Works that can be linked to my findings include Rick Bonus’s *Locating Filipino Americans: Ethnicity & the Cultural Politics of Space*, Stacey Lee’s “What’s in a Name? Asian American Identities at Academic High School,” Eleana Kim’s “Korean Adoptee Auto-Ethnography: Refashioning Self, Family and Finding Community,” and Jung-Sun Park’s “Korean American Youth and Transnational Flows of Popular Culture Across the Pacific.”

For the most part all of the works linked to my study have agreed with or extended to what I have found. Rick Bonus’s work really served as the inspiration and framework for my research project. Without his work I would have even thought about studying Korean grocery stores in UIUC area let along taken some of the approaches that I did. Stacy Lee’s piece brought attention to use of the word “oriental” as well as highlighted the importance of the language as a symbol of identity, both very important topics that appeared in my space study of Korean grocery stores. In addition, Lee’s highlighting of the many different subethnic groups at Academic high as well as my interview with Rachel has indicated that it just as important to focus on the people that these grocery stores exclude as it is to focus on those they include. It will be also be interesting see how Korean subethnic groups identify and differentiate themselves on this campus in comparison to some of the students in Stacy Lee’s piece.

While I initially did not think that Eleana Kim’s piece could be applied to my study, my interview with Rachel convinced me otherwise. Because of the complexities associated with adoptee status and lack of connection to Korea, it makes sense that Korean grocery stores could serve as a potential source of anxiety to adoptees. While Rachel indicated that she did not have an interest in being reunited with her biological family, her comments about “belonging” during my interview with her were nonetheless with respect to her identity as a Korean adoptee. Since she is not Korean and not white, she finds herself most comfortable in stores that are pan-Asian (like the ones she visits back home, and the ones she visits in Chinatown) and believes she would feel
uncomfortable in Korean stores on campus. In a sense, she forms a sense of community through occupation of pan-ethnic spaces rather than ethnically parked spaces. Jung-Sun Park’s piece arguing interrelation between consumption of pop culture and search for identity and community also applies well to my research. Why I have only interviewed one person thus far, I believe that once I begin interviewing other Korean Americans including first, second, and 1.5 Korean generation Americans a lot of Park’s findings will be reflected in my work.