1. Generations, Immigration and Length of U.S. Residency

Koreans are one of the largest, fastest growing Asian groups in the United States. Their immigration to the U.S. started between 1902 and 1905 when a total of 7,200 Koreans arrived in Hawaii as sugar plantation workers. In less than one century the number has grown to an estimated one million, with over 1.3 million Korean Americans projected by the year 2000. In the first sixty years, the growth was minimal, only reaching 69,130 as counted in the 1970 Census. A dramatic increase occurred with the enactment of the Immigration Act of 1965. According to the U.S. Census, there were 354,593 Koreans in 1980, and 798,849 in 1990. Given this growth rate, Korean population might well have surpassed one million by now and the projected 1.3 million by 2000 seems to be a rather conservative figure.

As with most other Asian groups, California is increasingly preferred by new Korean immigrants as a permanent place to settle down. Whereas the 1980 Census showed 29.3% of the Korean population residing in California, there were 32.5% listed as living in the state in the 1990 Census, indicating 3.2% more Koreans chose the state as their residence during that decade. They prefer California to other states, due to its mild climate as well as its geographical proximity to their homeland. Another reason may be that new immigrants tend to cluster around their already existing ethnic communities. Future immigrants from Korea are thus much more likely to choose California as their home state.

Since the majority of Korean immigrants have arrived since 1965, and many are still arriving, they do not have a long history in the U.S. This is in contrast to Japanese Americans, for example, who have lived in the United States for generations and have fewer new immigrants. In other words, the Korean community is mainly composed of first-generation immigrants and their children, the so-called 1.5 (one-point-five) generation immigrants, who were born in Korea and educated in the U.S. Koreans came to America for a variety of reasons - family reunions, fleeing from military regimes or the threat of war, better employment opportunities, and a good education for their children. In short, they came here to realize their own “American dream.” They are mostly from the upper middle class and well-educated, but, despite that education, adapting to America is no easy process. First generation Koreans are still under the strong influence of their native culture that clashes with American manners and values in many ways. Their English is functionally limited. One-point-five generation Koreans are relatively better adjusted than the first generation, since they were exposed to the English language and American culture earlier in their lives. Their cross-cultural conflicts are less serious than those of their parents. The third group consists of second and third generation Koreans but they are relatively small in numbers and, having already been acculturated to the mainstream culture, live in suburban areas, with little or no involvement with the Korean community.

Most of the new immigrants live first in predominantly Korean areas, usually in apartments. Then, they move out to their own homes in suburban areas, as their lives become more stable. Owning a home is often considered the first step to the realization of the American dream, and it is not a rare thing for a Korean family, after two or three years, to own their own home.

---

2. Family and Children

In Korean culture, families were once very large, several generations living under one roof. But now a nuclear family has become more common and customarily has two or three children. Like other Asian groups, Koreans are strongly family oriented. Family members are closely knit, sharing gains and losses, successes and failures, joys and sorrows. Such close relations of family members are not restricted to the immediate family, but extend beyond, and include becoming part of social organizations and serving the community to which they belong. Thus, the family is the fundamental element of society, whose welfare and prosperity are nothing but the sum totals of the welfare and prosperity of each family.

Family life is based on a system that emphasizes obedience to superiors, that is, children submissive to parents, the wife to the husband, the young to the old, and so on. This is the essence of Korean family culture, derived from Confucian teaching, that is deeply embedded in the Korean way of thinking and living. Thus, the father is the head of the family and automatically assumes the authority and responsibility to manage it. His ideas and decisions almost always prevail in important family matters. It is the father who goes out to make a living. The mother’s traditional role is mostly confined to household tasks. However, in America, her role has become increasingly important and diversified. As they pursue interests and activities beyond domestic boundaries, they come into contact with feminism and gender issues.

Koreans love children. Children’s happiness and well being is always the top priority in parents’ hopes and endeavors. Parents will do all within their means and capabilities to secure a good education for their children. In ancient Korea, education was available exclusively to children of the privileged class as it was the only means of becoming a government officer and succeeding in the world. Korean parents still embrace the concept of education as the road to a prestigious position and a high standard of living. While the high standard of educational achievements expected of children explains the outstanding success of many Korean students in American schools, it also poses frequent problems for under-performers, causing conflicts between parents and children.

3. Language

Korean immigrants have two major concerns - the acquisition of English skills and children’s retention of the Korean language. Community adult schools in and near the Korean community are filled with Korean students of English as a second language. Children learn Korean at home or at Korean language schools.

Korean Americans, the majority being first generation immigrants, use the Korean language predominantly regardless of the length of residence in this country. Due to constant exposure to spoken Korean at home, most of the children have developed Korean listening skills although their ability to speak is limited. One-point-five generation children usually have a fairly good command of the language in speaking and reading as well. Understandably, children with the ability of communicating in Korean are regarded with favor among Koreans.

The desire of Korean immigrants to maintain their native language and culture has given rise to numerous Korean language schools, usually through churches, and occasionally in rented local public schools. In California alone, there are hundreds of such schools - about 300 in Southern California and 80 in the Bay Area (according to the Korean Consulate General in Los Angeles). Recently, two organizations of
these schools - the Korean School Association and the National Association for Korean School - have jointly mounted a successful fundraising campaign to institute the Korean language as a SAT II subject. Operated on Saturdays or Sundays, Korean schools focus on teaching Korean, but their curriculum also includes other subjects related to Korean culture such as Korean history, Korean folk dancing, Tae Kwon Do, and Korean brush calligraphy. Children are sent to the schools against their wills in most cases. Many children are also sent to Korea during summer vacation in order to improve their Korean language skills and Korean cultural awareness. At first, the need for the Korean language is not appreciated very much by children, however, they eventually come to understand the value of Korean language skills. They understand that it is useful in communicating with parents and helps them to enhance their self-identity and that it provides them with better employment opportunities with Korean businesses here and in Korea. They are expecting the value of Korean language skills to become increasingly greater in the era of the Pacific Rim and the global economy.

The Korean language is written in Hangul, the Korean alphabet, that consists of 24 symbols. Acclaimed as one of the most scientific writing systems in the world, Hangul is relatively easy to learn because each symbol represents one unique sound. While romanization systems do exist in Korea, they are not taught at schools. The average Korean is not aware of the rules of romanization and tends to invent an idiosyncratic way when romanizing his or her name. The two most widely known romanization schemes are the McCune-Reischauer system (the M-R system) and the Ministry of Education system (the ME system). While the latter has long been the most familiar to Koreans, the South Korean government abandoned it in favor of the more international M-R system before the 1988 Seoul Olympic games. Since romanization does not directly affect those who live in Korea, the average Korean is not aware (nor does s/he care) which system is in use. However, romanization is of more significance to Korean-Americans, because they often deal with the Korean language in the English speaking culture. The M-R system is the standard for American libraries including the Library of Congress. Unfortunately, many Koreans react negatively to the M-R system because of its unfamiliar diacritical marks and phonetic transcription of sounds (as opposed to the more traditional one-on-one transliteration of scripts as used by the ME system).

4. Religion/Spirituality

Religion traditionally has been important to Koreans. Their religiosity has become all the more evident in their American life due to greater spiritual needs in strange and difficult circumstances. The two major religions Korean Americans are affiliated with are Christianity and Buddhism, of which the former is by far the larger. Roughly three quarters of the Korean population in the U.S. regularly attend church services, either Protestant or Catholic, so there are numerous Korean churches wherever there is a Korean population. Aside from being the homes of spiritual devotion, churches often function as community centers providing a variety of non-religious services like Korean language classes and counseling sessions on various subjects related to American life. On the other hand, Buddhist temples, much smaller in numbers than Christian churches, are found in metropolitan areas like Los Angeles and San Francisco, offering services to devotees constituting about 2% of the Korean population. Confucianism is followed not so much as a religion but as a philosophy that regulates Koreans’ way of thinking and living, although no teaching of the doctrine is publicly carried out in the community.

---


4 ibid.
5. Manners, Customs, Etiquette, Gestures and Taboos

Confucianism can claim to having been the most influential system in molding Korean thought and culture. It has taught Koreans to behave with decorum and show respect to propriety. In fact, its ideals, although much less powerful than in the past, still permeate every aspect of Korean life, largely governing Korean manners and behavior.

- Modesty in language and behavior is a highly regarded virtue. Bragging or an assertive manner can alienate others. Koreans’ tendency to avoid eye contact comes from traditional Korean modesty. It is rude or even offensive to look an elder directly in the eye.
- There is a distinct order of importance, or a hierarchy, that is to be observed in human relations. Older people must be treated with respect, and young people are expected to behave appropriately in deference to them. For example, it is rude, even an offense, for a young man to sit in a relaxed manner with his legs folded in front of an older person or superior.
- Koreans tend to be formal with a rather stoic expression and demeanor at initial contacts, but their hidden congeniality unfolds as contacts are repeated and trust generated.
- The traditional Korean manner of greeting is bowing, but handshaking is becoming increasingly common. Physical touch between different sexes, including handshakes, is still avoided by more conservative Koreans. A person who is younger or of lower status always bows first, then the greeted one offers a handshake or returns the bow.
- Calling an older person by their first name is construed as offensive. The proper way is to use the family name preceded by Mr., Mrs., Dr., etc.
- Honor and reputation is valued highly, hence the importance of “face-saving” or “face-losing”. Children attending a good college enhances the honor of the family; their lack of good education and poor manners disgraces the family.
- Koreans smile only when the occasion warrants. To smile without an appropriate reason is deemed as demonstrating a weak character. Dignified looks are more the norm.

Beckoning is never done with a finger but by waving a hand with the palm down. Hands generally are not used much in conversation. Hats are removed inside buildings as well as in the presence of an elder or superior. Shoes are taken off inside a house. Feet are not placed on a desk or chair. Things are passed to an elder or superior with both hands.

Four (4) is an unlucky number for Koreans, because “four” is a homonym to “death” in Korean. That is why Koreans avoid sleeping in a hotel room numbered 4 or 44, or keep away from working in a room assigned one of above numbers in an office building. In Korea, a room is seldom assigned such a number in a hotel or office building.

A Korean meal always includes kimchi - a spicy, fermented cabbage - as a side dish. Hanbok, a Korean traditional dress of two colorful pieces, is worn on special occasions - marriage, the first birthday of a child, the 60th birthday, the New Year’s Day, and other traditional holidays. On such an occasion and at other festive gatherings of relatives and friends, people often play yunnori, a popular folk game. Four round-backed and flat-faced sticks are used. They are thrown in the air and the score is determined depending on how they land, back up or face up.

A Korean name is mostly made up of three characters (three syllables) - one character for the family name and two characters for the personal name. The family name always comes first. Korean Ameri-
cans, however, have all adopted the American system and put the personal name first and the family name last. One may occasionally encounter a Romanized Korean name of the traditional structure with the family name first. A good example is the name of the President of Korea - Kim Dae Jung, which is used for all the books he has authored and also printed by American newspapers. Those accustomed to Korean American names might take Jung, not Kim, for his family name. Calling him President Jung, instead of President Kim, would be a cultural fiasco.

6. Cultural Ideals

Korean people are friendly, tolerant, respectful of elders, and very hospitable. They are proud of their cultural heritage. Many traditional Korean values, which are deeply rooted in Confucian doctrine, have been brought to America by Korean immigrants.

- Korean cultural ideals emphasize filial piety, loyalty to the state (a king), marital fidelity, respect for elders, and faithful friendship - five cardinal virtues of Confucianism.
- Education is the most important aspect of Korean culture. Because of the importance placed on education, literacy in Korea is almost universal (95% by one report).
- Learning and self-culture are a life-long pursuit. Along with the ability to maintain one’s family properly, self-cultivation through learning is considered a prerequisite to success in other endeavors. “A person must first cultivate himself and maintain his family properly before he can govern the nation,” as the Korean adage goes.
- Harmony in human relations is emphasized over disputatious confrontation.
- Moderation or the golden mean is considered ideal in business and social transactions.
- Generosity, gentleness and hard work are valued as highly desired elements of a person’s character.
- Hospitality and graciousness characterize Koreans in time of peace. In time of difficulty, they display courage and great endurance. They are proud that their country has triumphed over numerous national crises in the past.
- Koreans are highly optimistic. They believe, as a Korean proverb says, that “there is always a way out, no matter how adverse the situation is.”

In America, however, some of these traditional values and ideals are undergoing a gradual change in the course of blending in with the mainstream culture.

- Individual rights and happiness are pursued with greater emphasis.
- Assertiveness is encouraged over a self-effacing manner. Modesty can be taken for weakness or even incompetence in American culture.
- Materialistic success is given more importance than, say, self-culture.
- Assertiveness or competitiveness is no longer spurned.
- Ancestral worship is being replaced by Christian or other religious services at home.

With these changes filtering into their lives and thought, Korean Americans hope for a future of wealth and security, but worry that the traditional cultural values they brought from the homeland will be lost.

7. Social Interaction and Relationships

Koreans respect harmony in social interaction. They are rarely confrontational. They avoid open criticism and public disagreement. They discuss bad news or adverse opinions about a person known to them only with family members or trusted friends or express them in an indirect way.
For Koreans, being connected is essential both in private life and in doing business. They perceive that success depends greatly on social contacts. The larger and more diversified the contacts are, the more prosperous and prestigious a person becomes. This explains why the Korean community has so many community and social organizations, which include Korean associations, business associations, professional societies, alumni associations, sports clubs, and family clan societies, to name just a few. Consequently, it is not unusual for a Korean American to belong to several different groups at the same time, in addition to his/her religious affiliation.

If participation in such group activities tends to become official, less formal and closer relationships are often fostered through friendly gatherings at home. Koreans love inviting and being invited for evenings together at home, and this tradition has become all the more pronounced in the lives of Korean Americans in need of mutual support through the difficult course of American adaptation. Visiting friends’ homes is done reciprocally. The visitor customarily brings a gift like flowers, cakes, or a box of fruit as a gesture of gratitude for the invitation. The host feels honored to have all the invitees join the evening and enjoy a dinner prepared with care and generosity. Weddings are also reciprocally invited and attended. The wedding hosted by a prosperous and prestigious family is always attended by relatives and friends filling the hall or church to the capacity, with each of them bringing a nice present or a generous gift of money. Living in a densely populated country, Koreans have learned how to entertain each other and become good neighbors in a tightly knit community.

8. Role of the Library

The public library can play an essential role in helping Korean Americans to make a smooth transition from the culture of their homeland to that of the American mainstream. It is the most easily accessible American public agency the new immigrants can utilize and it can offer valuable services and materials to enlighten Korean immigrants on various aspects of their adopted society. Well educated in their homeland and eager to take advantage of educational opportunities in the U.S., these people have great potential to become regular library customers. Therefore, the public library should rigorously reach out to the Korean community to publicize itself and to increase Koreans’ awareness of its existence in their neighborhood and what it can do for them.

- Assume the role of an educational center for new Korean immigrants to become informed and learn about the various systems of this society that are different from those of their homeland.
- Attract Korean patrons to the library with Korean language materials. The existence of materials in Korean impresses Koreans visiting the library for the first time and is certain to make them repeat customers. Stocking a few popular Korean magazines is a good start. Koreans attracted to the library on account of Korean language materials will eventually move toward English language materials as they become familiar with the other collections of the library.
- Identify what Koreans need most and provide it consistently. Korean language materials will be most useful to first generation Koreans with limited English skills. English learning materials, cassettes and videos as well as books, are in great demand, as are materials in easy English on citizenship, how to apply for jobs, American customs and manners, American school systems, and other survival skills. The one-point-five generation needs not only materials for learning English and how to adapt to the mainstream culture, but also those for retaining the Korean language and culture. Provide English materials on Korea and Korean culture for the second and third generation Koreans to help them learn and keep their cultural roots and self-identity.
- Provide Korean immigrants with library programs on various survival skills. Multicultural programs will be useful for them to learn about other cultures and how to relate to them. Koreans

64
are from a traditionally homogeneous society with little exposure to other ethnic people. To become sensitive to other cultures in this diversified society is an indispensable survival skill required of Korean immigrants.

- Offer family focused programs designed to attract both parents and children. “Fun for kids” hours usually appeal to parents as well. Parents’ workshops on parent-children relations such as how to interact and improve communication with children are useful, especially with children’s participation.

- Hire Korean bilingual/bicultural staff to serve Korean speaking patrons. Train other staff to become responsive to their library needs and enable them to meet those needs with sensitivity to Korean cultural ideals and manners. Don’t hesitate to involve Korean American patrons in making library services more relevant to their needs.

- For a successful outreach to the Korean community, enlist the help of religious and social organizations as well as other community organizations to which Korean Americans are affiliated.

To sum up, the public library having a Korean population in its service area should become proactive in creating a welcoming library environment for Korean speaking patrons and equipping itself to best satisfy what they need in terms of staffing, materials, and programs. The library truly can be an integral part of Korean Americans’ transcultural experiences on their road to realizing their American dreams.
CALENDAR OF KOREAN HOLIDAYS AND CELEBRATIONS

January 1: New Year’s Day  
The first three days of the New Year are generally celebrated.

1st day of 1st month of the Lunar calendar: National Folklore Day  
Also known as the Lunar or Chinese New Year’s Day, this day is celebrated with family rituals honoring ancestors. Greetings are exchanged among families and relatives and traditional games are played. The exact date changes each year, but it almost always occurs from late January to late February. A family feast is held, with specially prepared food such as ttokguk (rice cake soup) and sujongkwa (persimmon punch). Many people dress up in hanbok, the colorful Korean traditional dress.

March 1: Independence Movement Day  
Commemorates the anniversary of the March 1, 1919 independence movement against Japanese colonial rule.

April 5: Arbor Day  
On this day, government officials, teachers, school children and tens of thousands of Koreans throughout the country plant trees pursuant to the government’s reforestation program.

8th Day of the 4th month of the lunar calendar: Buddha’s Birthday  
Solemn rituals are held at Buddhist temples adorned with colorful lanterns. The celebration is climaxed with a lantern parade in the evening.

June 6: Memorial Day  
The nation pays tribute to the war dead, with memorial services held at the Seoul National Cemetery.

July 17: Constitution Day  
Commemorates the adoption of the Republic of Korea’s constitution in 1948.

August 15: Liberation Day  
On this day of 1945, Korea was liberated from Japanese colonial rule of 35 years. The day also marks the establishment of the government of the Republic of Korea in 1948.

15th day of the 8th month of the lunar calendar: Chusok or Harvest Festival Day  
One of the most important traditional holidays in Korea. Chusok is Korea’s equivalent of Thanksgiving Day. On this day, a feast is prepared and families hold memorial services at their ancestors’ graves. Viewing the full moon is a feature of the evening.

Korean Festival Week:  
In a week toward the end of September, usually around Chusok, Korean-Americans celebrate their cultural heritage with a variety of festive programs which culminate with a parade on Olympic Blvd. in Koreatown, Los Angeles.

October 3: Korea’s Foundation Day  
Commemorates the founding of Korea as a nation by Tan-gun in 2333 B. C.
October 9:  *Han-gul-nal* or *Korean Alphabet Day*

Celebrates the anniversary of *Han-gul* promulgated by King Sejong of the Choson Dynasty in 1446. Koreans take great pride in their indigenous alphabet, which is easy to learn and known as one of the simplest and most scientific writing systems in the world.

December 25:  *Christmas Day*

Celebrated as a major holiday by Christians and other citizens as in the West.
KOREAN LANGUAGE VENDORS

Los Angeles

1. Chong No Books Center  
   2785 W. Olympic Bl.  
   L.A., CA 90006  
   Contact person: Hyun Soo Kim  
   Tel: 213-739-8107  
   Fax:213-739-8714

2. Dong-A Book Plaza  
   3460 W. 8th St.  
   L.A., CA 90005  
   Contact person: Won Young Yoon  
   Tel: 213-382-7100  
   Fax: 213-382-2819

3. Jeong Eum Korea Book Center  
   928 S. Western Ave., #151  
   L.A., CA 90006  
   Contact person: Clara Choi  
   Tel: 213)387-0234  
   Fax: 213)745-7782

4. Koreaone Book Store  
   170 S. Western Ave  
   L.A., CA 90004  
   Contact person: Young Soo Bahk  
   Tel: 213)388-0914  
   Fax: 213)388-9829

5. Music Plaza (A/V materials)  
   928 S. Western Ave. Suite #301  
   L.A. CA 90006  
   Contact person: Hyon Chol Chon  
   Tel: 213)385-4725  
   Fax: 213)385-4587

6. Spring Water Book Import,  
   928 S. Western Ave. Suite #301  
   L.A. CA 90006  
   Contact person: Donald Kim  
   Tel: 213)380-8787  
   Fax: 213)380-0264

Orange County

1. Dong-A Books  
   9828 Garden Grove Bl. #104  
   Garden Grove, CA 92843  
   Contact person: Mr.Song  
   Tel: 714)636-7100  
   Fax:714)636-7132

San Francisco

1. Tyrannus Book Store  
   5233 Geary Bl.  
   San Francisco, CA 94118  
   Contact person: Jai Soo Park  
   Tel:415)831-1155  
   Fax:415)752-2424

2. Korean Book Center  
   5633 Geary Bl.  
   San Francisco, CA 94121  
   Contact person: Sang Hee Chung  
   Tel:415)221-4250  
   Fax:415)221-2155

Santa Clara

1. Lee’s Gifts  
   5633 Geary Bl.  
   Santa Clara, CA 95050  
   Contact person: Young Kim  
   Tel:408)296-2240  
   Tel:408)246-2300

2. San Jose Korean Christian Book Center  
   2454 El Camino Real  
   Santa Clara, CA 95051  
   Contact person: Young Chun  
   Tel:408)246-2300
SELECTED KOREAN PERIODICALS

Newspapers

The Korea Central Daily
One of the two major Korean language newspapers in California. The newspaper includes the
Korean edition plus the U.S. edition. It is published in Los Angeles and San Francisco, covering
their respective regions.

The Korea Times
Probably has a larger circulation than the above. It also includes the Korean and the U.S. editions
together. Published in Los Angeles, it is the largest circulating Korean language newspaper in the U.S.

Magazine (All listed below are monthly magazines.)

For Adults

Sin Dong-A
A general current affairs magazine, covering political, social and economic issues in Korea. Widely
read by male adults.

Wolgan Choson
Another general current affairs magazine. Covers similar topics as the above magazine.

Chubu Saeghwal
One of the most popular women’s magazines focusing on housewives. An American edition is
published one month later than the original Korean issue.

Woman Sense
Similar to the above magazine in coverage and readership.

Elle and Ceci
Similar in coverage and popularity, these two magazines mainly appeal to young women and
housewives.

Hyundai Munhak
A literary magazine carrying Korean short stories, poems, and essays written by new writers as well
as established ones. Widely read by literary minded people and potential writers.

Paduk
Paduk is the Korean version of the Japanese game go. This magazine appeals widely to Korean
players of the game.

Kaeksok
A magazine of the performing arts that has a considerable following.
For Young Adults

*Junior* and *Music Life*
   Two popular young adult magazines.

*Haksaeng Kwahak*
   A science magazine for young adult readers.

For Children

*Pang Pang*
   A comics magazine intended for K-2 children.

*Wink* and *Mink*
   Two comics magazines popular among 3-5 graders.
**Contemporary Fiction**

<table>
<thead>
<tr>
<th>Name</th>
<th>Korean Name</th>
<th>English Name</th>
<th>Author Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cho, Chong-nae</td>
<td>조정래</td>
<td>Kim, Woon-il</td>
<td>김원익</td>
</tr>
<tr>
<td>Cho, Hae-il</td>
<td>조해일</td>
<td>Kong, Chi-yong</td>
<td>공지영</td>
</tr>
<tr>
<td>Cho, Son-jak</td>
<td>조선작</td>
<td>Mun, Sun-tae</td>
<td>문수택</td>
</tr>
<tr>
<td>Ch’oe, In-ho</td>
<td>최인호</td>
<td>Pak, Kyong-ni</td>
<td>박경리</td>
</tr>
<tr>
<td>Ch’oe, In-hun</td>
<td>최인훈</td>
<td>Pak, Pum-sin</td>
<td>박범선</td>
</tr>
<tr>
<td>Chong, Ul-byung</td>
<td>정은병</td>
<td>Pak, Wan-so</td>
<td>박완석</td>
</tr>
<tr>
<td>Han, Su-san</td>
<td>한수산</td>
<td>So, Yong-un</td>
<td>서영은</td>
</tr>
<tr>
<td>Han, Sung-won</td>
<td>한승원</td>
<td>Yang, Kwi-ja</td>
<td>양규자</td>
</tr>
<tr>
<td>Hwang, So-yong</td>
<td>황석영</td>
<td>Yi, Chong-jun</td>
<td>이청윤</td>
</tr>
<tr>
<td>Kang, Sin-jae</td>
<td>강신재</td>
<td>Yi, Mun-yol</td>
<td>이문열</td>
</tr>
<tr>
<td>Kim, Chu-yong</td>
<td>김주영</td>
<td>Yi, Oe-su</td>
<td>이의숙</td>
</tr>
<tr>
<td>Kim, Hong-sin</td>
<td>김홍신</td>
<td>Yi, Pyong-ju</td>
<td>이병석</td>
</tr>
<tr>
<td>Kim, Su-hyon</td>
<td>김수현</td>
<td>Yun, Hwang-gil</td>
<td>윤홍길</td>
</tr>
<tr>
<td>Kim, Sung-ok</td>
<td>김승옥</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Modern Classics**

<table>
<thead>
<tr>
<th>Name</th>
<th>Korean Name</th>
<th>English Name</th>
<th>Author Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ch’ae, Man-sik</td>
<td>체반석</td>
<td>Kim Yu-jong</td>
<td>김유정</td>
</tr>
<tr>
<td>Hwang, Sun-won</td>
<td>황순원</td>
<td>Na, To-hyang</td>
<td>나도형</td>
</tr>
<tr>
<td>Hyun, Chin-gon</td>
<td>현진건</td>
<td>Yi, Hyeok-sok</td>
<td>이효석</td>
</tr>
<tr>
<td>Kim, Tong-in</td>
<td>김동안</td>
<td>Yi, Kwang-su</td>
<td>이광수</td>
</tr>
<tr>
<td>Kim, Tong-ni</td>
<td>김동리</td>
<td>Yi, sang</td>
<td>이 송</td>
</tr>
</tbody>
</table>

**Historical Fiction**

<table>
<thead>
<tr>
<th>Name</th>
<th>Korean Name</th>
<th>English Name</th>
<th>Author Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hwang, In-jae</td>
<td>황인재</td>
<td>Pang, Ki-hwan</td>
<td>방기후</td>
</tr>
<tr>
<td>Kim, Song-han</td>
<td>김성한</td>
<td>Song, Chi-yong</td>
<td>송지영</td>
</tr>
<tr>
<td>Pak, Chong-hwa</td>
<td>박종화</td>
<td>Yu, Chu-hyon</td>
<td>유주현</td>
</tr>
</tbody>
</table>

**Mystery**

<table>
<thead>
<tr>
<th>Name</th>
<th>Korean Name</th>
<th>English Name</th>
<th>Author Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chong, Kwon-sop</td>
<td>정건섭</td>
<td>Kim, Sang-hoon</td>
<td>김상훈</td>
</tr>
<tr>
<td>Han, Tae-hui</td>
<td>한대희</td>
<td>Kim, Song-jong</td>
<td>김성</td>
</tr>
<tr>
<td>Hyon, Chae-hun</td>
<td>한재훈</td>
<td>No, Won</td>
<td>노</td>
</tr>
</tbody>
</table>

**Non-Fiction**

<table>
<thead>
<tr>
<th>Name</th>
<th>Korean Name</th>
<th>English Name</th>
<th>Author Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>An, Pyong-uk</td>
<td>안병욱</td>
<td>Poppchong</td>
<td>법</td>
</tr>
<tr>
<td>Kim, Tong-gil</td>
<td>김동길</td>
<td>Yi, Kyu-tae</td>
<td>이규</td>
</tr>
<tr>
<td>Kim, Yong-ok</td>
<td>김용욱</td>
<td>Yi, Si-hyong</td>
<td>이시</td>
</tr>
<tr>
<td>English</td>
<td>Korean</td>
<td>Pinyin</td>
<td></td>
</tr>
<tr>
<td>---------</td>
<td>--------</td>
<td>--------</td>
<td></td>
</tr>
<tr>
<td>2. Welcome!</td>
<td>어서 오세요.</td>
<td>Ósó oseyo</td>
<td></td>
</tr>
<tr>
<td>3. Can I help you?</td>
<td>도와 드릴까요?</td>
<td>Towa ūrilkkayo</td>
<td></td>
</tr>
<tr>
<td>4. Wait a moment, please.</td>
<td>잠깐 기다리세요.</td>
<td>Chamkkkan kidariseyo</td>
<td></td>
</tr>
<tr>
<td>5. Do you have a library card?</td>
<td>도서관 카드 있으면세요?</td>
<td>Tosōkwon k'adũ issūseyo?</td>
<td></td>
</tr>
<tr>
<td>6. What's your name?</td>
<td>이름이 무엇입니까?</td>
<td>Irũми muósimmigga?</td>
<td></td>
</tr>
<tr>
<td>7. What's your last name?</td>
<td>성이 무엇입니까?</td>
<td>Song'i muósimmigga?</td>
<td></td>
</tr>
<tr>
<td>8. Please return the books by this date.</td>
<td>이 날까지 돌려 주세요.</td>
<td>İ nalkkaji tollyo chuseyo.</td>
<td></td>
</tr>
<tr>
<td>9. The books are overdue.</td>
<td>대출기간이 지났습니다.</td>
<td>Taech'ul kigani chinassumnida.</td>
<td></td>
</tr>
<tr>
<td>10. I'm sorry. There is a fine.</td>
<td>미안하지만 과태료가 있습니다.</td>
<td>Mianhajiman kwat'aeryoga issúmnida.</td>
<td></td>
</tr>
<tr>
<td>11. Ask the librarian.</td>
<td>사서에게 물어 보세요.</td>
<td>Sasó ege muro boseyo.</td>
<td></td>
</tr>
<tr>
<td>12. Everything is fine.</td>
<td>다 되었습니다.</td>
<td>Ta toëssumnida.</td>
<td></td>
</tr>
<tr>
<td>13. Thank you.</td>
<td>감사합니다.</td>
<td>Kamsa hamnida</td>
<td></td>
</tr>
<tr>
<td>15. Excuse me.</td>
<td>설례합니다.</td>
<td>Sillye hamnida.</td>
<td></td>
</tr>
<tr>
<td>17. Please come back.</td>
<td>또 오세요.</td>
<td>Tto oseyo.</td>
<td></td>
</tr>
<tr>
<td>English</td>
<td>Korean</td>
<td>Romanized</td>
<td>English</td>
</tr>
<tr>
<td>--------------</td>
<td>------------</td>
<td>-----------</td>
<td>--------------</td>
</tr>
<tr>
<td>adult</td>
<td>성인</td>
<td>sŏng‘in</td>
<td>library</td>
</tr>
<tr>
<td>application</td>
<td>신청서</td>
<td>sinch’ŏngsŏ</td>
<td>library</td>
</tr>
<tr>
<td>book</td>
<td>책</td>
<td>ch’aeck</td>
<td>card</td>
</tr>
<tr>
<td>casette</td>
<td>카셋</td>
<td>k’aset</td>
<td>magazine</td>
</tr>
<tr>
<td>children</td>
<td>아동</td>
<td>adong</td>
<td>newspaper</td>
</tr>
<tr>
<td>circulation</td>
<td>도서 대출부</td>
<td>tosŏ</td>
<td>patron</td>
</tr>
<tr>
<td>desk</td>
<td>태척업</td>
<td>taech’ulpu</td>
<td>public</td>
</tr>
<tr>
<td>computer</td>
<td>컴퓨터</td>
<td>k’ampu-ta</td>
<td>library</td>
</tr>
<tr>
<td>due date</td>
<td>반환일</td>
<td>panhwanil</td>
<td>reference</td>
</tr>
<tr>
<td>emergency</td>
<td>비상구</td>
<td>pisang’gu</td>
<td>desk</td>
</tr>
<tr>
<td>exit</td>
<td>출구</td>
<td>ch’ulgu</td>
<td>restroom</td>
</tr>
<tr>
<td>exit</td>
<td>출구</td>
<td>ch’ulgu</td>
<td>staff</td>
</tr>
<tr>
<td>fine</td>
<td>벌금</td>
<td>pólkum</td>
<td>video</td>
</tr>
<tr>
<td>information</td>
<td>안내</td>
<td>annae</td>
<td>young</td>
</tr>
<tr>
<td>desk</td>
<td></td>
<td></td>
<td>adult</td>
</tr>
<tr>
<td>librarian</td>
<td>사서</td>
<td>sasŏ</td>
<td></td>
</tr>
</tbody>
</table>
### Dewey Classifications in Korean

<table>
<thead>
<tr>
<th>Code</th>
<th>Category</th>
<th>Korean</th>
</tr>
</thead>
<tbody>
<tr>
<td>000-099</td>
<td>Generalities</td>
<td>총류, 일반 백화사전</td>
</tr>
<tr>
<td>030</td>
<td>General encyclopedic works</td>
<td>언론, 출판, 신문</td>
</tr>
<tr>
<td>070</td>
<td>Journalism, publishing, newspapers</td>
<td>철학 및 관련학</td>
</tr>
<tr>
<td>100-199</td>
<td>Philosophy &amp; related disciplines</td>
<td>형이상학, 심리학</td>
</tr>
<tr>
<td>110</td>
<td>Metaphysics</td>
<td>심령학, 비학</td>
</tr>
<tr>
<td>130</td>
<td>Parapsychology, occultism</td>
<td>논리학</td>
</tr>
<tr>
<td>150</td>
<td>Psychology</td>
<td>종교</td>
</tr>
<tr>
<td>160</td>
<td>Logics</td>
<td>성경, 기타 종교</td>
</tr>
<tr>
<td>200-299</td>
<td>Religion</td>
<td>사회과학, 정치학, 경제학, 법률, 교육</td>
</tr>
<tr>
<td>220</td>
<td>Bible</td>
<td>언어</td>
</tr>
<tr>
<td>230</td>
<td>Christian theology</td>
<td>언어학, 영어, 독일어, 불란서어, 이타리어</td>
</tr>
<tr>
<td>290</td>
<td>Other religions</td>
<td>기타 언어, 순수 과학</td>
</tr>
<tr>
<td>300-399</td>
<td>Social Sciences</td>
<td>공학 (응용과학)</td>
</tr>
<tr>
<td>320</td>
<td>Political sciences</td>
<td>의학</td>
</tr>
<tr>
<td>330</td>
<td>Economics</td>
<td>가정학</td>
</tr>
<tr>
<td>340</td>
<td>Law</td>
<td>건물</td>
</tr>
<tr>
<td>370</td>
<td>Education</td>
<td></td>
</tr>
<tr>
<td>400-499</td>
<td>Language</td>
<td></td>
</tr>
<tr>
<td>410</td>
<td>Linguistics</td>
<td></td>
</tr>
<tr>
<td>420</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>430</td>
<td>German</td>
<td></td>
</tr>
<tr>
<td>440</td>
<td>French</td>
<td></td>
</tr>
<tr>
<td>450</td>
<td>Italian</td>
<td></td>
</tr>
<tr>
<td>490</td>
<td>Other languages</td>
<td></td>
</tr>
<tr>
<td>500-599</td>
<td>Pure Sciences</td>
<td></td>
</tr>
<tr>
<td>510</td>
<td>Mathematics</td>
<td>수학, 천문학, 문리학, 화학</td>
</tr>
<tr>
<td>520</td>
<td>Astronomy</td>
<td>지구학</td>
</tr>
<tr>
<td>530</td>
<td>Physics</td>
<td>식물학</td>
</tr>
<tr>
<td>540</td>
<td>Chemistry</td>
<td>동물학</td>
</tr>
<tr>
<td>550</td>
<td>Sciences of earth</td>
<td></td>
</tr>
<tr>
<td>580</td>
<td>Botanical sciences</td>
<td></td>
</tr>
<tr>
<td>590</td>
<td>Zoological sciences</td>
<td></td>
</tr>
<tr>
<td>600-699</td>
<td>Technology (Applied sciences)</td>
<td></td>
</tr>
<tr>
<td>610</td>
<td>Medical sciences</td>
<td></td>
</tr>
<tr>
<td>640</td>
<td>Domestic arts &amp; sciences</td>
<td></td>
</tr>
<tr>
<td>690</td>
<td>Buildings</td>
<td></td>
</tr>
</tbody>
</table>
### 700-799
- **The arts**
  - Landscape arts
  - Architecture
  - Drawing
  - Paintings
  - Photography
  - Music
  - Recreational & performing arts

### 800-899
- **Literature**
  - American literature
  - English literature
  - German literature
  - French literature
  - Italian literature
  - Literatures of other languages

### 900-999
- **General geography & history**
  - General geography
  - Biography
  - History of Europe
  - History of Asia
  - History of North America
  - History of South America
  - History of other areas
    - (Pacific Ocean islands)

### 예술
- 조경
- 건축
- 그림
- 유화
- 사진
- 음악
- 운동 및 공연예술

### 문학
- 미국문학
- 영문학
- 독일문학
- 불문학
- 이탈리아문학
- 기타언어 문학

### 지리와 역사
- 일반 지리
- 전기
- 유럽 역사
- 아시아 역사
- 미주 역사
- 기타지역 역사
  - (태평양 도서)
RESOURCES FOR KOREAN LANGUAGE SERVICES

Web Sites

Korean National Tourism Organization - www.knto.or.kr

Libraries with Expertise Serving Korean Language Speakers

LOS ANGELES PUBLIC LIBRARY
   International Languages Department, Central Library
   630 W. Fifth Street, Los Angeles, CA 90071
   Tel: 213-228-7125   Fax: 213-228-7139
   Email: language@lapl.org

   Mid Valley Regional Branch
   16244 Nordhoff Street, North Hills, CA 91343
   Tel: 818-895-3654   Fax: 818-895-3657
   Email: midval@lapl.org

   Pio Pico Koreatown Branch
   695 S. Serrano Avenue, Los Angeles, CA 90005
   Tel: 213-368-7282   Fax: 213-368-7280
   Email: piokor@lapl.org

LOS ANGELES COUNTY PUBLIC LIBRARY
   Asian Pacific Resource Center
   1550 W. Beverly Blvd., Montebello, CA 90640
   Tel: 213-722-6551   Fax: 213-722-3018

   Rowland Heights Public Library
   1850 Nogales Street, Rowland Heights, CA 91748
   Tel: 626-912-5348   Fax: 626-810-3538

CERRITOS PUBLIC LIBRARY
   18025 Bloomfield Avenue, Cerritos, CA 90701
   Tel: 310-924-5776   Fax: 310-865-5087

ORANGE COUNTY PUBLIC LIBRARY
   Garden Grove Regional Branch
   11200 Stanford Avenue, Garden Grove, CA 90640
   Tel: 714-530-0711   Fax: 714-530-9405
   Email: ggreg@deltanet.com
KOREAN CULTURAL CENTER, LOS ANGELES
5505 Wilshire Blvd., Los Angeles, CA 90036
Tel: 213-936-7141    Fax: 213-925-5712
Email: kccla@pdc.net

KOREAN HERITAGE LIBRARY, USC
University Park, Los Angeles, CA 90089-0182
Tel: 213-740-2324    Fax: 213-749-1221

People Resources

Chung, Su  Principal Administrative Librarian
Garden Grove Regional Branch Library
11200 Stanford Ave., Garden Grove, CA 92840
Tel: 714-530-0711    Fax: 714-530-9405

Hahn, Keumsook  Adult Librarian
Pio Pico Koreatown Branch, LAPL
Tel: 213-368-7282    Fax: 213-368-7280
Email: piokor@lapl.org

Jung, Soon  Head of Cataloging
Newport Beach Central Library
1000 Avocado Avenue, Newport Beach, CA 92660
Tel: 949-717-3824    Fax: 949-640-5681
Email: nbplref@class.org

Kim, Joanne Y.  Associate Professor/Librarian III
Pasadena City College Library
1570 E. Colorado Blvd., Pasadena, CA 91106
Tel: 626-585-7837    Fax: 626-585-7913
Email: jykim@paccd.cc.us

Kim, Joy  Curator
Korean Heritage Library, USC
University Park, Los Angeles, CA 90089-0182
Tel: 213-740-2329    Fax: 213-749-1221
Email: joykim@calvin.usc.edu

Kim, Won Tack  Cataloger
Los Angeles Public Library
630 W. Fifth Street, Los Angeles, CA 90071
Tel: 213-228-7192    Fax: 213-228-7049
Email: wkim@lapl.org
Kim, Yanghee          Librarian
West Valley College, Outreach Instruction
14000 Fruitvale Avenue, Saratoga, CA 95070-5698
Tel: 408-741-2484   Fax: 408-741-2134
Email: yanghee_kim@westvally.edu

Lee, Youngsil         Reference Librarian
Business/Economics Dept., Central Library, LAPL
630 W. Fifth Street, Los Angeles, CA 90071
Tel: 213-228-7115   Fax: 213-228-7119
Email: business@lapl.org

Lim, Miki             Young Adult Librarian
Pio Pico Koreatown Branch, LAPL
695 S. Serrano Avenue, Los Angeles, CA 90005
Tel: 213-368-7282   Fax: 213-368-7280
Email: yapiokor@lapl.org

Paick, Heawon         Children’s Librarian
Washington Irving Branch, LAPL
1803 S. Arlington Avenue, Los Angeles, CA 90019
Tel: 213-734-6303   Fax: 213-612-0435
Email: wirvngch@lapl.org

Roh, Jae Min          Senior Librarian
Pio Pico Koreatown Branch, LAPL
695 S. Serrano Avenue, Los Angeles, CA 90005
Tel: 213-368-7285   Fax: 213-368-7280
Email: jminroh@lapl.org
OTHER RESOURCES (KOREAN LANGUAGE MEDIA IN CALIFORNIA)

1. TELEVISION STATIONS

KTE (Korean Television Enterprise)
Channel 18
625 S. Kingsley Dr., Los Angeles, CA 90005
Los Angeles, Ca 90005
Tel: (213) 382-6700
Fax: (213) 382-5793
E-mail: kte@wdc.net

KTAN-TV
Channel 16
4525 Wilshire Bl., Los Angeles, CA 90010
Los Angeles, Ca 900 10
Tel: (213) 963-0101
Fax: (213) 964-0102

KATV
SBN Korean TV Station
Channel 32
1255 Post St. Suite #400
San Francisco, CA 94109
Tel: (415) 441-3232
Fax: (415) 931-3232

KTN
Channel 30
2345 Harris Way
San Jose, CA 95131
Tel: (408) 955-7410
Fax: (408) 955-7411

2. RADIO STATIONS

RADIO KOREA, U.S.A.
AM1580
626 S. Kingsley Dr.
Los Angeles, CA 90005
Tel: (213) 487-1300
Fax: (213) 487-7455
E-mail: www.radiokorea.com.

FM Seoul Broadcasting, Inc.
FM 93.5
4525 Wilshire Bl.
Los Angeles, CA 90010
Tel: (213) 935-0606
Fax: (213) 935-7779

HANMI RADIO STATION
AM 1400
475 El Camino Real, Suite #202
Millbrae, CA 94303
Tel: (650) 259-1400
Fax: (650) 259-1401
E-mail: karadio@IX.netcom.com.

RADIO SEOUL
FM SCA 106.9
AM 1450
1255 Post St., Suite #315
San Francisco, CA 94109
Tel: (415) 567-3685
Fax: (415) 567-0909
E-mail: mkim 974424@aol
3. NEWSPAPERS

THE KOREA TIMES, Los Angeles Edition (Daily)
4525 Wilshire Bl.
Los Angeles, CA 900 10
Tel: (213) 692-2000
Fax: (213) 692-2111

THE KOREA TIMES, San Francisco Edition (Daily)
679 Bryant St.
San Francisco, CA 94107
Tel: (415) 777-1133
Fax: (415) 777-1336

THE KOREA TIMES, San Diego Edition (Daily)
7969 Engineer Rd., Suite # 106
San Diego, CA 92111
Tel: (619) 292-4200
Fax: (619) 268-0555

THE KOREA CENTRAL DAILY NEWS
690 Wilshire Place
Los Angeles, CA 90005
Tel: (213) 368-2500
Fax: (213) 368-8384
E-mail: wwwjoongang.cd.kr.

THE KOREA CENTRAL DAILY NEWS, San Diego Branch
7888 Dagget St. #104
San Diego, CA 92111
Tel: (619) 573-1111
Fax: (619) 573-1735

THE KOREA CENTRAL DAILY NEWS, Orange County Branch
9592 Garden Grove Bl.
Garden Grove, CA 92644
Tel: (714) 638-2341
Fax: (714) 63 8-1101

THE KOREA CENTRAL DAILY NEWS, San Francisco Branch
1245 Howard St.
San Francisco, CA 94103
Tel: (415) 522-5100