한국 해운의 기수

**K.S.LINE**

- 수출입 화물
- 귀국 이삿짐
- 창고 업
- 통관 업무

미국과 동남아를 6일 간격으로 정성을 다해 모시겠습니다.
귀택의 이삿짐은 부산·서울 편리한 곳에서 14일만에 통관, 훗은실 수 있습니다。

(206)625-1960

2121 Fourth Avenue Suite 2250 Seattle WA 98121

---

한인회보

목차 (CONTENTS)

- 한해를 보내면서
- 크리스마스와 정화
- 나의 희망의 외교
- 아리랑의 밤
- 1985년도 제외교도생 단기교육
- 아리랑의 밤 재정 보고
- 세계한인학교 설립 모집 및 교사모집
- 백성숙신 생수학교운영
- 전집신 a에서
- FOR TOMORROW

---

(206)625-1960

2121 Fourth Avenue Suite 2250 Seattle WA 98121
역대한회장 회고

나의 창업적 회고록
신호병

사회주의 전환기의 1960년대 후반을 주도한 헌법 개정과 민주화 운동은 대한민국의 역사상 고대의 전환기를 대표한다. 이 운동은 특히 1961년 5월 16일의 5·16 군사정변 이후에 시작된 민주화 운동이며, 이후로 이어진 민주화운동은 사회주의 전환기의 중요한 특징으로 평가된다.

물론 많은 문제에 부딪히기도 했지만 그 과정과 도전은 모두 우리 민족의 역사 인물이며, 이 전환기의 역사에 대해 전쟁으로 이어지는 민주화운동은 대한민국의 역사의 중요한 부분이다.

나의 시도는 사회주의 전환기의 민주화 운동과 민주시기의 국민운동에 관한 것이며, 이 전환기의 민주화운동은 역사의 중심에 있으며, 이 전환기의 민주화운동은 대한민국의 역사에서 중요한 역할을 하고 있다.

Seattle Trade Center에 이르러 1970년대 말엽에 이르러서는 전환기의 민주화운동이 확산되며, 이 전환기의 민주화운동은 민주화운동의 새시대를 여는 것으로 평가받고 있다.

 Seahorse Parade에서 창작된 민주화운동은, 1961년의 5·16 군사정변 이후에 시작된 민주화운동이며, 이 전환기의 민주화운동은 국민운동에 대한 민주의 확산을 목표로 한다.

해방 이래 38년 전후로 이어지는 민주화운동은, 민주화운동의 새시대를 여는 것으로 평가받고 있다.

rah}
여성일면

1984년 여의천의 남성일전 12월 15일 3호 앞 7개에 끝 12로 하기 중술학과 확장 2층 강관에 800미터의 교도관을 설치한 가운데 선택이 없었다. 6무뿐만이 여러 개
적 학교를 학업 중에 고등학교에서 고등학교로 대학 전과 학과 전환학과 중학과에
적학과의 폭을 가려주며 개학 기간을 무단한 개과목, 대학전형 전형으로 강판하였다.

선언 85년도 노동절 연휴기간 18일 일치 하여 격려 부응하고 연계할 연계학과율의 오류
으며 각각 선택하도록 했기로 하여 선언교과서의 학업을 적학과로 하기로 결정하였으며
교권의 학비를 부과하였고 비업학과 및 비업학과 강판을 허용할 수는 없고 각 중학과에
여와 연중에 만한 선도, 동포권 및 선도학과 강판을 축소하여 도달하여 대학전형 전학과
는 억지한 것으로 리부 중간 동기계열

이학계의 남성일전 학경은 연중이 주요한 학과 여름의 학업을 안전한 학과 예전적 학과로
동학 교육을 받어서야 however, 학교 교육을 받을 수 있었다. 학교 교육을 받을 수 있었다. 학교 교육을 받을 수 있었다. 학교 교육을 받을 수 있었다. 학교 교육을 받을 수 있었다. 학교 교육을 받을 수 있었다. 학교 교육을 받을 수 있었다. 학교 교육을 받을 수 있었다. 학교 교육을 받을 수 있었다. 학교 교육을 받을 수 있었다. 학교 교육을 받을 수 있었다. 학교 교육을 받을 수 있었다. 학교 교육을 받을 수 있었다. 학교 교육을 받을 수 있었다. 학교 교육을 받을 수 있었다. 학교 교육을 받을 수 있었다. 학교 교육을 받을 수 있었다. 학교 교육을 받을 수 있었다. 학교 교육을 받을 수 있었다. 학교 교육을 받을 수 있었다. 학교 교육을 받을 수 있다.
한인회비 납부하여
한인회 활동을 도우시다!
윤안과 부속
고급 선글라스 및 각종 안경제
안경 제조 시설 완비

© Boeing Vision Plan 차정 안과 의사 © Western Vision Service 차정 안과 의사
Aetna, King County Medical Blue Shield © Medical 정부 보조 쿠폰 환영
© Blue Cross, 각종 직장 보험

ALDER- LYNN EYE CLINIC
Lynnwood Professional Center
5017 196th St. S.W. #106
Lynnwood, WA 98036
778-0333

• Designer Eyeglasses
• Immediate Appointment Available
• Evening and Saturday Appointment

LAKESIDE EYE CLINIC
Contact Lens & Ocular Prosthesis Center
10009 Bridgeport Way S.W.
Tacoma, WA 98499
582-0760

• Designer Eyeglasses
• Immediate Appointment Available
• Evening and Saturday Appointment

시안을 한인회의 세 일꾼들이 아리랑의 밤에 고포돌에게 소개 되었다. 전열
최로부리이순모이사, 허석자단, 박범신단장, 오충정회장, 박대호부회장,
한만희 이사, 후열 최로부리 김권스 교육, 오계희 이사, 백인홍 총무, 김홍식
이사, 박창교 문화, 운동장 제부, 운동장 정년부장.

축
발
전
85년도 신임 회장단과 한인회의 무궁한 발전을 빕니다.

린우드 인쇄소
한국어로 쓰여진 내용입니다. 이 내용을 풀어서 읽는 것이 좋을 것 같습니다.
I am looking backward cautiously. Proudly, with symphonic eloquence, but a little precariously, there lies the eighty-year history of our immigration, compactly piled [experience upon experience], from the first labor immigration when ninety-seven Koreans stepped on Hawaii on October 13, 1903, through the post-Liberation [of Korea from Japan in 1945] settlement of Korean students in the mainland, to the flood of new immigrants moving into the metropolitan areas in America in the 1970's. Eighty years of ordeals and adversities, great and small, might have been too short a period in which we the strangers could have accomplished enough to fly our banners high in American winds, but clearly it was time enough to lay the foundation for the flag-pole at least.

During the eighty years, we did make a progress, expanding our economic power and elevating our social status—a progress indeed remarkable by anyone's standards. Why is it, then, the part played by the Korean community in American society today appears in the least different from the old way of strangers in the early immigration period?

The Korean community is an extremely closed group of immigrants whose lives do not extend beyond their own race. This is not to say that there is anything wrong for a people of the same race to flock together to make a living. It has a positive aspect, instead, in that they can combine the vital energies of a race that way. The problem of the Korean community lies, not in the fact of a race living together, but in the excessive worship of money, the blind pursuit of glory, and the isolationism that closes the door to interaction with other races, all of which led Koreans to fight their fellow Koreans, red in teeth and claws, and which putrefies deeper and deeper into the core of the Korean community. Openness without clearly articulated values, irresponsibility that turns its face away from fellowship, and the virtue of cooperation and voluntarism truncated to bits and pieces—all these are elements that contain inherent dangers.

In view of these dangers hovering over the Korean community, we all owe it to ourselves to look back at the history of our immigration and re-examine our spiritual conditions and our attitudes toward life, because the rise or fall of a family, of a social group, or of a nation is influenced by the mental climate that permeates the social environment. The rise or fall of the Korean community is not determined by the material affluence nor by informational affluence.

First of all, we must respect and love ourselves, and we must extend the love and respect for ourselves to our neighbors, to our race, and to all the people in the world. Exclusionistic tendency to clam up originates from the lack of confidence in one's own self when he or she is [miring] with other people. When all Koreans respect and love their own selves, the love for the Korean race will bud; then, only then, the sense of belonging to an inferior race, or the resulting blind worship of other races, or the exclusionist sentiments will disappear. Those who often complain about...
their fellow Koreans with comments like "the Yopjons are an impossible people" are really denigrating themselves, for such an expression reveals the apparent folly of thinking that other Korean are all "Yopjons" while the critic is the very Yopjon. Behind the impulse to show [Korean] excellence by means of denigrating other races with implicit racial slurs in lines that usually begin, "Mexicans are . . ." or "Black farmers are . . ." lurks a mind that sees its own self inferior to others.

Only when we love and respect ourselves, we can regard all others with love and respect on an equal footing. Thus, we can consolidate the present and future of the Korean immigrants in American society through active interaction with other groups of people when we proudly present ourselves as their equals. This will be an important step toward advancing the position of the Korean community beyond its current situation which is analogous to the existence of a frog confined to a deep well.

Second, we must plant a sense of collective responsibility in our consciousness by developing a willingness to concede a little of self-interest in cooperating with others. What makes the community formed around Korea Town in the mid-1970's so different from the early immigrant society is the absence of the spirit of cooperation and the awareness of collective responsibility. Despite difficult economic and social conditions they were confronted with, early immigrants overcame their ordeals by combining their energies in a cooperative spirit. In contrast, the present immigrant society is struggling to stay afloat in the absence of cooperation and collective responsibility.

We are all applying the principle of the strong thriving on the flesh of the weak to our immigrant society. As a result, those who have a lot of money prey upon those who have not; those with a lot of knowledge exploit those who know little. In our obsession with self-interests, we are intolerant of the spirits of cooperation and the awareness of collective responsibility. Such a trend leads us all, at the slightest sign of profitability of a particular business, to engage in that one business instead of taking on businesses that would complement one another. The final outcome of this foolish metality will be an excessive competition which is certain to bring ruin to all those engaged in that one business, inviting the suicidal folly of going bankrupt all together--you and I.

When the problems of troubled youths rock the harmony of Korean homes, and when the community organizations like Korean Association turn into a house of chaos [riddled with disputes and controversies], all Koreans shake their heads mumbling in empty rhetoric of table talks, passing the buck to churches or community organizations, no one showing the slightest indication of taking on his or her small share of collective responsibility.

Individual members of society, no matter what society they may belong, have the obligation to be aware of their responsibility to society, and they are also responsible for working with others to carry out their duties. This does not necessarily mean that all individuals are obliged to be out on the frontline all through their lives, carrying the burden of the entire community upon their shoulders. What it means is that we are morally obliged to do our best even when we are in the last row of the community rear-guard, or even when we are in places unnoticeable to anyone. We also need the virtue of conceding a little of self-interest for mutual benefit even in working out smallest differences that come up while cooperating with others.

Third, instead of pressing ourselves into a desperately competitive frame of mind, in which we tend to conduct our lives for the single purpose of showing off to others, we must have the abundant mental composure -- room in our mind--that enables us to lead an enriched human life to the true satisfaction of ourselves.

The longer the length of the immigrant life and the more stable the economic and social status becomes, the spiritual emptiness felt in the mind grows greater. Why? This is the result of viewing the immigrant life only as an arena for the struggle for existence, rather than approaching it in a frame of mind poised enough to learn the true meaning of humanity. If my college alumnus bought a cadillac, I have to buy a Cadillac too whatever the strain I go through; if a friend in the neighborhood buys a house with a swimming pool, I have to move to a house bigger and better. We need to slough ourselves off boldly from this kind of pretentious life driven by a false sense of values.

The extravagant and pretentious outer show of self has led to a blind pursuit of glory, which in turn gave birth to a countless number of community organizations which are chronically plagued with gham-tum fights at all levels.

Now I am cautiously looking ahead to the future of the Korean community. I ask how bright a future lies ahead in the ninety years and one hundred years of our immigration which entices us to fly as high as the wings of our imagination allowable.

Clearly tomorrow promises to be brighter than today; tomorrow is inviting us to leap forward into a future with brighter hopes. But to do this we need a present that is more solidly built on the foundation of sincere and earnest work. To build our history of immigration upon the bricks of every day work forged to the best of our knowledge and ability is the only way to plant us Koreans on this land. It is the only way to make our future--ninety years and hundred years of our immigration--brighter.

새해
복 많이 받으세요