [6] registration area, so that we'll have way of [7] communicating with you the results of the [8] meeting.

[9] In addition to that, those who are [10] particularly interested in having some [11] results mailed to them, we have a sheet which [12] I'm going to circulate throughout the day and [13] everyone who's listed here will get [14] something.

[15] As you see, we are using a court [16] reporter today, so we'll have a transcript of [17] every one of the presentations that we can [18] use to make a summary, and you might be [19] interested in having that. Sign this and [20] you'll get a copy.

[21] In addition to that — oh, yes, [22] there are other materials on the table in the

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[1] back, which you probably already gotten and [2] several of them have our contact address and [3] telephone number. If there are any questions [4] or if there are any other — if there's any [5] other need to contact us, please feel free to [6] do so.

[7] As Chester mentioned — as [8] Dr. Wickwire mentioned, today, we have a very [9] full schedule. We are going to try to get to [10] everyone. In order to be fair to everyone, [11] we will also attempt to keep to the [12] limitations that we have given to each one of [13] our speakers to stay within about 10 minutes [14] for your presentations.

[15] That will not only give other [16] speakers an opportunity, but it will also [17] give the committee a chance to ask you [18] questions, and that dialogue is a very [19] important part of what we are going to do [20] today. So if you hear a buzzer, we have a [21] beeper here. That's the timer. Or if you [22] see me give you a signal, you'll know that

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[1] your time is nearly up or entirely up. [2] If there are any questions, as I [3] say, I'll be floating around. If you need [4] anything, ask me, and I'll take care of it [5]

for you.
[6] I think that's about all that I [7] wanted to say. If there are any — are there [8] any questions now? Thank you.

[9] **DR. WICKWIRE:** I think that what we [10] will do now is ask the members of the first [11] panel to come up and I see those present are [12] Ms. Jeanna Cho, Jeanna Cho who's here, Lee's [13] Market on Street, if you will come up. [14] Mr. Kaufman of Baltimore. I think that we do [15] not have Mr. Kun Chang here yet from

[16] **MS. CHO:** Sit here?

[17] **DR. WICKWIRE:** Yes, that's fine. [18] Before we start with them, maybe you would [19] like to know who we are. So maybe you'll [20] just say who you are and your name. Let's [21] run around the circle here.

[22] **MS. LEMKE:** My name is Debra Lemke

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[1] of Westminster.

[2] **MS. GILMORE:** I'm Lea Gilmore of [3] Baltimore.

[4] **MR. OKURA:** Patrick Okura of [5] Bethesda, Maryland.

[6] **DR. CHUN:** I'm Ki-Taek Chun of the [7] U.S. Commission of Civil Rights.

[8] **DR. WICKWIRE:** I'm Chester [9] Wickwire, Baltimore.

[10] **DR. TRAN:** I'm Houng Mai Tran from [11] Potomac, Maryland.

[12] **REV. SANDS:** I'm Doug Sands.

[13] **MR. NIERENBERG:** I'm Art Nierenberg [14] from Randalstown.

[15] **DR. WICKWIRE:** There are and [16] again we appreciate them letting us come out. [17] I know it is not always easy to leave shops. [18] Ms. Cho, I understand that you are a senior [19] at the University of Maryland, that you're [20] trilingual.

[21] By the way, I was going to ask, do [22] you intend to take over the store when your

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[1] father retires?

[2] **MS. CHO:** Oh, no.

[3] **DR. WICKWIRE:** You don't want to be [4] in that position?

[5] **MS. CHO:** No way. No. No.

[6] **DR. WICKWIRE:** I understand. I [7] think I understand. Having visited your [8] store, but we're very pleased that you're [9] able to be here.

[10] Is your father going to be able to [11] come here?

[12] **MS. CHO:** I don't think so.

[13] **DR. WICKWIRE:** Why don't you go [14] ahead and give 10 minutes or so to give us [15] some idea of some of the

things we talked [16] about in terms of police, in terms of the [17] justice system and the general atmosphere, [18] what you're subjected to daily, the language [19] problems, and if you will go ahead, we [20] appreciate that.

[21] **MS. CHO:** I think first of all the [22] communication is the biggest thing. I mean,

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[1] because Korean people, of course, can't [2] speak.

[3] **DR. WICKWIRE:** Can you people in [4] the back hear?

[5] **SPEAKER:** No.

[6] **MS. CHO:** I'm sorry. I think the [7] communication is the biggest part because [8] it's a problem that we all have because we [9] can't communicate.

[10] For example, if I'm in the store, [11] there's not that many fights because I can [12] understand what the customers are saying. [13] They know what I'm trying to say because we [14] can communicate better because we have a [15] better understanding of each other. But when [16] my parents are in the store, they have a lot [17] of miscommunications, so it leads to an [18] argument and things like that.

[19] Second of all, the justice system, [20] especially the police, yes — Baltimore City, [21] I think is very poor because I wouldn't just [22] say black police because by all means I'm

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[1] very diverse and all that, but a majority [2] I guess because the majority of the stores — [3] Korean stores are in black neighborhoods, and [4] there are many black police out there.

[5] When there's problems in the store, [6] like, you know, Korean owners, they call the [7] police, and police come to them and they [8] don't really listen to Korean — the owners [9] who actually call the police. They listen to [10] the other people. Like, for example, I guess [11] the majority are black because like I said, [12] Korean stores are in black neighborhoods.

[13] For example, my father had this — [14] I guess this black boy came to our store and [15] stole things, so he called the police. The [16] black police arrived and talked to this boy [17] on the corner. I wasn't there, but we have a [18] witness. [19] My father got locked up. He was [20] the one who called the police; and my father [21] got locked up. He was in jail for three [22] days, had \$50,000 bill, and he had no

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[1] records. He had never been locked up.

He [2] had a \$50,000 bail. My father had to buy a [3] lawyer.

[4] When he got to the court, the case [5] was dropped because the boy never showed up. [6] They postponed it, like, twice because the [7] boy never showed up. I mean, like that. I [8] was very angry at that because my father, [9] like I say, he doesn't have any record. You [10] know, he never been locked up and just [11] because he couldn't speak English, because I [12] wasn't there.

[13] If I was there, I know that would [14] have never happened because that police — [15] police officer, and he's still out there. [16] He's still a police officer out there. [17] Things like this happen all the time, and I [18] just think that — I mean, because many [19] police — because I do have police friends.

[20] Some of them think of police as [21] just being a job. They don't take pride in [22] being a police, so they just do whatever they

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[1] feel like doing.

[2] They don't really listen to [3] Korean. — I guess the majority of the owners, [4] I guess because they can't speak English, and [5] they don't want to be bothered, so they [6] listen to the other — customers or whatever. [7] They basically just judge — I guess they are [8] just doing whatever they want to do and [9] that's really something that really the [10] Baltimore City need to look at.

[11] Because if we call the police, they [12] should be listening to us first. That's my [13] opinion about that. Others things, of [14] course, you can always get into arguments [15] with customers and things like that. That's [16] like everyday thing. That's not even a big [17] deal anymore. Because they come in, cussing [18] and acting all crazy. That's like very small [19] thing.

[20] I guess another problem that we [21] have lately because it's so hot outside, we [22] have the fire hydrant in front of us, and the

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[1] kids are always opening it and because it's [2] right in front of our store and customers [3] can't come in. Things like that.

[4] When the fire department, I guess [5] they come out and they lock it. As soon as [6] they leave, the kids open it again, and we [7] are having problems. They splash water all [8] over the store. It's just our biggest [9] problem that we have right now because it's [10] the summer and people just stop coming [11] up because they know that as soon as [12] they leave, the kids are going to open it [13] again.

[14] So I don't know, I think they should put some kind of lock on it only where [16] they can open it. I guess that's all I can [17] say right now.

[18] But I guess the biggest problem is [19] the police with miscommunication and things [20] like that, and they don't want to listen to [21] the Koreans. They already have idea that [22] Korean people are calling police just

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[1] because, you know, whatever the reason might [2] be. You know, but I don't know. I guess [3] that's all I have to say.

[4] DR. WICKWIRE: Thank you.

[5] MS. CHO: You're welcome.

[6] DR. WICKWIRE: We're going to have [7] an opportunity shortly to raise some [8] questions with you. Mr. Kaufman, by the [9] way, let me say a word about you Mr. Kaufman, [10] a lot of people have, you know. Mr. Kaufman [11] has been in Baltimore a long time. I came [12] in 1953, and since that time, I've been [13] observing him livening the Baltimore scene.

[14] His record in terms of his concern [15] for civil rights, for the poor, for justice [16] has been very genuine and very deep. There [17] isn't any question about that.

[18] He has been quite close to the [19] situation regarding the boycotting of the [20] store over on Park Heights Avenue a few years [21] ago, which resulted in a closing down. So [22] we've asked him to say something about this

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[1] issue especially. So, Mr. Kaufman, if you [2] will go ahead, 10 minutes.

[3] MR. KAUFMAN: Thank you, [4] Dr. Wickwire. You can call me Bob. I [5] started about three hours putting together [6] some concise notes, and I hope I have a [7] chance to go through them.

[8] About two years ago, I was driving [9] in my car and I turned on WOLB which [10] is station and I heard Miles who is [11] was kind of a black Rush Limbaugh, someone [12] called his show and said that a Korean store [13] was selling tainted meats to blacks.

[14] Instead of him saying, well, have [15] you called the Health Department or have you [16] checked with the Health Department, he [17] immediately went into a hurra about how [18] Koreans are taking advantage of us and [19] everything else which solicited more phone [20] calls of a similar thing.

[21] I happen to know the fellow who was [22] beginning to lead the boycott, Bill Gooden,

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[1] because I happened to be working on

a [2] committee with him, and I heard his side of [3] the story.

[4] The Health Department by the next [5] day did check it out and there was no such [6] problem. They gave them a clean bill of [7] health.

[8] This needs some explanation. The [9] claim was they were selling back dated meats. [10] Now the big meat factories, when they have [11] more meat that they can sell right off; they [12] put a sell by date on it and they freeze it. [13] The sell by date has no station in law; it is [14] just something that they do. A whole [15] industry has been built up on selling [16] discounted frozen meats.

[17] Murry's meats does nothing like [18] that, although I've checked their store, and [19] they have taken the sell by dates off. [20] Mr. Lee, the owner of Canaan's Discount Food [21] Store did not take the sell by dates off.

[22] The Health Department said there's

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[1] nothing wrong with the meats, but they [2] started picketing, even though they said [3] there's nothing wrong with the meats. They [4] picketed for pretty close than a month.

[5] I'm told that every day they call [6] the Health Department with a complaint. By [7] law, the Health Department had to immediately [8] investigate. In each instance they [9] investigated, they found that there is no [10] reality to the complaint, but Mr. Lee, who [11] speaks very broken English, and is very [12] always trying to accommodate, they will say, [13] well, can we inspect again, and he will say [14] yeah.

[15] By law, he doesn't have to say [16] that. If he had a lawyer, he would say no. [17] And they would find something else. They had [18] the wrong kind of toilet seat on. Did you [19] know it's illegal to have a women's toilet [20] seat instead of a man's toilet seat in such [21] an establishment? They had pans which [22] he threw out, but there is no law against

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[1] selling pans.

[2] I checked every single accusation [3] either was on the air that I heard or in the [4] paper or that I heard verbally, and every one [5] of them turned out to be fallacious.

[6] I had a letter printed in the [7] Baltimore Times, I'll have copies for you [8] afterwards, stating just this, that I've been [9] fighting racial discrimination all my life [10] and this is a perfect case of racial [11] discrimination.

[12] I had an occasion to go find Bill [13] Gooden in what I thought was his second hand [14] store. I had been there on two other [15] occasions. I drive up

there, and this is the [16] Korean store that they are talking about. [17] This is the store that he used to have that's [18] a second hand store that he lost, and is [19] going out of business.

[20] But I asked him about, isn't this [21] your store, he wouldn't talk to me about it. [22] I went into the store, and I expected to see

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[1] a typical ghetto store with high prices and [2] bullet proof glass, and instead of that I [3] found a very wide open neat, clean well [4] marked discount prices, very good prices. I [5] know my prices. I walk through. It was [6] clean.

[7] The argument that finally closed [8] the store down it had nothing to do with the [9] original argument. The inspectors were in [10] there practically every day. As you know, [11] delicatessen meats, if you don't cut off the [12] ends either in your refrigerator or [13] delicatessen case starts turning dark. And [14] when you order some salami or bologna, the [15] delicatessen man will cut that part off, [16] throw it away and start slicing.

[17] The inspector comes in and wants to [18] see his delicatessen meats. He puts them all [19] out. He cuts off the darkened meat which is [20] not intended to be sold as samples on Friday [21] which he was going to take into the office, [22] and on Monday have lab tested as being not

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[1] fit to eat.

[2] Mr. Lee hears the inspector tell [3] him, does he have my bleach. Will you get [4] some bleach? Mr. Lee thinks he's been told [5] to pour bleach over the unsold meats from [6] which samples have already been taken, which [7] he did, and of course, it ruins the meats. I [8] asked afterwards, why did you do it? He [9] says, it's only about \$35 of meats wholesale.

[10] He's trying to accommodate at every [11] point. He's new to this country. Whatever [12] the authorities ask, but the worse spin in [13] the world was put to this.

[14] It turned out that the way the [15] media reported it was that he purposely [16] poured bleach on it before they took the [17] samples, so they couldn't take the samples [18] reported which is a right out nonsense, a [19] lie. And the Sun paper in an editorial some [20] weeks later reported that as true.

[21] Now from what I understand, the [22] Health Department was very much intimidated

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[1] by all this, everyday being called in. By [2] what I understand in the beginning, they were [3] sympathetic to the store,

but the pressure [4] just built up. The reason why? They were [5] getting pressure from one side of the [6] community, but no defense from the other side [7] of the community.

[8] The man needed a lawyer. He needed [9] someone to speak for him. There was no [10] institution or organization in the community [11] to do that, and I think there needs to be in [12] the Korean community.

[13] Finally, the Health Department had [14] a hearing. It was like a kangaroo court. It [15] was a room much smaller than that. Cee Miles [16] had been agitating over the media for weeks [17] and weeks for people to go down there to [18] defend black people that were being poisoned [19] by Koreans.

[20] I walk into the room, and there are [21] about 100 very tall, large black men [22] primarily, a few women. About '8 or 10' very

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[1] small Korean men and me.

[2] It was very non — unjudicious in [3] that people were yelling out and screaming [4] every time Mr. Lee's lawyer was asking a [5] question or trying to speak, some guy would [6] stand up and say lies, lies, and there [7] would be comments and derogatory remarks and [8] the person running the hearing did nothing to [9] stop that from happening.

[10] I was subjected to anti-Jewish [11] remarks. The racism and the anti-Semitism is [12] just below the surface, and it came out.

[13] What business could stand up to [14], such harassment? What small business in the [15] city? I tried to save the day by [16] addressing the public hearing, it was [17] supposed to be a nonpublic hearing, at the [18] Korean center. Unfortunately — and Michael [19] Allester lester was there, and a couple of [20] weeks later he did positive report on it in [21] his column.

[22] Unfortunately Bill Goodman and his

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[1] crew came. They sat in the front row of the [2] seats. I mostly asked the manager who was [3] born in this country, Caucasian, a [4] professional, all of the questions and [5] accusations which he answered.

[6] The problem was he immediately [7] withdrew, wouldn't subject himself to [8] questions because he had been so much hurt by [9] the harassment from these folks previously.

[10] I think he mispronouncing of the [11] Canaan's Food Store used the word Canine Food [12] Store and Dr. George, the vice president of [13] Baltimore County NAACP was heard to say to [14] the man sitting next to her, well, they are

[15] all dogs anyway aren't they?

[16] MR. DARDEN: Three minutes.

[17] MR. KAUFMAN: The impression of the [18] Korean community is that Mr. Lee must have [19] done something wrong, and that he's an [20] embarrassment to them.

[21] I think what needs to be done is [22] the Korean community needs a defense.

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[1] committee like the Jewish community in the [2] Anti-defamation League. It should have been [3] there to advise Mr. Lee of his rights from [4] the very beginning. It should have been [5] there to investigate whether the accusations [6] were true at the very beginning, and by the [7] next day, they should have been countering if [8] the charges were not true.

[9] They should have prevented the [10] Health Department from being so intimidated, [11] and they should have prevented the Health [12] Department from acting on that intimidation. [13] They could have gotten an injunction against [14] the boycott because, the reasons given for it [15] had nothing to do with the reality. They [16] should have been able to reply to a very [17] nasty article in the Afro calling for a [18] boycott at Mr. Lee's other store.

[19] Subsequently, both stores are [20] closed down. I don't know what has happened [21] to Mr. Lee. They should have been able to [22] stop the Sun from writing such editorial and

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[1] the City Council from introducing resolutions [2] supporting this, and answered with the .

[3] The Korean community should be [4] pulling its resources for that sort of thing [5] and to support another Korean store that is [6] unjustly being attacked by sharing the [7] expense of it.

[8] I also think that it's necessary [9] for Korean stores to make a special effort to [10] understand black history and the psychology [11] which comes from that history.

[12] One of the things that I'd like [13] very much to see is the Korean community [14] hopefully as a co-operative to buy a radio [15] station, an English speaking radio station in [16] which sympathetic people, I'm sure you could [17] get people like Wiley Hall who writes for the [18] Afro and R.B. Jones who writes for the [19] Baltimore Times work real hard at, maybe [20] you could get Kaufman. To present, not [21] only music and culture things, but talk radio [22] as an alternative to WOLB which is

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[1] mostly .

[2] Now the Jewish community has had a [3] lot of experience in this and I talked to [4] people in the Jewish community and they are [5] willing to help the Korean community to put [6] together such an effort.

[7] Finally, the article in the Sun [8] today quoting Bill Gooden as saying, he said [9] blacks, he didn't say he, often complained [10] that many Korean merchants live in the [11] suburbs, that African Americans jobs will not [12] stay in community.

[13] Well, this is pure because [14] Bill Gooden is a very smart guy and he knows [15] that anybody that comes up in the inner city, [16] in the ghetto, and can make any money, they [17] make it to buy that better life for [18] themselves.

[19] They buy a better a better life for [20] themselves by moving to the suburbs being [21] able to send their kids to better schools.

[22] MR. DARDEN: One minute.

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[1] MR. KAUFMAN: The black [2] entrepreneur whose picture is all over the [3] place, on billboards pushing cholesterol, [4] salt, fat hidden hamburgers on black people [5] and growing rich off of it. There's no [6] argument that he doesn't live in the city. [7] Buys his \$500 suits out in the county, buys [8] his car out in the county, whatever.

[9] People with money, if they want to [10] spend it, they can't spend it in the city [11] anyway. If they want to spend it on jewelry [12] and furs, they are not going to do that in [13] the city. If they want to spend it on yachts [14] or cars or vacations they aren't going to do [15] it in the city.

[16] This is pure demagogue, and the [17] Korean community is standing up to this with [18] logic and say, this is pure demagogue. There [19] is a double standard, and that's what this [20] relation is all about. That's primarily what [21] I have to say.

[22] MR. DARDEN: Thank you. Right on

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[1] time.

[2] DR. WICKWIRE: Thank you. You were [3] right on time, Mr. Kaufman, Bob. There are [4] questions from our panel up here on our [5] board, so I'm sure that they have some, so —

[6] MS. GILMORE:

[7] DR. WICKWIRE: Louder.

[8] MS. GILMORE: I can do loud. Have [9] you made an effort to speak with —

[10] DR. WICKWIRE: Who are speaking to?

[11] **MS. GILMORE:** To Ms. Cho, I hope, [12] I'm pronouncing your name correctly.

[13] Have you made an effort to speak [14] with any of the community leaders, any of the [15] African American community leaders?

[16] **MS. CHO:** No, I haven't and I think [17] that — when I was listening to him, when he [18] said something like Korean people need to [19] learn about, like, black history, myself; I [20] have many, many black friends, and by me [21] being engaged with them, hanging out with [22] them learned a lot about them.

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[1] I'm very diverse person, so I have [2] white friends, black friends. But I do have [3] to say that my parents are very prejudice, [4] and I think a lot of Korean people are [5] because they are basically living in ghetto, [6] in that bad neighborhood seeing just the bad, [7] supposedly the bad black ones, to me.

[8] I think every race has a good side [9] and bad side to it. I myself had a chance to [10] see a good side and a bad side. Of course, I [11] was prejudice myself, but as I learned to [12] understand the different cultures and you [13] really get to know them, you know, I myself [14] am not really prejudice like I used to be, [15] but my parents are very prejudice because [16] they only see the bad black ones or whatever.

[17] But I think it's very important for [18] us to learn about each other's cultures and [19] things like that. But no I haven't, I don't [20] know the way because I think it's really [21] important that we need to do something about [22] it because they are just complaining and

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[1] complaining and complaining.

[2] Like you said, Korean people are [3] just complaining, complaining, complaining, [4] but they are not doing anything about it. [5] They are just really not. They feel like [6] they can't do anything because they can't [7] speak English.

[8] Like the ones that are educated and [9] going to school, they are all students. They [10] don't want to get involved with their parents [11] and stuff like that. Sometimes I get [12] stressed because my parents try to get me [13] involved in a lot of stuff that's going on [14] with them and things like that.

[15] But I think that a lot of Korean [16] people think that because think can't speak [17] English, they really don't know what to do [18] about it. We all know that we're having [19] stores in a bad neighborhood, which they are [20] all not educated. Majority of them are not [21] educated, majority of them are on drugs,

have [22] five million kids.

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[1] It's not just blacks; it's whites [2] too. It doesn't matter what race you are. [3] If you are not educated, you're going to be [4] like that. You're going to be ignorant. [5] When I talk to the educated ones, whether [6] they are black or white, they have a good [7] understanding of the Korean people, where are [8] they coming from. So I think it has to do a [9] lot of they're not educated and things like [10] that.

[11] **DR. WICKWIRE:** Are there other [12] questions? There must be other questions.

[13] **DR. CHUN:** I have a couple of [14] questions that I'd like to pursue. First of [15] all, Mr. Kaufman, the newspaper article that [16] you were referring to that and you also [17] mentioned that you have a prepared statement, [18] would you be good enough to share them with [19] us? Thank you very much. The question [20] refers to Ms. Cho, the incident you're [21] referring to —

[22] **MR. NIERENBERG:** I can't hear you.

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[1] **DR. CHUN:** About the incident that [2] your father was locked up instead of somebody [3] else, did you talk to the police authority as [4] to what has happened and requested an [5] explanation as to why your father was locked [6] up rather than somebody else?

[7] **MS. CHO:** Well, I didn't really [8] look at paper, when I talked to the lawyer, I [9] mean, I have to do all the translation all [10] the time when my father is involved in [11] anything.

[12] It was basically because there was [13] a gun involved, they said that my father [14] pointed a gun at the boy and things like [15] that, but I know my father didn't because he [16] doesn't have a gun. He has his rifle in the [17] back of the store, and basically said that [18] the police pulled the boy up on the side and [19] said something to him somehow and on the [20] report said that, you know, my father pointed [21] a gun at him and things like that.

[22] **DR. CHUN:** Did your father complain

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[1] by any chance against the city police?

[2] **MS. CHO:** Well, I guess I wanted to [3] but at that time, I don't know why I didn't [4] do it. I didn't know how to go about doing [5] it. I didn't know the police officer's name. [6] I know his face, I still have his — you [7] know, because he's around my neighborhood all [8] the time, but I haven't done anything. I [9] don't know how to go about doing it.

[10] **DR. CHUN:** As far as official [11] record goes, you did not let the police [12] authority know what has happened what [13] happened your concerns were; is that correct?

[14] **MS. CHO:** I'm sorry, say that [15] again.

[16] **DR. CHUN:** As far as the police [17] concern, the higher up, the police command [18] did not know exactly what happened.

[19] **MS. CHO:** Exactly and I think it's [20] not just with my father incident. I think [21] many times police officers rely on their [22] reports. It's just happened. It seems like

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[1] in this country you're supposed to be [2] innocent until you are found guilty, but you [3] are found guilty before you are found [4] innocent. That's how it seems.

[5] **DR. WICKWIRE:** Reverend Sands?

[6] **REV. SANDS:** What happened that [7] your father spent two or three days there?

[8] **MS. CHO:** Because I think — I [9] don't know the exact date that he got locked [10] up, but I think he was waiting to see [11] commissioner, and he spent about two or three [12] days in jail and just nothing and the [13] case was dropped and he spent \$5,000. The [14] bail was \$50,000 and of course bail [15] bond, and he had to pay \$5,000 so he [16] lost \$5,000, and then he had to pay the [17] lawyer fee.

[18] So he just lost his time for no [19] reason, and the police officer is still out [20] there, and it happens all the time it's not [21] just with Koreans. I mean blacks on blacks. [22] I see this all the time. I'm in the — I

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[1] grew up basically in the bad area, like, [2] where you call it ghetto for like 11 years [3] and I see this all the time and I have — [4] like, I talk to a lot of people around the [5] neighborhood and I see this.

[6] It's so clear that police officers [7] lie on their reports, and a lot of them do [8] get locked up for no reason. I see this all [9] the time and I think a lot of white police [10] have things against blacks too.

[11] Just because they have that power [12] them because they are being police, they do [13] lie on their police report and I know in [14] clearly. It happens, and they can't do [15] anything about it because the justice system [16] is going to believe the police officer is not [17] the person who — instead of the person who [18] got locked up.

[19] **MR. DARDEN:** When you said this [20] incident really started because your

father [21] didn't speak English enough to communicate [22] with the police officer, and the police

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[1] officer responded negatively, what do you [2] think then for the whole community, not the [3] whole community, but for a number of other [4] Korean American store owners who are in [5] similar situations as yours?

[6] What do they need that the city [7] should know about in order to avoid some of [8] these problems happening again?

[9] **MS. CHO:** First of all just to [10] correct you on what I said, it's not really [11] the communication, I think was the problem. [12] I think he was just straight up being racist [13] because he was a black boy, young boy [14] standing there with my father, and he was the [15] only police in and nobody was around.

[16] The witness already had left, so he [17] felt like he could do anything about it. Him [18] being police. What my father was saying was [19] that police officer did not give my father a [20] chance to speak, and that was completely [21] wrong.

[22] Like I said, I do have a few police

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[1] friends, and it seems like whenever there is [2] a problem in the neighborhood, and the Korean [3] people call the police, there is not enough [4] Korean police officers to come and translate [5] that for them. I've seen a few Korean police [6] officers, but I don't know how they utilize [7] them, you know what I mean? Go ahead.

[8] **MR. DARDEN:** What's your feeling [9] now about what might happen if you were to [10] make a complaint about racism on the part of [11] a police officer? How do you think that [12] complaint would be treated?

[13] **MS. CHO:** I don't think it's going [14] to go too far first of all. If that's what [15] you're asking me.

[16] **MR. DARDEN:** Yes, what do you [17] think?

[18] **MS. CHO:** Yes, like America is [19] supposed to be like freedom of speech and all [20] that stuff and justice and all that. No. To [21] me, it's not because Korean people are a [22] minority and it's like — I don't know how to

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[1] explain it, but I don't think it's going to [2] go too far because they are going to be like, [3] oh, you know, whatever. It's just not. It's [4] not going to — I don't think it's going to [5] go anywhere.

[6] **DR. CHUN:** One question. [7] Mr. Kaufman, I seem to recall that there was [8] an

allegation, implication that before [9] Mr. Olenski's (phonetic) correct — more [10] positive reporting rendition of the canine [11] incident, Baltimore Sun ran a couple of [12] articles which are based on false [13] information.

[14] Is that ordinary sort of inaccurate [15] reporting power for the cause, or what was [16] the situation? That's why it's so surprising [17] that Baltimore Sun would do that.

[18] **MR. KAUFMAN:** Actually, perhaps [19] there are a couple of things. When I wrote [20] my article, it was mostly on my discussions [21] with Bill Gooden giving me his side, and a [22] very fair article that appeared in the

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[1] Baltimore Sun, a well researched clear [2] article.

[3] But the problem was subsequent to [4] that, there were reports of accusations and [5] each time the inspector would go in and find [6] the accusations weren't true, ask if he could [7] inspect — would find something else, the [8] door was open if it got to be closed [9] because — so they closed the door.

[10] They had a leak under trap so it [11] kicks out the next day. Next day they come [12] in, there's a leaky faucet. All this little [13] stuff which they fixed immediately, but [14] without any defense voiced from Mr. Lee or [15] the Korean community, it appeared as that [16] here is a filthy store with contempt for [17] black people, and the things that Bill Gooden [18] and the other demagogues were saying because [19] they have their own political agenda, he was [20] out running for office, he wants to be a [21] leader. He was steppingstone [22] politically.

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[1] The things that they were saying [2] were being reported particularly on WOLD, [3] also in the Afro and the Sun, and they are [4] hearing only one side. This's what the [5] problem was. The other side wasn't heard. [6] You may not be aware that Cee Miles was later [7] quoted as saying, one down, we are going to [8] close 1,000 Korean stores in the city.

[9] So that incident was a lose-lose [10] situation for everybody. Mr. Lee and his [11] family tragic. The black community doesn't [12] have a store nearly as good, with prices [13] nearly as low, or nearly or clean and neat as [14] the operation was before.

[15] And the Korean community has — the [16] message that it has given to these demagogues [17] is you can smack us around, and we'll just [18] run away. We won't fight back, so it's a [19] lost all around for good people.

[20] **DR. WICKWIRE:** I have a question. [21] I want to ask you Ms. Cho, do you have a [22] feeling what might help in terms of police

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[1] behavior and the situation? What do you [2] think? Is it education? Is it more persons [3] that speak Korean language, what's the [4] answer?

[5] **MS. CHO:** From what I think, they [6] need definitely more educated Korean [7] Americans to be out there, help Korean owners [8] because there is so many of them. I mean if [9] you go down city, I can definitely say that [10] store Korean people own. Because majority of [11] the stores in downtown Baltimore are owned by [12] Koreans.

[13] I don't think they have enough [14] Korean translators and people that can help [15] Korean owners to get through problems, like [16] little problems like dealing with police and [17] dealing with a lot of people and things like [18] that.

[19] They just don't have enough people. [20] It's really lacking that. You know what I [21] mean? If they asked me to volunteer or to do [22] things like that, I'd be glad to do it, but I

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[1] don't see it. The Korean people have their [2] little meetings, business association [3] meetings and things like that, but what do [4] they really do?

[5] I mean I'm not downing Koreans [6] either. They go out, they get drunk, they [7] don't really do anything about it. I'm being [8] honest. They are adults, and I have to [9] respect them, but that's all they do. What [10] are they actually doing to help themselves? [11] You know, they are not actually doing [12] anything. That's my opinion.

[13] **DR. WICKWIRE:** Would you say — [14] have the churches been an influence — have [15] the pastors or churches come around to your [16] store and try to help you in problems or is [17] that —

[18] **MS. CHO:** That I don't know. I [19] mean, I don't really know much about pastors [20] and things like that.

[21] But like all I know, they don't [22] have educated Korean Americans and majority

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[1] of the time it's going to be young people [2] because grown-ups a lot of older people they [3] don't really speak English all that well and [4] they — I guess like myself, you know, since [5] I've been here since I was 11. I can speak [6] English and Korean and very fluently, I can [7] understand both languages.

[8] But there's not that many people [9] out there that can really translate and [10]

really understand you know what's going — [11] you know both sides, what's happening to both [12] sides. You know what I mean? Me, like I can [13] understand because I know where the people, [14] black people, or white people, whatever [15] they're coming from.

[16] And sometimes I'm on their side, [17] and my parents get mad, and they are like why [18] are you on their side, and I'm saying you [19] were wrong, but of course, they don't want to [20] listen to me.

[21] **DR. WICKWIRE:** Mr. Nierenberg?

[22] **MR. NIERENBERG:** About six months

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[1] ago or seven months ago, I may be wrong on [2] the date. We had a preliminary hearing.

[3] **DR. WICKWIRE:** Louder, Art.

[4] **MR. NIERENBERG:** We had a [5] preliminary hearing about six, seven months [6] ago where store owners and people in the [7] Korean American community came forth.

[8] It's very obvious, and it's very [9] human that when somebody doesn't speak a [10] language well, it's embarrassing. It's [11] embarrassing to get up and talk when you know [12] your accent is wrong or your use of words is [13] wrong. But the Korean people showed up, and [14] they gave us a very explicit, fully [15] detailed — they painted the whole scenario [16] of what they have experienced and what they [17] went through.

[18] If I count the Korean membership in [19] this public meeting, about half of everybody [20] here is Korean. They have showed up again. [21] The reason I'm emphasizing that is when we [22] talk about the past or the incident in the

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[1] community, it goes no place.

[2] But when we think about what's [3] taken place with this committee and opening [4] up an invitation to the Korean people are [5] here. That's a little bit of light. A [6] little positive thought that I have that I [7] wanted to share with you.

[8] **MS. CHO:** I think the majority of [9] time like my father — my father couldn't be [10] here because my father's friend came over, [11] but many of them are stuck in the store, they [12] can't come out. That's another thing too.

[13] But because like you said, just [14] because they can't speak English, many times [15] I heard translators translating, and it seems [16] like they are not really translating right — [17] because when you're translating things, you [18] have to know the culture — I don't know if [19]

you understand what I'm saying.

[20] I speak another language too, and [21] when you are translating you have to know the [22] culture, and sometimes they can't translate

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[1] thoroughly. I listen to the translator, and [2] I'm like that's not what this man is trying [3] to say. Like you said, it's hard when they [4] can't speak English, they want to say [5] something, but they can't.

[6] **MR. NIERENBERG:** It's very [7] difficult.

[8] **DR. TRAN:** I would like to follow [9] up on Ms. Cho's comment. I would like to [10] know if there were educated young Koreans out [11] there that are willing to serve in the [12] community, whether the parents would allow [13] that or would let that happen?

[14] **MS. CHO:** Yes, I mean, I think so. [15] I mean, they don't have to be necessarily [16] young. The reason I said young is because I [17] feel as though the young ones, like my [18] friends, they both speak Korean and English [19] as well as. Like the grown-ups, they speak [20] broken English. It's hard when you have [21] people speaking broken languages and things. [22] You're saying um, um, all the time. That is

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[1] why I said young.

[2] They don't have to be necessarily [3] young. That has nothing to do with it. As [4] long as they can communicate with other [5] people as well.

[6] I think so, I mean, like if you go [7] to school, like I go to College Park. [8] There's many, many Koreans that speak English [9] and Korean, but some of them are probably [10] afraid to come out to a place like this like [11] I am. You know they're scared, maybe they're [12] nervous. They don't have the guts to go out [13] and do things like that. They have this [14] personality where they're just to themselves, [15] do you know what I mean?

[16] It is kind of hard to find the ones [17] that would be willing to be out and open and [18] things like that. But I mean, if you try [19] hard enough, I think they will be. I don't [20] think I will be the only one who would be [21] willing to do things like that.

[22] **MR. OKURA:** I found in many other

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[1] communities where there are Korean large [2] populations, the store owners and businessmen [3] have gotten together and have raised enough [4] money to hire a Korean person to be their [5] spokesperson.

[6] Now I'm sure that in this city of [7] Baltimore there is enough power there, or at [8] least enough Korean merchants, that instead [9] of having dinners and getting drunk and all [10] of that, which is part of living; however, [11] there is the other aspect that you speak of [12] that needs to be taken care of and we don't [13] have to always depend on young people.

[14] There are people that — of older [15] age, 40s, 50s and 60s that are strong enough [16] to be hired to do that sort of work, and I [17] think Baltimore seems to be lacking that sort [18] of thing because I've seen — I've been [19] around the country. I've lived for 70 years [20] in this country. I was born here.

[21] I have gone through the same things [22] that you and your parents have gone

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[1] through, 30, 40, 60 years ago when I grew up [2] as a youngster and was given the same kind of [3] treatment.

[4] But unless we take care of our own [5] needs, and I think the Korean population — [6] it's not a new population that just came here [7] last month or last year, they have been here [8] for 10, 20 years now, and there is no reason [9] why the city of Baltimore and the Korean [10] population can't get together to provide some [11] of the things that you are speaking of.

[12] I think that needs to be shown and [13] that's where the power comes from, and if [14] someone stands up, we talk about rights and [15] all of that.

[16] But unless we complain or unless we [17] state our case, nobody's going to listen. [18] They say, well, they're getting along well, [19] they are making money, they are doing fine so [20] there is no prejudice in Baltimore.

[21] Well, from what we are learning [22] today, and what we have heard from before,

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[1] there seems to be a tremendous amount of [2] anti-Korean or anti-color prejudice in this [3] community, so I think it's up to the [4] community themselves.

[5] Again I think as our chairman said, [6] the church group, there are a lot of Korean [7] churches. There are pastors there that [8] have — that's their profession, and that's [9] their creed and so on. Now why can't the [10] Korean community call on the pastors of the [11] Korean community to bring together a [12] coalition of people to do something about it?

[13] I think those are the steps Korean [14] community need to take, and I think with your [15] background and your ability to speak both [16] languages, you ought to encourage that sort [17] of thing and even

explain to your father that [18] that's what needs to be done if we are going [19] to make any progress at all.

[20] DR. CHUN: Can the public have any [21] voice in this?

[22] DR. WICKWIRE: In a little while,

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[1] you can, yes. I think we're going to go [2] ahead and bring on the next panel so, thank [3] you very much for your testimony. It's [4] helpful.

[5] What we are going to do now because [6] we have — we are going to try to stick with [7] our time. We are going to take the next [8] panel is going to be a single person, Mr. Kun [9] Chang, who is owner of Chang's Market [10] on who is he is here.

[11] Then following that, we will have [12] representatives from some of the Korean [13] American associations in the city to speak, [14] and I notice there are a number of you that [15] are here, so Mr. Chang would you please come [16] up and sit up here and —

[17] MR. DARDEN: While he's coming up, [18] I'd just like to remind everybody, if you [19] would, please sign in — come on up, [20] Mr. Chang.

[21] Sign in if you have not at the [22] registration table, and we are circulating

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[1] the other list.

[2] DR. WICKWIRE: Let me say one [3] thing. Yes, did you want to come up. [4] Mr. Park.

[5] (Interruption)

[6] DR. WICKWIRE: What we would like, [7] Mr. Park; I think — you are going to have to [8] leave shortly, are you? We'll put you on [9] after this. Let him go on. We won't make [10] you sit up here now.

[11] MR. DARDEN: Is this his attorney?

[12] FEMALE SPEAKER: No, I'm not his [13] attorney. No, I'm his friend, and I manage [14] the store.

[15] DR. WICKWIRE: Yes, you had a [16] question.

[17] MALE SPEAKER: Yes, will I be given [18] the opportunity to voice our concerns or [19] exactly as the Korean's concerns? I'm [20] representing the community of Little Italy, [21] and we feel we have the same problems, all [22] right?

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[1] DR. WICKWIRE: Sir, just one [2] moment. We will at the end, we are going to [3] have an opportunity for questions such as you [4] have. Actually, this forum is set up to deal [5] with the Korean American problem.

[6] SPEAKER: Yes, but I see it as, you [7] know, the Korean public are being used

as a [8] sacrificial lamb because they are the [9] weakest, okay, and but the gravity — this [10] dangerous precedent is a lot bigger than [11] this.

[12] When we band together, like I just [13] heard saying to the Korean people, suddenly [14] they accuse us of being prejudice or racist [15] when we have to take matters to defend [16] ourselves or to succeed in business or [17] whatever or to gain this prosperity and [18] freedom, we are suddenly looked at

[19] DR. WICKWIRE: Sir, let me say [20] this, we are going to give you a chance at [21] the end of this session. Before we close, [22] you are going to have a chance. We

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[1] appreciate your presence, and your [2] willingness to speak.

[3] SPEAKER: Fine, this is a lot [4] bigger than just —

[5] DR. WICKWIRE: We are going to [6] talk — we are going to do a slightly [7] different turn. We are going to get a [8] feeling for what a perceived to be racism, [9] whites against both Korean Americans and [10] against African Americans where African [11] Americans and Korean American store owner are [12] together in terms of trying to resist white [13] pressure in the area — in the section not [14] too far from Park Avenue, from Bolton Hill [15] and moving towards Pennsylvania Avenue, very [16] different areas.

[17] So that I understand that you're in [18] area which is probably 75 percent African [19] American, it's 25 percent white, and whites [20] wants you to get out, so Mr. Chang, it's your [21] time now, 10 minutes and you have a friend [22] who wants this to go ahead.

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[1] MR. CHANG: My name is Kun Chang, [2] and I have a store, 1701 area, in 14 [3] years and I don't have any crime record, not [4] even one. Two years ago, my place is high [5] income white neighborhood and low income [6] black neighborhood between middle, and I [7] don't have any trouble for 14 — sorry, 10 [8] years.

[9] Two, three years ago, a high income [10] white neighborhood people call me, so I will [11] see them, they told me why don't you move [12] across the street to the Pennsylvania Avenue [13] side.

[14] So I told them, I been in a low [15] income neighborhood for 14 years, I don't [16] have to move no place. I'm not going to [17] listen, and after that, they keep bothering [18] me. It's like every year. They are protest [19] my license.

[20] They try to set up to send young [21] minors to try to get a case. I was trying to [22] cooperate with the white com-

munity, but it's

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[1] clean outside as much as I could to sort [2] of — I'm sorry, I have a language problem, [3] so, but — I don't see nothing bad around [4] clean and — I'm sorry.

[5] This community being 10 years of [6] what I saw —

[7] DR. WICKWIRE: Mr. Chang, let me [8] ask you a question. Do you want to have an [9] interpreter? Mr. Ki-Taek Chun can interpret [10] for a minute, or do you prefer do prefer to [11] go ahead in English? I think you're doing [12] pretty well in English. But if you want to [13] speak in Korean, he can translate. What do [14] you want to do?

[15] MR. CHANG: Well, my friends's [16] going to do translation or whatever.

[17] DR. WICKWIRE: Thank you.

[18] MR. CHANG: It's been — I've seen [19] at least eight, nine years. First year, they [20] taken the old bench. Second year, they taken [21] up all public and if they got 10 [22] tree and next year that tree gone.

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[1] They just — to keep, not even [2] dirty, saying dirty, dirty, and at this [3] point, I really don't know what I'm supposed [4] to do. We've been court on four times. We [5] won all four times, but we try to — they [6] still told me to move across street. [7] Ms. Armor (phonetic) have been with me three [8] years, so she might want to say something.

[9] MS. ARMOR: The community that [10] Mr. Chang is talking about is the Mount [11] Memorial Improvement Association, and the [12] years that I have been working with [13] Mr. Chang, it's been a pleasure working with [14] him.

[15] The problem is that they came to [16] him, and they asked him to stop selling [17] products that the lower income people could [18] afford. Mr. Chang said, I can't do that. I [19] want to accommodate all of my customers. [20] After he refused to sell the products that [21] they asked him to stop selling like malt [22] liquor, miniatures whatever, they started the

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[1] smear campaign, which I really call it. [2] He has all the support of the black [3] community. No one in that community [4] complains about Mr. Chang. That's another [5] thing they do not like. They have sent [6] several letters to several council members [7] smearing his name and also involving anyone [8] in the community supports Mr. Chang. They [9] refer to them as derelicts, panhandlers, [10] prostitutes.

[11] If you associate yourself with [12] Mr.

Chang, then you're not a good person. [13] They have brought him up to the liquor board [14] four times. He has won each time. They [15] tried — they couldn't win theirs, so they [16] took him to the zoning board.

[17] They have sent letters blaming [18] Mr. Chang's establishment — which he as been [19] there, I would like to say, longer than some [20] of these residents has even been in this [21] area, and they say he doesn't live in that [22] area. Mr. Chang is in that store

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[1] from 9:00 a.m. to 11:00 p.m. He lives in the [2] community.

[3] He's friendly with everyone in the [4] community, African American and white, and [5] everyone loves him, but they are blaming the [6] prostitution in the area on him and getting [7] other people to support them. They are [8] blaming all the panhandlers on this [9] establishment, any loiterings, any crime, the [10] smallest crime is because Mr. Chang's [11] establishment is there.

[12] His establish. Is with the [13] Marlboro Apartments which is a senior [14] citizens and handicapped people, who have no [15] complains. They love Mr. Chang. Mr. Chang [16] is one of the only merchants I know in 1998 [17] that still gives credits to his local [18] community.

[19] He knows it's a low-income area. [20] He tries to help them. He donates to them. [21] He supplies food when they give functions, [22] and this is in the whole community, not just

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[1] the lower income community, but this [2] particular association has stressed him out [3] so much that he's lost sleep.

[4] He's called in support of his [5] congressman, his councilman and because of [6] some of the prestigious people that are in [7] this Association, he does not get the support [8] that he deserves. They shake his hand, and [9] they come and they give him some campaign [10] about we are going to support you, Mr. Chang, [11] and we are going to help you, Mr. Chang, but [12] when we go to the hearings, they are all on [13] this Association side, and it's like we are [14] not really on sides.

[15] But it is clear whose side they're [16] on. They get letters from councilmen, from [17] the mayor's office supporting this community [18] without even hearing both sides.

[19] Mr. Chang and I have noticed, and [20] we have noticed together because when I [21] saw — when I worked with Mr. Chang, we [22] started to understand each other's culture a

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[1] lot better. We have made our own [2] stereotypes. We found out that we are both [3] loving and caring people that just want to [4] make it in this world.

[5] And we have learned together that [6] not only are they discriminating against [7] Koreans, they are also discriminating against [8] African Americans, and if we unite, they are [9] really going to come out and get you because [10] they do not like that kind of support.

[11] He really change his opinion, and [12] it's sad about the white community because he [13] really didn't see it until they came after [14] him, and he said, I don't understand why they [15] are doing this to me. I don't understand why [16] they are doing this to me.

[17] Mr. Chang has spent so much money, [18] and has cooperated so much. He has hired [19] extra staff, a security guard, he cleans the [20] front of his store too much and around. He [21] even cleans their area. He has — he makes [22] sure there is no loitering, he tells people

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[1] they can't even stand across this street from [2] his store.

[3] But yet this Association is not [4] satisfied, and he's like, why are they doing [5] this to me? And we have discovered he will [6] not do as they ask, and if you don't do as I [7] say, we're going to show you how powerful we [8] are, or we are going to make you come out [9] your pocket, and he has spent way too much [10] money.

[11] He's a small merchant and people [12] have, so did I, the wrong impression, this is [13] a small merchant, a man that's trying to hold [14] his family together, raise two children and a [15] wife.

[16] He doesn't have that kind of money [17] to hire lawyers every time he goes to a [18] hearing or — he has to bring his lawyer [19] every time he goes to a hearing because his [20] language barrier, they refuse to talk to him [21] if I come, or any African American comes and [22] stands besides him. They refuse to talk to

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[1] him: They say, we don't want to talk to you [2] Mr. Chang as long as you have them with you.

[3] They say it is not a black and [4] white issue. It is not a racial issue. [5] First I even put it off as economic issue. I [6] said it's an economic issue. It's about the [7] lower income people. I said it myself [8] because I was in denial, but when I really [9] got into this whole situation, this is a [10] racial issue, and they do not want this [11] Korean in this neighborhood.

[12] We are going to turn down any low [13] income housing in this neighbor-

hood because [14] we are going to build up these high rises, [15] and we don't want the rubbish in the area.

[16] They even suggested that Mr. Chang [17] himself put a fence up between Utah and [18] Bolten Hill, and you need a key or a code to [19] get into their area, their area I mind you. [20] Because they even said they complained about [21] the Mount Royal Elementary School walking [22] through their neighborhood, they don't want

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[1] those kind of children walking through their [2] neighborhood.

[3] But they go on and continue to say, [4] we are trying to keep our community clean. [5] Mr. Chang has been in because for 14 years.

[6] MR. DARDEN: Two minutes.

[7] MS. ARMOR: He loves the community, [8] he has no complaints until two years ago. [9] Everything Mr. Chang's done and everything [10] and everything they requested above and [11] beyond the call of duty because he's a much [12] bigger man than I am. Because a lot of [13] things he doesn't have to do.

[14] They called his landlord, and said, [15] well, we are going to protest against [16] Mr. Chang again. We just finished going to [17] the hearing in May, how do you even know. [18] You are not even giving him a chance. They [19] don't plan on giving him a chance.

[20] They told him you talk your [21] business over to Pennsylvania Avenue where [22] they belong, and we don't mind. As a matter

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[1] of fact, they were so nice to find areas [2] where Mr. Chang could move and suggest to [3] him, well, we found some place for you to buy [4] on Pennsylvania Avenue.

[5] The question that I've had was: [6] How much — we talk about his freedom, how [7] much freedom does — do you get until it [8] becomes harassment, and Mr. Chang is being [9] harassed. They come and they put trash and [10] rubbish in his store and take pictures to say [11] that it was there.

[12] They admitted in hearings okay we [13] did dig it out of the trash. I mean how much [14] is too much? We have — they have sent in [15] minors trying to entrap Mr. Chang. We have [16] found that this sting that they have where [17] they have sent minors into liquor store.

[18] We have found that Mr. Chang on [19] several occasions has been the only store [20] that this sting was supposed — it's supposed [21] to be in the whole community. But we have [22] found it has been only his store, and we have

[1] also found that this Mount Royal Improvement [2] Association is very much, very much involved [3] with the Baltimore City police department.

[4] They even have some of the [5] Baltimore City Police Department coming to [6] the hearings giving personal opinions on this [7] establishment, which I thought it was a [8] conflict of interest to work in the area, and [9] come on and speak on Mount Royal Improving [10] Association.

[11] So now they have the Baltimore City [12] Police Department in their pocket, and any [13] crime that goes on in this area they have the [14] support of the Baltimore City Police [15] Department saying it's because of Mr. Chang's [16] little small convenient ma and pa kettle [17] store establishment.

[18] DR. WICKWIRE: Thank you. I think [19] we are going to have to end. Maybe you can [20] say some more as you get questions. I'm sure [21] that there will be questions.

[22] MR. CHANG: May I give you this

[1] letter?

[2] DR. WICKWIRE: That's already been [3] distributed up here.

[4] MR. CHANG: Oh, I see.

[5] DR. WICKWIRE: Actually, they have [6] that.

[7] DR. CHUN: This document does not [8] quite identify the person that we can [9] contact. Could you give us the name of the [10] person of this association?

[11] DR. WICKWIRE: We have all that.

[12] MS. ARMOR: You have all that?

[13] MR. DARDEN: Could you give it to [14] us for the record.

[15] MS. ARMOR: 1702 Lyndon Avenue. [16] Debbie Biehl.

[17] She's the past president, and she's [18] the one who's actually —

[19] DR. CHUN: The name of the person.

[20] MS. ARMOR: Debbie Biehl.

[21] DR. CHUN: And guess we can get [22] your phone number later.

[1] MS. ARMOR: Yes.

[2] MR. CHANG: Yes.

[3] DR. WICKWIRE: Let me say just a [4] word, I visited the store, was there for [5] about 45 minutes two days ago, and I also [6] talked with some of the people who live [7] there, elderly people and some people, [8] handicapped persons that are in the Marlboro [9] Apartments.

[10] His store is there at the corner of [11] Wilson Street and Utah Place, 230 Wil-

son, [12] 1701 Utah Place.

[13] Across the road there is a rather [14] large shopping mall which has a Rite Aid in [15] it and a number of stores there, and yet I [16] found a very steady stream, a very obviously [17] satisfied customers coming into the store; I [18] found that the place was clean, and one can [19] see that he is there on the border there [20] between the more upper class, white middle [21] class white Bolten Hill area, and going on [22] toward the east, toward the increasingly

[1] depressed economic area, more African [2] American, towards Pennsylvania Avenue.

[3] That is caught there in between, [4] and I'm sure that there are questions that [5] people want to raise.

[6] MR. DARDEN: You mentioned that his [7] store was the only one that was under this [8] sting when it should have been throughout the [9] are would you tell me how you found out?

[10] MS. ARMOR: We discovered this at [11] one of the hearings, and the officer who did [12] the sting — they asked him well, how many [13] stings have you done? He said, well it was [14] just this one. They said, we find that odd [15] that it was just one. They didn't elaborate [16] on it, but they admitted it was just [17] Mr. Chang.

[18] It was clearly that it was set up [19] to only be Mr. Chang, and there was another [20] officer there who we've seen several times. [21] I mean, we know that he is an undercover [22] officer. We've seen him come into the store.

[1] We know there was sting to get the [2] prostitutes out the area. They had him also [3] on their panel, he kept insisting this they [4] only want to go to Mr. Chang's.

[5] Trying to make the statement all [6] the prostitutes want to go to Mr. Chang's. [7] But he failed to say that because Mr. Chang [8] sells alcohol beverages, and the next place [9] that sells alcohol beverages is up on Utah [10] and North Avenue.

[11] He was saying he was two blocks [12] from Mr. Chang, and because this prostitute [13] suggested well, let's go get a drink from [14] Mr. Chang's that he draws prostitutes, not [15] that they were close in the area or anything [16] like that. Like Mr. Chang brings out the [17] prostitutes. I've lived in Baltimore City [18] for 32 years and there have been prostitutes [19] up at North Avenue and Utah every since I can [20] remember.

[21] And I don't think Mr. Chang has [22] been there for 32 years, so I don't see how

[1] they can blame prostitutes and the drug [2] attics and the panhandlers on this [3] establishment, but they seem — that's their [4] whole case.

[5] MR. DARDEN: Did you file the [6] complaint about the officer and the sting?

[7] MS. ARMOR: No, we did not. No. [8] No.

[9] MR. DARDEN: If you have filed a [10] complaint, what do you think what have [11] happened.

[12] MS. ARMOR: I think it would have [13] gotten lost in the system. And there [14] wouldn't have been a big deal about it.

[15] DR. CHUN: Is that why you have not [16] filed the complaint.

[17] MS. ARMOR: Yes. I don't want to [18] speak for Mr. Chang, but do you think if you [19] filed the complaint, anything would have [20] happened.

[21] MR. CHANG: I didn't.

[22] MS. ARMOR: But what do you think

[1] would have happened if you filed it?

[2] MR. CHANG: Even a complaint, it's [3] not going the work; it's not going to help to [4] me. The community when they talk to — [5] complain to city, people, like, complain [6] white people to white people, and they send [7] white policemen to look around my store for a [8] while, and just make me — drive me crazy. [9] Just to try to make — I see only make white [10] circle, they make white circle and —

[11] DR. WICKWIRE: Mr. Chang, I [12] understand that you have been in the area 14 [13] years; is that right?

[14] MR. CHANG: Yes, sir.

[15] DR. WICKWIRE: The two white women [16] that have been leading the Mount Vernon [17] Improvement Association campaign, one of them [18] is a lawyer who has been in the area maybe 10 [19] years.

[20] MR. CHANG: Yes.

[21] DR. WICKWIRE: I think you also [22] indicated to me that within a few blocks

[1] there are several other stores that sell [2] liquor that are opened until 12:00 and 2:00 [3] even in the morning and you close at 10:00 [4] every night.

[5] But you feel that you're being [6] blamed for what is happening as a result of [7] the activities of others, and when you [8] mentioned about the benches and the [9] telephones. I understand from what you said [10] that it was clear in the area that the [11] benches have all been removed from the area, [12] public telephones have been taken out of the [13]

area too. That is a part of the campaign.

[14] DR. CHUN: That is a very [15] interesting question. Do you know the race [16] or the ethnicity of the owners of the [17] neighboring liquor stores which are open much [18] later than your store?

[19] MS. ARMOR: The .

[20] MR. CHANG: It's around other —

[21] DR. CHUN: Are they Asian [22] Americans, Caucasians, or?

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[1] MR. CHANG: Yes, another Korean [2] business person, but it really doesn't bother [3] me because I'm close to that neighborhood. [4] And the — stay stopped just heard they [5] tried to stop area and 10 minutes — [6] thousands apartments is senior citizen [7] people, no car, no — a lot of people no [8] phone either, and they have to walk up to [9] three, four blocks up to North Avenue, catch [10] bus.

[11] I mean, they didn't did it yet, but [12] they going to. They are going to try — and [13] it's like — they try to keep people outside.

[14] MS. ARMOR: I would like to say [15] that the benches that's been removed in the [16] area are not all the benches that are in the [17] park, just the benches that were like — it's [18] like a four block ratio, it's just the lower [19] income section that they took the benches [20] out.

[21] You go, some it's benches here, [22] then it's like four blocks, there's no

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[1] benches, then you go, then there's benches. [2] They complained about loitering in front of [3] the store, and the people were complaining [4] about the elderly people in the summertime, [5] they got to bring their — they don't have [6] any bunches, so we let them bring their [7] chairs, but they are elderly people.

[8] Some are even in wheelchairs, but [9] they say they are loitering in the front of [10] the store, so they don't want that either.

[11] MR. CHANG: I know they have a [12] reason for moving the telephone and bench, [13] but I don't agree about drug dealer use for [14] telephone and —

[15] MR. NIERENBERG: Mr. Chang, let me [16] ask the both of you a question, let us say, [17] for the sake of this meeting, and the [18] question I want to ask, that everything you [19] have said is absolutely true, let us say [20] that.

[21] How would you describe — I'm going [22] to describe to you what I hear you saying,

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[1] that you're being racially harassed by a

[2] local civic association.

[3] Now suppose the community was a [4] different community. Suppose it was out in [5] Randalstown, I also did a survey, and some [6] civic association got together and wanted to [7] drive some businessman out of there.

[8] What would they do, in Randalstown, [9] what would they do in Catonsville, what would [10] they do any place else in the city? What [11] would be your protection? What would another [12] community person or store or business who is [13] being harassed, what can he do, where can he [14] go? How would he defend himself?

[15] MS. ARMOR: I'd like to say that's [16] a good question, and we would like to know [17] because we tried the councilman, we tried —

[18] MR. NIERENBERG: There is a lot of [19] smart people in here, lawyers in here. There [20] are all kinds of very, very intelligent [21] people in here, and some of them don't live [22] in Baltimore, and they do live in suburbs, we

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[1] have suburbs all over the place.

[2] What do you do if somebody wants to [3] come after you, harass you, it could be [4] racially, et cetera. Where would my defense [5] be? How would I go about defending myself? [6] What would I do?

[7] MS. ARMOR: Well, I can tell you [8] what Mr. Chang has done. First he called on [9] his local councilman, and they told him that [10] they had every right to do this, and, you [11] know, so he decided that he's going to stand [12] up for what he believes in, and if it cost [13] him a lot, then he's going to stand up and [14] say I have the right to be here.

[15] So what you can do is say that I'm [16] an American citizen, and I have a right, this [17] is a freedom land, and I have the right to [18] fight you, and you're not going to frighten [19] me. That's what he's been doing, and it's [20] been costing him a lot, but not only costing [21] him a lot financially.

[22] This smear letter that they sent

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[1] out to every councilman, I don't know if you [2] have a copy of that. Not only have they [3] smeared him, they smeared my name, they are [4] smearing anyone that is associated with him.

[5] When I say smear, I say slander. I [6] have been accused of being a prostitute; [7] people do not know me. I have been accused [8] being obviously an alcoholic because they say [9] every time we go to one of these hearings [10] they have an open bar, and everyone that [11] lives in the Marlboro Apartments are drunks [12] because they support Mr. Chang, and Mr.

Chang [13] pays people off to come with him.

[14] MR. NIERENBERG: How would you [15] fight them?

[16] MS. ARMOR: The only way I can [17] fight them is to stand up to them, hold my [18] head up and show them that there is laws [19] here, I have a legal right, I have freedom of [20] speech, and so far the war is going to [21] continue. But won every battle. We have won [22] every battle.

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[1] And winning to me and seeing the [2] looks on their face when they realize that I [3] don't care how much prestige you have — you [4] think you have in the city. I know who I can [5] contact, and when if we stand together, and [6] when I say we stand together, there is [7] like 70 of use compared 10 of them.

[8] We are going to stand together in [9] this community and we're going to show you [10] that you may think that African Americans and [11] Koreans do not unite. But as far as we're [12] concerned, this is part of our community, and [13] we are not going to let you — because they [14] really thought, they really thought from the [15] beginning it was just going to be Mr. Chang.

[16] And what I've noticed Koreans do, [17] they get intimidated, they get frightened, [18] and they run, so I told Mr. Chang, the [19] community loves you. Let's show the [20] community what they are doing.

[21] So we have done is brought the [22] community together. That is the positive

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[1] thing out of all of this. This community is [2] now aware of what's going on in their area, [3] and they are fighting back, and it's scaring [4] them senseless.

[5] DR. WICKWIRE: Thank you. I think [6] we are going to have to move to the next [7] panel. By the way, I understand, Mr. Chang, [8] that in the last two years spent [9] about \$15,000 fighting.

[10] That's what thank you for your [11] presentation. Now is Mr. Jay Clark here?

[12] MS. ARMOR: Thank you.

[13] MR. CHANG: Thank you.

[14] DR. WICKWIRE: All right, we would [15] like for the next panel to come up, and [16] Mr. Jong Park to come up and is Mr. Pyong Kuk [17] Pak, president of the Korean society of [18] Maryland. Would you please come up and what [19] about Mr. Soshik Seo seal, yes.

[20] We appreciate your willingness to [21] come out and help us inform the public about [22] what's happening and bring another kind of

[1] perception, and I don't know who wants to go [2] first, which one of you gentlemen wants to go [3] first? Mr. Park, since you're [4] representing the ; is that correct.

[5] **MR. PARK:** I am representing Korean [6] American Trust Association in Maryland. I'm [7] glad I'm here to express my feeling to your [8] committee because we need it at a time like [9] this.

[10] Previously, Ms. Cho expressed [11] something about her feeling about Koreans [12] being associations and Korean society, I was [13] so sad, we are not there just having dinner [14] and drinking. I've been involved every [15] since '87, I never drank.

[16] Even though drink, we have [17] telephone numbers, Korean Society Telephone [18] Numbers are open for them. If they do have [19] problems, they can call anytime they need [20] it, and also we have a couple of one of [21] them from the city's mayor's office, one of [22] them from police department, the telephone

[1] number is open for those who need help.

[2] They can call, they can get help. [3] Language problem, provide language problem, [4] translate it and —

[5] **DR. WICKWIRE:** Are they all aware [6] of this? All the merchants aware of that?

[7] **MR. PARK:** Maybe not because they [8] don't pay much attention of what's going on [9] and normal circumstance — nobody showed up [10] they are interested because they don't need [11] it, but when they need it, they don't know [12] where they should go, and I'm not saying all [13] of them, but a lot of merchants having [14] similar problem, okay.

[15] Because as Mr. Okura say, we should [16] pool our resource together before something [17] happens, but unfortunately, we are not.

[18] They don't pay enough attention for [19] something, and things come up. This is [20] afraid and well, I have nowhere to go. It's [21] not. We have a Korean church, ministry [22] association over the metropolitan area. They

[1] have telephone numbers, and anybody can call, [2] ask them to help, okay.

[3] That's my feeling, I should say it [4] depends on our — depending on our [5] associations and one — a couple of things [6] ask especially Dr. Wickwire, the chairman, [7] because — since we have so many Korean [8] American merchants in Baltimore City, and [9] it's a large population, we deserve some [10] better service from Baltimore City.

[11] Meaning that I heard in Virginia [12] they have fund comings to the Korean [13] Society — fund — provide by state or local [14] government for the job training, there is a [15] language class, but I don't know. They have [16] a grant.

[17] But if we have some sort of grant [18] to the Korean Society, we can provide same [19] kind of service they do over in Virginia, and [20] language problems I've seen and heard so many [21] times, but that can be overcome by human [22] beings.

[1] But one thing I want to suggest the [2] police department, when they come to the [3] merchants, they should pay little bit extra [4] time, attention when they try to write the [5] report because all things happen because they [6] are rushed, they want to make a report fast [7] and quick and leave.

[8] So that if you have language [9] problem, somewhat misunderstanding about this [10] society, your opinion is eliminated. Your [11] side of story is not part of the accident [12] report. We received a phone call from police [13] department, merchants after it happens, but [14] once the police lock somebody up, then there [15] nothing we can do until commissioner say — [16] court commissioner decide what to do. [17] Nothing but we have to wait.

[18] So we want to know before something [19] happens. When police there that we want to [20] know, not after finish the record, not after [21] locked up in the central booking center.

[22] As I said the past 11 years, as any

[1] member of our association tried our best, but [2] nevertheless, it's impossible to both provide [3] same kind of service for everybody.

[4] And one more thing is that if I may [5] say about the community relationship. That [6] can be overcome so many different ways, the [7] problem is be patient. Try to learn from the [8] other side.

[9] And I'm in the business 11 years. [10] Yes, I do have problem time to time, but I [11] tried to overcome almost every times. When I [12] face difficulty, then bring up the church and [13] pray as well as talk to the community leader [14] and talk to the police officer. But that [15] doesn't work.

[16] I called Dr. who worked at [17] mayor's office, and sometimes I have to call [18] Detective Kim who work at the police [19] department.

[20] 99 percent can be done but getting [21] those resource together, and I've been here [22] since 1981, two of my best

friend is not.

[1] Korean American. It's African American who [2] sit right there, Jackie Cornish and Tony. [3] They know how to respect, and they know how [4] to respond.

[5] The problem is that are you really [6] honest each other, to the community or to the [7] officer. And at 1998, today, I think our [8] community is succeed lot of different ways to [9] provide life in this country.

[10] Next 21 century, we should focus [11] renovating in the city speech power. That [12] cannot be done by one side. We need team [13] work, and we ask the same thing to city [14] government and police department, all the [15] church all over Baltimore City, I mean, I [16] know there so many people, so many [17] congregation in the church, they are willing [18] to do it, but they are looking for each [19] other. Who's going to do it first?

[20] I believe this is about time to do [21] it especially that you as the civil right [22] committee now to step in, that we have

[1] problem, they want to solve the problem. We [2] should focus as the same goal.

[3] **MR. PAK:** Thank you. My name is [4] Pyong Kuk Pak, new elect Maryland. [5] Thank you for inviting me today to this kind [6] of conference.

[7] **DR. WICKWIRE:** We are glad you're [8] here.

[9] **MR. PAK:** I am we are now 1.5 [10] and second generation we have now here. So [11] first generation I'm starting not here. I [12] not so my English not very well, not [13] much, so maybe. I will speak Korean so [14] Mr. Chun translate for me. Thank you.

[15] **DR. CHUN:** I'd be happy to.

[16] (Interruption)

[17] **MR. PAK:** First of all I would like [18] to thank the Chairman Wickwire and members of [19] the committee for arranging this together. [20] We wish that there will be a monthly meeting, [21] meetings of this nature almost every month. [22] I came to Baltimore in 1977.

[1] **DR. WICKWIRE:** Jeanna, how is he [2] doing?

[3] **MS. CHO:** Very good.

[4] **MR. PAK:** When I came to [5] Washington, to be candid with you, I did not [6] have such a good impression of the City of [7] Baltimore.

[8] There was a time when many Korean [9] Americans began to pour into this

area...I...think we should recall as historical fact that it was from around that time that many Korean American immigrants began to renovate and to restore the downtown area particularly in terms of corner stores, almost every corner.

As a result of that, there are now over 1,000 mom and pop type of stores in Baltimore. In spite of this large number of mom and pop type of stores, I should say that in my view, there has not been too many interracial instances of conflict.

As the City of Baltimore

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deteriorates, or as it began to and as it does, I feel that members of the African American community began to, as he says, Korean American stores around Korean American communities in his view largely because the funds and resources from the city government are being directed to them.

We realize that we do work in the black African American neighborhoods and we have been doing our utmost to be of assistance and to give help to the neighboring black communities. The financial and economic situation to the small Korean American who owns a business in the city has really taken a drastic downturn and it is my view that in the next 3 to 4 years, maybe even half of them, up to 500 businesses may have to close down.

When we close our stores of economic necessity, then it is foreseeable that those close downed stores in no time would be torn up and it will contribute to

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the deterioration of the neighborhood. We have been tax paying, dues paying members of the city of Baltimore as we anticipate the closing down of the stores, we feel the pressure from city government that we have to renovate the stores, we have improved the neighborhood.

Sometimes we offer the building up like the city government, the city government instead of accepting the free donation of buildings. They say, why then pay us to tear it down? Which means that we, the owners of the small business, not only have to contribute to the building to the city without compensation, on top of that, we have to pay the cost of tearing it down.

The Korean American business community is at a crossroads now. It is in one sense gratifying that many of the one and half and second generation

young Korean-Americans are venturing into other, more prosperous fields in business, but many of

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us, the immigrant generation persons, are in one sense stopped and we do not have much career options other than just make a living out of the small stores we bought and renovated and established.

I hope it goes without saying that there was huge need for the city government to recognize this dire situation and then render some assistance.

If half of the Korean American owned small businesses close down, then it is obvious there will be a huge economic lost in terms of tax revenue business for the city government and this is going to be just unavoidable fact of life and we hope that city government would recognize this and somewhat help us so that we can sustain business in the city of the downtown area.

I'm saying this not simply out of self-interest as city governments helps us to sustain us so that we can prosper business, we are prepared to do far more than

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what we have been doing and rebuilding and contributing to the neighboring black communities.

I have been making these comments to city officials, but I always felt somehow that some are in and out without any thought and reflection upon but today I feel I'm given an opportunity where I can be candid and I feel like I'm being heard, so I appreciate this opportunity. Thank you. Sounds good.

DR. WICKWIRE: One moment. Is Toran Robinson. You're here. There's something here for you.

MR. ROBINSON: Excuse me.

DR. WICKWIRE: Thank you sir. How do you pronounce your name, by the way?

MR. SEO: My name is Soshik Seo. I'm president of the Korean Business League. I need also interpreter.

DR. WICKWIRE: How's he been doing.

DR. TRAN: He's doing really good.

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MR. SEO: Since I came to this country, I started out owning a small carryout business. It started from about 1999. I owned a business in Lafayette market.

DR. WICKWIRE: 1988.

SPEAKER: 1999?

MR. SEO: 1988. I'm sorry about the confusion, I'm glad you're alert.

As you know, around 1988, Lafayette market was on the verge of closing down and I was a chairman of the business owners in the Lafayette market around that time. At that time, the seed of plan of investing about three and a half million dollars to renovating, improving the area of the markets.

There were good many of the business owners there were Korean Americans, but many of them have left. Many of them have returned and reopened their business, but they are not benefiting in proportion to

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the invest they have made.

The Korean American store owners who left the market around then, as a result of the departure, have endured economic hardship and loss. In addition to Lafayette market situation, about 24 business owners left Bel Air market as well.

Some of you may be aware of this, many small business owners are in economic hardship, business hardship. That is largely because big stores have invaded the city and they have come in and as a result and small businesses are suffering.

My personal wish would be that these small corner stores are in the convenient stores very much needed to buy those people who live in the neighborhoods. And I hope that these small corner stores will be allowed to sustain as business entities and then, eventually, be taken over or bought over by African American residents who, I think, are more than capable of owning

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and running them as business.

It is my belief, as well as the belief of my colleagues and the association with me, that both we, Korean American business owners and as well as African American colleagues and friends, we all are minority members and as such there is a need for us to unite and if we do unite, I believe that there is a future and prospect from which we can call benefit.

One of the problems, in my observation, is the fact that many of the youngsters, young people in the neighborhood of the small mom and pop owner stores are unemployed. And because of the situation, I just described, it is helping our policy and our intent that some will unite with those unemployed black African —

black youth so [19] that we can work together; that is to say; [20] we've tried to hire them so that we can [21] perhaps prosper together.

[22] Just a few days ago I visited

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[1] Mr. Chang's store, the gentleman who was here [2] at this table before me. It is painful and I [3] think tragic to say — even to speculate the [4] possibility that a business has to go out [5] of existence, not because of business [6] failure, as such, but because of the [7] community pressure. That I think is tragic.

[8] I think it's a prime case of social [9] injustice when business or small owners of a [10] small business invest their hard earned [11] capital and make a goal out of that, then at [12] certain time, involuntarily pressures from [13] the city government or neighborhoods and so [14] on that they are even out of existence. That [15] to me is a case of — prime case of social [16] injustice in that blemished American society.

[17] From the civil or human rights [18] perspective, I think it is a — it's awful [19] that in face to the situation with conflicts [20] that instead of getting together and finding [21] a common solution, as a group, we allow it to [22] escalate in a negative action and fail to

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[1] bring together positive forces in our [2] society. And that ongoing misfortunate of [3] this community I think has been recognized as [4] such and something has been to be down by our [5] civic leaders and political leaders.

[6] Many of us immigrant generation [7] persons came do this country, if not [8] primarily, largely because of our concern for [9] providing good education to our offsprings [10] and children. Yet, in spite of hard work and [11] in spite of best efforts, we as owners of a [12] small business, are driven out of these [13] common source of our livelihoods.

[14] That, I think, will have a dire, [15] long-term consequence on immigration policy [16] and the future of our society.

[17] We have an opportunity of this [18] nature and we're appreciative of the fact [19] that the civil rights commission and the [20] Maryland Advisor Committee has provided the [21] opportunity for all us. Thank you.

[22] DR. WICKWIRE: Thank you. May I

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[1] ask a question of you gentleman? Are the [2] three of you going to be to stay a while [3] longer? Can you stay awhile?

[4] We would like, if it's agreeable to [5] you, to postpone the questions to give an [6] opportunity for two of our friends

from the [7] Interdenomination Ministerial Alliance to [8] respond as African American clergy, to what's [9] been said, their perception of the Korean [10] American plight and their own treatment in [11] terms of the justice system, police and city [12] services.

[13] So if you're willing to maybe go [14] sit back and we'll come back in a few minutes [15] and Rev. Douglas Miles and Rev. Sydney [16] Daniels if you would come up and take your [17] places and then we'll ask you gentlemen to [18] come back.

[19] REV. DANIELS: Dr. Wickwire, I [20] always respect the youth, so I'm going to let [21] Doug Miles, my treasurer, make his statement.

[22] DR. WICKWIRE: Before Rev. Miles

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[1] speaks, can I just say that Rev. Miles was [2] once one of my students, so you better watch [3] it today, Doug. So he was one of my students [4] at Hopkins and I'm very proud of what he's [5] done.

[6] He is the present president of [7] the Interdenominational Ministerial Alliance [8] and Rev. Sydney, Daniels is the past president [9] of the Alliance and I am a past president of [10] the Interdenominational Ministerial Alliance, [11] so we're pleased to be here. Thank you. So, [12] Rev. Doug it's in your hands.

[13] Now you're pastor of the Koinonia [14] Baptist Church.

[15] REV. MILES: Yes, pastor of the [16] Koinonia Baptist Church on Greenmount Avenue [17] in the Barkley-Midway community.

[18] MR. WICKWIRE: I know you can [19] speak loudly and so can Sydney. I know that, [20] I've heard you. Thank you Dr. Wickwire and [21] the commission for allowing us to address [22] you. I want to begin with framing it in

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[1] written remarks.

[2] It would be ridiculous to deny that [3] there exist some prejudice against Korean [4] people in the African American community, but [5] it is my earnest opinion that that bias has [6] been blown out of proportion by both the [7] slant of media coverage of events involving [8] African Americans and Koreans and by [9] misrepresentation of what, in fact, occurs in [10] criminal acts and urban communities.

[11] To be short, Korean business people [12] have suffered terribly from crimes of [13] violence and much of this, in my opinion, has [14] less to do with the ethnicity then with the [15] fact that almost all the small businesses [16] presently operated in the African American

[17] community, particularly in high crime areas [18] of the city, are Korean owned and operated.

[19] Thus, the crimes tend not to be [20] racially motivated as much as they are crimes [21] of opportunity driven by the drug culture and [22] poverty of the city. The same stores would

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[1] be targeted no matter who owned them. Yes, [2] there is some bias against Koreans which [3] comes mostly from cultural differences which [4] lend themselves to misinterpretation.

[5] The fact that Korean business [6] people tend not to hire African American [7] people to work in neighborhood stores, that [8] there are language barriers and differences [9] in how people address one another in [10] different cultures lend to the levels of [11] distrust that exist on both sides.

[12] Some of the bias has to do with [13] African American's history in this country, a [14] history that has allowed every immigrant [15] group to come into our communities, reap the [16] benefit, and then pass us on both economic, [17] scale and social acceptability scale, that [18] biases further fuel by rumor that Koreans and [19] other Asian people have received preferential [20] treatment from government in starting [21] businesses, treatment that African Americans [22] find it difficult to receive.

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[1] Yet, overall, Korean people are [2] more readily accepted in the African American [3] community than African Americans would be in [4] either the Korean or white community. [5] Reverse the scenario with African Americans [6] attempting to do business in large numbers in [7] either predominantly Asian or white and see [8] how well African Americans will be received.

[9] I would venture to suggest that the [10] violence inflicted on African Americans would [11] be both with greater intensity and more [12] clearly targeted, racially. It's ironic that [13] we meet to discuss this issue on the [14] anniversary of one of the bloodiest race [15] riots in history. One that occurred in [16] Detroit and resulted in the deaths of 43 [17] people, most of whom were African Americans.

[18] I know of no major effort on the [19] part of African Americans who attempt to run [20] Koreans from our communities. I know a few [21] instances where Korean business people were [22] targeted for robbery just because they were

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[1] Korean. In fact, what I've seen is in [2] instances of deaths that it's African [3]

Americans that are stood with Koreans to protest the senseless violence.

In the area of equal protection under the law Korean business people may find themselves the victims of neighborhoods in which they do business, neighbors notorious for poor police protection, not only for business people, but for residents, as well.

Where I live in the 1900 of McQueen Avenue in west Baltimore, I know that I don't nor will I ever receive the response time to my call, as do residents of Home Little Gilford. I know that we do not get the same level of patrol as do the residents of Bolton Hill. I know the suspicious dark are not stopped with the same frequency in my community as they are in downtown Baltimore.

But if you ask me for African Americans, for the most part, can be fair in dispensing justice in cases involving people

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of other racial and ethnic groups, my answer is yes. History has shown that African Americans tend to be as anti-crime and anti-criminal or more so than people of other ethnic groups.

The mere fact that one must point to exceptions like the O.J. Simpson trial or the trial involving the death of Joel Lee demonstrates that African Americans are able to put race and ethnicity to the side more frequently than people of other communities.

The number of cases involving Korean business people and African American suspects and jurors that result in conviction of African American suspects, vastly outweigh those instances when would one feel that justice was not served.

To be sure, there is need between dialogue between the community, dialogue that is both open and honest, if we are to move forward as a nation. But to say that Korean people are any more the target of hate crimes

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than others than African Americans is stretching the reality.

DR. WICKWIRE: Thank you. Reverend Daniels.

REV. DANIELS: I'll be very brief because I think my president has said it very eloquently. It is not just racial, Blacks hating Koreans. It is a cultural matter, an unemployed.

And about the inner city and small businesses, at one time when I was young or younger, it was largely Jewish shop owners. And what is your leadership style. There is no way

that Mr. Miles, Mr. Miles or myself or any leader, so called or leader in the black community can change the leadership style of many. I think we tried for consensus in dealing with people as a matter of justice, in spite of race and diversity.

There are many leaders, there are some leaders, you here are experts, you might know the numbers, who thrive on divide and

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conquer and you know that one of the leadership styles is scapegoating and I've never engaged in it and there are many who are indifferent to priority and this has been, Dr. Wickwire, you have done some good things and, occasionally.

Inviting us has been, and my listening here and arriving, hearing the testimony of about young Koreans, I wish I could muster the energy for civil rights and things of this matter of young Blacks that was prevalent during the 60s, 70s, 80s.

The fact that I'm here today is because I'm trying to make up for that gap and if any younger clergy wants to do it, I'm willing to get behind that. That's why I support Rev. Miles and that is a problem because it's not a priority.

Then the other thing is, when I was president, Dr. Bower, I met with the Korean churches and, as a matter of fact, we worshipped out on St. John's Lane. And that

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was — a couple came a couple times and paid their dues. We had a prohibited fee of \$25 a year. We paid that and came a couple times and didn't come back.

And also I discovered that, as in the black community, religious emphasis is not the same. My motto is still, Dr. King and persons of that stature where as, the TV evangelist whose ready to die or something, go to Heaven, they get all the money.

I come down here, I came down on the subway. One of those guys, they would come down in a sofa driven car and whatever. So what I'm saying is that that need is still there and we're going to do everything we can to melerate the situation.

Then the language barrier! My brothers and sisters there's a language barrier because Koreans cannot speak English. And there's a language barrier I have sometimes with young people and others who

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have been in this country all their lives. I speak standard English and some of them don't speak it. I have difficulty communicating with them.

Then the other thing is, about the young blacks, they are somewhat like most young people, disengaged and trying to find themselves. And I have found myself and let us understand that when we work together on things that builds up the community and educate people and do away with this selfishness that is prevalent among politicians and other people and leaders in power that we can work together.

And I don't believe it's entirely racial because if there is a violence in the community — Blacks, black on black crime, is, it's horrendous. And so the Korean community must get itself together because if you're not together, we're trying to get ourselves together, but there is a mutuality of concern crisis and the criminal justice

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system has always been a problem in the black community.

Joe Howard, remember the jurys, was hounded until the Ministerial Alliance came to his rescue, sparing between the raping of a white woman and a black woman. Black man rapes a white woman, they throw the book at it. He rapes a black women, well, that's just — you know, that's just too bad. Then the white man with the black woman and this kind of junk is always been sparing.

And then there has been lack of concern often historically on black on black crime. I've known communities where if a black killed a black and he knew a white man in power, he didn't even go to trial, so the Lee trial did go to trial. Now as far as O.J Simpson, you talked about that. But I talked about it, if I hit on the head, I don't have a half of million dollars to get lawyers. If I had million dollars, I could get a lawyer and

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almost what is going to happen to this — what is this Dupont, he's — he ain't goin' serve — he's not going to serve any time. He's mentally. So money and power are always factors that we have to deal with.

Living wage, we talk about unemployment, city and other business bend, not the small businessman, but others are fighting for the living wage, work. Work 40 hours a week. Now I'm gonna be quiet.

I was in the hospital in 1990 and my bill was \$13,000. I was talking to

somebody here yesterday, they were in the [14] hospital for 7 to 8 days, it was \$23,000. If [15] you don't have, I won't call the insurance [16] that I have, but it's one of the best in the [17] country. If you don't have that, they don't [18] even treat at the hospital.

[19] So unemployment, we're working on [20] that in the Alliance and we are saying to the [21] Korean community, if you'll work with us, not [22] spasmodically, but on a consistent basis, as

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[1] far as Rev. Miles and I are concerned and [2] persons of our yolk and color, in emphasis of [3] ministry, we'll work with you.

[4] DR. WICKWIRE: Thank you. Maybe, if [5] we have time for just a few questions, does [6] anybody want to question these gentlemen?

[7] SPEAKER: I have a quick question. [8] Thank you very much for those distinguished [9] comments.

[10] SPEAKER: Louder.

[11] SPEAKER: Oh yeah, I have to be [12] loud again, I can do that. I think that we [13] often talk about young people. I haven't [14] been a young person for a while, I think, [15] being relative, but I think it's our [16] responsibility and your responsibility as [17] being the gentlemen that you are that young [18] people have to have a passion ignited in them [19] and it's our responsibility because there [20] is — the fight for justice is never won.

[21] I think there is a certain type [22] of leverage you get both of our communities

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[1] and I would just and seeing Ms. Cho here, is [2] such a great thing because this is a young [3] person who evidently had that passion [4] ignited. With that being said, that was just [5] a statement.

[6] I have a question. There was once, [7] not in the too recent past, a coalition of [8] churches that traveled to Korea to talk about [9] these issues that we're having in the urban [10] environments, what is the status of that, [11] now?

[12] REV. MILES: I was not one who was [13] a part of that mission, but it was my [14] understanding that there is some dialogue [15] still going on between those churches, but [16] again, I think what's missing is that by and [17] large many of the churches that participated [18] in that venture are not churches that are [19] socially responsible, that is socially [20] committed to creating positive change in the [21] community.

[22] And so the discussion has stayed

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[1] more on a level of Evangelicalism than it has [2] on social ministry and I think that's where [3] we miss it. And in line of what you were [4] saying about motivating African American [5] youth, I think that is an indication that [6] there is no concerted effort to rid our [7] community of Koreans because if there were, [8] there would be a passion to do so.

[9] And I don't know the passion in the [10] African American community among our youth to [11] do anything. Then there is no passion. [12] That's one of the things that's killing us as [13] a community.

[14] SPEAKER: Thank you.

[15] REV. DANIELS: Another response to [16] that would be this.

[17] DR. WICKWIRE: Louder.

[18] REV. DANIELS: Excuse me. When I [19] was president — but I was, I was president. So [20] when I was president, we worked with many of [21] the Korean churches and I found that they [22] were divided among religious emphasis. Some

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[1] were more Evangelical, they were closer to [2] Jesus than some of the others. So they [3] didn't — we invited all of them to come to a [4] meeting and they divided along that line.

[5] We found that we couldn't overcome [6] that. So that division, unity and pulling [7] people together is a difficult task, but it's [8] still challenging task but we mustn't give [9] up. And how to ignite young people, what is [10] it?

[11] Socrates was accused of corrupting [12] the youth of Athens and I say and I say and, [13] you can hear me now. Our society corrupts [14] the minds of young people. Then they wonder [15] why their minds are corrupted, with [16] materialism and money and power and [17] television, yes. The last picture I saw [18] Danny Glover, Lethal Weapon 4, I, I, you [19] know, I'm not — I've heard say hell and [20] damn, but — that movie is horrible. The [21] cussing and going on, that's the model.

[22] MR. NIERENBERG: Rev. Daniels. I

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[1] want to make sure that I follow your eloquent [2] them —

[3] DR. WICKWIRE: Louder Art.

[4] MR. NIERENBERG: Really? Okay, I'm [5] sorry. I want to make sure that I have [6] followed your really powerful eloquent vision [7] as you've spelled it out. And I want to do [8] it maybe a little different way than usual, [9] if you don't mind.

[10] It's clear from your words that [11] everything black Americans have suffered, [12] it's very real and I'm familiar with that. [13] Now we listened all morn-

ing to another group [14] of Americans, Korean Americans and they're [15] suffering in their own situations. Now [16] you've had many years of leadership as a [17] coach, I use that word advisedly, but if you [18] think ability, very good coaches are very [19] powerful teachers.

[20] What would you tell the Korean [21] American community out of your experience to [22] fill this gap that I'm listening to all day

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[1] long between the issues they live with, which [2] are unlivable and a way of being heard? [3] Could you say just a few words? You've been [4] there. You have organizations that have [5] already began working towards what you [6] want — what you see in the future, what [7] would you say to them as a group? What kind [8] of coaching would you give them?

[9] REV. DANIELS: Well, I did give a [10] partial answer and I'll just emphasize that [11] partial answer, again.

[12] MR. NIERENBERG: Thank you.

[13] REV. DANIELS: That is, we should [14] not just come together on crisis, we should [15] try to get to know each other and work [16] together on a fairly consistent basis.

[17] And the other thing is, to [18] understand that there are many forces working [19] against us and when we realize that many [20] forces are working against us, that enables [21] you to work more diligently because I'm aware [22] of the fact of if the Ministerial Alliance

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[1] was able to cultivate and be a part of the [2] power brokers of any place, we don't do that.

[3] We try to call the shots as we see [4] them on the shot of justice. We have done a [5] lot in spite of that, but understand that [6] those people in power are not going to [7] concede unless you organize and divide and [8] conquer.

[9] I'm not trying to address General [10] Motors strike, but at least those workers [11] realize that it's not white and black, that [12] the poor man in this country has been divided [13] along race and the other guy goes on to the [14] bank, downsizing and all of that and how can [15] you eliminate jobs and not give benefits to [16] people and, yet, you get richer and so forth [17] and so on.

[18] DR. WICKWIRE: Rev. Daniels. Can [19] we stop? Let's give her a break.

[20] (Recess)

[21] DR. WICKWIRE: We would like to go [22] ahead and I'm sorry that we have not been

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[1] able to keep up to the time that we [2] indicated, but we are going to make a slight [3] change before we continue some of the others [4] and because some persons have to leave, I [5] wanted to ask that those persons that [6] present — Jackie Cornish, Executive Director [7] of Union Heights Development Corporation and [8] I guess is Tony coming with-you? Is Kap, Mr. [9] Capler coming back up?

[10] **MS. CORNISH:** Yes.

[11] **DR. WICKWIRE:** Who else do we have? [12] Is David Hahn here now?

[13] **MR. PAK:** He left already.

[14] **DR. WICKWIRE:** He's gone.

[15] **DR. WICKWIRE:** John Park is not [16] here, he's not here.

[17] We know that you have to go and do [18] some good things because you have your camp; [19] is that correct?

[20] **MS. CORNISH:** Yes.

[21] **DR. WICKWIRE:** I'm going to ask [22] you — I know who you are, but up you to

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[1] introduce yourself and say it loudly enough [2] so everyone knows what you're doing. Let's [3] begin with Kap Park and go down the row. Kap [4] in terms of your connection, let's begin with [5] your Jackie Cornish.

[6] **MS. CORNISH:** My name is Jackie [7] Cornish and I'm the Executive Director at [8] Druid Heights Development Corporation. Among [9] other things, Druid Heights sponsors an [10] annual, actually it's all year round, but [11] annual summer fun camp, cultural exchange [12] summer fun camp.

[13] The camp is in its sixth year that [14] we have been operating as a cross cultural [15] camp where the whole goal is to sponsor [16] relationships between African and Korean [17] American children and, thereby, even their [18] parents, the adults, bridge the gap, the [19] communication gap between the two. And also [20] to teach and encourage the children to [21] appreciate differences, that there is [22] actually strength in differences.

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[1] That's what the camp is about. As [2] I said, we are in our sixth year. It's a [3] very successful camp. We've been asked to [4] duplicate the camp throughout the city of [5] Baltimore as well as far away as California.

[6] **MR. PRESSLY:** Great. I'm Tony [7] Pressly, I work with Ms. Cornish at Druid [8] Heights Community Development Corporation. [9] I'm the community organization. The camp [10] falls under one of

my programs and Kap Park [11] is our Korean language teacher at the camp.

[12] We have 60 African American [13] children, 60 Korean American children. We [14] have 8 weeks. They're in camp right now. [15] They have a very exciting summer. It's free. [16] We have taken them to Adventure World, we're [17] taking them to Kings Dominion, boat rides.

[18] The kids this week, last week went [19] to Adventure World, the zoo and a Korean [20] restaurant all in one week. Three days in a [21] row, so we have a very exciting camp and I'm [22] listening to some of the bad news that came

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[1] up before us and I just only wish you know [2] what we're doing in Druid Heights extending [3] to the churches and extending our program to [4] especially the children in the community.

[5] Having 120 kids in a camp, it's not [6] that difficult to do. And I think some good [7] news can come out of the other communities if [8] they were to try some of these programs.

[9] **MS. CORNISH:** Our children really [10] and the curriculum and there was curriculum, [11] it is — curriculum, it is focused on [12] fostering better relationships and [13] understanding and appreciating the [14] differences in culture, understanding all the [15] likenesses and sameness in cultures.

[16] We find and we have found in many [17] years in dealing with this program that our [18] children and our adults come out with a [19] better understanding of each other and we [20] come to find out that we have more [21] likenesses than we have differences. We have about our [22] children. We are about safety. We are about

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[1] nurturing the environment, having a [2] nurturing environment that our children are [3] in. That's what African Americans are about.

[4] Guess what, so is the Korean [5] American. the best four chirp. We [6] want the best for our children. We want our [7] children to get along. We want their [8] children to get along with us. For we saw [9] years that if we did not address our problem [10] ourselves, that it was going to get worse.

[11] We had a tremendous problem in the [12] community of Druid Heights with the African [13] Americans and the Korean Americans. The [14] merchants, they were actually resented by [15] many of us African Americans. There was a [16] large amount of people who are under the [17] misconception, a lot of misconceptions about [18] the Korean Americans where they got their [19] money from, how the

government had to support [20] them to bring them into our community to tear [21] us down.

[22] All kinds of things and on the

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[1] other hand, the Korean Americans had the big [2] misconceptions about African Americans. We [3] all carry knives, all we want to do is be on [4] welfare, we don't want to thing about [5] ourselves, but rob and kill Koreans. Total [6] misconception and the reason why it was out [7] there for so long is because nobody took one [8] step towards each other to talk and [9] communicate.

[10] And people were so busy saying on [11] the Korean American side, I can't understand [12] English. And the African American side, I [13] don't understand Korean. But guess what, we [14] have one sharp tool, as we call it, and that [15] is the children. We noticed that when the [16] adults would go into the stores and they [17] would take their children in there, the [18] children played.

[19] They talked to each other. They [20] had no prejudice. They didn't care if my son [21] had a toy that his son wanted, they shared or [22] played with that toy. It had nothing to do

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[1] with color. We realized that just as those [2] children were being taught to hate one [3] another, they needed to be taught to love and [4] respect one another and to cherish each [5] other.

[6] And that's what our children, [7] that's what the camp is about. Each one of [8] those children have to pick a pal. It has to [9] be of the other culture and that pal is their [10] friend all eight of those weeks. They learn [11] everything about each other.

[12] They learn not only about — the [13] African American children learn about their [14] heritage and culture and the Swahili [15] language, but the Korean American children [16] language learn their heritage and culture and [17] Korean language because believe it or not [18] there are many Korean children who do not [19] speak the language and who have problems at [20] home with their parents because of the [21] language barrier.

[22] They are left at home, during the

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[1] day when their parents are at school, with a [2] grandmom or granddad who does not speak the [3] culture and here you have a child who is [4] raised in an American culture. There is a [5] tremendous clash there that Kap, himself, can [6] tell you about.

[7] We take those children and put them [8] in an environment where they are

culturally [9] encouraged and that is what why that program [10] today is a success. We wanted to come here [11] today and say and I'm sure Dr. Wickwire [12] wanted us to say to you that it's not all [13] negative and regardless of what people say, [14] yes, there is truly, there are some people [15] who will always hate.

[16] They will always find a reason to [17] hate someone else. They will always want [18] that to go on, but there are many of us who [19] do not. On the African American and Korean [20] American side. Yes, there have been Korean [21] Americans who have tragically have been [22] injured, been killed, but on the same side,

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[1] so have there been African Americans.

[2] The same thing is happening the [3] reason why the — Korean Americans are the [4] ones that, actually, you see a prevalence is [5] because guess what, someone said it earlier, [6] that's the prevalent merchant in our [7] community. It's not about being a Korean, [8] it's about being there.

[9] That's what it's about. It's about [10] somebody who doesn't have something who has [11] an anger in him that doesn't belong there who [12] strikes out at somebody. He doesn't care [13] what color you are or what race you are, if [14] you have what he wants at that time, he's [15] coming to get it.

[16] It doesn't matter. And if you [17] stand in his way, he will kill you. It [18] doesn't matter if you're in Bolton Hill, [19] Druid Heights or anywhere else, it's not [20] about that. And when you hear supreme saying [21] that it is, they are wrong. We live it every [22] day. Every sing day on the grass roots

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[1] level. I see it, everyday.

[2] I'm talking to the merchants. In [3] the Druid Heights community, talk to our [4] merchants. They will tell you they feel [5] loved, respected and protected. We will not [6] tolerate anybody coming from the outside or [7] the inside of our community disrespecting any [8] one of our merchants. On the other hand, we [9] will not tolerate the merchants disrespecting [10] any of the residences of the community.

[11] We made that plain and clear long [12] ago and that's the way it is today. Our [13] merchants feel protected, they are protected. [14] You can't — I don't care — when you walk [15] into our stores, in the liquor stores you [16] hear somebody disrespect one of the [17] merchants, you will hear just as quickly [18] another person, say, who you talking to? [19]

You're not talking to him like that because [20] that's the way we want our community to be. [21] It is up to the residents.

[22] It's not up to the police all the

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[1] time. It's not up to city government. It is [2] up to us because the police doesn't live in [3] neighborhood, city government doesn't live in [4] my neighborhood. I do. It's incumbent upon [5] me and him to make my community better.

[6] Sure there are going to be people [7] who are going to do the wrong thing. That's [8] always going to be, but I believe the greater [9] of those are us. The people who really and [10] truly want to live in a wonderful clean, [11] democratic society or a — or what is it a [12] liberal, republican society.

[13] A society where we can actually [14] make a difference, a positive difference in [15] each other's lives. We can and our children [16] are showing that. When you see our children [17] and you see the Korean American grandmothers [18] interacting with some of our African American [19] children who, they don't, have grandmothers, [20] they don't have that kind of person in their [21] lives to take the kind of patience that even [22] though — you know, that African American

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[1] grandmothers have, these kids don't care.

[2] They careless whether she is Korean [3] or African. She is someone that is holding [4] them and nurturing and caring about them. [5] That's what they care about. Now, the [6] children have it made. They know where [7] they're going. You and I have got to get it [8] together. And that's all I have to say.

[9] MR. PRESSLY: Just to add what Ms. [10] Cornish said about these children and you've [11] seen some of the pictures of them at camp, we [12] have a lot more pictures. These kids —

[13] SPEAKER: They're here in the back.

[14] MR. PRESSLY: These kids are [15] loving, they're absolutely loving this. [16] experience and Kap has been there for us six [17] to seven years now teaching the language and [18] all the children learn sign language, which [19] is a mutual language for them and then [20] Swahili and Korean and Magic math and lot of [21] fun exercises.

[22] So we found through bringing the

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[1] children together and myths busting sessions [2] and all of that that the parents are now [3] getting involved. This pro-

gram that [4] Ms. Cornish has mentioned, has been extended [5] to a year around program. Now every year for [6] three years we've brought together the Korean [7] Methodist church and Pain Memorial African [8] Methodist Church in the community.

[9] These two churches, every black [10] history month, they worship at Pain Memorial, [11] then we have a feast of soul food after the [12] service. And then after that, we all go to [13] the Korean Methodist Church a couple of [14] months later and we have great Korean food [15] for dinner after the services. This has been [16] going on for three years and the program [17] extended from the culture exchange summer [18] camp program. It's called, Young [19] Hot which is unity in both languages.

[20] I just wanted to — I guess hearing [21] the, bad news it sort of surprised me because [22] we work with our merchants in providing them

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[1] translator if they need something and the [2] community organization needs to know about [3] it. We have a translator who can make us [4] understand exactly what they need.

[5] In our community newsletter have [6] articles written in Korean for these [7] merchants so they can be updated with what's [8] going on in the community and we got Kap. We [9] use Kap a lot, all right, but it's been a big [10] progress and I just — it can be duplicated [11] and the sad stories — one good story like [12] this I think should erase those negative [13] stories I heard earlier. They did disturb [14] me.

[15] MR. OKURA: Who funds the [16] children's program?

[17] MS. CORNISH: Actually, we have [18] various sources of funding. We get fundings [19] from, like, the Gold Sickle Foundation, the [20] Wineburg Foundation, the Governor's office on [21] crime prevention, some of the Korean [22] merchants, the Annie Casey Foundation. It's

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[1] a whole bunch of — the Korean Association. [2] It's a whole bunch of people who really care [3] and want to see it progress.

[4] DR. WICKWIRE: Art, did you have a [5] question?

[6] MR. NIERENBERG: Yes.

[7] DR. WICKWIRE: Go ahead.

[8] MR. NIERENBERG: First, I would [9] like to congratulate you on that you [10] took place here. The children and the [11] possibilities, really laid that out [12] positively. But I want to go back to Kap [13]

because there is still a lot of suffering going on, which is what the whole morning was about.

I saw crystal clear your organization has lawyers, has interpreters, has sensitivity and wants to support the community. You made that clear for me. I have heard this morning that that's not clear for many of your associates, the Korean American. It's not clear for them. So I got

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a very simple question for you, if you can take yourself out a minute and look at this view. Are you with me?

MR. PAK: Yes.

MR. NIERENBERG: What's missing? What's missing? And maybe we can't answer that today, but take shot at it. What's missing?

MR. PAK: The big part of — the big missing that we have here is that our society is focusing negative things, okay?

DR. WICKWIRE: Can you hear him?

SPEAKER: No.

MR. PAK: We are annually awarding scholarships or Thanksgiving baskets in the city for needy families. That's it. Maybe some of them didn't pay attention, okay. But when things happen, they are all talking about it. Here are the instance about African Americans to us Korean northwestern merchants, negative things.

Our association as well as the

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Korean society or any other organizations try our best, but nobody pay attention until some negative things come up. For me, as Jackie and Tony said, it's been six years, okay, we worked so quiet and silent. I promised Jackie, Jackie, please, don't tell anybody until we prove what we have been achieving.

The problem is that, I think, whole society, one year, actually, both year, we are looking for something is a problem, is negative things or anybody hurt?

MR. NIERENBERG: But there is a gap, Kap. There is a gap between the Cho family, who was locked up for three days, and your phone number and a lawyer to be down there in his cell. There is a gap. What's missing? You have people to help your own community. And they're not being used. So I leave you with this question. What's missing?

MR. PAK: We will bring those issues to our association or any other

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organization, but that has been to be a

two-ways communication? We cannot go grab somebody's hand all the time, okay. They have to come up, their problem to our association. Show us what's in there. What happens? Then, either the associations or the city — the government or police department can give them answers.

DR. WICKWIRE: Here's a question.

MR. DARDEN: Your positive examples are very inspiring. I want to know a little more about how your contributions stacks up against the need for the kind of work you do. Is the need overwhelming? We had some sense that there was a large need. Can you give us some insight on just what it is.

MS. CORNISH: Well, I would say that, I wouldn't necessarily — I would say that, yes, first of all, there is a large need for what we are doing to be done between the African and the Korean American. Since we are specifically targeting the African and

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Korean — the Korean American today because I couldn't say that there is a need for communication in all between all of the races in Baltimore.

However, I do see a need for more — better communication and understanding and tolerance, racial tolerance between the African and Korean American. I also know for fact that it can be accomplished, but I also know that there are certain factions in our society that do not want to see that happen, plain and simple. They don't.

MR. DARDEN: Let me follow up a little bit. I want to get a better sense of some of the, what's called physical needs from your perspective, you are close to a Korean American community. Describe what you see for us. What are some of the needs that are a part of that that should be addressed in that community?

MS. CORNISH: Well, for instance,

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in our community or in the — most of the majority, I guess, of the inner city communities, I would say that we need, in the physical sense, for the Korean American merchants to consider living more in their communities. There is a lack of that and, of course, that creates a perception of, here they come in the community getting the money and going.

Until the Korean Americans merchants get more involved in the community and what's going on in the community, be living in their communities and helping to build those communities up or be it

participating in community activities, involving themselves moreso in the community associations, even if they choose not to live in the communities.

I think it's very important because it really breaks down that barrier — that barrier that says they are not here like we are overnight, 24/7 as the saying goes, they

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just come in and do this and leave. And that is one of the biggest barrier that we have to overcome and we still work hard to overcome that in Druid Heights, and so in the physical sense, they need to be there beyond as a merchant, beyond the merchant capacity.

They need to be there as participants, members of the community and we encourage that a lot. We encourage our merchants to attend the community association monthly meetings and those who cannot, because they do work long hours in the stores all the time.

They will send a representative or they will participate by — you know, they send a couple of cases of soda and we'll say well, Mr. Park up at such and such sends this down and he can't make it. That kind of stuff. So in the physical sense, they need to really be more involved in the community. On the other hand, though, I think that it is also incumbent upon the community to reach

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out to the merchants. It's not a one-way street.

You can't expect — this is what happened to us. People complained all the time about the merchants not participating in the community. When I first went to the first merchant, the first thing he said to me was, nobody asked me. So how can you expect people to participate when you don't ask. Nobody asked me and so that got the ball rolling in our community.

Oh, nobody asked you, well, guess what, you know, you're going to get a little sick of this and that's — it just started it. It justed the — started the ball rolling.

MR. DARDEN: Thank you very much.

DR. WICKWIRE: I think that we are going to have to move on to another panel. We very much appreciate you. Thank you very much. I would just like to say, what they are doing is for real. I had the privilege

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[1] of being there for a short time about two [2] weeks ago. This program is for real and it [3] certainly suggests the hope that there is in [4] terms of the future and especially for the [5] younger generation. Thank you, Panel.

[6] MR. DARDEN: Now we're moving into [7] the 12:30 time slot for citizens questions [8] and comments. Would you please come forward, [9] Kenneth Lee, Keith Kim, Roxanne and [10] Julie Park.

[11] If you would — I called you in the [12] order that I received the names, so if that's [13] all right with you, perhaps you can speak in [14] that same order. That would be number one [15] Mr. Lee, number two, Mr. Keith Kim, number [16] three, Ms., and number four, Ms. Park. [17] We have, still, our time frame of just half [18] an hour for this session, which means that's [19] pretty slim pickings for four of you, so if [20] you would just bear that in mind. Thank you.

[21] DR. WICKWIRE: Mr. Lee.

[22] MR. LEE: Thank you. Thank you

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[1] chairman, Dr. Wickwire and the committee [2] member. Actually, I was not coming here this [3] meeting, after then, finally, I came here. [4] The reason is, whenever I speak here is not [5] going to materialize, don't waste my time. [6] Every time whenever I come here, I — [7] whatever speak by myself, I have pain, okay.

[8] Next time I'm warning you, if [9] you're not doing anything action, I need [10] action, don't call me anymore. No action [11] meaning nothing because paperwork, if you got [12] \$100,000 paperwork do, useless to me.

[13] DR. WICKWIRE: Mr. Lee, I wonder if [14] everybody understands that you're here [15] because of the tragic murder of your son [16] about five years ago and the fact that there [17] has been a mischaracter of judgment, go [18] ahead.

[19] MR. LEE: My name is Kenneth Lee. [20] I'm father of Joel Lee. My son was slain [21] 1975, he was the Towson State — he was [22] student of Towson State University. Probably

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[1] you know last member at the times some people [2] told me. I wasn't one of the advocate, PR [3] man through the whole media, that's why I'm [4] popular. But I'm telling you that's why it's [5] not popular because my son was slain with [6] innocent way, but people right now die in [7] innocent way, but there is no justice.

[8] That's why at the — but not [9] Korean, just people, a lot of people die [10] right now, but no power, no groups have [11] suffered, they just disappeared. But [12]

fortunately, I have courage and some- where [13] using like a media that's why I wanted to [14] have justice. My son was slain [15] September '95. Like a murder June '94.

[16] The later one year, trial starts [17] July '95, nine days trial, they acquit him. [18] Even I have five witness within five feet, [19] jury composed of 11 black and one Pakistani, [20] okay. Reason is suspicious and the police [21] report wrong. Simple. Whenever you go to [22] the city, if you're not black, if you're

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[1] white, like a juror, you're out.

[2] This is Baltimore city's trial. I [3] don't know. People say it is fair. As I [4] know, it is a lot of people just not like a [5] lot of people, black people to tell [6] anybody in the jail just — just get out. [7] The problem is right now is the jury system, [8] a lot of people, whoever has like the ability [9] to the judges is there's no sitting in the [10] juror system.

[11] Whatever system, welfare system, [12] they don't have any judgment but they [13] judge people, okay. So, I trained U.S. civil [14] rights, like, civil U.S. — civil right [15] section at the Justice Department.

[16] MR. DARDEN: Can you wind it up?

[17] DR. WICKWIRE: You understand that [18] this afternoon we are going to deal with this [19] at greater lengths so I think if we can [20] conclude this now and we'll pick up this [21] afternoon.

[22] MR. DARDEN: We want to give the

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[1] other panelists a chance to speak. Is there [2] something else you want to say in conclusion?

[3] MR. LEE: Conclusion is right now, [4] we are — one of the system right now is we [5] think America has fair justice. We don't [6] have any fair justice here. Who controls the [7] society, they belongs to their justice. It's [8] happened like 17th century when the British [9] controlled American, lot of militants [10] violate. Not violate against the British, [11] okay, but not like fair, but they at the time [12] lot of people. That's like quitter, jurors.

[13] DR. WICKWIRE: Thank you, Mr. Lee.

[14] Let's go ahead now.

[15] MR. DARDEN: Keith Kim.

[16] MR. KIM: My name is Keith Kim. [17] Thank you for inviting me here.

[18] MR. DARDEN: Would you give your [19] affiliation, the group you represent?

[20] MR. KIM: I'm a retired chemist. [21] I'm helping Korean Society of Maryland in [22] terms of what they should plan and so forth.

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[1] Want to talk as an individual, not as a [2] member of the association and from my [3] perspective, I like Korean community to get [4] equal treatment under the law. Equal [5] treatment meaning treated the same in every [6] way, such as, funding from the mayor's office [7] on down to city government services, but we [8] are not getting that as I see it.

[9] All the other communities such as [10] blacks, whites and Jewish, they have support [11] from the — support from the city government [12] in terms of community, organizations, they [13] set up building. They set up from time [14] directed to operate facility, but Korean [15] community don't get anything. There is no [16] investment that protects Korean community to [17] make sure that the true stories are heard.

[18] That's my feeling as a personal [19] Korean. Also when there are problems arise, [20] when you try to get in touch with higher [21] authority, there is always someway to shun it [22] back and nothing to be heard from. I want to

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[1] talk about hypothetical question here because [2] this is not courtroom, so I'm going to talk [3] in hypothetical, okay.

[4] There was a case — there was a [5] case that certain organization wanted to get [6] rid of owner person, and therefore, that [7] person didn't have the guts to do it, so [8] asked somebody in Mayor Schmoke's office. [9] Came — invited that person to the dinner and [10] the reason for they don't want you to work [11] anymore in that particular place is your age.

[12] When that particular person told [13] him, you violated the law, don't you know the [14] American law? But he said — he said nothing [15] in response because he's not even aware of [16] the law, but he commits that violation law [17] anyway. When that person wrote to the [18] mayor's office numerous times, faxed, mail, [19] wanted to resolve this and mayor's office [20] don't respond at all.

[21] I'm sorry, nobody really here from [22] mayor's office this morning. But that's kind

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[1] of an indifference and attitude is really as [2] a person bugs me, you know, it touches deep [3] in my heart. That kind city management is [4] responsible for a lot of those problems that [5] we have in Baltimore, I think. And they [6] should do something about that, you know, I [7] mean, they should with concerned about this.

[8] This meeting's important enough, [9] they should come over here and observe what [10] we have to say. It seems like

nobody here [1] and I'm really upset about that.

[12] DR. WICKWIRE: Nobody here, you [13] mean from the government? That's true. They [14] ought to be here this afternoon. Just to go [15] to record.

[16] MR. KIM: And lastly, Ms. Lea, [17] you're from Baltimore, I want you to let [18] Mayor Schmoke know what. I just said here [19] today, would you please?

[20] MS. GILMORE: Good evening I will [21] make sure. I have heard a lot of pain from [22] Korean people, I have heard a lot of

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[1] resentment. I'm a director for Asian Support [2] Association and I's a very small organization [3] which only works on a volunteer basis and [4] mostly we work with the Indian Pakistani [5] people but sometimes we do work other [6] salvations and even black which is my [7] neighbors and near my .

[8] But I feel like I have heard a lot [9] of pain, but I haven't heard what the [10] government and they are not here, what they [11] are doing. There are a lot of organizations. [12] There is a lot of associates, but are we [13] monitoring all these things. We have a [14] police, we go make a report. If we could not [15] communicate to them, they ignore us.

[16] I had a volunteer yesterday. His [17] car was taken away from — at Lexing State. [18] He was standing right there. I don't know if [19] his key was there or night. He called me and [20] he said I had the ski and I was running [21] behind him and I could not catch him and I [22] called the police. The police never came.

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[1] They took the report, a citizen [2] came and said the car was parked there, [3] please go and pick up your card. So he went [4] there, he saw a lot of — wires out. Was [5] there any money, he said had the money in the [6] glove compartment. Everything was taken out [7] and the car was damaged. He approached the [8] nearest police officer, Ms. Williams and said [9] Ms. Williams, I found my car and said do you [10] have the key? He says I'm confused, what are [11] you asking because he cannot communicate very [12] well. You had the key in this thing, that's [13] right because I don't see any — so I'm [14] giving you a \$50 ticket.

[15] So it is insult to the injury, has [16] car was broken because he doesn't see a [17] proper — are if you don't sign this [18] citation, I'll arrest you. Are you signing [19] this or not? I called, they called me right [20] away because there was some work that he was [21] doing it for our organization, I called the [22] office and the office said, okay there is no

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[1] sergeant available and this and that and [2] another person came and said somebody's going [3] to call you. Nobody has called, yet. He got [4] a \$50 ticket and a broken car and the police [5] officer hasn't made any kind of [6] investigation. Are you going to say because [7] he could not communicate properly or because [8] he was Indian or Pakistani and they think, so [9] what, it's \$50. And this person is not going [10] to go defend himself in a judge's face [11] because he could not communicate very well, [12] he could not afford attorney and the \$50 gone [13] and everything is okay. This was yesterday's [14] case.

[15] DR. WICKWIRE: Thank you, Mrs. You [16] sheer.

[17] MS. GILMORE: No, I'm going to give [18] another example. I was in one of the [19] dispute, somebody hit me, I went out and this [20] is my only example, I'm not giving all the [21] other complaints which came. I went to the [22] state's attorneys office, I asked me to go

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[1] make a complaint, I made the complaint. The [2] summons was issued. The lady got again [3] another summon, she decide the day she [4] received the summon to make another [5] complaint. So she made the complaint. I [6] went to the state attorney said please [7] interview my witnesses that were there. He [8] refused that. He say we have combined the [9] cases, we have gone everywhere so there. I [10] went in front of the judge. The lady said I [11] want it dismiss. I said no I don't want to [12] dismiss today and the state attorney is [13] saying she is very, she is giving bodily [14] language that she is nowhere. I said I have [15] some dates I cannot give a first September, [16] she's giving body Los Angeles wand add not [17] going to investigate it.

[18] MR. DARDEN: Can row wrap it up [19] with that, please.

[20] MS. GILMORE: I think Mr. Lee made [21] a very good point, if African American [22] committee is going to cry, and if the city is

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[1] not going to do, the crime is going to be [2] higher and higher. Where we are? Are we [3] going to be hurt ever, ever? I know it's 15 [4] minutes so I'm going to wrap it here, but I [5] wanted to know please, please, hear us and [6] give some time and the [7] minority Americans know and plus I also [8] wanted all these ESOP programs are there, but [9] I have seen them. People are here in '77, [10] from '88, they could not communicate. If we [11] could not communicate, we cannot solve if [12] problem. There is I

mean, no matter how many [13] action.

[14] DR. WICKWIRE: Thank you. We [15] appreciate that. There Julie.

[16] MS. PARK: Thank you very much. My [17] name is Julie Park. I work for the Korean [18] Society, but today I am just here. I also — [19] I am active with an organization in Virginia [20] called Korean American Alliance. I came out, [21] to today's meeting as an individual observant [22] and with all due respect, I'd like to just

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[1] point out some of my observation. I walked [2] in here at a little before 10:30 starting [3] with, I believe Mr. Change's testimony before [4] the committee members here.

[5] As I hear his concern with his [6] colleague, African American colleague, and I [7] constantly looked at today's forum, just [8] throughout the last two hours, a little more [9] than two hours. Today's forum is [10] about municipal services, public safety and [11] the justice system. Do Korean American store [12] owners in Baltimore get equal treatment? [13] Again, I say this with all due respect, but [14] I'd like to point out to you, Dr. Wickwire, [15] as a chairperson, I felt that there was a [16] sort of discrimination towards the Korean [17] American store owners.

[18] DR. WICKWIRE: Toward what?

[19] MS. PARK: Toward the Korean [20] American store owners complaints, their [21] concerns. For and I verified that Mr. Chang [22] and his colleague right before I came up

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[1] there, I thought we were going according to [2] the schedule and it's very unconscious, very [3] subtle, but I remember specifically you [4] telling them that they have two more minutes [5] to speak and hearing and I am thinking, well, [6] they're trying to be right on time, that's [7] great, but at the same time I realized you [8] were not following the schedule and that [9] there was subtle favorite towards friends, [10] from your friends from the African American [11] community.

[12] Again, this is just an — third [13] person observation. We're here today, I [14] believe, you are all here today to hear about [15] concerns of Korean American store owners, [16] whether or not they are getting the right [17] services from the government. For the last [18] one hour we sat here and talked about what [19] other communities feel and it's great that we [20] heard about Ms. Jackie Cornish's Druid [21] Heights work.

[22] She was given a full 30 minutes

[1] without, excuse me, but without chairperson's [2] timing of, excuse me, you have two more [3] minutes left. This is the kind of subtle, I [4] believe, Korean Americans without having the [5] voice, subtle unconscious, I hate to use the [6] word discrimination, but this is, you know, [7] and I'm sure Dr. Wickwire that you were not [8] intending to do so, but this is the treatment [9] that Korean American store owners or even [10] minority people general are receiving from [11] the government.

[12] As soon as there is hardship with [13] language, impatience. People don't have [14] patience for language disparity. Yet, we [15] don't have store owners, and this is — and [16] from the audience's testimony, the general [17] consensus is, yes it's not racial problem, it [18] is a problem of the economic problem of those [19] who have and have not corner store mom and [20] pop store owners versus established [21] corporations coming into the city.

[22] Who do the government give more

[1] favorite to? Do Korean American corner store [2] owners get any service compared to the [3] large — the large corporations that's coming [4] to the city? Isn't that the question that we [5] are trying to address today?

[6] Mr. Arthur Nierenberg, I, [7] personally, when you were addressing [8] questions and I paid very much attention to [9] the questions that you were addressing, [10] today's meeting is not about what the thought [11] of the Korean American community [12] organizations are not doing. Sure, they are [13] Korean American organizations.

[14] They have gaps, not just Korean [15] American community organizations, but all [16] community organizations. Coming from a [17] nonprofit organization background [18] organizations have gaps, communities have [19] gaps with communication.

[20] But right now, today, at this [21] moment, we are all here to hear about the [22] concerns of Korean American store owners or

[1] even rather take up the Korean ethnicity, mom [2] and pop store owners who have contributed [3] since 1977 in building, renovating this [4] Baltimore City and now that as you've already [5] heard from the testimony of store owners that [6] they have to pay to the city government to [7] close down their business. Have we heard [8] enough about that? I don't have any [9] questions.

[10] Again, with all due respect. I [11] just

wanted to share with you the [12] observations that I had just coming in and [13] I'm not — and I do recognize I did not come [14] in at 9:30 to hear what you had to say about [15] the timing, but there was certainly [16] discrimination about the way you're running [17] today's schedule and I've been constantly [18] looking at my time saying there is subtle [19] discrimination. Thank you.

[20] MR. DARDEN: I don't know if we [21] dare to do that. But before you do just take [22] off.

[1] MR. LEE: Before I came here, [2] actually I thought all — the whole thing is [3] discrimination. Right now. It's not — what [4] is going to focus. What you ask to us? I [5] ask you what kind of discrimination I have? [6] I said I have, discrimination, okay because [7] like the Baltimore City —

[8] MR. DARDEN: Excuse me, Mr. Lee, we [9] have just a few minutes for the committee's [10] questions before we —

[11] MR. LEE: Hold on. My question is [12] today what is thin, what is topic, what are [13] you talking about here? Okay? As I know, [14] you called me, I said our topic is [15] discrimination because you're civil rights [16] commission. What is the rule of the civil [17] rights commission is whether or not — that's [18] your function.

[19] What you ask of us community [20] relationship, community relationship guys [21] over there was Mr. Mitch, okay. You are not [22] civil rights commission. What you doing

[1] here?

[2] DR. TRAN: I think it would be [3] helpful and Dr. — I think it would be [4] helpful Dr. Wickwire if you could clarify our [5] task.

[6] MR. LEE: No your function —

[7] DR. TRAN: No what the task of the [8] advisory committee is, we are not an [9] enforcement committee, please.

[10] MR. DARDEN: In the interest of [11] time, I don't want to be insensitive, but we [12] do have material on the table in the back [13] which summarizes, I think, somewhat concisely [14] the answers to your questions. There is one [15] in particular that says about today's forum, [16] it gives a very clear explanation of the [17] community's role and function and what we are [18] doing here today.

[19] So if you don't mind, I would like [20] you to refer you to that so that the [21] committee can use what time is left here in [22] case they should have some questions of the

[1] other speakers.

[2] DR. WICKWIRE: Let me say something [3] to Ms. Park. I understand you're critique [4] and I would like to say this, that it took us [5] some time even to decide what kind of subject [6] we would deal with and how to deal with it [7] fairly and to concentrate only on the Korean [8] American situation.

[9] We felt that we should also give a [10] little bit of balance in terms of the [11] perception of African Americans in terms of [12] their perception of the Korean American [13] experience and their own experience with the [14] justice system and with public safety and [15] with city services.

[16] So that is the occasion for this [17] having — apart from being — we tried to get [18] a little bit of balance, although we though [19] we were trying to concentrate with Korean [20] American stores. One thing I should say, [21] too, it's extremely difficult to get — I [22] went, personally, to a lot of people, as well

[1] as made all kinds of telephone calls so that [2] we have tried and again as I said, — say, I [3] appreciate your comments and job whether [4] others feel as you do, but —

[5] MR. KIM: I think that, you know, [6] you have been looking for sort of like [7] excuses and I don't think we want the [8] excuses. We want the explanation to what can [9] be done about it in the future.

[10] You know, not — like reverend here [11] said, any society has its problem it's not a [12] good thing and so forth. In general, it fits [13] any society. But what I'm talking about what [14] happened, what kind of unfair treatment these [15] people receive and therefore this should not [16] happen.

[17] This kind of approach would be much [18] better than just saying the society — [19] overall it's okay, therefore, you know, [20] really we don't have any problem, blah, blah, [21] blah. I think it's nonsense.

[22] MR. NIENBERG: Who said that?

[1] Who said that? This committee didn't say [2] that. Yes, but that's not the committee.

[3] DR. WICKWIRE: That was not us, do [4] you understand?

[5] MR. NIENBERG: We don't [6] necessarily agree with them. They had a [7] chance to speak so you could hear them as [8] well. Maybe that's why we're here, to get [9] this thing on the table.

[10] MS. GILMORE: Well, I think there [11] is a lot of just — this is the subject, the [12] subject matter is frustrating and justice

[13] frustrating a lack of-action is frustrating. [14] But a lot of times we have to be pro active [15] in our actions also. I say that and I [16] understand and I empathize completely with [17] what you're saying. It ain't a black and [18] white world.

[19] It is difficult, when you live in a [20] country where that is — when we hear race [21] discrimination and racial discrimination, the [22] first thing we think about is a black and

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[1] white world, so, but because we, as the [2] commission, are very sensitive to this, this [3] is why this is organized.

[4] To me it's a precedent set that [5] this is established and our biggest thing and [6] what really stresses me and what really [7] stagnates us and really going ahead is that [8] we play my pain is your pain and it gets us [9] in a position of disenfranchising each other [10] and that's not what we mean to do and I am so [11] empathetic to this, but I any we don't attack [12] each other and we listen to each other and [13] your point is so well taken, Mr. Lee, I am [14] empathetic to your pain also, even though I [15] haven't experienced it, but a dialogue should [16] just be that, a day log and those are my [17] comments.

[18] **MS. CHO:** Every day somebody gets [19] slain in this community, and the state's [20] attorney does not intervene. Somebody get [21] hurt. Every day a pizza delivery person gets [22] hurt.

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[1] **SPEAKER:** It is the most [2] frustrating thing.

[3] **MS. CHO:** And those state attorney [4] felt, like you go and make another complaint, [5] go make justice. There is no justice in this [6] way. Both of them — I represent both of [7] you. Just to dismiss the case, that is not [8] fair. That's where we start. We start from [9] the Police Department.

[10] **SPEAKER:** Just a minute. Ki-Taek, [11] you want to say something?

[12] **MR. CHUN:** I would just like to [13] make an observation, hoping that it will [14] place the whole, just, dialogue perhaps in a [15] more constructive perspective.

[16] One thing's obvious. It's a high [17] level of frustration, and almost an anger. I [18] can hear it and I can feel it.

[19] I think it's unfortunate that the [20] Civil Rights Commission's advisory committee [21] is placed, unwillingly or involuntarily, in [22] the role of a magician with the enforcement

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[1] power and all of the City officials and all [2] the sources of the alleged com-

plaints. Now, [3] this society, you and I know too well, does [4] not work that way. U.S. Civil Rights [5] Commission Agency is a fact-finding agency. [6] What in our legal capacity — I'm not being [7] facetious. It is a very legal agency, and [8] the smallest, by definition, in the Federal [9] Triangle now. What we are trying to do is [10] hear the concerns of the communities and then [11] bring about an opportunity for dialogue, for [12] the City officials to hear it. And we'll [13] hope whether they have your [14] concerns. If they have, what have they tried [15] to do. If they haven't, why they haven't. [16] If they have heard you in the past, what they [17] plan to do.

[18] This is a form of a mutual [19] education, interactive education, and also a [20] small step in the process of creating a [21] public pressure, which is a highly legitimate [22] and perhaps the only legitimate way how

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[1] society can resolve conflicts.

[2] Now, as you know very well — and [3] if you didn't, pay attention, full [4] attention — this afternoon, we have three [5] higher City officials, to hear your responses [6] or concerns, and hoping that they will [7] respond to them in some constructive fashion. [8] After the segment, we have two officials, [9] U.S. attorneys from the District of Maryland, [10] and a deputy assistant Attorney General for [11] Civil Rights from the Justice Department in [12] Washington.

[13] You could not get higher-ranking [14] officials whose jurisdiction or duty is civil [15] rights. And we have went through great pain, [16] and with great cooperation of the U.S. [17] Attorney's Office, these representatives are [18] coming. Why are they coming? Because they [19] have the power, sure (phonetic) and readiness [20] to hear your concerns and see if they can [21] explain something. If they haven't been [22] aware of, they are willing to be made aware

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[1] of.

[2] This I any is a very small step, [3] very frustrating and painfully so. But it is [4] a first step. We can bring about hope. We [5] can hope to bring about some possible [6] changes. Now, I just want you to be aware, [7] that is to say, to say that what are you [8] going to do? I'm fed up. This is the kind [9] of complaint I hear in 14 states across the [10] country and all over the coast, and I hear [11] this every committee. This is a reflection [12] of the level of discontent of our society. [13] I'm sorry to say that, but I think that — [14] and it's not that you're wrong there.

[15] But I think we have to also [16] recognize that any small federal agency

has a [17] highly limited capacity at best. So I hope [18] we can provide to keep — take things in some [19] logical perspective. And we like to be [20] understood in terms of a best intention of [21] coming here to hear you.

[22] We have a court reporter. It will

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[1] be made official, and from this point on, [2] no public official can say, "Gee, I wish [3] I had known that. Had I known that, we could [4] have done something." They can no longer say [5] that, because this report will be made, [6] distributed very widely.

[7] It is a small step, but I think [8] we have to exercise that level of patience as [9] a citizen of a democratic society. So I — [10] please, your patience and understanding, [11] rather than blaming the members here who are [12] here as private citizens, unpaid. I happen [13] to be a federal official, and I get paid for [14] this, and I feel bad about my colleagues, [15] they can make \$500, \$1,000 even, some of [16] them; the lawyers, you know how much they are [17] paid.

[18] But they are here without a single [19] penny compensation. Why? Because they [20] believe in doing something about it, doing [21] something about it, hoping that something may [22] accumulate into something tangible, and our

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[1] next generation of tomorrow will benefit from [2] it.

[3] So I'm urging you and pleading that [4] we share the mutual appreciation, and because [5] we are working together. I don't think we [6] are working against each other. That's my [7] end of the spiel. Sorry about that.

[8] **DR. WICKWIRE:** Let me conclude [9] this. We are going to close in just a [10] moment. We will, that way, be able to be [11] back here to begin on time at 2:00. And [12] we'll try to stick as close as we can to our [13] schedule. And there will be an opportunity [14] then for comments from persons here in the [15] audience, and those who haven't had a chance.

[16] I want to say something. You have [17] a request, but I want to say something before [18] we conclude.

[19] **MR. CHUN:** Mr. Kim, you mentioned [20] two things, two topics: Unequal funding from [21] City governments and indifference by City [22] officials to Korean American and Asian

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[1] American —

[2] Could you later on provide us with [3] specific examples, at least one from each [4] category, so we can pursue it? You made an [5] allegation that you have

treated unfairly and [6] unequally. And I hear you very, very [7] clearly, and it may be the case. But what we [8] need is at least reference to one specific [9] example, so that we can call the City [10] officials. Right now — not right now, but [11] later on, can you do that?

[12] **DR. WICKWIRE:** One thing, let me [13] say in closing, that I, first, am very much [14] of an activist. I've been very frustrated, [15] because we couldn't have had this hearing six [16] months ago and then tried to do something. [17] All along, I have stressed that what we want [18] to do is put things out on the table and take [19] a look at them from points of view of both [20] Korean and African American communities, as [21] well as the white community, Caucasians, and [22] to see whether or not there are things that

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[1] can be done. What I want to see is us move [2] ahead from this small step to something [3] that's very positive, that's been suggested [4] with some of the things that's gone on today.

[5] I think things have to be put out [6] on the table. I think it's unfortunate that [7] people from some of the — some of the [8] officials couldn't be here this morning to [9] hear this. This hopefully could give them [10] some sense of what happened this morning. [11] But in any case, this is where we are all in [12] terms of frustration, but wanting to move [13] ahead and feeling that this has been a [14] worthwhile event that we think in the future [15] can bear some fruit.

[16] So we are going to conclude now, [17] and be back at 2 o'clock, and we look forward [18] to seeing you then.

[19] Thank you for participating.

[20] (Whereupon, at 1:09 p.m., a [21] luncheon recess was taken.)

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[1] **AFTERNOON SESSION**

[2] (2:15 p.m.)

[3] **DR. WICKWIRE:** We are going to go [4] ahead now for the afternoon session, and [5] would you gentlemen come up and be willing to [6] sit here in front of us?

[7] We are pleased that you agreed to [8] come out. We're sorry that you couldn't have [9] been here this morning, however. You would [10] have gotten an earful, and I guess that when [11] you start speaking, you're going to start [12] somewhat forward, in terms of not knowing [13] exactly what was said. But we do — [14] obviously, we'll have an opportunity to raise [15] some issues with you.

[16] And let me say just a little bit [17] about our occasion today. This is a forum [18] that's being conducted by the Maryland [19] Advisory Committee of the U.S. Civil Rights [20] Commission. And the topic

that we had [21] selected, and the one that we're going to [22] deal with, is municipal services, public

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[1] safety, and the justice system. Do Korean [2] American store owners in Baltimore get equal [3] treatment? That's really the kind of thing [4] that we are trying to deal with this morning. [5] At times we've strayed a little bit with it.

[6] But I think one of the reasons why [7] we are here, also, is that we were prompted [8] to this by the attention to Korean American [9] businesses in Baltimore in early 1997: The [10] string of armed robberies and some deaths and [11] fatal shootings. And we want to use the time [12] that remains today to see what you have to [13] say about what — to what extent do Korean [14] American owners have equal access to [15] municipal services, police protection, and [16] the justice system, including the controversy [17] surrounding the federal agencies handling of [18] the Joel Lee murder case. And there will be [19] somebody later, of course, to deal with it.

[20] But I think now we would like to [21] have Mr. Darden and Mr. Ki-Taek to say [22] something about our procedure.

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[1] Mr. Darden?

[2] **MR. DARDEN:** I would just like to [3] remind the audience, we have a sign-in sheet [4] at the registration area. And if you would, [5] if you have not already, please fill that in. [6] If anyone would like to have the results of [7] this meeting nailed to them, there is another [8] separate sheet that you need to sign in order [9] to let us know that, and we will respond in [10] time.

[11] Later on, near the end of the day, [12] there will be a session for questions and [13] answers from citizens. Anyone who would like [14] to make an unscheduled presentation, please [15] see me.

[16] I think that's all I have to say.

[17] **DR. WICKWIRE:** Ki-Taek?

[18] **MR. CHUN:** No, I don't have [19] anything to say.

[20] **DR. WICKWIRE:** Well, I guess we are [21] ready to go ahead, and I think all of our [22] board members are here.

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[1] And, Mr. Gillard, are you willing [2] to go ahead and give us your presentation, [3] and then we'll have a chance — after the [4] three of you have spoken, give us a chance [5] to ask some questions.

[6] **MR. GILLARD:** In the interest of [7] time, I did take the opportunity to put my [8] thoughts down in writing, so if it's okay, [9] I'm just going to read from a

statement.

[10] I would like to say good afternoon [11] to the members of the Maryland Advisory [12] Committee for the U.S. Commission on Civil [13] Rights. It's an honor for me to have the [14] opportunity to address the members of this [15] prestigious partisan advisory committee. The [16] work on U.S. Commission on Civil Rights has [17] been very much respected over the years. And [18] locally, Dr. Wickwire, your energy and [19] commitment to furthering the issues of civil [20] rights has been impressive. As a director of [21] the Baltimore Community Relations Commission, [22] the fair employment practice arm of City

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[1] government as well as the agency to mandate [2] and improve group relations throughout the [3] City, I truly do appreciate the opportunity [4] to participate in this forum.

[5] I have to be honest and share with [6] you that I am concerned with the stated [7] reasons for convening this forum, however. A [8] letter that I received from the Maryland [9] advisory committee, stated that the committee [10] was prompted to direct its attention to [11] Korean American businesses in Baltimore, [12] because early in 1997, there was a string of [13] armed robberies and fatal shootings against [14] them.

[15] I suggest to you, whether intended [16] or not, and I do not know whether it was [17] intended or not, but this statement suggests [18] to me that this body is of the opinion that [19] Korean American businesses were singled out [20] or targeted for robberies and shootings. I [21] believe this premise is a reflection of the [22] unfair hyperbole used by local media to

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[1] irresponsibly suggest that there was some [2] type of conspiracy at play in the African [3] American community against Korean American [4] businesses. This approach made for great [5] T.V., local news at its best, playing on our [6] fears and emotions and driving us further [7] apart, while claiming to be on our side and a [8] friend you can turn to. And perhaps as a [9] result of this approach, a few more papers [10] were sold.

[11] I believe, however, there did not [12] consist a conspiracy then, nor does there [13] consist a conspiracy now, against Korean [14] American businesses or Korean Americans in [15] general by African Americans. And I don't [16] believe there exists any widespread bias [17] against Korean Americans by City government, [18] including police, fire and et cetera.

[19] There does exist, however, tension [20] between the two communities,

which appear to [21] be primarily rooted within the context of the [22] African American consumer, Korean American

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[1] entrepreneur relationship. There continues [2] to be questions within the African American [3] community as a whole as to how and why Korean [4] Americans are so prevalent within the African [5] American community, owning and operating [6] businesses in those communities. The [7] explanations offered, particularly coming [8] from those in government at all levels, [9] federal, state and local, have not altered [10] the beliefs of many in the community who [11] believe that Korean immigrants receive unfair [12] assistance, unfair government assistance, in [13] establishing their lives and livelihoods [14] throughout African American communities.

[15] Whether factually based or not, [16] this belief has created a tremendous amount [17] of frustration, resentment, and anger within [18] the African American community toward Korean [19] Americans. It has also fueled the belief [20] that Korean American businesses receive [21] favored treatment from government, as opposed [22] to less-than-equal treatment from government.

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[1] As Baltimore's population has [2] become more diverse, the present [3] administration has moved proactively to reach [4] out to those growing communities. The [5] administration has encouraged all agencies to [6] produce language-sensitive literature to [7] explain City services to non-English-speaking [8] residents. The administration has assigned [9] liaisons to those growing communities in [10] order to provide access to City Hall and City [11] services.

[12] With the support of the [13] administration, the Community Relations [14] Commission convened a summit on race [15] relations in 1990 to create opportunities for [16] dialogue among all City residents. More [17] recently, the Community Relations Commission [18] convened a series of African American-Korean [19] American crosscultural exchanges to promote [20] communication, harmony, and understanding. [21] This administration has appointed a Korean [22] American to the board of commissioners of the

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[1] Community Relations Commission. [2] So I believe that City government [3] has demonstrated a commitment to being [4] inclusive and responsive.

[5] Let me share another aspect of the [6] premise of this forum that I find somewhat [7] troubling. The question has been

posed, do [8] Korean American store owners in Baltimore get [9] equal treatment? I have not seen any [10] supportive data, nor heard a preponderance of [11] anecdotal evidence from anyone in the Korean [12] American community would suggest that Korean [13] American store owners are not extended the [14] full benefit of City services.

[15] As a matter of fact, I am somewhat [16] surprised that Korean Americans perceive that [17] Korean Americans lag in in receiving City [18] services and administration of justice in [19] relation to Korean American-owned businesses. [20] I have been at the community relations [21] commission off and on for the past 18 years, [22] and I have met with many Korean Americans,

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[1] and I have not heard this view repeatedly [2] expressed as to be an issue.

[3] In late fall of 1997, I was told by [4] a group of assembled Korean Americans that [5] the Baltimore Police Department was being [6] very responsive in making attempts to reach [7] out to Korean American merchants as a result [8] of recent incidents involving Korean American [9] merchants.

[10] I find the question of whether [11] guilty crime perpetrators escape justice [12] because Baltimore jurors are biased against [13] Korean Americans to be insulting. Who are [14] these juries being talked about here? Who [15] are the people who make up these juries? Is [16] the real question being asked, are black [17] juries being allowed black criminals to [18] commit crimes against Korean American [19] merchants and allowing them to go unpunished [20] simply because the merchant is Korean? The [21] answer is no, period.

[22] One of the most sensitive issues

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[1] presently being debated within the African [2] American community is whether Korean American [3] store owners receive preferential treatment, [4] not less-than-equal treatment. Further, the [5] community is asking whether merchants and [6] their families are members of the communities [7] in which they earn a living, or are they [8] interlopers taking from the community and not [9] putting anything back into the community?

[10] I think it shows that there is a [11] tremendous amount of work that needs to be [12] done, and that the perceptions within the two [13] communities can be so far apart.

[14] Let me also suggest that during the [15] same period in 1997, in which several Korean [16] American merchants were

the victims of [17] violent acts, that there were robberies, [18] armed and otherwise, and fatal shootings [19] occurring in the same neighborhoods in which [20] Korean Americans were victims, but these [21] victims were African Americans.

[22] In correspondence I received from

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[1] the Maryland advisory committee, reference [2] was made to a Baltimore Sun editorial, and it [3] was said that the editorial was in response [4] to apparent anti-Korean American violence. [5] The violence involving Korean Americans [6] happen in grocery and convenience stores, I [7] suspect by individuals with some connection [8] to illegal drugs. And in each case, the [9] African American community in which the [10] incident took place expressed outrage and [11] anger that another act of violence had taken [12] place in their communities. These people [13] expressed collective sorrow, collective [14] frustration and collective fear. This [15] repeated scenario hardly sounds like the [16] makings for a conspiracy or a pointed [17] anti-Korean American campaign.

[18] In conclusion, and I mean this as [19] no disrespect, but I am not certain that [20] enough balanced information-gathering was [21] done prior to calling for a public forum on [22] the issues you've identified. From my

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[1] perspective, there are issues which beg to be [2] addressed which impact the total community. [3] I simply do not believe, however, the ones [4] you identified are the ones that need to be [5] addressed.

[6] I believe disseminating factual [7] information on the lingering questions [8] relating to alleged startup assistance [9] provided by government to Korean American [10] immigrants need to be shared so that that [11] issue can be put to rest. I believe the [12] issue of whether Korean American store owners [13] have an easier time obtaining insurance, [14] loans and credit lines versus that of African [15] Americans needs to be addressed, and the [16] issue of why the African American community [17] is not yet moving beyond where it has been in [18] terms of overall economic development needs [19] to be addressed.

[20] I see the pertinent issues being [21] relationship-oriented between communities, [22] not the level of services Korean American

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[1] businesses are receiving from City [2] government. I would not dare minimize the [3] concerns of the Korean American

community, [4] but based on my experiences and understanding [5] of where we are in the City, I believe Korean [6] American store owners are being afforded all [7] civil rights protections and have forged a [8] strong relationship with municipal [9] government.

[10] The poignant issues are between the [11] people, the Korean American people and the [12] African American people, and the issues [13] within those respective communities.

[14] And again, I thank you for the [15] opportunity to address this assembly.

[16] DR. WICKWIRE: Thank you, [17] Mr. Gillard.

[18] Fire Chief Williams?

[19] MR. WILLIAMS: Well, I certainly, [20] at this time. But, however, since we're [21] was not doing that issue, I would say that [22] this is the first time that I've had the

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[1] opportunity to address any problems at all [2] with the Korean community. Certainly, the [3] Fire Department's dealings with the Korean [4] community as well as the community in general [5] is the same. That is my only dealings with [6] you, with the community, is when we have to [7] inspect the building or a business for [8] compliance. But I hate to deal with you on [9] these bases when I have to dispatch an [10] ambulance to the scene of an injury or a [11] or what have you, and in dealing with [12] extinguishing of fire.

[13] Now, I know that in the past, there [14] was — or a couple of years ago, there was a [15] problem with — a perceived problem with [16] ambulance dispatch, in that it was perceived [17] that it took the ambulance longer to respond [18] to an incident than it should have. Well, I [19] can assure that our responses are the same [20] for all people of Baltimore City, regardless [21] of whether they're Korean, black or whatever. [22] And in order to ensure that we do have the

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[1] best response and people are not sitting [2] around waiting and saying that the ambulance [3] is not coming, because it is our policy to [4] send the closest ambulance to a scene of an [5] incident when there is one. We have just [6] installed a new 800 megahertz communication [7] system with a vehicle locator system, whereby [8] we will know at a given moment where every [9] ambulance in the City of Baltimore is at any [10] given time, so that, in the case of an [11] incident, we will just — instead of [12] dispatching the nearest ambulance from the [13] nearest firehouse, we can pick up that piece [14] of equipment on

the street wherever it is and [15] dispatch it in time.

[16] So as I said earlier, our dealings [17] with the community in general is the same. [18] Inspections, fires, ambulances, emergencies, [19] what have you. And of course, if there are [20] any problems that I'm not aware of, then [21] today is the day that we can bring them to [22] light, and I'm sure that they will be taken

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[1] care of.

[2] Thank you.

[3] DR. WICKWIRE: Thank you. [4] Mr. Frazier?

[5] MR. SMITH: Colonel Robert Smith [6] standing in for Mr. Frazier, who is out of [7] town at the present time. I am the fuel [8] operations unit chief in control, which [9] primary deals with the Korean community as [10] far as calls and service and what have you.

[11] As you mentioned in your letter, [12] you were concerned with two fatal shootings [13] that occurred in 1997 involving Korean [14] American businessmen. I wish to report, [15] number one, those cases have been solved —

[16] SPEAKER: Could you keep your voice [17] up?

[18] MR. SMITH: Do you want me to start [19] from the beginning?

[20] SPEAKER: No.

[21] MR. SMITH: I wish to report on — [22] I'm pleased to report that in both cases

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[1] there was fatal shooting involving the Korean [2] businessman, the cases were solved very fast. [3] Several robberies have occurred within the [4] Korean community, not more so than they have [5] occurred in other communities, and we respond [6] to those in the same effort. Sometimes we [7] respond, probably, even more faster — well, [8] not faster, but with more effort which would [9] have appeared with the Korean community, [10] because we want to continue to bridge the [11] gaps that once were. All our responses to [12] any shooting, any incident within the City, [13] are immediate.

[14] Since the shootings, we have [15] ordered patrol officers to make constant [16] visits to the Korean-owned establishments, [17] more so than they were doing before. They [18] have to make four of those visits on their [19] daily activity sheets, and the officers are [20] doing that. Because of a communications [21] problem we had with the American community [22] and the Korean community, we have established

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[1] a Korean liaisons officer, Officer Kim, who [2] is in the audience today. We have provided [3] him with a take-home car. He's on call 24 [4] hours a day, 7 days a week. He responds to [5] all problems within the Korean community, [6] which involves shootings, holdups, or [7] anything dealing with communication problems [8] with the post officer.

[9] A lot of that was done because we [10] had got complaints about three years ago that [11] officers were responding to Korean businesses [12] who had called initially because of a [13] complaint, and the officer would get there [14] because he did not understand the person who [15] made the call — he listened to the person [16] the call was made on, and made a [17] judgment in that nature. So we have [18] addressed that problem:

[19] All supervisors and officers have [20] been instructed to call communications [21] whenever there is a problem. We would [22] immediately contact Officer Kim, who responds

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[1] in from his home or responds while on duty to [2] take care of the language problems.

[3] So additionally, all officer and [4] supervisors have gone through — that's from [5] officer all the up through the police [6] commissioner — have gone through eight hours [7] of training in cultural diversity, so they [8] could be more aware and more sensitive to [9] other community needs. And that's not just [10] the Korean community; that's also the Spanish [11] community and so forth.

[12] In the past, we have also given [13] several crime prevention seminars and are [14] planning more in the future. We have also [15] distributed a Korean incident reporting guide [16] and safety tips translated in Korean, and I [17] understand you all have been given that by [18] Officer Kim. I feel, in my years of service [19] within the agency, the relationship between [20] Korean community and other nonAmerican [21] communities have improved tremendously. I'm [22] not saying there is not more steps we have to

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[1] take, and those steps we are willing to take.

[2] And that is the Police Department's [3] response.

[4] DR. WICKWIRE: Thank you. I'm sure [5] that we have some questions.

[6] MR. NIERENBERG: I have a question [7] for the Colonel.

[8] DR. WICKWIRE: Louder, Art.

[9] MR. NIERENBERG: There is one [10]

police officer who speaks Korean, [11] specializing in communications with the [12] Korean American group, Mr. Kim; correct? I [13] understand that there's —

[14] MR. SMITH: First off, there's more [15] than one officer that speaks Korean, but he [16] is the designated liaison officer.

[17] MR. NIERENBERG: Do you have any [18] idea how many officers can speak Korean in [19] the force?

[20] MR. SMITH: I couldn't give you an [21] exact figure. I know when I was commander of [22] the western district, both of which I thought

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[1] spoke Korean, and found that only one spoke [2] Korean.

[3] MR. NIERENBERG: One of the things [4] I'm thinking of in your comment stimulates [5] this thought. There is 1,000 corner stores, [6] according to the figures of the Neighborhood [7] Businessmen Association. And with some of [8] the activity in Baltimore, it would be pretty [9] hard to have Patrolman Kim, you know, attend. [10] And you also said that it's the patrolman who [11] answers the call who will call him if he [12] thinks it's necessary.

[13] MR. SMITH: He will call him if [14] there is a language problem. He will call [15] him — in Baltimore City, we have experienced [16] incidents where a Korean was involved in an [17] incident who, for some reason, was fearful of [18] giving information, and the fear was relative [19] to the area in which they were in. If the [20] incident involved a holdup, and it happened [21] to be somebody that hung in that area, and [22] some case it was probably a drug dealer or

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[1] one of his people, the Korean was very [2] frightened and would not give this [3] information.

[4] Officer Kim is not called that [5] often. Some Koreans do step forward, and [6] these Koreans are, in most cases, the ones [7] that have gotten involved in the communities [8] in which they serve. Our community relation [9] officers, who attend all community meetings [10] within the City, take great effort in [11] enrolling the community — the Koreans who [12] are serving that community to join those [13] groups, and they willingly join those groups.

[14] And of those Koreans, none of them [15] seem to be a problem, because when they don't [16] turn to Officer Kim or just turn to us, they [17] turn to a community leader, in most cases, it [18] solves the problem.

[19] MR. NIERENBERG: Colonel Smith, [20] just let me follow through with one

or two. [21] more short questions. [22] We are here to talk about a racial

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[1] discrimination issue. You could have [2] policies in your department which are very [3] appropriate and very clear.

[4] You cannot manage, micromanage, [5] every officer who reports another situation. [6] So it sounds to me it is possible that, if a [7] particular officer had a bent or a personal [8] issue with Korean Americans or people who are [9] not Americans or of his color, you could have [10] discrimination taking place, and you don't [11] know about it unless somebody reports it, [12] makes a special issue of reporting it to you.

[13] Here is my general concern, [14] gentlemen. We have spent another full day, [15] six seven months ago, all morning, taking [16] testimony, listening very carefully to the [17] Neighborhood Businessmen Association and the [18] Korean American — all these different [19] groups. And your report, in particular, [20] is 180 degrees opposed to the information we [21] have received. It's as if we are in another [22] world. We just flew to another country, not

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[1] the same city. [2] Now, somebody is either making up a [3] massive scenario of testimony, or somebody [4] doesn't really know what he's talking about, [5] in very plain language. 180 degrees opposed [6] to what you say.

[7] MR. SMITH: Do you want a response? [8] MR. NIERENBERG: Sure.

[9] MR. SMITH: My response is simply [10] this. I can only go by my experiences. And [11] I'm sure the folks that you've talked to can [12] only go by theirs. Now, it's quite possible [13] that we are both telling the truth, but we [14] just haven't crossed each other's path.

[15] MR. NIERENBERG: Perfect. This [16] committee — at least my role on the [17] committee, as I interpret the committee — is [18] to be able to generate some actions so that [19] this gap gets filled.

[20] You mentioned gaps. There are [21] gaps. There are even gaps within their [22] community and the other community, but it's

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[1] not a — I don't think it's a healthy [2] situation to really be so far apart.

[3] Forgive me, but I listened to some [4] very sincere people tell their experiences, [5] and there were things about these experiences [6] that were not good to listen to. The whole [7] issue here is on service, is on protection, [8] and

is on the justice system.

[9] We have people who live in [10] Baltimore who don't trust you. And I know [11] there are people in Baltimore who don't trust [12] them. And a lot of robberies took place and [13] murders took place, and some of the things [14] that occurred don't make any sense to [15] anybody.

[16] MR. SMITH: Can I address your [17] comment as to robberies?

[18] MR. NIERENBERG: Absolutely.

[19] MR. SMITH: I didn't bring the [20] figures with me today, but I had the [21] opportunity to read every robbery report that [22] comes through the operations bureau.

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[1] And I would venture to say on a [2] daily basis, I do not see robberies in Korean [3] owned businesses. I see robberies in other [4] businesses, and mostly black and Jewish [5] businesses, and they far outnumber the [6] incidents that occur in the Korean community. [7] So I don't know where you're getting your [8] figure from, or your consensus.

[9] MR. CHUN: Starting with Mr. [10] Gillard, I understand that you're [11] representing Mayor Schموke. Does it mean [12] that we are seeing — your prepared speech [13] has cleared the Mayor's office?

[14] MR. GILLARD: No, the mayor asked [15] me to come representing the Community [16] Relations Committee in his stead.

[17] MR. CHUN: Which means, then, your [18] presentation this afternoon is your [19] presentation, even though you are in [20] one sense representing him.

[21] MR. GILLARD: Exactly.

[22] MR. CHUN: I just want to clarify.

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[1] MS. GILMORE: No. Actually, it's [2] my professional view as a the director of the [3] Community Relations Commission.

[4] MR. CHUN: Thanks for the [5] correction.

[6] It's refreshing to hear that [7] reminder that you're speaking based on your [8] professional experience, and other persons we [9] have talked to have naturally been speaking [10] based on their experience. And is it [11] possible that there are some — we are seeing [12] different, [13] And as a colleague, Art said that [14] it's simply a question of just talking to [15] each other, sharing the store owner's [16] experiences with you and your experiences [17] with them.

[18] That being the case, how would you [19] feel that if we share the transcripts of this [20] morning's testimony and pre-

sentations which [21] have very sordid, gruesome details of a [22] variety of incidents — we can make a copy

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[1] available to you and have you respond to [2] that. Would you be willing to do that?

[3] MR. GILLARD: I would be more than [4] willing. I would have no problem with that [5] at all.

[6] MR. CHUN: Great. Thank you very [7] much.

[8] Getting back to Colonel. It's [9] interesting and encouraging to hear that the [10] crime statistics or reports that you view on [11] a daily basis really doesn't show any sign of [12] disparity. And I'm glad to hear that. So is [13] it possible, do you think, some time we can [14] have some access to that crime data, the [15] breakdowns?

[16] MR. SMITH: Give me a second. Let [17] me have a second.

[18] Officer Kim, do you still maintain [19] those reports?

[20] OFFICER KIM: I do, sir.

[21] MR. SMITH: We can supply them.

[22] MR. CHUN: Great. Thank you very

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[1] much.

[2] And one question to Mr. Williams. [3] It's unfortunate that Mr. Harry Kim is not [4] with us today. But the last time we did [5] this, which was, I think, some time late last [6] year, Mr. Harry Kim was with us, and all of [7] us are greatly pained to hear his account.

[8] Now, this may not be as factual as [9] it could be, and maybe it's possibly in [10] error, but what we heard was that his brother [11] was shot in the course of a robbery. A [12] rescue squad came, but there were some [13] explainable delays in his brother being [14] picked up and given prompt medical attention. [15] And he believed, or he and his family members [16] believe, that the ultimate death of his [17] brother was due in part, but in large part, [18] due to this delay.

[19] We're asking you about that. It [20] was a tragedy. But did you ask the fire [21] departments as to why the delay, the accident [22] reports? And if I recall right — correct me

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[1] if I am not remembering correctly — but what [2] we are told is, yes, we did make that [3] request, but no response was forthcoming. [4] Which meant, because a meeting took place [5] some time in July or so, at least at five or [6] six months past since the accident itself, we [7] have reason to believe hoping that he [8] could come and make his story public.

He had [9] some unavoidable personal conflict and could [10] not be with us.

[11] He told us, though, or our [12] chairperson, that he did receive an account, [13] an explanation from the office, and that was [14] satisfactory. I think that was —

[15] MR. WILLIAMS: He told us that he [16] had received an explanation, and — well, he [17] said that he turned it over to Dr., but [18] he did get an explanation.

[19] You know the case that we are [20] talking about?

[21] MR. CHUN: What that means, then, [22] is ultimately an explanation was offered.

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[1] You made a response, an explanation was [2] provided, and it seems they were satisfied. [3] It's a nice story.

[4] But, still, there is a question [5] that is troubling to us. I'm taking about [6] the delay. There was a death, allegedly due [7], to, say, lack of prompt service, inadequate [8] professional services and so on. Then I [9] think we public officials, I would say, owe [10] as prompt a response as possible to the [11] victims. What is a fact is, at least that [12] response was not forthcoming within the [13] period of five or six months.

[14] So my question then is, is that [15] delay ordinary for fire departments?

[16] MR. WILLIAMS: No. Let's address [17] one at a time. Now, you speak of the delay [18] in response. Are you referring to a delay of [19] the time that it took the apparatus to get to [20] the scene, or for this gentleman to be worked [21] on? Is that the delay? Or what delay are [22] you speaking of? A delay in getting back a

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[1] response from my office as to what occurred?

[2] MR. CHUN: I think that's a very [3] fair question. Let me try to respond to that [4] as specifically as I can.

[5] But I'm not really clear about [6] that. It's something that happened some time [7] ago. But my recollection was this. In one [8] sense, rescue squad came to the scene, and I [9] think there was an implication that that [10] arrival was somewhat delayed. But more [11] importantly, the allegation was the personnel [12] who arrived on the scene, some of, did not [13] pay prompt attention to the — to what was [14] needed. Rather they — some stayed in the [15] truck, and they carried on some [16] conversations, something, and it was [17] unexplainable, incomprehensible for starters. [18] That's what I meant by —

[19] MR. WILLIAMS: Let me give you just [20] a very brief description of how we

operate.

[21] First of all, Baltimore City has [22] only 18 ambulances, that's the first thing.

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[1] Last year alone, we responded to 111,000 [2] incidents. Now, just 111,000.

[3] MR. GILLARD: You initially said [4] you have 18?

[5] MR. WILLIAMS: We have 18 [6] ambulances. So I just want to point that [7] out, because for a city the size of [8] Baltimore, with what we have and the amount [9] of incidents that appear in the City in a [10] given year, I think that's even more than New [11] York City, okay?

[12] So now even with that, even with [13] those statistics, we generally respond to an [14] emergency with an ambulance anywhere within [15] one to eight minutes, which also a [16] phenomenal — it's a record for a city the [17] size of Baltimore.

[18] Now I say that because at any given [19] time, you can walk by any fire station and [20] you will not see the ambulance sitting there, [21] waiting for a call. It's on the street. And [22], lots of, times, an ambulance — the ambulances,

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[1] will be respond to — you can ride past John [2] Hopkins Hospital any afternoon and just take [3] a look at the emergency room, and you'll see [4] three or four or half a dozen ambulances [5] backed into Johns Hopkins emergency room. [6] Before you get to Johns Hopkins, you ride [7] past Church Home, and you'll see three or [8] four ambulances sitting there, and the same [9] thing with the. So that's the first [10] thing.

[11] Now, the second thing I want to [12] make is, once the paramedic arrives on the [13] scene of an incident, we are responsible by [14] state laws and protocols to do certain — to [15] perform certain operations on a patient [16] before we remove them from the scene. That [17] person has to be stabilized. Oftentimes, [18] it's been mistaken that because the paramedic [19] is talking on the phone or talking with [20] someone else, that he is wasting time or [21] whatever.

[22] But in most incidents, especially

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[1] the incident that this happened, the [2] paramedic is in contact with the hospital, [3] receiving instructions from a doctor as to [4] what he's supposed to do. Now, if we don't [5] do these protocols, and lots of times I've [6] heard people call and say, "You know, they [7] left the person laying — the person was [8] laying there 20 minutes, and these guys were [9] just standing over them, you know." But

not [10] knowing what they are doing, the paramedics [11] have to do what we call protocols.

[12] Now, back to this same incident [13] that you're talking about. And the reason [14] why I spoke earlier, I said that we just [15] instituted a new radio communication system [16] that a vehicle — a vehicle locator system.

[17] We have also gone one step further.

[18] We are within one minute's contact, indeed, [19] 24 hours a day, an 800 number that we can [20] contact an interpreter for any language [21] that's spoken, Korean language or foreign [22] language or whatever. So if we have a call

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[1] come in communications and it's Korean, I [2] have no one at the communications that speaks [3] Korean, but within less than a minute, I can [4] have someone on the other line speaking to [5] the person that needs the help.

[6] What happened in the past — and [7] I'll admit, we have received — we received a [8] call from an incident that a Korean was [9] involved, and we did not know anything at all [10] what they were saying, not one thing. I [11] think my dispatcher mistook what was said on [12] the other end. Instead I think the person [13] was saying "He's been shot." The language [14] was not — so the only thing we could do was [15] from the address, we automatically know the [16] moment you dial from the headquarters, we [17] know the telephone number. Whether it's from [18] a cell phone, pay phone or whatever, once you [19] dial, I have your number immediately. So [20] what we did the moment: We looked at the [21] phone number to immediately dispatch the [22] apparatus to that scene.

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[1] DR. WICKWIRE: I don't know if [2] you're completed or not.

[3] No, I'm not finished, and I'm doing [4] this in a manner, because this is just not [5] something that Koreans don't understand, but [6] blacks don't understand it, Jews. Nobody [7] understands the operations, really, of a fire [8] department, especially when it comes — you [9] know, if you're sitting waiting for an [10] ambulance and you're waiting five minutes, [11] that can seem like five hours. If you have a [12] fire, that fire is raging, and you have [13] called the fire department, what seems too [14] many times — we have been accused, "It took [15] them 20 minutes to get there."

[16] Well, my stars, you can — with [17] ambulances, with red lights and sirens going, [18] I can go from one end of Baltimore City [19] completely to the other in 10 minutes. So it [20] just doesn't

happen. But I just wanted to [21] make those points.

[22] And as far as now, and in the

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[1] future, we can talk to you. I'm going to [2] inspect the buildings, and if there are [3] violations, I'm going to write you up. If [4] you need help, I'm going to give you help, [5] the same as we do all the citizens of [6] Baltimore. And even if there were some [7] misunderstandings, even on the violations or [8] inspections or what have you, we have — we [9] can call the proper people.

[10] I have no one in the fire [11] department that speaks Korean. As a matter [12] of fact, I have no Korean firefighters which [13] is also a concern.

[14] MR. CHUN: I found your explanation [15] very persuasive, and knew there would be an [16] answer like that. What I found somewhat, I [17] guess, a matter of concern was the fact that [18] such a readily comprehensible answer an [19] account or explanation was not provided in a [20] timely manner.

[21] I say it because as of, say, [22] mid-1997, when we had a meeting with the

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[1] community representatives and so on, their [2] concern was, "See? We question an answer, an [3] explanation. Nothing's coming. This is [4] another proof that something's going on."

[5] It is a totally unnecessary [6] counterproduct, which is speculation. And we [7] could have done a whole lot to squelch it.

[8] That is, as soon as a department [9] received a request of information of that [10] nature, if we could have responded promptly, [11] I think we have would have taken care of lots [12] and lots of unnecessary tension, and that I [13] find rather —

[14] MR. WILLIAMS: Well, I'm somewhat [15] confused. I really can't speak to specifics [16] on how long it took to get the ambulance out [17] there. But I can assure you that it's not [18] the policy of the Fire Department to [19] deliberately not to give information.

[20] So if that happened, I can assure [21] you it won't happen in the future.

[22] MR. CHUN: Would you be willing —

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[1] any of you be willing to have an interview [2] with Korean language newspaper reporters to [3] repeat what you're saying? I think that will [4] go a long way in persuading and convincing [5] the Americans of the Korean community of what [6] your policies are, what your contentions are [7] in the future.

[8] MR. SMITH: Certainly. I wouldn't [9] be opposed. The Police Department already [10] does that.

[11] MR. CHUN: Great. I wasn't aware [12] of that.

[13] MR. SMITH: We also meet with [14] regularly with the Society. We also use [15] interpreters at various incidents when we [16] can't get Kim there immediately.

[17] MR. CHUN: I subscribe to Korean [18] language newspapers. I do not read this kind [19] of periodic meetings you are having. And [20] what's said, I think, is — perhaps you may [21] like to consider insisting on some coverage [22] of the meetings that you have, so that

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[1] members of the Korean American community at [2] large can understand.

[3] MR. SMITH: I was always told at [4] that the meetings I went to that the [5] representative was there for that media, that [6] it was being reported. And the information [7] we gave, such as the last meeting I attended, [8] the Korean merchants wanted to know what [9] items should they not sell that attracted the [10] drug dealers. And we gave them that [11] information, and they were supposed to be [12] putting it in the paper.

[13] Now, if they didn't get their [14] my fault.

[15] We will continue our efforts. [16] Thank you.

[17] DR. WICKWIRE: I have a question I [18] wanted to ask of you, Mr. Smith.

[19] This morning, a number of people [20] that spoke who were Korean Americans seemed [21] to indicate that it went with the turf that [22] they would get a certain amount of

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[1] anti-Korean verbal assault on occasion, [2] depending upon what part of the city they [3] were in. Also, that they have to be [4] bulletproof glass, for instance, in their [5] windows to avoid.

[6] But one of the things that I think [7] was troubling to all of us is the fact that a [8] number of persons have reported — Korean [9] Americans, and I've talked to a lot of people [10] in the last two or three weeks — have [11] spoken about the fact that African American [12] officers, when they come and there is a [13] dispute or a problem of somebody being [14] restrained because of theft, that the African [15] American officers tend to identify with the [16] person that is accused or identified; do not [17] listen to the story of the Korean Americans; [18] that they tend to take the story of the [19] individual.

[20] It's very easy to understand that a [21] part of that is a language thing. But this

[22] is the thing that, at least to me, was

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[1] troubling to hear that that continues to [2] happen.

[3] And also, you get to hear about the [4] problems with teenagers, whether they — like [5] on Mosier (phonetic) Street, they turn on a [6] fire hydrant out in front of Levitt Run [7] (phonetic), and that's — the people can't go [8] in the store. Or whether they make fun of [9] the language of the people, the Korean [10] Americans. But in some instances, I gather [11] that officers themselves have been complicit [12] in some of this kind of thing, in terms of [13] their relationships with Korean American [14] store owners.

[15] **MR. SMITH:** I think that addressed [16] that in my initial comments, that we have had [17] reports that officers — not just black [18] officers, officers who are responding to [19] calls for service at Korean businesses — [20] where the officer who could not understand [21] the Korean person's language listened to the [22] person that the Korean called on and only

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[1] took that information to service the call, [2] and in most cases, let the person go.

[3] And that's why we have created [4] these sensitivity training courses in order [5] to advise the officers, if you don't [6] understand what this person is saying, you [7] have somebody available to help you [8] understand what this person is saying.

[9] I think that has improved in the [10] last couple of years. You also mentioned [11] something about bulletproof glass. Now, I [12] almost started laughing, but I thought it [13] wasn't proper in this forum to start [14] laughing. But you need to know, not only do [15] the Korean Society in Baltimore City have [16] bulletproof glass, every Mom and Pop store in [17] this city has bulletproof glass, including [18] every large — just about several large [19] liquor store, banks and so forth. So please [20] don't use this bulletproof glass as an issue.

[21] The second thing you talked about [22] was the children making fun of their

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[1] languages, them being harassed. Well, yes, [2] in most cases, in most locations where the [3] Korean business is located, there is also a [4] drug affiliation, I guess you would call it, [5] that intimidates the Koreans because they can [6] get away with it. They go into the stores [7] and they make them sell the cigarette paper, [8] which I ain't seen nobody rolling cigarettes [9] in years. They make them sell the [10] paraphernalia for which the

drugs are [11] supplied in. But until we told them, "This [12] is what's drawing these people to your [13] stores," they continue selling them. The [14] ones that we got the message to stopped [15] selling them and they stopped being [16] intimidated by the individuals around the [17] store.

[18] So it's an education process, not [19] just for us, but also for themselves. And [20] we're continuing to do that.

[21] **MR. GILLARD:** I don't want to [22] disagree with the Colonel, but I have some

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[1] concern that we seem to be making members of [2] the Korean American community the victims at [3] the expense of the African American [4] community, because I simply don't think [5] that's reflective of reality.

[6] I think if there are officers who [7] are responding this way, they are not doing [8] it in a vacuum. I don't want to validate any [9] wrong behavior on the part of the officers. [10] But if you are talking about officers who [11] grew up in Baltimore City and who now serve [12] in Baltimore City, you're talking about [13] officers who view the Korean American [14] merchants in these neighborhoods as [15] outsiders, because that's the neighborhood [16] they grew up in. If you are talking about [17] Korean American merchants who only come in to [18] operate businesses and establish no ties to [19] the community other than that entrepreneur [20] nature, then you are going to have problems, [21] whether that individual is a police officer, [22] a factory worker, or whatever that person is.

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[1] So we have problems that are rooted [2] in the nature of the relationship and has [3] very little to do with the type of services [4] that merchants are receiving from city [5] government. That's not the true nature of [6] the problem.

[7] **SPEAKER:** I have a question for [8] Mr. Gillard, please. Could I?

[9] **DR. WICKWIRE:** Go ahead.

[10] **MS. GILMORE:** This comment [11] disturbed me a bit, and I would like to just [12] address a question to you.

[13] It seems to me, and I live out in [14] Westminster, which is a whole another world, [15] but I think what I think I'm hearing is that [16] we are holding city merchants to a bit of a [17] higher standard than we do merchants in the [18] 'burbs where I'm living. I mean, most of the [19] businesses in my community that are [20] community-oriented are drying up and going [21] away, because the chains are strangling them [22] out, and we don't require these kinds of

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[1] businesses to put that kind of input in the [2] community.

[3] While I'm sensitive to what you're [4] saying, I do think there is a bit of a double [5] standard here. We require African American [6] businesses, Korean American businesses, [7] businesses in the city to be [8] community-oriented, where that's not the [9] model for the rest of the country, and do you [10] believe that's quite fair?

[11] While I agree with you that that [12] would be a solution, I'm not sure that it's [13] going to be an overall solution, because [14] that's not the model we are going to in [15] business anyway.

[16] **MR. GILLARD:** But I don't believe [17] your assessment is necessarily accurate, [18] because I think the reality is, in the [19] suburbs, generally speaking, those smaller [20] businesses are operated by folks that [21] generally live in that community, so they [22] have natural ties to the community.

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[1] I think the larger chains that come [2] in are held accountable by strong community [3] organizations in those areas that they come [4] into. As a matter of fact, if you look at [5] recent behavior, you've seen that several [6] communities have actually stopped some of [7] these larger chains from coming into certain [8] areas, so I think the accountability is [9] there.

[10] If there is a double standard, I [11] think it's the fact that there are some folks [12] who would promote or suggest that these [13] smaller Mom and Pop operations operated by [14] Korean Americans should not be held to those [15] type, standards. And I think it's problematic [16] that, when the African American community [17] asked for these type of standards, then the [18] suggestion is made that there is a different [19] degree of credibility here.

[20] I think it's just the reverse of [21] what you've suggested.

[22] **MS. CHO:** I have a question for

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[1] Mr. Gillard.

[2] **DR. WICKWIRE:** Louder, please.

[3] **MS. CHO:** You mentioned that [4] in 1990, you held a summit on race relations?

[5] **MR. GILLARD:** Yes, ma'am.

[6] **MS. CHO:** And that you had several [7] activities since then.

[8] **MR. GILLARD:** Yes.

[9] **MS. CHO:** But 1990 is almost a [10] decade ago, and the population has changed a [11] lot. Do you have any plans for the future, [12] or are there ongoing —

[13] MR. GILLARD: Certainly. Within [14] the last three months, we have held — well, [15] actually, since January of '98, we have held [16] three community forums involving African [17] Americans and Korean Americans.

[18] In January, we held an initial [19] forum at the Polywestern (phonetic) complex. [20] Some time I believe in early May, we held a [21] forum in east Baltimore. And then just about [22] a month or two ago, we held a forum in Cherry

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[1] Hill in southwest Baltimore, trying to bring [2] members of the Korean American community and [3] the African American community out to talk [4] about the issues that seem to keep them [5] apart.

[6] And I don't want to sort of beat [7] this horse to death, but you're talking about [8] a very difficult situation when the Korean [9] Americans that come out are unified, in that [10] they are merchants and they operate [11] businesses in African American communities. [12] The African Americans are just people, [13] community people. They are not operating [14] businesses.

[15] That in itself, oftentimes, creates [16] barriers. And that's why you continue to [17] hear the call to have some connection to the [18] community, other than the fact that you're [19] operating this business. Is there any [20] investment in the schools? Is there any [21] investment in recreation? Is there any [22] investment in public safety, other than what

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[1] that public safety can do for me as a [2] merchant? So these are issues that have to [3] be addressed.

[4] MR. NIERENBERG: Have you suggested [5] that at these meetings you've had in the [6] last —

[7] MR. GILLARD: No, I haven't [8] suggested it. The community has suggested [9] it.

[10] MR. NIERENBERG: That the Korean [11] Americans come out and join them and [12] participate?

[13] MR. GILLARD: Absolutely. One [14] suggestion was even that Baltimore City [15] government move out of this business, and [16] that the community and the merchants [17] themselves come together and create these [18] forums themselves.

[19] MR. DARDEN: I found it very [20] provocative, your description of the [21] favoritism that — or at least the perception [22] of the favoritism for Korean American

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[1] businesses, and then your — the

perspective — [2] — that you have on it as a result of your [3] professional position.

[4] So I wanted to ask whether there is [5] a complaints process to channel these [6] complaints into. And if so, have there been [7] complaints? And if you don't have that kind [8] of information from your professional [9] perspective, what is your view? Do you think [10] that these allegations have merit?

[11] MR. GILLARD: I'll hold off [12] addressing the last question as to whether or [13] not they have merit. But there is a [14] complaint process in place.

[15] At the community relations [16] commission, anyone can come to us and express [17] their concerns, or, if you want, in a more [18] informal fashion, file a complaint. We have [19] a conflict resolution process, a community [20] mediation program, where we have trained [21] mediators who will go out to the community [22] and try to work with the individuals involved

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[1] to bring some resolution to the issue.

[2] Over the years, we have not had a [3] lot of community-based complaints coming from [4] Korean American merchants. The majority of [5] complaints that we have received have been [6] from members from the community, complaining [7] about some behavior of that Korean American [8] merchant.

[9] MR. DARDEN: I understand. How [10] many of those?

[11] MR. GILLARD: I don't have exact [12] figures, and I would —

[13] MR. DARDEN: But, I mean, just give [14] me some sense.

[15] MR. GILLARD: I would imagine that [16] we probably get maybe less than 20 a year, [17] total.

[18] MR. DARDEN: This is about the [19] favoritism or some —

[20] MR. GILLARD: Right. From either [21] community, I would guess probably 20 or less [22] per year. Either from the Korean American

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[1] community expressing concern for the African [2] American community expressing some type of [3] concern.

[4] Generally, the discussion about [5] preferential treatment would occur when we [6] have forums when you have both communities [7] together.

[8] MR. DARDEN: So in comparison with [9] other kinds of issues that come to your [10] attention, does this figure of 20 — how does [11] that stack up? Is it a large problem, or —

[12] MR. GILLARD: No, it would not [13] be — by us, it would not be considered a [14]

large problem.

[15] The danger is, though, that the [16] history has been if a problem has somehow [17] worked its way to the media, it becomes [18] greatly exaggerated, and then it's a large [19] problem. But consistently to have 20 cases [20] or less per year would not be considered a [21] major problem.

[22] MR. DARDEN: I don't mean to put

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[1] you on the spot, but I do want to get some [2] response to whether you think these views [3] that there is a network supporting the Korean [4] American businesses is one that should be [5] examined, because there is some reason to [6] think that it's true?

[7] MR. GILLARD: Okay. I'm not clear [8] on your question. Are you saying —

[9] MR. DARDEN: I understood that [10] there is a perception that loans are easier [11] to get, and a wide range of other advantages [12] that make these businesses possible —

[13] MR. GILLARD: Right, uh-huh.

[14] MR. DARDEN: — that are, not, [15] available to African Americans. And that, [16] somehow, these advantages are provided in a [17] way that would not otherwise be legitimate. [18] I'm trying to get some sense of whether [19] that's a fair assessment.

[20] MR. GILLARD: That's a fair [21] assessment of the perception.

[22] MR. DARDEN: Yes. Well, do you

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[1] think that the perception has merit?

[2] MR. GILLARD: From everything that [3] I have heard, the reality is that that's not [4] the case: That the Korean immigrants, when [5] they come over, they sort of pool resources, [6] and they borrow from each other, and they [7] form keys to sort of get their businesses off [8] the ground.

[9] I think it's necessary that the [10] factual information continue to be [11] disseminated to the larger community, because [12] there still is a belief within the community [13] that there has been some type of unfair [14] assistance provided to Korean immigrants [15] which resulted in them being in their [16] communities.

[17] So I think we have responsibility [18] to get the factual information out there.

[19] MR. DARDEN: My last comment, and I [20] really am through, but it does seem to me [21] that your last statement is something that [22] the Korean American merchants would also

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[1] know: That they are being misperceived.

[2] MR. GILLARD: I would hope that [3] they know, because we have tried to tell them [4] that. When I say "we," I mean the community [5] relations commission and those folks in the [6] community, when we create these forums.

[7] MR. DARDEN: So therefore, I'm a [8] little confused about your earlier comment on [9] criticism of our holding these meetings, [10] since the Korean Americans know that they are [11] being misperceived, you see that they are [12] being misperceived.

[13] We are trying to, I think, expose [14] some of that misperception. It seems to be a [15] natural progression in my mind.

[16] MR. GILLARD: Well, I guess, then [17] if, in fact, that's the case, I'm not clear, [18] then, on why the premise of this forum would [19] be based on the issues that have been [20] articulated. If the Korean American [21] community understands that, and from my [22] perspective, I understand it, then I think

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[1] the natural progression would be that you [2] don't understand it, because if you [3] understood it, you wouldn't have formed — [4] you wouldn't have held this forum based on [5] those issues. The issues would have been the [6] relationships between the two communities and [7] not the issue of whether or not the Korean [8] American community is receiving services in a [9] fair fashion from local government.

[10] MS. GILMORE: But I think because [11] they feel they're misperceived, they also may [12] perceive a lack of services, which may be a [13] city-wide resource issue, as being [14] particularly targeted toward them, because [15] they do feel that they are being [16] misrepresented and misperceived. While it [17] not be an issue, and that's what they're [18] hearing —

[19] MR. GILLARD: But the issue wasn't [20] whether or not they were misperceived by City [21] government. I thought it was the African [22] American community.

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[1] So now are you making the leap that [2] if, in fact, the African American community [3] has the wrong perception, then City [4] government also has that same wrong [5] perception?

[6] MR. NIERENBERG: It's possible.

[7] MR. GILLARD: Well, then that's [8] what you have done.

[9] MR. NIERENBERG: In fact, the three [10] points that you both made, you and Ed, can be [11] reversed on any leg, any of the three legs. [12] You can be the one

that's totally off base in [13] your perception. The Korean American [14] community could be the one that's totally off [15] base in that perception. And the Civil [16] Rights Action Committee of Maryland could be [17] totally off base.

[18] So far, on your scorecard, you hit [19] the bull's eye every time.

[20] MR. GILLARD: Right. And I [21] guess — well, I'll leave that —

[22] MS. GILMORE: Well, I just have —

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[1] Chester, I just have a quick comment.

[2] DR. WICKWIRE: Louder.

[3] MS. GILMORE: Louder? Okay. [4] I just have a real quick comment. [5] I think we are dealing here with — the key [6] is the perceptions. We are dealing with [7] perceptions. And perception, although it is [8] our reality, is still a perception. And I [9] believe that this forum was put together so [10] that we could find out what everyone is [11] perceiving, and find out what the realities [12] are, and all three of you so eloquently [13] articulated your positions.

[14] And if the perception in the Korean [15] community is that they are getting denied [16] services, then we should be — we have [17] created this forum in order for us to listen [18] to that perception. And it's up to you to [19] tell us differently if that's not —

[20] I have a quick question for you, [21] Mr. Gillard. I wanted to know what happens [22] once the time lag — or not lag, but the time

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[1] that is taken once you receive a complaint [2] and that complaint is addressed.

[3] MR. GILLARD: Generally, we try to [4] follow up within two working days. Our [5] printed brochures indicate within 48 hours. [6] So we try to follow up within two working [7] days.

[8] MR. CHUN: I, just for one, would [9] like to have a clarification.

[10] In partially disagreeing with [11] Colonel Smith, I think you said something to [12] the effect that while if a police officer was [13] called to the scene of an alleged incident, [14] crime, that for that African American police [15] officer to be listening to this black youth [16] rather than to the store owner or to the [17] police, that it is very understandable.

[18] I think you've already [19] characterized this, if I'm not mistaken. I [20] could be mistaken, in which case, I'd like [21] you to correct me. If you went on to say [22] that that you expected that police

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[1] officer grew up in that very neigh-

borhood, [2] perceiving that these Korean American store [3] owners are intruders to the community, [4] without any payback to the community and so [5] on. [6] And that characterization seems to [7] me — and I say "seems" on this point — [8] that, perhaps it is understandable, first, [9] that while certain police officers may be [10] "siding" with, say, black youth, but it also [11] seems that it is — because it is [12] understandable, it is condonable.

[13] Did I misperceive you?

[14] SPEAKER: I happen to agree with [15] him. It's not understandable.

[16] MR. GILLARD: Well, you did [17] misunderstand me.

[18] MR. SMITH: It would be —

[19] MR. GILLARD: Yeah. Because I [20] didn't say it was understandable. I said it [21] shouldn't be surprising. And I think that's [22] a difference.

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[1] MR. CHUN: It is not surprising? [2] Is it lawful conduct?

[3] MR. GILLARD: Exactly. And I —

[4] MR. CHUN: It is?

[5] MR. GILLARD: No, it's not. I said [6] I would not attempt to validate improper [7] behavior on the part of the police officers.

[8] MR. CHUN: It is not lawful for the [9] officer?

[10] MR. GILLARD: Right. They have [11] rules, standards that they have to adhere to [12] as an officer. And I would in no way suggest [13] that those rules and standards should be [14] dismissed simply because of the relationship [15] between the two communities. What I said was [16] it should not be surprising. Those folks [17] don't grow up in a vacuum.

[18] Now, it's up to the department to [19] deal with them if they are exhibiting the [20] biases that they have. But it shouldn't be [21] surprising that they have these biases.

[22] MR. CHUN: I think I shall refrain

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[1] from asking any further questions.

[2] DR. WICKWIRE: One thing. In terms [3] of your forums that you have held, would you [4] say a little bit more how you measured the [5] success of them. Do you feel like they have [6] been successful, and how do you measure?

[7] MR. GILLARD: I feel they have been [8] successful because they have created [9] opportunity for dialogue. And going into the [10] forums, that's what we hoped to achieve, that [11] we would create forums for members of the two [12] communities to converse. And that's exactly [13] what has happened.

[14] Now, we feel that there has been a [15] even greater payoff, in that there has been [16] continued dialogue between some individuals [17] who have attended these forums.

[18] **DR. WICKWIRE:** Are there other [19] questions that anybody wishes?

[20] All right, well, let me just say [21] this. We're going to have time for people [22] who didn't — we want you to sign up, if you

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[1] wanted to sign up and ask some questions. [2] And we're going to have one more panel, and [3] for those who have questions, we will handle [4] them.

[5] Do you want them to sign up with [6] you, Mr. Darden?

[7] **MR. DARDEN:** Yes. Is it because [8] you have a question?

[9] **DR. WICKWIRE:** Well, then, we thank [10] you gentlemen for this and appreciate you [11] coming out, and we feel it's been beneficial.

[12] **MR. GILLARD:** Thank you.

[13] (Pause)

[14] **DR. WICKWIRE:** I think we would [15] like to begin. Let's see, where is [16] Mr. Darden? Oh, Mr. Darden, we can't begin [17] without you.

[18] We'll go ahead with our last panel, [19] and we would like to say there have been some [20] people who have signed up to speak, citizens' [21] questions and comments. If you'd like to [22] make some remarks and you have signed in with

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[1] Mr. Darden, and we have had a couple of [2] persons that have done that. Is that right? [3] We had this gentleman.

[4] So we are pleased that we do have [5] with us today the Honorable Lynn Battaglia [6] (phonetic), who is the U.S. Attorney for the [7] district of Maryland and the Honorable Thomas [8] D. Perez, the deputy assistant Attorney [9] General of the United States, here to talk to [10] us about the federal handling of the Lee [11] case. This has been discussed somewhat this [12] morning, and I don't think we need to — [13] there's no need for me to say anything more [14] about it, except that we are going to turn it [15] over to you and raise some questions with [16] you.

[17] **MS. BATTAGLIA:** Thank you. [18] As you introduced me, I am Lynn [19] Battaglia, and I'm the United States attorney [20] for the District of Maryland. I've been the [21] United States Attorney since August of 1993.

[22] What I would first like to direct

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[1] your attention to is what we passed out to [2] you, because I think it's

important to [3] understand the federal handling of federal [4] civil rights investigations, because the Lee [5] case for us is in that context. So by way of [6] background, Mr. Perez and I would like to [7] introduce that to you.

[8] The first handout is the [9] departmental identification of the various [10] entities that are within the of the [11] Attorney General of the United States, [12] Ms. Janet Reno. You'll see that the chart is [13] as current as February of 1998, and on this [14] chart, you will see that the civil rights [15] division, of which Mr. Perez is a part, is on [16] the chart as well as the United States [17] Attorney's offices.

[18] Now, the civil rights division is [19] under the Associate Attorney General, and [20] that's for purposes of reporting. And the [21] United States Attorneys are under the Deputy [22] Attorney General, and that, again, is for

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[1] purposes of reporting.

[2] In terms of civil rights [3] investigations and prosecutions, we are [4] coextensive, meaning — and Mr. Perez will go [5] into that a little bit more from his [6] viewpoint, or the civil rights division, [7] viewpoint — is that according to what we [8] operate under, we participate in [9] investigations independently and [10] cooperatively, meaning that we are both [11] dependent upon the Federal Bureau of [12] Investigation, as are investigators. Civil [13] rights matters are investigated federally by [14] the FBI. The FBI agents do a preliminary [15] look-see civil rights matters. The FBI [16] agents then produce various reports, as well [17] as interview notes, and those reports are [18] distributed to both the civil rights division [19] as well as the U.S. Attorney's offices.

[20] We independently review and we meet [21] together with the FBI agent to determine the [22] course of an investigation. And in the

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[1] determination of whether to go forward with a [2] prosecution, the civil rights division makes [3] a determination; the U.S. Attorney's office [4] make a determination. Oftentimes, we agree [5] and we go forward or we do not go forward. [6] If we disagree, then we go through our [7] reporting entities to determine whether it [8] should be prosecuted — a case should be [9] prosecuted by the U.S. Attorney's office or [10] the civil rights division. So that's by way [11] of background in terms of our relationship. [12] Mr. Perez, again, will speak from the civil [13] rights division in terms of that entity.

[14] But let me take you to the United [15] States Attorney's office, so you can [16] understand basically what we do, and

then I [17] can put it within the framework.

[18] The next handout is what we call [19] our office overview, as well our office [20] contact list.

[21] **SPEAKER:** Are there any more [22] handouts?

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[1] **MS. BATTAGLIA:** Marcy, I have one [2] more of this, but I don't have any more of [3] the overviews.

[4] (Discussion off the record)

[5] **MS. BATTAGLIA:** Just by way of [6] information, whenever I meet with [7] communities — and under this administration, [8] the United States Attorney's office has been [9] charged with meeting with communities to [10] address issues such as civil rights issues, [11] as well as other community issues. And [12] during the time I have been at the United [13] States Attorney's office, we have had a [14] number of meetings throughout the state to [15] ask about people's view of crime, as well as [16] what they see the federal government doing [17] about that. But that's by way of asides.

[18] We used these overviews, as well as [19] our contact list, to give people within the [20] communities the opportunity to have access to [21] the people at the U.S. Attorney's office. [22] There are 93 U.S. Attorneys throughout the

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[1] United States. We are all presidentially [2] appointed and we are confirmed by the Senate. [3] In each state, the U.S. Attorney's office [4] defines their prosecutive guidelines. In [5] each state, the U.S. Attorney's office had [6] identified civil rights investigations and [7] prosecutions as a main priority. This is [8] under the tutelage of Janet Reno, the [9] Attorney General. This has been a major [10] focus of this administration, so that when I [11] came in in 1993, we identified this as a [12] priority in the state of Maryland.

[13] The rest of the overview talks [14] about the mission of the United States [15] Attorney's office, one of which, again, is [16] the civil rights prosecutions. We have two [17] different offices in the state of Maryland. [18] We have the Baltimore office as well as the [19] Greenbelt office, at which assistant United [20] States Attorneys engage in the investigation [21] with representatives of our investigative [22] agencies and prosecution of violations of

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[1] federal criminal law. And that's what we are [2] tasked to do. We have no authority in terms [3] of the investigation and prosecution of [4] violations of state

law. So when we are [5] talking about that, we have to limit it to [6] any type of violation on federal and criminal [7] law. [8] Why don't I turn it over to [9] Mr. Perez, and he can talk about the civil [10] rights, and then we'll get back to the [11] specific case.

[12] MR. PEREZ: Good afternoon. It's a [13] pleasure to be here.

[14] Again, my name is Tom Perez and I'm [15] a Deputy Assistant Attorney General in the [16] civil rights division. As you probably know, [17] Bill Lann Lee is the acting Assistant [18] Attorney General for civil rights, and then [19] there are three Deputy Assistant Attorneys [20] General for civil rights, and I am one of [21] those three.

[22] For six years, from 89 to 95, I was

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[1] a prosecutor in the civil rights division, [2] prosecuting civil rights violations. So I [3] went around the country prosecuting cases [4] involving allegations of police [5] misconduct, racial violence, involuntary [6] servitude, and a number of civil rights [7] matter.

[8] The civil rights division [9] celebrated its 40th year anniversary last [10] year, and it was created by President [11] Eisenhower. And there is a unique [12] relationship that the civil rights division [13] has with U.S. Attorney offices, in that there [14] was a policy decision made — and I think it [15] was a good decision — that a central unit in [16] Washington should have a role in civil rights [17] prosecution, so that there is uniformity in [18] the enforcement of civil rights laws.

[19] As a result, Ms. Battaglia has [20] defined and described the partnership that we [21] have with U.S. Attorney offices in the [22] investigation and prosecution of civil rights

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[1] cases.

[2] And that partnership entails, as [3] she described, working with investigative [4] agencies during the investigation. But it [5] also entails a level of independence, in that [6] we are expected independently — and we do — [7] to come to a judgment in any given case as to [8] whether or not we should prosecute. Where we [9] can agree, we do, and where we don't agree, [10] we have an internal process for taking up [11] those disagreements.

[12] Over the last five years, just to [13] give you little — built of national [14] perspective, in the hate crimes context, we [15] have prosecuted 150 cases involving [16] approximately 260, 265 defendants nationwide. [17] Some of the defendants are members of hate [18] groups. A study last year, or a recent [19] study, by the

Southern HAR Poverty Law [20] Center, indicates that there are now 474 [21] active hate groups across the United States, [22] and the number is growing, according to that

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[1] study. And in my own anecdotal experience, I [2] think that study is accurate.

[3] So hate crimes remain a persistent [4] problem. And because of that, as Ms. [5] Battaglia mentioned earlier, the Attorney [6] General has put the highest priority on civil [7] rights. And as a result, she has directed [8] all of the U.S. Attorney's offices to form [9] hate crimes working groups, which are groups [10] that will consist of law enforcement, members [11] of the community, and everyone who can come [12] together in the prevention and prosecution of [13] hate crimes. So this has been a very high [14] priority of this administration.

[15] Let me move to one specific [16] statute, because it's the statute that is [17] relevant to the case of Mr. Lee. I had an [18] opportunity to meet with Mr. Lee's father — [19] I thought I saw him here before — about a [20] year and a half ago, and I believe we met as [21] well, and there was a group of about 10 of [22] us, including Ms. Battaglia. And one thing I

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[1] should note is, I guess I have had an [2] opportunity to go across the country [3] prosecuting these cases, from California, to [4] Alabama, to Georgia, to Tennessee. And one [5] clear impression I have had in my own [6] experience is one of being remarkably [7] impressed at the commitment not only of this [8] Attorney General, but of this U.S. Attorney [9] General of civil rights enforcement. Under [10] her leadership, Maryland has been one of the [11] most aggressive states in the United States [12] in the investigation and prosecution of all [13] civil rights violations. It hasn't always [14] made Ms. Battaglia the most popular law [15] enforcement officer in the state of Maryland, [16] but I think it's the right thing to do, and I [17] do commend her for the great work that you [18] have done.

[19] 18 United States code, section 245, [20] is one of the principle federal statutes that [21] we use in the prosecution of hate crimes. [22] And when we received this case, it was the

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[1] statute that we looked to. And the question [2] you always have to ask is, do the facts [3] support a prosecution under the statute? And [4] let me talk about the statute, and then turn [5] to Ms. Battaglia for a discussion of our [6] decision making process.

[7]. The statute states that anyone who [8] uses force or threat of force to intimidate [9] another person because of his race, color, [10] national origin or religion — and I [11] emphasize "and," and I'll get back to this in [12] a moment — and because that person is [13] exercising what we call a federally protected [14] right, that person is guilty of a crime.

[15] Now, what does that mean in plain [16] English? What that means is that, if one of [17] you assault me because I am a Latino, that in [18] and of itself is not enough to establish a [19] federal crime. There is a two-tiered [20] standard or threshold of proof that we have [21] to make. The government would also have to [22] prove that you intended in your actions to

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[1] interfere with a federally protected right.

[2] Those rights are specifically set [3] out in the statute, and they are very, very [4] limited. They include the right to pursue [5] employment, the right to travel in interstate [6] commerce, the right to pursue education. [7] This was passed in April of '68, shortly [8] after the murder of Dr. King. And what was [9] happening, as you well know, in the United [10] States was, people were trying to get into [11] universities, and they're being — people of [12] color, I mean — are being forcibly [13] prohibited from entering these campuses.

[14] And the statute was, in essence, a [15] compromise. There were some who wanted much [16] broader federal authority. They didn't want [17] to have limitations. They wanted the federal [18] government to be able to pursue hate crimes [19] to the fullest extent of the law. There were [20] others who were more skeptical, and didn't [21] want the federal government to have what they [22] perceived as unfettered authority.

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[1] As a result, and this often happens [2] and as Ms. Battaglia knows from her days on [3] Capitol Hill, a compromise ensued. And [4] that's why you have this two-tiered intent [5] requirement, where you have to prove that not [6] only was the crime in this case racially [7] motivated, but there was also an intent to [8] interfere with the use, with the exercise, of [9] a federally protected right.

[10] And in this case, the right would [11] have been to use a facility. And this is [12] statutory language, "the right to enjoy a [13] facility administered by the state of [14] Maryland or a subdivision thereof." In this [15] case — well, we'll get into the facts in our [16] analysis right now, but you all know the end [17] of the story, which is that we made a [18] determination jointly

that the case — that [19] there was not — the facts did not support [20] prosecution according to the statute.

[21] With that in mind, I turn it to [22] you.

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[1] **MS. BATTAGLIA:** Let me describe [2] some of the facts. Some of the issues, I [3] can't get into in terms of the testimony [4] before any grand jury, because that is [5] prohibited from disclosure based upon [6] statutes. So neither of us, although we may [7] have knowledge of what happened before a [8] grand jury, cannot disclose that because we [9] are prohibited by law.

[10] But let me go through the facts [11] that we can discuss. I know that you are [12] aware that in September of 1993 in the [13] evening, Joel Lee, who was a Towson State [14] University student, was killed. And the [15] person who is believed to have killed him is [16] a Devon Neverdon (phonetic).

[17] Now, the killing took place in [18] northeast Baltimore City, in an apartment [19] complex called Dutch Village. It appears [20] that young Mr. Lee had gotten lost in that [21] area of town while he was looking for a [22] friend of his. According to what we believe,

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[1] Mr. Lee was the victim of a robbery, where [2] they were trying to get money from him in [3] order to get something to eat. It appears [4] that he did offer money — this is Mr. Lee — [5] to the individuals who were asking for the [6] money — with more specificity, Mr. Neverdon, [7] and something happened — that happening, we [8] do not know — that precipitated the killing. [9] But young Mr. Lee was killed at gunpoint.

[10] What ensued thereafter — that's [11] in 1993 — thereafter, what happened was [12] Mr. Neverdon was charged in the Baltimore [13] City Circuit Court, and there was a trial [14] that occurred on the state level. The trial [15] involved the murder. It did not involve hate [16] crimes. And if you recall, in the state of [17] Maryland, we do have a hate crime statute.

[18] In any event, if you'll put that [19] aside, it was for the on the basis of the [20] killing. The case was tried fully, as I [21] understand it, although I was not present and [22] cannot comment on anything that happened

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[1] during the course of the trial. But as I [2] understood it, it was, and the jury came back [3] with a not guilty verdict with respect to [4] Mr. Neverdon.

[5] Just that, I bring this chart [6] up. I brought this chart, which is put out [7] by

the Department of Justice, which really [8] describes the Department of Justice system. [9] I have no intent in going through all this, [10] but I know that sometimes people are not [11] familiar with all the aspects of the criminal [12] justice system. This can show its [13] complexity. But you can see in there that an [14] acquittal generally stops any further action. [15] That's normally what happens. When an [16] individual is acquitted in any court, that [17] stops. There are no appeal rights on the [18] part of the state in the form of an [19] acquittal. It's over, generally.

[20] **MS. BATTAGLIA:** However, after the [21] acquittal time when Mr. Lee's father [22] asked to see me to ask us to review the case

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[1] to determine whether the civil rights [2] division, although I'm not sure that he or [3] anyone knew about this partnership between [4] the civil rights division and the U.S. [5] attorney's office, could review the case and [6] see if there had been a hate crimes basis.

[7] That occurred, I believe, in the [8] summer of 1995. At that time, I met with [9] Mr. Lee personally, which is what I try to do [10] with people who have been victims, especially [11] in a civil rights area, and we had a [12] discussion of the case in which his son had [13] been killed. I told him at that time on the [14] basis of the civil rights statutes and what [15] Mr. Perez has defined for you, that our [16] burden is very high using these statutes. [17] And that the likelihood of being [18] able to redress the injury that he had [19] experienced might be slightly because of the [20] difficulty of the dual burden, especially [21] since the circumstances were such that the [22] issue of the exercise of a federal civil

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[1] right is always an issue, as well as the [2] identification of the fact that the young [3] Mr. Lee had been killed because he was a [4] Korean American.

[5] An investigation ensued during the [6] next year. The FBI, with agents who have [7] been trained and focused in the civil rights [8] arena went out, interviewed a number of [9] witnesses and a grand jury process ensued.

[10] So that people were called before [11] the grand jury to give testimony to deal [12] basically with the two prongs, whether, you [13] know, there was violation of civil rights as [14] well as this was a hate crime. On the basis [15] of that investigation, which took over a [16] year, a concerted effort and I might add that [17] the person who led the effort in my office [18] was the supervisor of our

priority crimes [19] group which includes a civil rights [20] jurisdiction.

[21] We really did take the request very [22] seriously as I know the civil rights group

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[1] did. I met and talked about the issues that [2] arose during the course of the grand jury [3] investigation as well as the investigation, [4] and talked to the people from the FBI and [5] concluded that we could not go forward [6] because we did not have credible evidence, [7] and when I say credible evidence, we always [8] evaluate evidence.

[9] When evidence comes in and in all [10] sorts of way, it can be incredible and it can [11] be credible and we do make a determination [12] because under our federal guidelines, we have [13] to determine whether we can put on a case [14] that we can basically stand for, that we can [15] present, not only to convince the trier of a [16] fact beyond a reasonable doubt, but also that [17] we believe is credible.

[18] We came to a decision that we did [19] not have credible evidence, that there was a [20] violation of the federal civil rights [21] statute, with particularity in terms of the [22] hate crimes statute. The civil rights

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[1] division, you might want to talk about that.

[2] **MR. PEREZ:** The person we had is [3] someone who is now one the acting deputy [4] chiefs in our section and he was the person [5] involved along with Hughes from the office [6] and again, our inquiry focused on those two [7] prongs that I described.

[8] Was there sufficient evidence [9] that he was killed because of his race and [10] was there sufficient evidence that he was [11] killed because he was exercising a federally [12] protected right to use a facility [13] administered by the state of Maryland or a [14] subdivision thereof. Those were the two [15] questions that formed our entire analysis. [16] That's what we were trying to find.

[17] This case, it goes without saying [18] is a tragedy and it is especially frustrating [19] for a prosecutor and unfortunately, I wish I [20] could say that Mr. Lee's father — Mr. Lee is [21] the only person I ever have had to meet with [22] as we did back in '96 to explain the

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[1] decision. Unfortunately, I had to meet with [2] all too many family members of victims to [3] explain decisions and I've never expected [4] Mr. Lee's family to agree or comprehend [5] because your son is dead and as a parent, I [6] know that

that's the only thing I will ever [7] be thinking about.

[8] Unfortunately, there is nothing we [9] can do to change that. Our role, however, as [10] prosecutors is to conduct a thorough analysis [11] of the facts and apply the facts to the law [12] and in this case, it was our judgment and it [13] was our unanimous judgment. There was not [14] one person involved in this case that [15] expressed any disagreement with that judgment [16] that we did not have the evidence to meet the [17] high burden that we carry in this case.

[18] And so the decision was made, to [19] close the case at which point we met again. [20] It was on or around November or December [21] of 1996, I believe is when I met you and [22] others for the first time to explain our

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[1] decision.

[2] **MS. BATTAGLIA:** And I think one of [3] the things is that it's very difficult any [4] time you have a circumstance where we tell [5] people that we can't prosecute a case because [6] I think there is a perception that all cases [7] if they are brought are going to be [8] prosecuted and in federal criminal system, it [9] isn't.

[10] We are not the same as the state [11] system. We are obligated to evaluate the [12] evidence and determine whether we can go [13] forward. That is an obligation that we have [14] undertaken under all of the attorneys [15] general, but certainly under this Attorney [16] General, so that in any circumstance cases [17] will come into the federal criminal system [18] and this is not different than other [19] experiences that we have had, both Mr. Perez [20] and myself.

[21] This is not the only case that we [22] have not been able to prosecute because we

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[1] have not been able to meet the elements of [2] the statute and know that we can present a [3] case with evidence to support it, so I would [4] leave it up to you if you have questions of [5] us, we both understand our obligations in [6] terms of what we can and cannot disclose, so [7] please feel free to ask us questions.

[8] **DR. WICKWIRE:** I would like to ask [9] a question. Does this suggest in any way [10] then that there is no recourse then for [11] Mr. Lee if he wants to try to get some kind [12] of closure to this and does this suggest too [13] that the statute is faulty, that this is bad. [14] That it doesn't cover this kind of tragedy, [15] even though your hands seem to be tied.

[16] Is there any recourse for him?

[17] **MS. BATTAGLIA:** Well, Dr. Wickwire,

[18] one of the problems is when we have an [19] acquittal in the state court, that signals [20] closure in a sense of closure in a way that [21] may not seem like justice, but in the federal [22] criminal system a conviction or an acquittal

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[1] is closure. Now if you're asking whether in [2] terms of closure with respect to prosecution [3] federally, that closure is in the [4] determination that we cannot go further [5] federally and it to say that I have been [6] informed that the state did look to see [7] whether this case could be prosecuted under [8] the state hate crime statute and they [9] determined it could not be either, so those [10] are closure points.

[11] If you're asking me whether justice [12] could be served with a more flexible statute, [13] I think that — if you lighten the burden on [14] the government, yes, you know, I mean, [15] that — because you have almost not an [16] insurmountable burden, but you have a very [17] high burden.

[18] **MR. PEREZ:** Actually, I appreciate [19] Dr. Wickwire your asking that question [20] because it's a very timely question and I [21] agree with everything that Ms. Battaglia has [22] said here, which is that federally in terms

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[1] of the prospects for criminal prosecution, [2] they are zero. There is nothing we can do [3] criminally to help Mr. Lee — Mr. Lee's [4] family and I don't want to mislead you in any [5] way on that and that's because we have to [6] deal with the statutory tools that are given [7] us:

[8] All too frequently, federal [9] prosecutors are fighting the battle against [10] state crimes with one hand tied behind their [11] back. Before I came back in position in [12] January of last year, I worked on Capitol [13] Hill for senator Kennedy, and one of the [14] things that senator Kennedy was working on at [15] the time was hate crimes statute — which he [16] introduced and was joined by partisan [17] support.

[18] Yesterday in the House of [19] Representatives, there was a hearing on the [20] bill. Two weeks ago in the Senate, there was [21] a hearing on that same bill and there is [22] substantial interest in this Congress on a

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[1] bipartisan level, because combatting hate [2] crimes has always been a bipartisan issue.

[3] This is violence and we should be [4] able to agree as a nation that combatting [5] violence ought to be something that we should [6] take on, and in 1996 when

we had the church [7] arson epidemic, Congress passed a bill that [8] gave prosecutors new tools to fight hate [9] crimes —

[10] **DR. WICKWIRE:** You are suggesting [11] that this new legislation would do that, give [12] you new tools.

[13] **MR. PEREZ:** This legislation would [14] do the following, it would do two things. In [15] the cases involving racial and religious [16] violence, it would eliminate that second [17] prong I described. Wouldn't have to do it [18] anymore. Wouldn't have to search for an [19] intent to interfere with a federally [20] protected right.

[21] Secondly, it would add three new [22] protected categories that aren't in current

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[1] law, which would be sexual orientation, [2] gender and disability. All too frequently in [3] my experience, I have discovered that the [4] same people who burn crosses and burn [5] churches are beating up people because they [6] are gay or lesbian and attacking women and [7] doing all sorts of things that are motivated [8] by hate, hate, and nothing else but hate.

[9] So this statute would do those two [10] things. The department strongly supports it. [11] President Clinton endorsed it. The bill has [12] been going around the nation who has had [13] great support from the U.S. attorneys and I [14] encourage you to throw your support because [15] it is one thing you could do in the future to [16] address what we perceive to be a real problem [17] in the United States.

[18] **MS. BATTAGLIA:** During the next [19] year, we are going to be putting together a [20] hate crime summit which comes from our task [21] force and I have already met with [22] representatives from the state to talk about

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[1] how to frame that because it's not only the [2] statutes which are probably the biggest part [3] of the problem, but also the reporting [4] because often times in terms of hate crimes, [5] they are reported as, you know, an assault or [6] a battery when it's really a hate crime and [7] it's very difficult then to get an adequate [8] identification of what we are really [9] experiencing as a nation.

[10] So in Maryland, we have one of the [11] better reporting systems which makes us look [12] as though we have more per capita than other [13] states, which is not accurate. I mean, I'm [14] sure this is a shared phenomenon, but we do [15] tend to capture the statistics better, but we [16] are going to be looking at this issue and

[1,7] hopefully give support to enactment of better [18] legislation.

[19] DR. WICKWIRE: If this legislation [20] is passed, would this mean that Mr. Lee would [21] have recourse in a new way? It's not going [22] to help him?

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[1] MS. BATTAGLIA: No.

[2] DR. WICKWIRE: There's nothing that [3] can help him?

[4] MR. PEREZ: Right.

[5] MR. CHUN: Can I ask a question.

[6] DR. WICKWIRE: Go ahead.

[7] MR. CHUN: I have an exercise, but [8] before I start on that, before I note the [9] exercise, I just can't help making this [10] observation that your presentation, your [11] joint presentation is indeed one of the most [12] articulate explanation of what the federal [13] legislation is and in what fashion you handle [14] it and I have to thank you for that and we [15] will certainly try our best to sort of [16] provide the summary of the gist so it will [17] now my exercise, I can appreciate in what [18] fashion your hands are really tied and — [19] that is in particular the second element, [20] the — that is because of the practice or [21] exercise of the federal protected rights.

[22] Now could you think about sort of

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[1] imagine the tragedy that took place, in the [2] parking lot, some robberies, something like [3] robbery and then gunshot and so on. Is it [4] possible to change it, if you are sort of [5] playing imaginative creative writer, what [6] kind of a circumstances, what variation in [7] those particular tragedies might enable you [8] to think about, hey, this is actual?

[9] MR. PEREZ: Sure. Why don't I give [10] you examples of cases that I've done and this [11] is what we look for. I prosecuted a case [12] for 1995 in Lovett, Texas involving three [13] white supremacists who decided that they [14] wanted to start a race war and so within a 20 [15] minute span of time in Lovett, they drove [16] around the streets of Lovett hunting for [17] African American men and within that period [18] of time shot three people at point blank [19] range — one fatally, two lived miraculously.

[20] In that case, what we were looking [21] for in terms of evidence of racial motive and [22] this is what we look for in every potential

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[1] hate crime cases are statements, for instance [2] in that case we were able to get statement [3] from people who saw them immediately before [4] the incident talking about how they wanted to [5] start

— a race war, their hatred of African [6] Americans. We got statements, we executed a [7] search warrant.

[8] That was picture of Hitler on the [9] mantel of their home, a Nazi flag on the [10] wall, paraphernalia of a similar nature, [11] those sorts of evidence. One of them was a [12] member of an organization called the South [13] Bay Nazi Youth. Had a number of tattoos on [14] his arm. One of the people who ended up [15] being cooperative was a skin head who gave us [16] a lot of information.

[17] Those are the sorts of things you [18] look for, statements, other indicia that will [19] show racial animosity in a particular case. [20] That's what we look for in every hate crimes [21] investigation that we conduct.

[22] MR. CHUN: Is that sufficient, the

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[1] information that supports the premise that [2] there was racial animosity, is that [3] sufficient?

[4] MR. PEREZ: No, I mean in that [5] case, as in this, we had to meet that second [6] hurdle and in that case we were able to [7] meet —

[8] MR. CHUN: How did you meet the [9] second hurdle?

[10] MR. PEREZ: Well, we also had [11] evidence that they were — they wanted to get [12] all African Americans off the streets of [13] Lovett and we had statements from our [14] cooperative witnesses to that effect and so [15] it enabled us to show that their intent [16] was — racially motivated and designed to [17] drive all blacks off the streets of Lovett. [18] We don't want blacks on the streets [19] of Lovett is effectively what they were [20] saying and we have witnesses who can show [21] that and that was when was relevant.

[22] MR. CHUN: By extrapolation of that

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[1] case, if somebody goes around and say [2] something like I'm going to get rid of X Y Z, [3] would that be an action under the federal [4] statute. Say I am going to get rid of. [5] Something of that.

[6] MR. PEREZ: I would want to conduct [7] additional investigation and frankly if it [8] was just that, the answer is probably not. [9] But I would search —

[10] MR. CHUN: How is that different [11] from the first case that you were —

[12] MR. PEREZ: Well, I would want to [13] get more information that really gets at what [14] their motive was and there it's still [15] ambiguous.

[16] MR. CHUN: I think you can do a [17] great deal of public service if probably you [18] can provide some clarification,

now — we [19] really didn't dwell on this case exclusively [20] for any length of time, but on and off as we [21] join talk.

[22] The community concern seems to

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[1] be — they didn't quite comprehend in what [2] fashion it is done — so if we can provide [3] some concrete example to that, yes, there are [4] two problems to be met. One is met, but the [5] other is not. Then provide an explanation in [6] what fashion the second criteria, the two [7] elements, was not met.

[8] MS. BATTAGLIA: There was both. [9] Let me just interrupt by saying to you that [10] this is not the first time that I have met [11] with people about this case. After the [12] decision was made, I had occasion to meet [13] with Mr. Lee as well as people within the [14] Korean American community to discuss it.

[15] Because both elements were a [16] problem. It wasn't only the hate crimes [17] issue, it was also the exercise of the [18] federally protected right and in my [19] experience, I have to say I understand the [20] issue about the concreteness, I also had [21] occasion to respond to a letter to [22] Ed about this case and we have offered

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[1] to write you know more about the case within [2] the parameters but the issue, and with all [3] due respect and I understand the question, [4] the issue really is the decision not to go [5] forward because in every time that there is a [6] decision that is made not to prosecute, [7] people who are not in our position can [8] evaluate it and say that you're wrong.

[9] I mean and I have to say that [10] based — there was no prosecutor in any forum [11] in this situation based upon credible years [12] of experience, I have been at the bar [13] since 1974, I started very young. In any [14] event — but, no, in any event, who believed [15] even after a year and some of really [16] ambitious inquiry that we could meet the [17] criterion and so I understand the question [18] that you have and certainly if we — if there [19] is a need to have further discussion about [20] it, we will.

[21] The question is I think really [22] about not going forward is all due respect.

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[1] I think that's the real issue and I think [2] that's true if anybody here had a child who [3] had been injured that if the parent does not [4] feel that he or she has gotten justice, that [5] is the issue and unfortunately, with the [6] acquittal in the state court that stops it.

[7] DR. WICKWIRE: We have agreed to [8] allow some other questions, I guess. Are

[9] there questions from the panel. The panel [10] before we come to you, sir.

[11] **MR. OKURA:** Just a brief question. [12] From the research that has been done by the [13] Asian American legal office — there is about [14] 18 percent increase in crimes against Asians, [15] not just Koreans, but all Asians.

[16] Now is that an acceptable figure as [17] far as — or is it — do you feel that it's [18] not correct?

[19] **MR. PEREZ:** I think that one hate [20] crime is one hate crime too many and I know [21] the report you're referring to that was [22] prepared by the Asian Pacific American legal

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[1] consortium and I talked to Karen Nagasaki [2] after it came out who is the head of the [3] group.

[4] We have taken that very seriously. [5] I have no reason to doubt its accuracy and [6] there are a lot of private organizations who [7] have been very helpful reporting under the [8] Hate Crimes Statistic Act which under the [9] federal law is voluntary. As a result, not [10] all municipalities report hate crimes and we [11] have noticed that before.

[12] Now the numbers may create the [13] impression that Maryland is a hot bed of hate [14] crime activity when it's a function in part [15] of the fact that other municipalities don't [16] report and so private organizations can play [17] very important role and my own anecdotal [18] experience that — it is a problem in the [19] Asian community. It's a problem in the [20] Latino community with immigrant bashing [21] around you see it — you saw it in Jasper and [22] I've already been down there and it's

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[1] chilling.

[2] I think it's a growing problem in [3] every community, and that is very troubling [4] to me. I would have thought that we would [5] have gone on —

[6] **MR. OKURA:** With the demographics [7] growing and so on, we are going to see more [8] of that and I think that's just the tip of [9] the iceberg right now. I personally feel [10] that we are going back to the days when I [11] grew up in the 30s, 20s and 30s.

[12] **DR. WICKWIRE:** You were going to [13] speak.

[14] **MR. PEREZ:** I would have said 50s, [15] but —

[16] **MR. OKURA:** I was already an adult [17] in the 50s.

[18] **MR. DARDEN:** My question is [19] speculative really about — the Joel Lee case [20] is an example.

[21] **DR. WICKWIRE:** Louder.

[22] **MR. DARDEN:** The Joel Lee case is

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[1] an example, or the Lee case is example where [2] either the perpetrator did something that may [3] have had racial overtones but didn't reach [4] the level of a hate crime and so therefore [5] the law worked as it should or the [6] perpetrator did something that was a hate [7] crime, but you didn't have enough evidence to [8] show it. In my mind, it seems to be that [9] way.

[10] I mean, do you see how ill I'm [11] forming it? If you do formulate it that way, [12] then here is what comes to — if the new law [13] which you described that's being currently [14] considered drops off that second tier and [15] makes it much easier, then where do you — [16] where do you — how do you — how will the [17] law then begin to differentiate real, real, [18] real hate crimes from what we sort of know [19] from the kind of thing that might involve an [20] epithet or you know the kind of thing that [21] almost happens every day?

[22] **MS. BATTAGLIA:** I can just

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[1] interrupt you there is also the aspect of — [2] there's not an either or in this case. There [3] is also the issue about the fact that there [4] was an issue about the fact that it could [5] have been a street crime and that it was [6] prosecuted but the result of the prosecution, [7] the acquittal was — was there. Now neither [8] of us stand for that acquittal.

[9] However, we can't forget that there [10] was a state process that went through in the [11] typical criminal justice system and in our [12] system there are only two things that a jury [13] can do, except hang — but eventually either [14] acquit or convict. So I just want to say [15] that I mean there is this third that you know [16] it either work from your viewpoint —

[17] **MR. DARDEN:** I see your point.

[18] **MR. PEREZ:** If this bill becomes [19] law, we will continue to conduct much of the [20] same analysis that we conduct. We will have [21] to a look at every case on its own facts and [22] ask the question, was race or sexual

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[1] orientation or whatever the animosity that [2] what was behind this crime? One reason why [3] when we investigate hate crimes we do so in [4] partnership with state and local governments [5] is because more often than not, in fact, the [6] overwhelming percentage of the time, we end [7] up including for a number of reasons that [8] it's prudent for the state to go forward.

[9]. Because if you're faced with a [10] situation where on the one hand you have a [11] jurisdiction state that has to prove that he [12] has done it and you have the federal [13] government who has to prove that he has done [14] it and why did he do it, it makes sense as a [15] prosecutive matter for the state to proceed [16] which has that lower threshold of proof and [17] so that's one reason.

[18] That's a main reason why when we [19] are investigating hate crimes and we haven't [20] really brought that into the analysis, we [21] worked very closely with the district [22] attorney's office in that case and we felt

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[1] confident that we could meet our threshold.

[2] Otherwise we wouldn't have gone [3] federally, but that question will still be [4] there. The criminal justice system, it's not [5] perfect, but I'm still — I still think it's [6] far better than whatever is second best out [7] there and I know that's little consolation [8] for Mr. Lee's family but that has been my own [9] experience.

[10] **MR. DARDEN:** Just one follow-up and [11], then I'm done. We noticed and referenced [12] that there were what seemed to be a string of [13] shootings, robberies, robbing of Korean [14] Americans in Baltimore. It was the subject [15] of a Sun editorial and the speculation in the [16] Sun editorial was that there might be a [17] connection, more violence in evidence when it [18] comes to Korean American victims, even though [19] there are robberies all across the board, but [20] there might have been a racial aspect to it.

[21] If that sort of thing were to [22] happen again, and if this new law goes

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[1] through, would that then fall into the area [2] of investigation? Would that be something to [3] pursue?

[4] **MR. PEREZ:** Well, it's very [5] speculative so it's very difficult to comment [6] on that.

[7] **MR. DARDEN:** I'm trying to make [8] some sense of what the new world would look [9] like under the new law.

[10] **MS. BATTAGLIA:** That's a difficult [11] thing for us to speculate about because we [12] would have to know the perpetrators, what [13] they said and the purpose of the crime and it [14] would be nice if we could be more specific. [15] I have never been able to other than in law [16] school be able to address hypotheticals with [17] any degree of assurance and even then, I [18] can't say I did either, so —

[19] **MR. DARDEN:** You support the [20] proposed legislation?

[21] MR. PEREZ: Oh, actively [22] and was up there yesterday testifying.

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[1] Eric Holder was in the senate a few weeks [2] ago. President Clinton has endorsed it and [3] we will continue to work tirelessly to ensure [4] its passage this year.

[5] FEMALE SPEAKER: Since we are [6] dealing with hypotheticals let me pose just [7] one for you. Let's put aside the issue of [8] the hate crime for a moment and consider the [9] fact that in the criminal justice system as [10] it currently is constructed and exists and [11] operates, many groups are not given what they [12] see as equal treatment.

[13] We have data that indicate that you [14] get harsher sentences if you are of a certain [15] minority group than get others for the same [16] crimes, and other things. What recourse [17] would I have, say as a victim, a family [18] member of a victim, who I really believe this [19] case was handled differently either my loved [20] one was given a harsher sentence because of [21] their race or the crime was acquitted because [22] of the race. What recourse might I have

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[1] within the justice system?

[2] I mean, it sounds light's possible [3] for me to prosecute or try to get this [4] prosecuted as a hate crime. Is there any [5] recourse that I might have to try to get the [6] system to look at the process by which [7] certain groups are not given what we consider [8] fair justice.

[9] MS. BATTAGLIA: Well, let me first [10] say that that issue has been brought up. [11] That issue has been brought up with respect [12] to the death penalty and can tell you what [13] the Attorney General has done in terms of the [14] last five years in order to insure that the [15] implementation of the death penalty is [16] without regard to race, creed, gender or [17] whatever.

[18] We have a specific protocol that we [19] have to go through with recommendations from [20] a death penalty committee from the U.S. [21] attorney and I have to do that and the [22] Attorney General has another committee and

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[1] she looks at every single recommendation for [2] life without parole or the death penalty in [3] order to ensure that the distinctions that [4] are made are without regard to any racial or [5] sexual animosity.

[6] That was a specific concern that [7] people had, so I think there was hearing as [8] what I'm saying. There is all sorts of [9] scenarios though from your dis-

cussion. I- [10]-mean, I can speak about what we have done in [11] terms of the death penalty. I can say that [12] in terms of our prosecutions, we are without [13] regard to — we don't capture racial [14] statistics. I mean, when we get a [15] prosecution, we don't look at it in terms of [16] it's racial frame work.

[17] Now if you're asking me if [18] someone thinks that defendant has been [19] treated differently than another defendant [20] because of race, obviously there are systems [21] in place like the community relations service [22] and other human relations commission that

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[1] operate as well.

[2] Not only that the availability of [3] the Attorney General to these concerns and [4] she has been personally involved in hearing [5] these things that are available to people are [6] concerned about this.

[7] MR. PEREZ: I know this has been a [8] real concern of the Attorney General. She's [9] addressed it in a number of ways. I know [10] that she — we have to strive for justice and [11] really for the appearance of justice and when [12] people do not perceive that justice is being [13] done, that is often problem.

[14] We cannot allow decisions to be [15] governed simply by perceptions, but we should [16] always be mindful of what we do and we [17] recognize that and to that end, the Attorney [18] General has been — has directed the creation [19] for instance of a working group that is [20] dealing with image and representation. She's [21] very concerned.

[22] She wants to make sure — she is a

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[1] jealous prosecutor and she's a fair [2] prosecutor but she wants to make sure that [3] the criminal justice system is fair and she [4] believes in the system and the right to [5] counsel.

[6] And so she has actually had an [7] ongoing dialogue with public offenders to [8] address the issue of the quality of [9] representation and they are trying to come up [10] with proposals that will deal with that [11] problem. You know, there are some states [12] where there was \$1,000 cash on fees [13] and \$1,000 isn't going to get you very far. [14] So we are mindful of those issues.

[15] One other issue if you're looking [16] how to deal with that, a lot of times jury [17] pools are drawn from either driver's licenses [18] or voter polls. People aren't registered, [19] they are not going to get on the jury and so [20] if you look statistically, most minority [21] populations do not register to vote in the [22] same numbers that nonminorities do. So if

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[1] you are not registering to vote. If you [2] don't have a driver's license, that can often [3] have ramifications so those are some of the [4] ways at which the AG is addressing the [5] problem and some ways in which this issue can [6] be addressed.

[7] And things that you can do to get [8] people out to register to vote, get people [9] out there so that they will become part of [10] the jury role.

[11] MR. CHUN: Am I correct in [12] understanding that once a decision is made by [13] a U.S. attorney and jointly or the U.S. [14] Department of Justice, can there be any [15] situation or circumstances that might lead to [16] rescinding that decision to reopen the case. [17] What's the statute?

[18] MS. BATTAGLIA: Okay. The U.S. [19] attorney's office and the civil rights [20] division are the litigators in terms of the [21] civil rights statutes. We represent the [22] Attorney General in the United States in that

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[1] regard. I expect that she could say we were [2] wrong and that we should — that we should go [3] forward nevertheless, but the chances of that [4] based upon the experience, the trust she puts [5] in us to make the evaluation and because of [6] the fact that these types of cases go to the [7] assistant Attorney General in charge of the [8] civil rights division and personally to the [9] U.S. attorney.

[10] And we are both reporting to her, I [11] have never seen a circumstance when we have [12] been overruled by the Attorney General of the [13] United States and she is the only person in [14] that regard, except the president, because [15] ultimately we report to him, but there is no [16] other body that can do that independently.

[17] MS. GILMORE: How much bipartisans [18] supported that bill?

[19] MR. PEREZ: In the Senate, senators [20] Specter, D'Amato and Jeff Fords are the [21] republicans who supported it and then a host [22] of democrats. In the house, the original

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[1] cosponsors are from Florida, and [2] I believe there are a total of 116 [3] cosponsors in the house including I think [4] maybe 15 republicans, something like that.

[5] DR. WICKWIRE: What happened at the [6] state level, an example of jury nullification [7] case, is that what it is and if so, is this [8] common or?

[9] MS. BATTAGLIA: It's very difficult [10]

for us to determine what the jury did in this [11] case because we didn't have an opportunity to [12] speak to the jury and that's normally what [13] happens. I do not know whether any state [14] prosecutor if he or she were here could tell [15] you what the basis of the jury decision was [16] so I can't speculate with you whether jury [17] nullification was the basis.

[18] I think people have speculated on [19] that, but no one knows the reason. As to [20] whether jury nullification is a possibility [21] throughout the country, any time we go before [22] a jury, jury nullification is an issue,

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[1] whether or not it's a civil rights statute. [2] So we have experienced that.

[3] **DR. WICKWIRE:** We appreciate. We [4] have a question from here. Did you want to [5] direct a question to them or to us or to [6] whom?

[7] **MR. OKURA:** Well, after waiting [8] about eight hours I don't know whether it's a [9] question or however you want to put it, can I [10] voice —

[11] **MR. DARDEN:** Excuse me, can you [12] give your name.

[13] **MR. OKURA:** Sure, can I sit down [14] here. My name is Robert —

[15] **MR. DARDEN:** Is your comment [16] directed toward the panelists?

[17] **MR. OKURA:** My comment is directed [18] to all the things that I have heard not [19] all the things, I have heard some disturbing [20] statements made by the city [21] representatives —

[22] **MR. DARDEN:** We want to give you

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[1] adequate time, but if it's not directed [2] towards the panelists, we would like to let [3] them go.

[4] **MR. OKURA:** Well, not really, it's [5] not directed to the panelists.

[6] **MS. MAQSOOD:** I have a question for [7] Mr. Lee — my name is Roxanne by the way and [8] I'm — I have a question, you have described [9] very well how Mr. Lee was stabbed — is in [10] and you don't know, you never asked the [11] question to the jury, are we going to — and [12], I don't know Mr. Lee is here too. Is Mr. Lee [13] satisfied. The state attorney has provided [14] all the evidence over there and was it — you [15] said there was a hate crime investigation was [16] also there but you didn't have enough [17] evidence to put the defendant on the line. [18] But is it — and you keep saying because it [19] was acquitted or the state did not [20] prosecute — I mean — jury has given them [21] equitable or whatever, I mean, he went free, [22] if it was not happened, if the jury was right

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[1] or the state attorney has made some mistake [2] or did not put according to Mr. Lee all the [3] satisfaction on something, wouldn't it be [4] because that state attorney has not presented [5] Mr. Lee properly, that's why it was [6] acquitted. Is it that? That's what I'm [7] hearing.

[8] **MS. BATTAGLIA:** The states attorney [9] is the local prosecutorial entity and the [10] state's attorney represents the state. The [11] victim is obviously a part of that, but it's [12] not — they don't — the states attorney [13] doesn't represent an individual. I have no [14] reason to believe that the states attorney [15] office presented this case in a fashion — in [16] any way other than what they do normally. [17] There was no racial animosity as far as we [18] could see that that would have led them to present [19] this case in less professional fashion that [20] they present the hundreds and thousands of [21] cases that they present every year.

[22] **FEMALE SPEAKER:** Have you ever

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[1] looked into this thing because just recently [2] I thought the state attorney is not [3] representing the way they were supposed to [4] be, especially the Asians, they were supposed [5] to be because sometimes the states attorney [6] has problems with communication.

[7] Sometimes they feel like, okay the [8] crime is not enough, let's make a dismissal and [9] they go toward the dismissal and the crime [10] keep going and what is the —

[11] **DR. WICKWIRE:** We are going to have [12] to conclude your question. Is there anybody [13] else in the audience wanted to raise a [14] question. Two guests now. Judge Baylor do [15] you want to say anything to them.

[16] **JUDGE BAYLOR:** No questions.

[17] **DR. WICKWIRE:** Then we can — [18] Mr. Lee, did you want to say something?

[19] **MR. LEE:** Yes, I think as you said, [20] like a parent who lost his son, they have a [21] right to justice, okay, based on my — [22] like — based on my common sense, okay,

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[1] whoever — like violate crime, they have a [2] penalty, they have to get the penalty, okay, [3] you said bring us, take your stuff, only case [4] everything comes out, okay, free. Problem [5] is, problem is, someone did wrong, someone [6] did wrong at the beginning.

[7] Right now it's based on law, nobody [8] responsible. What the heck is this society? [9] Something wrong. We have to find something [10] wrong to correct instead of this is law we [11] have to go through. You blame only — [12] accord-

ing to the law this way. State say [13] according to the law this is that way. I [14] lost my son.

[15] Someone, if we live in this [16] society, government protect personal life [17] that's why they collect tax. If they not [18] protect our safe, why we have to pay tax? [19] But you said according to the law we deal [20] correct, according to law correct. If I kill [21] person, okay, it's okay because according to [22] law. We have to find who's wrong and why is

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[1] it wrong. Even I cannot it, let me know [2] who did wrong. That's I wanted to know [3] because I want to close my son's case. If [4] leave me alone this way, next month that guys [5] come out, what do I do? You said I got to [6] follow the law, okay.

[7] Same thing, next month, sometimes [8] tomorrow, whether or not you have that [9] happen, nobody know, I had the same thing, I [10] live in suburb, I thought I live in safe [11] place, I didn't worry about something happen, [12] or kind of crime, but sometimes one of you [13] maybe happen tomorrow, next year some time [14] at the times, no matter you try to —

[15] **DR. WICKWIRE:** Mr. Lee, I think [16] probably we are going to have to conclude. I [17] know that this has been very difficult for [18] you and we appreciate the two of you coming [19] in and you sir wanted to say something. If [20] you want to — thank you very much.

[21] **MS. BATTAGLIA:** Thanks.

[22] **DR. WICKWIRE:** Thank you, Mr. Lee.

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[1] **MR. PEREZ:** Thank you.

[2] **MR. OKURA:** I was going to leave [3] but I was encouraged by —

[4] **DR. WICKWIRE:** You have five [5] minutes.

[6] **MR. MUNSEYLY:** I believe this panel [7] is going to serve a quick purpose. Look, we [8] are looking for solutions to prevent hate [9] crimes. I have heard some disturbing [10] statements by public relations spokesman for [11] the city. He has admitted as Mr. Edward he has [12] admitted that people believe that Koreans are [13] receiving favoritism, people with all these [14] rumors, right.

[15] However, the city has not taken [16] steps or precautions to correct these rumors [17] which are very inflammatory. Now they could [18] be against Koreans, they can be against [19] blacks, whites or Italians, the point is here [20] that the city has been negligent, okay. That [21] knowing that these kind of rumors, inside [22] problems, feed the fuel of hate. But yet

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[1] he's done nothing of it, nothing about it. [2] The city has continually spent millions and I [3] got proof of it.

[4] Millions in public relations to [5] promote their political agendas, their [6] political careers at the expense of, yes, the [7] poor blacks. We have been all used as pawns. [8] I'm sick to my stomach. You know, I was in [9] Korea 1951, lucky to survive, all right. [10] What touches me when I hear about these [11] abuses on these Koreans, it's the same as the [12] abuse on a black person, but however, I was [13] brought to Korea in 1951 to defend America's [14] ally.

[15] I don't know these people and you [16] mean to tell me that they live here in this [17] city with me and I'm going to allow or just [18] set aside and don't nothing about it. I [19] can't do that. Now Mr. Lee's son will never [20] come back. I know Mr. Lee has got a lot of [21] pain and suffering. I lost my son 23 years [22] old to an automobile accident. Just imagine

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[1] if it was to a crime like this, perhaps I [2] would have got something and took care of [3] this bum. I don't know, all right.

[4] But I know one thing we had better [5] hurry up and work together and let's stop [6] making excuses about the community, the [7] Korean merchant or whether he's Jewish or [8] Italian merchant, doesn't have to give back [9] to no community. He doesn't have to give [10] back anything. He hasn't taken anything. [11] He's rendered service.

[12] What are we a bunch of racketeers [13] now to say hay, you got to give me something [14] back. You know, what do you mean give me [15] something back. You know, these [16] opportunities and these programs were out [17] there for everybody to take advantage of. We [18] should actually salute these people that have [19] put themselves on the line and attempted to [20] earn a living in America and provide some [21] services of what other people have abandoned [22] and left for suburb, have left for green

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[1] pastures and left us behind. I'm living in [2] the city. I'm living in DeLanny Valley. [3] DeLanny valley is number one, right. But [4] what's the difference, DeLanny Valley or [5] Little Italy, or Pennsylvania avenue.

[6] It's the people. You can make it [7] whatever the hell you want and I'm going to [8] leave now and I hope, I hope we a find some [9] kind of solution and I hope you target, [10] target and I mean target with a big bull's [11] eye, okay, our government is responsible [12] to — not the Korean to try to educate the [13] community.

[14] The poor Korean or Italian or Jew [15] comes from a foreign country. He's got a [16] language barrier. They say why don't he [17] improve his language. Well, why don't the [18] community attempt to speak or learn the other [19] person's language which is educational. You [20] know, so it works both ways. I've waited a [21] long time. I hope I didn't make a complete [22] fool out of myself but I love America and

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[1] that's why I'm here.

[2] **DR. WICKWIRE:** Thank you [3] Mr. Munseyly. Thank you.

[4] Well, we have come to the end of [5] the day and I think Mr. Okura who is the vice [6] chair of this committee is going to say [7] something and I'm going to say just a couple [8] of words.

[9] **MR. OKURA:** I'd like to express the [10] advisory committee's thanks for all of the [11] people who appeared today. We have [12] differences of opinion. We have differences [13] of solutions, but we did at least bring you [14] to the table and have you explain your [15] personal feelings and your individual ways of [16] looking at this entire problem. Again, we [17] appreciate the opportunity to listen to [18] what's happening in the community. [19] I, for one, who have been through [20] this for many, many years and have seen this [21] phenomenon of racial integration and so on, [22] but we are seeing a new face of it since the

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[1] demographics have been changed — have [2] changed over the last so, 12 years. We are [3] seeing more immigrants coming to this country [4] and as I sit in Washington and listen to [5] Congress say shut off all immigration, we [6] have enough immigrants in this country.

[7] Sometimes I wonder where our [8] country is going and I think we all have to [9] sit down and give it some real serious [10] thought and listen to what others have to [11] say, not what we think, but have an [12] opportunity to open discussion, we tried it [13] today.

[14] Some of it worked, some of it [15] didn't and we see complete opposite views, [16] but again there seems to be some [17] misunderstanding what people perceive of one [18] group versus another group, so but the only [19] way we are ever going to get anywhere is to [20] sit down and talk about it where open minds, [21] but unfortunately, that's the ideal situation [22] which does not seem to exist here in

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[1] Baltimore, or Washington, D.C. or any other [2] community.

[3] But we need to keep open the [4] opportunity to at least sit down and talk [5] about it and I appreciate the opportunity [6] today this committee had the chance to listen [7] to what some of the citizens of Baltimore [8] City had to say as well as some of the other [9] officials representing the city.

[10] It's unfortunate that the mayor of [11] the city of Baltimore was not here and some [12] of his representatives were here, but I don't [13] think they were speaking for the mayor [14] himself and I was in the hopes that we would [15] listen or at least hear from the mayor and it [16] was unfortunate he, for one reason or [17] another, was not able to be here. But I want [18] to again thank the audience as well as [19] members of the panel for giving their time to [20] be here in Baltimore.

[21] **DR. WICKWIRE:** Let me say just a [22] word of conclusion. In T.S. Eliot work there

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[1] are some words "as we go older, the world [2] becomes stranger, the pattern more [3] complicated than dead or living" and I think [4] that we have seen that. Some of us who have [5] been around a long time that this is a [6] difficult time and also some lines in him [7] that we are the music while the music lasts [8] and I like to any in terms of opportunities [9] that we have as people, as citizens to make [10] some kind of music that helps make in a [11] better world and I think that it's possible [12] and I think we have made a beginning here, a [13] step who I hope is a step forward, a dialogue [14] which we trust will be useful to you and I [15] would say finally that also in T.S. Eliot, [16] some words that "we are undefeated because we [17] have gone on trying."

[18] Let's go on trying. Thank you for [19] being here and for being a part of this day. [20] Thank you. The time is 4:45 p.m. [21] (Whereupon, at 4:45 p.m., the [22] PROCEEDINGS were adjourned.)

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