SUPPLEMENTAL MATERIALS

HARMONY IN DIVERSITY

RECOMMENDATIONS FOR EFFECTIVE LIBRARY SERVICE TO ASIAN LANGUAGE SPEAKERS
CHINESE

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

Chinese is a term used to describe people of Chinese origin. It is a term identified with race and ethnicity. Chinese people come to the United States from a variety of international countries: China, Taiwan, Hong Kong, Malaysia, Singapore, Vietnam, Laos, Cambodia are some of the areas where there is significant Chinese population. Racial identity is important to Chinese people, as is with most people of Asian descent. For example, there have been significant waves of immigration to the U.S. of Chinese Vietnamese - individuals who are Chinese and born and/or raised in Vietnam. The Chinese Vietnamese identify themselves as Chinese racially and Vietnamese nationally.

As generations of Chinese migrate and live in America, the desire to maintain racial and ethnic pride, language and cultural heritage is quite distinct. With each subsequent generation, there is a tendency to adopt Western values and American traditions within a distinctly Chinese context. For example, you might find a Chinese family celebrating Chinese New Year as well as American Independence Day. Chinese cuisine might be served at any of these functions, in addition to traditional American fare.

2. Family and Children

Family and children are extremely important to Chinese people. Reverence and respect for elders and filial piety are still deeply rooted in American Chinese culture. Although the extended family may not physically live with their children and grandchildren, one often finds Chinese families living close together, grandparents and other relatives caring for the young ones, and sharing meals on a regular basis. An extended network of relatives and friends of the family raise many children.

3. Religion/Spirituality

Many Chinese people retain their spiritual beliefs as they migrate from their native country to the United States. Buddhism, Confucianism, Taoism, Judaism are all religions practiced by Chinese people. There are significant numbers of American Chinese that practice Christianity and of course, many people retain significant Chinese spiritual traditions and customs in addition to their adopted religion. For example, many Chinese Christian families clean their homes and distribute the good luck red paper envelopes filled with money, in anticipation of Chinese New Year, and attend church services.

4. Language

Language schools The retention of spoken and written Chinese language is deemed essential in the preservations and celebration of Chinese culture. There are many dialects of Chinese language; each Chinese community in the United States retains its dialect and particular cultural traditions. It is essential that those wishing to work within the Chinese community observe and discover the many nuances of that community in the assessment process. Language schools for children are common in larger Chinese communities. Children attend these schools after American school or on weekends. It is also common for bilingual Chinese classes to be taught in some school districts where large biracial/bilingual Chinese families live. The Chinese language is full of tones and symbolism. In the United States, many Chinese speaking people become excited when greeting a person who speaks the same dialect or a dialect they can understand. The smile and become animated in their gestures. Culture and language geographically
isolate many Chinese, unless they reside in an area where other Chinese live. These relationships that
develop with fellow Chinese, outside of their own community, are important links to the retention of
culture.

5. Manners, Customs, Etiquette, Gestures and Taboos

It is customary in Chinese culture to respect and revere elders and one’s parents. Although there has
been a longstanding tradition of preferences for male children, as a whole, females are treated with
respect for their strong role within the family. As reverence and respect are important within Chinese
culture, there can be culturally “correct” and “incorrect” modes of behavior. In a restaurant, the choicest
tidbits would be reserved for the elder of the table. He or she would be served first. Modesty and even
humility are important, but excelling in cultural and academic pursuits is equally valued. The success or
“wealth” of the family is not measured merely in financial or materials terms, but also in the educational
and professional status of the children.

There are few public displays of physical or verbal signs of affection among family members. Likewise,
in a public setting, physical touching of children by library staff is not always welcome. Upon initial
contact with staff, a Chinese individual may appear withdrawn or shy; this is a sign of deference and
respect for authority. Once people are more familiar with the expectations of the American library, they
will become more responsive, smile, and even become expectant of preferential treatment. This is
known as mei guanxi (may gwanshee), where it is expected that as a relationship becomes more famil-
iar, it also becomes open to the niceties and even favoritism that can develop. When policy imposes
fines or other charges on a Chinese customer, after many library visits, the patron may be surprised and
even angered. He or she may feel personally betrayed, unless rules and policies are explained in depth
prior to the established relationship, in his or her own language. He or she will often try to negotiate, in
the spirit of mei guanxi, a culturally specific perspective that should not be ignored or misinterpreted.
As with other Asian cultures, saving “face” is important.

Public service desk staff should maintain a professional manner, especially when addressing younger
Asian women. Any personal comments, overly friendly gestures, mild jokes, or local slang may be
interpreted as inappropriate, offensive, and even an act of sexual harassment. Young women will not be
comfortable in confronting staff or speaking up if something bothers them as they are expected to be
polite. They will most likely not return to the library because of the potential embarrassment or shame.

6. Role of the Library in Helping People Bridge Cultures

The library is perceived to be a center of education and culture, and therefore, valued, by most Chinese
people. The concept of borrowing or reading materials in a comfortable setting is familiar. What is not
common is the American philosophy and library policy regarding freedom of thought, freedom of
speech, censorship and the freedom to read.

Many traditional immigrant families may view schools and libraries to act in loco parentis, with the
same authority and legal responsibilities as parents. Public service desk staff may encounter immigrant
parents who want to limit their own child’s reading habits of choice of materials. Some parents may
expect the library and staff to assist them in monitoring the child’s activities in the library, including
directing the young person to more scholarly rather than recreational reading. Some families have
requested that the library confiscate the child’s library card to inhibit “junk” reading in the hope of
steering them to more “serious” subjects or homework. These parents may also expect the library
censor their teenagers from borrowing “adult” novels or nonfiction that may have explicit sexual mate-
rial. The library should educate staff about these cultural and sometimes class differences and equip
employees with easily understood or translated policies regarding the individual’s right to read and the
library’s appropriate role.

Although many Chinese speaking people may have a minimal or working knowledge of speaking
English, the written English vernacular of libraries is difficult to understand. Forms, brochures, pam-
phlets, signs, and basic library instructions should be translated into simplified Chinese characters. The
library should recruit, employ and mentor Chinese speaking staff at all classifications to provide a warm,
welcoming, and informed environment for the Chinese speaking customer. Many of our Chinese pa-
trons come to the library, receiving only a small percentage of library services, much of which they have
discovered by word of mouth or by accident. The use of our meeting rooms, interlibrary loan, public
access computers, and third level reference services would increase tremendously if we made this
information widely available, and translated it into different languages. Outreach and programming is
essential if libraries are interested in truly assessing the needs and makeup of the community. Many
Chinese children could not or would not come to the library unless their parents or another adult brought
them. It is essential that the library become a place for families who speak many languages.

Courtesy: Patty Wong, Berkeley Public Library and Suzanne Lo, Fairfax Regional Library,
Marin County Free Library
CALENDAR OF HOLIDAYS AND CELEBRATIONS

January-February (varies) - **Chinese New Year**: Celebrated on the first day of the lunar year, families prepare by cleaning their homes, repaying debts, cutting hair and buying new clothes. People burn incense, pay respects to ancestors, and eat traditional dumplings or sweet rice pudding.

April - **Ching Ming**: The festival to honor one’s ancestors, celebrated on the 12th day of the third lunar month. Relatives sweep the graves and make offerings of food to the deceased.

May/June - **Dragon Boat Festival** (varies): Celebrated on the fifth day of the fifth lunar month, there are dragon boat races to commemorate the death of Chu Yuan, a patriot/poet of the State of Chu who drowned himself to protest his emperor who gave in to the emperor of a neighbor warring state. The people of Chu launched their boats and threw rice dumplings in the river to entice the fish away from Chu Yuan’s body. People continue to eat the bamboo-wrapped rice dumplings today.

August - **Harvest Moon Festival** (varies): When the eighth moon reaches its brightest, people celebrate by eating moon cakes, pastries filled with sesame paste, red bean or melon.

For more details on the meaning and traditions of these and other holidays and celebrations, see:


For more information on Chinese Festivals and Holidays from the Internet:

- [http:www.china-contact.com/www/festivals.html](http:www.china-contact.com/www/festivals.html)
- [http://science.gmu.edu/~jwang/china/holiday.html](http://science.gmu.edu/~jwang/china/holiday.html)
- [http://www.hkta.org/festivals/traditional.html](http://www.hkta.org/festivals/traditional.html)
- [http://deall.ohio-state.edu/jin.3/c231/handouts/h20.htm](http://deall.ohio-state.edu/jin.3/c231/handouts/h20.htm)
- [http://www.sandiego-online.com/forums/chinese/htmls/holidays.htm](http://www.sandiego-online.com/forums/chinese/htmls/holidays.htm)

Courtesy: Patty Wong, Berkeley Public Library
VENDORS FOR PURCHASING ASIAN LANGUAGE MATERIALS


This out of print publication is dated, but is by far, the most comprehensive statewide document that lists vendors with addresses, telephone numbers, fax numbers and a brief description on any collection specialization (children’s, bilingual, etc.). The California State Library’s Library Development Services Bureau does have reference copies; there are no plans to update the information at this time. One might be able to locate copies at larger library systems, which specialize in non-English language collection development. It is a starting point, even though some of the smaller vendors may no longer be in business and newer bookstores have appeared on the scene since 1993.


This 18-page document is a comprehensive list of Asian language vendors, concentrating on San Francisco Bay Area businesses. It does include some vendors in Southern California and out of state. Vendors are arranged alphabetically by language and the listing includes the address, telephone number, fax number, coverage (materials and special collections) and information on whether the vendor can assist with selection, cataloging and bilingual skills of vendor staff. Compiled as a Cooperative Collection Development of the Greater Bay Area Region II MURLS group, this document is a wonderful resource. As this was a project funded with MURLS grant money, the document itself is no longer in print. However, several hundred copies were made and distributed to Region II libraries. Larger Bay Area libraries will have copies of this list. Check with your local collection development experts to see if your system owns a copy. Or, your local library serving a large Asian clientele will most likely possess a copy.

Your local larger library system may also have an in-house or developed non-English or Ethnic Vendor list. Check with the Asian language collection development staff in neighboring libraries.

Compiled by Patty Wong, Berkeley Public Library
OTHER RESOURCES

General


As Underserved Community Library Awareness Project Coordinator, Ms. Liu compiled a handbook chronicling the experiences of an LSCA funded project in establishing library collection and services to meet the needs of California’s ethnic populations. The one-year demonstration project was a joint venture of South Bay Cooperative Library System and five of its members (and nine participating libraries). Although the report is dated, it contains valuable information on communicating with Vietnamese customers, Indochinese and Mexican naming systems, ESL issues in serving non-English speaking patrons, communicating in a bilingual setting and programming. Many forms and samples are included in the Appendices. The report is no longer in print, but may be available through Interlibrary Loan. As this document is not copyrighted, we have included the Vietnamese and Indochinese naming system portions of the report, with permission of the author.


This comprehensive 12-page bibliography lists nonfiction and fiction titles focused upon increasing the cultural understanding of Asian Americans and Asian immigrants. The list includes both adult and children’s titles and pertinent bibliographic information, along with the San Jose Public Library call number. Multiple copies may be obtained through Maureen Kwok, Outreach Services, San Jose Public Library, 180 W. San Carlos Street, San Jose, CA 95113. Outreach Services telephone: (408) 277-5666. “Growing Up Asian in America” is also available at the San Jose Public Library’s website: http://www.sjpl.lib.ca.us

Staff Directories

The Bay Area Library and Information System/Peninsula Library System/ Silicon Valley Library System (BALIS/PLS/SVLS) has a staff directory which lists the names, phone numbers, job title, and language other than English spoken by staff. An index by language referring viewers to the page on which the staff is listed and a complete index by staff name are included. Check with your local library systems to inquire if they have compiled a similar directory.
DEWEY CLASSIFICATION

杜威圖書分類法

000  Generalities
總類

100  Philosophy & Related Disciplines
哲學及有關學科

200  Religion
宗教

300  Social Sciences
社會科學

400  Language
語言

500  Pure Sciences
科學

600  Technology (Applied Sciences)
應用科學

700  The Arts
藝術

800  Literature (Belles-lettres)
文學

900  General Geography & History
地理及歷史

Oakland Public Library
Asian Branch
COMMON LIBRARY SIGNAGE & PHRASES

**English**

Adult books
Application
Author
Biography
Career Center
Check out
Children’s books
Circulating Magazines
Circulation (Check-out / return) desk
Computer
Fee Schedule
Fiction
For Reference Only, Do not check out
For Use in Library Only
Inter-library loan
Large Print Books
Library card
New book list
Non-Fiction
Magazines
Mystery
Newspapers
Overdue
Overdue fine
Periodicals
Please Do Not Resolve Books
Please Leave Books on Table
Return
Reference
Reference / Information Desk
Restroom
Return Books Here
Romance
Science Fiction
Services
Short Stories
Sorting Shelf
Teen / Young Adult
Telephone Books
Title
Typewriter

**Chinese**

成人書
申請表
作者
傳記
業中心
借書處
兒童書
可供借閱的雜誌
流通服務（借書／還書）台
電腦
收費表
小說
只供參考之用，不可以外借
只供圖書館內使用
館際互借
大字書籍
借書證
新書書目
非小說
雜誌
侦探推理小说
报纸
過期
過期罰款
期刊
請勿將書放回書架上
請把書放在桌子上
歸還
參考
參考部／詢問處
洗手間
在這裏還書
愛情小說
科幻小說
服務
短篇小說
書籍歸類整理處
青少年
電話簿
書名
打字機

*Oakland Public Library
Asian Branch*
Children's Signs

English

Alphabet Books
Award winning books
Books on tape
Children's Room
Children's video cassettes
Easy Reading Books
Folk and Fairy Tales
Number Books
Parenting
Picture Books
Readers
Chinese Books

Chinese

英文字母書
得獎書籍
錄音書籍
兒童圖書室
兒童錄影帶
簡單容易讀的書籍
民間故事及童話
數字書籍
親子書籍
圖畫故事書
讀本
中文書

The Children’s Room is reserved for children and for adults accompanying children.

The Children's Room is reserved for children and for adults accompanying children.

Children under the age of 6 must be accompanied by a parent or guardian.

Use of computer is limited to ___ minutes (hour) when others are waiting.

Computer Printing Fees
No Admittance
No Food or Drink Allowed in the Library
Staff Area Only
Books are checked out for two weeks

Oakland Public Library
Asian Branch
**Romance**
- Chang, Hsiao-hsien
- Ch’ iung-yao
- Chu, Hsiu-chuan
- Hsi, Chuan
- Hsu, I-lan
- I-shu
- I-ta
- Liao, Hui-ying
- Lin, Yen-ni
- Ts’en, K’ ai-lun
- Yeh, Hsiao-lan
- Yen, Ch’ in

**Contemporary Fiction**
- Li, Pi-hua
- Liang, Feng-i

**Historical Fiction**
- Erh-yueh-ho
- Kao, Yang
- Nan-kung, Po
- Pi, Chen
- Ssu-ma, Chung-yuan

**Kung Fu Fiction**
- Chin, Yung
- Ku, Lung
- Liang, Yu-sheng

**Science Fiction**
- Huang, I
- Ni, K’ uang
- Wei, Ssu-li

**Horror Fiction**
- Chang, Yu
- Kuan-chai
- Yu, Kuo
- Yu, Wu-yu

**Mysteries (Translations from Japanese)**
- Agakawa, Jiro
- Matsumoto, Seicho
- Natsuki, Shizuko
- Yamamura, Misa

**Authors from Mainland China**
- Chia, P’ ing-wa
- Mo, Yen
- Pai, Hua
- Shih, T’  ung-ping
- Su, Tung
- Ts’ ao, Kuei-lin

**Modern Classic Fiction/Essays/Poetry**
- Hsu, Chih-mo
- Lao, She
- Lu, Hsun
- Mao, Tun
- Pa, Chin
- Ping-hsin

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*Oakland Public Library  
Asian Branch 8/98*
Chinese Language Periodicals
A Basic Popular Reading List
1998

Chinese Newspapers

Sing Tao Daily. (星島日報) 215 Littlefield Ave., South San Francisco, CA 94080. Tel. 650-872-1133. Daily. Popular with Hong Kong immigrants; contents same as the Hong Kong edition, but also includes a separate section on West Coast news.


Chinese Magazines

Artist. (藝術家) Taiwan. Monthly. Lively commentaries on art and artists. Includes reproductions of art works.


Cheng Ming. (爭鳴) Hong Kong. Monthly. One of the largest circulating political magazines. Many stories deal with Mainland China.


Commonwealth. (天下) Taiwan. Monthly. Authoritative news magazine with business and financial information focusing on Taiwan.

Crown. (皇冠) Taiwan. Monthly. The most popular general literary digest in Taiwan, with regular features and short stories.

Evergreen. (長春) Taiwan. Monthly. A magazine with informative articles on health care, up-to-date medical news, Chinese medicine and remedies.

Families. (家庭) Taiwan. Monthly. General interest magazine aimed at family life, fashion and homemaking.


Old Master Q Magazine. (老夫子) Hong Kong. Monthly. The lead role of this comic book is originated from the landmark literary work ‘The story of Ah Q’. This is the most popular and well-liked comic strip ever put out.

Sinorama. (光華) Taiwan. Monthly. Bilingual English-Chinese magazine with stunning color photos and factual texts that reflects an overall picture of today’s Taiwan.

Sisters’ Pictorial. (姐妹) Hong Kong. Semi-monthly. Popular women’s magazine featuring fashion, beauty, homemaking, travel, movie stars, and a section on sex education.


Oakland Public Library
Asian Branch 8/98
<table>
<thead>
<tr>
<th></th>
<th>CHINESE EXPRESSIONS FOR LIBRARY USE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>How are you?</td>
</tr>
<tr>
<td></td>
<td>你好嗎？</td>
</tr>
<tr>
<td></td>
<td>Ni hao ma?</td>
</tr>
<tr>
<td>2.</td>
<td>Can I help you?</td>
</tr>
<tr>
<td></td>
<td>有什麼可以幫助你嗎？</td>
</tr>
<tr>
<td></td>
<td>You shen me ke yi bang zhu ni ma?</td>
</tr>
<tr>
<td>3.</td>
<td>Wait a moment, please.</td>
</tr>
<tr>
<td></td>
<td>請稍等一會</td>
</tr>
<tr>
<td></td>
<td>Qing shao deng yi hui.</td>
</tr>
<tr>
<td>4.</td>
<td>Do you have a library card?</td>
</tr>
<tr>
<td></td>
<td>你有圖書證嗎？</td>
</tr>
<tr>
<td></td>
<td>Ni you tu shu zheng ma?</td>
</tr>
<tr>
<td>5.</td>
<td>What’s your name?</td>
</tr>
<tr>
<td></td>
<td>請問你的姓名是什麼？</td>
</tr>
<tr>
<td></td>
<td>Qing wen ni di xing ming shi shen me?</td>
</tr>
<tr>
<td>6.</td>
<td>What’s your last name?</td>
</tr>
<tr>
<td></td>
<td>你貴姓？</td>
</tr>
<tr>
<td></td>
<td>Ni gui xing?</td>
</tr>
<tr>
<td>7.</td>
<td>Please return the books by this date.</td>
</tr>
<tr>
<td></td>
<td>請依照這個日期還書</td>
</tr>
<tr>
<td></td>
<td>Qing yi zhai zhe ge ri qi huan shu.</td>
</tr>
<tr>
<td>8.</td>
<td>Some books are overdue.</td>
</tr>
<tr>
<td></td>
<td>有一些書已經過期</td>
</tr>
<tr>
<td></td>
<td>You yi xie shu yi jing guo qi.</td>
</tr>
<tr>
<td>9.</td>
<td>I am sorry. There is a fine.</td>
</tr>
<tr>
<td></td>
<td>對不起，你有一些過期罰款</td>
</tr>
<tr>
<td></td>
<td>Dui bu qi. Ni you yi xie guo qi fa kuan.</td>
</tr>
<tr>
<td>10.</td>
<td>Ask the librarian.</td>
</tr>
<tr>
<td></td>
<td>請向圖書管理員查詢</td>
</tr>
<tr>
<td></td>
<td>Qing xiang tu shu guan li yuan cha xun.</td>
</tr>
<tr>
<td>11.</td>
<td>Everything is fine.</td>
</tr>
<tr>
<td></td>
<td>一切都是沒有問題</td>
</tr>
<tr>
<td></td>
<td>Yi qie dou mei you wen ti.</td>
</tr>
<tr>
<td>12.</td>
<td>Thank you.</td>
</tr>
<tr>
<td></td>
<td>謝謝</td>
</tr>
<tr>
<td></td>
<td>Xie xie.</td>
</tr>
<tr>
<td>13.</td>
<td>You are welcome.</td>
</tr>
<tr>
<td></td>
<td>不用客氣</td>
</tr>
<tr>
<td></td>
<td>Bu yong ke qi.</td>
</tr>
<tr>
<td>14.</td>
<td>Excurse me.</td>
</tr>
<tr>
<td></td>
<td>對不起</td>
</tr>
<tr>
<td></td>
<td>Dui bu qi.</td>
</tr>
<tr>
<td>15.</td>
<td>Good bye.</td>
</tr>
<tr>
<td></td>
<td>再見</td>
</tr>
<tr>
<td></td>
<td>Zai jian.</td>
</tr>
<tr>
<td>16.</td>
<td>Please come back.</td>
</tr>
<tr>
<td></td>
<td>請再來用圖書館</td>
</tr>
<tr>
<td></td>
<td>Qing zai lai yong tu shu guan.</td>
</tr>
</tbody>
</table>

*Oakland Public Library
Asian Branch 8/98*
**Ethnic Media Contact List (Serving an Asian Reading/Listening Audience)**

**SF Bay Area Resources**

**Newspapers**

<table>
<thead>
<tr>
<th>Newspaper</th>
<th>Address</th>
<th>City, State</th>
<th>Phone</th>
<th>Fax</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Asian Week</strong></td>
<td>809 Sacramento Street</td>
<td>San Francisco, CA 94108</td>
<td>(415) 397-0220</td>
<td>FAX (415) 397-7258</td>
</tr>
<tr>
<td><strong>Nichi Bei Times</strong></td>
<td>2211 Bush Street</td>
<td>San Francisco, CA 94115</td>
<td>(415) 921-6820</td>
<td>FAX (415) 921-0770</td>
</tr>
<tr>
<td><strong>Filipino News</strong></td>
<td>235 Grand Avenue, 2nd Floor</td>
<td>South San Francisco, CA 94080</td>
<td>(650) 872-3000</td>
<td>FAX (650) 872-0217</td>
</tr>
<tr>
<td><strong>Sing Tao</strong></td>
<td>215 Littlefield Avenue</td>
<td>South San Francisco, CA 94080</td>
<td>(650) 872-1188</td>
<td>FAX (650) 872-0888</td>
</tr>
<tr>
<td><strong>Viet Nam Daily News</strong></td>
<td>2350 South 10th Street</td>
<td>San Jose, CA 95111</td>
<td>(408) 292-3422</td>
<td>FAX (408) 293-5153</td>
</tr>
<tr>
<td><strong>World Journal</strong></td>
<td>231 Adrian Road</td>
<td>Millbrae, CA 94030</td>
<td>(650) 692-9936</td>
<td>FAX (650) 692-8652</td>
</tr>
</tbody>
</table>

**Languages**

- Japanese/English daily
- Filipino weekly - in English
- Chinese language daily
- Vietnamese language daily
- Korean language daily
- English language weekly
- Chinese language daily. National with local edition
Radio

Chinese Star Radio
P.O. Box 1490
Millbrae, CA  94030
(650) 697-7111    FAX (650) 692-4234
Chinese language
KUSF FM 90.3  M-F 6-7 p.m.

Chinese Radio
137 Waverly Place, 3rd Floor
San Francisco, CA  94108
(415) 616-5011    FAX (415) 433-3338
Chinese (Cantonese) Radio,
M-F 9:00-11:00 p.m.

Radio Mainichi
1737 Post Street #A-1
San Francisco, CA  94115
(415) 931-7050    FAX (415) 931-7122
Japanese language
KEST AM 1450 (SF)  M-F 6-7 p.m.

Sinocast
137 Waverly Place, 2nd Floor
San Francisco, CA  94108
(415) 433-3456    FAX (415) 433-3338
Chinese Radio  M-F 6:30 a.m. -12 midnight

Television

Korean Television Network
2801 Leavenworth 3rd Floor
San Francisco, CA  94133
(415) 749-3040
Korean language
Channel 30 (SF) M-F 7:30-8:00 p.m.

KPST-TV 66
832 Folsom, Rm 700
San Francisco, CA  94107
(415) 243-8866    FAX (415) 547-1432
Mandarin 10,20,30,60

Check with your local library system or consortium to see if they have a media contact list for your area.

compiled from BALIS Public Information Committee
MEDIA CONTACT LIST

BALIS/PLS/SVLS Reference Center
Phone: (800) 644-6244
10/98
The following is a list of SF Bay Area Librarians who may assist you with collection development, translation and interpretation queries. Some may be specialists in Children’s, Young Adult, or Adult collection development. Others may be catalogers, reference librarians, or bibliographers. Everyone is helpful. You may wish to start with the larger library sites and those specific library organizations well known for Asian or International collection development and then move to the staff at the smaller branches. Please note that the librarians listed are eager to assist you, but must do so in conjunction with their other professional responsibilities.

If you do not know of an Asian language specialist in your area, it may be worth the call to inquire about a referral from many of these librarians. The network of Asian speaking librarians throughout the state is quite active.

Many thanks to the men and women who graciously accepted the invitation to be included in this list. The list is not comprehensive, but representative of the various geographic regions of the SF Bay Area. These individuals may refer you to other language specialists as well.

Congratulations on taking steps toward making library services accessible to Asian-language speakers!

Patty Wong, Berkeley Public Library, 10/98
SF Bay Area Librarians Fluent in Chinese

<table>
<thead>
<tr>
<th>Name</th>
<th>Language</th>
<th>Organization</th>
<th>Telephone</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jane Bao</td>
<td>Mandarin</td>
<td>San Francisco Public Library</td>
<td>(415) 666-7165</td>
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<td></td>
<td></td>
<td>Richmond Branch</td>
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<tr>
<td>Dorothy Chang</td>
<td>Cantonese Library</td>
<td>Oakland Public Library</td>
<td>(510) 238-2400</td>
</tr>
<tr>
<td>Lorna Chee</td>
<td>Cantonese, Mandarin</td>
<td>San Francisco Public Library</td>
<td>(415) 274-0275</td>
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<td>Chinatown Branch</td>
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<tr>
<td>Annie Cheng</td>
<td>Mandarin Library,</td>
<td>San Jose Public Library</td>
<td>(408) 268-7601</td>
</tr>
<tr>
<td>Charles Chou</td>
<td>Cantonese, Mandarin</td>
<td>Berkeley Public Library, Cataloging</td>
<td>(510) 644-3918</td>
</tr>
<tr>
<td>Sheila Ho</td>
<td>Mandarin</td>
<td>Santa Clara County Free Library</td>
<td>(408) 446-1677</td>
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<td>Cupertino Library</td>
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<tr>
<td>Sylvia Kang</td>
<td>Mandarin</td>
<td>San Jose Public Library</td>
<td>(408) 277-4891</td>
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<td>Language/Media</td>
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<tr>
<td>Aileen Kuo</td>
<td>Cantonese, Public Library</td>
<td>San Francisco International Center</td>
<td>(415) 557-4430</td>
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<td></td>
<td>Vietnamese</td>
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<tr>
<td>Amy Kuo</td>
<td>Mandarin, Taiwanese</td>
<td>Berkeley Public Library, Reference</td>
<td>(510) 649-3926</td>
</tr>
<tr>
<td>Grace Liu</td>
<td>Mandarin Library</td>
<td>San Jose Public Library</td>
<td>(408) 996-1535</td>
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<td>Calabazas Branch</td>
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<tr>
<td>Suzanne Lo</td>
<td>Cantonese, Mandarin</td>
<td>Marin County Free Library, Fairfax Branch</td>
<td>(415) 453-8092</td>
</tr>
<tr>
<td>Doris Tseng</td>
<td>Mandarin</td>
<td>San Francisco Public Library, International Center</td>
<td>(415) 557-4430</td>
</tr>
<tr>
<td>Elsie Wong</td>
<td>Cantonese, Mandarin</td>
<td>San Francisco Public Library</td>
<td>(415) 274-0275</td>
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<tr>
<td>Tony Wong</td>
<td>Cantonese, Mandarin</td>
<td>San Jose Public Library</td>
<td>(408) 277-4891</td>
</tr>
<tr>
<td>Joyce Yee</td>
<td>Cantonese, Mandarin, Japanese</td>
<td>Mountain View Public Library, Cataloging</td>
<td>(650) 526-7023</td>
</tr>
<tr>
<td>Vera Yip</td>
<td>Cantonese, Mandarin</td>
<td>Oakland Public Library</td>
<td>(510) 238-3400</td>
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<td>Asian Branch</td>
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</tbody>
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Compiled by Patty Wong, Berkeley Public Library 10/98
Chinese and Chinese American Organizations of Specific Interest to Librarians

This is a representative list; many of these organizations may have chapters in your area. Check their websites or the contacts listed below.

Asian/Pacific American Librarians Association (APALA)
Listserv: APALA-L@listserv@uic.edu (members only)
Ph: (313) 332-0390 FAX: (313) 332-4480
Address: 3111 Cedarbrook Road, Ann Arbor, MI 48105-3407

Contact Person: Amy D. Seetoo. Founded: 1980. Purpose: APALA is an active affiliate of ALA. The professional organization provides a forum for discussing problems and concerns and encouraging exchange of information among Asian/Pacific librarians. The group also encourages library services to Asian/Pacific communities, recruiting and supporting Asian/Pacific individuals in pursuit of library work. APALA meets twice a year, in conjunction with the Midwinter and Annual Meetings of ALA. Publications: APALA Newsletter (quarterly), Membership Directory (biannually).

Chinese American Librarians Association (CALA)
Website: www.lib.edu/ewen/cala/calajlis.html
Listserv: listserv@csd.uwm.edu (members only)
Ph: (414) 229-5421 FAX: (414) 229-4848
Address: c/o Wilfred Fong, School of Library and Information Science, University of Wisconsin – Milwaukee, P.O. Box 413, Milwaukee, WI 53021

Contact Person: Wilfred Fong (editor) or Amy Seetoo (Executive Director). Founded: 1983. Purpose: CALA is a professional association and an active affiliate of the American Library Association. It sponsors three scholarships and has US as well as overseas chapters in Canada, China, Hong Kong, Singapore, Taiwan and Malaysia. Publications: JOURNAL OF LIBRARY AND INFORMATION SCIENCE is published semi-annually by CALA and the Department of Adult and Continuing Education, National Taiwan Normal University, Republic of China; Membership Directory (annually); electronic journal on website; CALA Newsletter (quarterly).

Chinese Culture Center (SF): website: http://www.c-c-c.org/ccc/

Chinese History and Cultural Project: website: www.chcp.org


Organization of Chinese Americans (national with over 41 chapters): website: http://www.ocanatl.org
Publications listing Asian and Asian American Organizations and Significant Information on the Asian and Asian American Experience


Boyd, Alex, editor. GUIDE TO MULTICULTURAL RESOURCES. Ft. Atkinson: Highsmith Press, 1995-


This low cost sixth edition was published in 1995. Future editions can be purchased from UCLA, Asian American Studies Center (310) 825-2974. The names and contact information for Asian and Pacific American political leaders from the United States feature articles on election and population trends and organizations are housed in one volume.
We are not just American and Filipino ... Filipino and American.
Pinoy.
Yes, we are Pinoys.
Now, what in God's name is that... and would someone Pinoy please explain!??!

~Fred Cordova

1. Generations, Immigration and Length of US Residency

A Filipino is a native of the Philippines, a country in the Southwest Pacific off the Southeast coast of Asia. Filipino American describes a Filipino who has come to live in the United States permanently. In 1997, census figures show that 1.2 million U.S. residents were born in the Philippines, making Filipinos the largest immigrant group from Asia, outnumbering people born in China and Hongkong and is second only to Mexico from the whole world. The child of a Filipino immigrant is referred to as second-generation Filipino American.

Filipino Americans are often shortened into Pinoy. Some Filipinos believe that the term Pinoy was coined by the early Filipinos who came to the United States to distinguish themselves from Filipinos living in the Philippines. Others are saying it implies not just being a Filipino by birth but also connotes being a Filipino in his thought, deed and spirit.

Florante’s “Ako’y Isang Pinoy” provides a clear definition of what a Pinoy is and it goes:

\[
\begin{align*}
Ako'y isang Pinoy, sa puso't diwa
Pinoy na isinilang sa aking bansa.
Ako'y hindi sanay sa wikang banyaga.
Ako'y Pinoy na mayruong sariling wika.
\end{align*}
\]

Loosely translating the lyrics into English, the song defines a Pinoy as someone who is Pinoy deep in his heart and in deed, born in his native land, and uneasy in the foreign language because a Pinoy has and uses his native tongue. In plain language, the patriotic song’s message is: His birthplace makes a Filipino a Filipino. His use and love of the national language and his pride in his heritage makes a Filipino a Pinoy.
TIMELINES OF FILIPINO IMMIGRATION TO THE UNITED STATES

1763 The Manilamen arrive and settle in the marshland of Louisiana. To escape from Spanish brutalities, these Filipino sailors desert Spanish ships during the galleon trade era.

Early The Manilamen introduce in New Orleans 1800s and in America the drying of shrimps.

1815 Filipinos led by French buccaneer Jean Baptiste Lafitte join the army of Major General Andrew Jackson in the Battle of New Orleans.

1898 The United States defeats Spain in the Spanish-American War and the Philippines becomes a U.S. territory. The first three U.S. military bases in the Philippines are established and the U.S. Navy starts to enlist Filipinos as stewards and mess boys.

1903-1934 The First Wave Subsidized by a modest government stipend, 500 pensionados (the best Filipino students) come to the United States to study at American schools to gain skills and knowledge that would prove useful to them and the Philippines as its future leader.

Ilocanos arrive in Hawaii, recruited to be sugar plantation workers.

Fifty thousand bachelor Pinoys arrive in San Francisco and Seattle to be agricultural workers.

1930 There are approximately 25,000 Filipinos in the U.S. Navy.

1934 U.S. Congress passes the Tydings-Mc Duffie Act, which makes the Philippines a commonwealth and limits immigration to 50 people per year.

1935 U.S. Congress passes the Repatriation Act to encourage Filipino immigrants to return to the Philippines.

1941-1944 The United States is involved in WWII; fights take place in the Philippines. Many Filipinas become war brides, leaving behind the Philippines for a new life with their American husbands in the mainland.

1945-1965 The Second Wave U.S. Congress passes the War Brides Act allowing Filipino servicemen from the WWII’s American units along with their dependents, to migrate to the United States.

1946 The Philippines become an independent nation; increasing its migration to the U.S. is to 100 a year. However, the U.S. Navy stops recruiting Filipinos because they are no longer U.S. nationals.

1947 The Military Bases Agreement of the United States with the Philippines permits the U.S. Navy to recruit Filipino citizens. The Filipino navy men are granted U.S. citizenship by serving for a number of years.

1965 The federal Immigration and Nationality Act increases the Filipino annual quota to 20,000. This is the beginning of the Third Wave.

More Filipino professionals migrate to the U.S. seeking better opportunities outside the Philippines. However, very few of them manage to practice their profession due to lack of opportunity and/or rampant discrimination and prejudice in the work force.

1970 U.S. Navy starts to grant Filipinos the right to enter any occupational rating.

1986 The U.S. Congress passes an immigration law that gives amnesty to undocumented immigrants, which includes thousands of Filipinos, living at the time in the United States.

1990 The Immigration Act of 1990 allows those given amnesty in 1986 to reunite with their families. It also stipulates a provision that allows about 150,000 Filipino veterans of WW II (who missed the opportunity from 1942 to 1946) to migrate to the United States.

1992 The U.S. Navy stops recruiting Filipinos from Subic Bay. However, by that year, there were about 12,600 Filipino sailors living in the United States, accompanied by their dependents.

Present U.S. Census figures show that 1.2 million U.S. residents were born in the Philippines, making Filipinos the largest immigrant group from Asia.
2. **Family and Children**

Raised to believe that every Filipino is an uncle, aunt, cousin, *lolo* (grandfather) or *lola* (grandmother), the family remains central throughout life for most Filipinos. Major personal decisions often reflect the family consensus. Filipino tradition dictates that almost every member of the family, especially the older generations in deference to their experience and wisdom, be informed and consulted regarding the younger family member’s success and failure. For most Filipinos, it is not enough that family members assume responsibility for each other; family obligations must also take precedence over one’s civic responsibility, obligations to the employer, or personal preference.

Authority in a Filipino home tends to gravitate toward age, and usually the males. The females are often protected and cherished extending over matters of chastity and safety. Therefore, *ama* (the father) as the oldest male family member is always followed, never questioned. This does not mean, however, that *ina* (the mother) has no voice in her home as she is often the one who regulates the household, including the family budget. Children are given very little independence and are often raised to be quiet, submissive and cooperative.

3. **Religion & Spirituality**

Filipinos follow their faith, handed down from generation to generation, wherever they are. It is not as important to go to the same church, as it is to go to the church of the same faith. Rarely would you find a Filipino who changed his religion, for fear of being ostracized not as much as by his church, but by his family.

The ancient Filipinos believed in the immortality of the soul and in life after death. The pre-Spanish Filipinos also revered idols and believed in the power of the spirits to cast spell. Then, through the Muslim traders during the 14th century, Islam filtered to the Filipinos in Mindanao. During the 300 years of Spanish colonization of the Philippines, Catholicism was almost the only acceptable faith. Then, the Americans brought the Protestantism to the Philippines which later gave rise to other grass roots evangelical movements such the *Iglesia ni Kristo* and *Aglipayan*. Now, about 85 per cent of the Filipinos are Roman Catholics. The nation also has many Protestants, Muslims, and members of the *Iglesia ni Kristo* and *Aglipayan*.

4. **Language**

Although Filipino has been the official national language of the Philippines since August 6, 1987, over 43 languages and 87 dialects are found in the 7,100 islands in the Philippines, with nine spoken by 89% of the 58,000,000 million Filipinos. Most belong to the Malay-Polynesian language family, so there are certain similarities in their sound and grammar.
5. Manners, Customs, Etiquette, Gestures and Taboos

The average Filipino requires less privacy than the average American. He tends to require less personal space as well. Often, Filipinos stand close to one another when talking and members of the same sex would even hold hands while walking. However, there are some women who demand the “Filipino custom, no touch!” treatment. This means that a Filipino lady, in order to remain pure and virtuous cannot let any man touch even the tip of her fingers, unless he is her husband.

Other physical mannerisms can include:
— sweethearts or married couple refraining from being demonstrative in public
— a limp handshake as socially acceptable
— direct and prolonged eye contact to be considered rude
— refusal to make eye contact to imply dishonesty/not be trusted
— beckoning people with the index finger to be considered extremely rude
  (instead, a downward gesture of the hand should be used)
— the eyebrows raised in recognition, and to answer “yes”
— the lips used to point things
— nod upwards to greet someone
— smiling for no reason
— scratching one’s head when one does not know the answer

Vocal mannerisms can include:
— superiors are addressed by “sir” or “ma’am,” or by their title or profession
— when a question is to be asked, an apology is offered first
— clucking to show annoyance, frustration—even anger
— Pssst-sst is used to get attention in the workplace but not at social functions
— oo means yes, opo or oho is yes, with respect
— po or ho attached to a sentence and addressing someone in the third person are signs of respect
— sige means okey

6. Cultural Ideals

Respect for tradition, such as:
— weddings in white
— observance of holidays and celebrations, i.e., Misa de Gallo, Noche Buena
— caution about supernatural beings and spells

Paggalang sa matanda or respect for elders, manifested by:
— using “po” and “opo”
— addressing an elderly person in the third person
— deferring to the decision of the elders
— kissing the hands
However, most are mutually incomprehensible. A Filipino may grow up speaking a local language, i.e., *Ilocano* or *Ilongo* at home, Filipino in social interactions outside the home and English and Spanish or another language, i.e., French in school. This could also mean that the Filipino immigrant in the United States, although familiar with one of the languages in the Philippines, may or may not be conversant in English and/or Filipino. The Filipino’s language and communication skills depend on his prior exposure to the language, often determined by the Filipino’s regional background, schools attended and socioeconomic status. For example, the Tagalogs are likely to be fluent in Filipino; the young Filipino in a rural public school in the Visayas, probably speaks in Cebuano and know very little Filipino and English, and; the college girl in an exclusive university in Metro Manila, probably can only converse in English and Spanish and very little Filipino.

Since English is often used in Philippine schools, only 1% of Filipino Americans speak no English. However, Filipino English is different from American English or British English. It is based upon the American language but with strong influences of the indigenous languages. Following are some of the euphemisms and their meanings:

- *brownout* for “power outage”
- *CR* or *comfort room* for restroom
- *yaya* for nanny
- *open* or *close lights*, instead of “turn-on or turn-off lights”
- *air con* for a/c or air conditioner
- *take out* instead of “to go”
- *Ha?* for what
- *Hoy!* to get someone’s attention
- *Uy!* for Ops!
- *for a while* means “one moment please”

Also prevalent is the use of brands’ names as nouns, such as:

- *Cutex* for nail polish
- *Colgate* for toothpaste
- *Tide* for laundry detergent

Also, quite often, new English words and phrases do not make their way as quickly to the Philippines as they do to more commercial countries, like Japan, so Filipino immigrants may not understand a large number of modern American speech. For younger Filipino Americans, this can be particularly stressful in school, where natural-born students are apt to be intolerant.

The younger Filipinos’ typical fluency in English may also disguise educational difficulties. The teachers who look for difficulty in English as a sign that the immigrant needs extra help might be fooled by the ease with which Filipinos speak English. Their ability to converse is not necessarily a sign that their prior education in the Philippines had been equal to the American standards.
Strongly home- and family oriented

High value on education and hard work.
— mental work is admired more than the physical work
— education and intellect are reflected by a Filipino’s dress, manner of speaking and actions
— education also boost one’s status significantly and is a means of raising the entire family’s circumstances
— an accomplishment is not something to be passed over lightly

Hospitality is a virtue
— the best food and the best everything should be offered to one’s guest, even if it will deprive or hurt the owner of the house

7. Social Interaction and Relationships

Utang na loob meaning “debt of gratitude” or “reciprocity.” It is a network of favors asked and favors repaid. The “payment” is dependent on one’s ability to pay, and does not have to be in material form. Filipinos are honored to be asked a favor and in the same way, not embarrassed to ask for a favor in return.

Pakisama meaning “smooth social interaction.” This could mean one will go along the consensus of the group, even act pleasantly, when he feels hostile. He rarely raises his voice and is careful about criticizing others. On the job, he often uses euphemisms in order to preserve a working relationship, i.e., no public reprimand of a subordinate.

Hiya meaning “shame or embarrassment”. Most Filipinos will avoid shaming or embarrassing others because he is sensitive to embarrassment himself. Some Filipinos are balat-sibuyas (easily offended) and apologies do not always repair the damage done.

Amor propio meaning “self esteem.” Pricked amor propio can cause sudden violence in Filipino interpersonal relations. A Filipino is actually expected by other Filipinos to be sensitive to feelings of others, to avoid hurting the amor propio.

Bayanihan is “cooperative labor” especially in a community project. Filipinos will often help each other as a group to effect the good of a person, a family or a community.

8. Role of the Library in Helping People Bridge Culture

Just like any other foreign-born ethnic groups, the immediate needs of the newly arrived Filipino Americans are for the most part economic by nature. They all need to find a job to support themselves and their family in the United States and/or in their native land.
Then, they need to upgrade their skills, which could include learning or getting used to the sound of the American English, or to pass a professional examination or a citizenship test. Some may need to learn simple life skills: how to get the California Driver’s license; how to open a checking account, or; how to use the phone book. They may need to look for a house, too. Finding a school and care for the children may also be tricky.

In the absence of a friend or family who knows his way around, the library may be the only bridge that the new immigrant has to survive in his new life. And that is, if the new Pinoy in town can actually find his way into the library.

One underlying impediment in providing service to Filipino Americans, especially for new immigrants is that the whole concept of free library services is not inherent in their culture. This means that libraries need to create its own bridge—an outreach program—to reach out to the Filipinos, before they can start to help them bridge into the American culture.

Reaching out to the Filipino Americans need to be done in different ways in different languages as just like California and the United States, the Philippines is a melting pot of diverse cultures—a country with multiple distinct regions and languages enriched by many international traders and conquerors. It could range from announcements in English in the local mainstream paper to a flyer in Filipino posted in the bulletin board of the childcare center of the Naval base or even by a few words about the library while a library staff is chatting with a kababayan (another Filipino American) waiting in line at the Asian market. Libraries should also take advantage of the family-oriented and social nature of the Pinoys, by channeling their resources on cultural family programs at the library, preferably organized with the help of a Pinoy community gatekeeper. This approach can lead not just to a family of library users but also to a community of library users.

Once the new immigrant has found his way to the avenues of fulfilling his and his family’s basic needs, homesickness could possibly kick in soon after and for some, even sooner. Most Filipinos will eventually crave for what was familiar—the patis (fish sauce) as sawsawan (condiment), the OPM music, the tsinelas in his feet, or any newspaper about or from the Philippines. Even the young children can start missing the komiks and magasin they used to read. Some will even start to miss the Tagalog videos they hardly watched in the Philippines. Having these “familiar” materials at the library can actually contribute to bridge culture for the homesick Pinoys and also for those interested in the Filipino culture.

Also, most Filipino American communities have Filipino newspapers, and newspapers often reflect how people live and think. Often, the most popular stories reported are about high educational accomplishments by Filipino children. This mirrors the belief of most Filipinos that hard work and attention to study are their only sure paths to success, especially in the United States. Libraries can, therefore, help Filipinos achieve their educational and professional goal and in so doing help navigate their paths to their success by offering library materials and programs on career counseling and development, college and continuing education, scholarships and fellowship and professional and civil service examinations.
VENDORS LIST

The Filipino and Filipino-American Cyber-Library
via Amazon.Com
URL: http://members.tripod.com/FilAmRead/
Large selection of Filipino and Filipino American fiction and non-fiction books for children and adults mostly in English.

Kalamansi Books
47-233 Kamehameha Highway
Kaneohe, HI 96744-4756
Phone: (808) 239-6365
Fax: (808) 238-5445
Large selection of Tagalog books—fiction and non-fiction for children and adults.

Multilingual Books
1205 East Pike Street
Seattle, WA 98122
Phone: (206) 328-7922/(800) 218-2737
Fax: (206) 328-7445
E-mail: esl@esl.net
URL: http://www.esl.net/mbt/order.htm
Bilingual Tagalog books for children and dictionaries. Some English books on Philippine culture.

Pan Asian Publications (USA) Inc
29564 Union City Boulevard
Union City, CA 94587
Phone: (510) 475-1185/(800) 909-8088
Fax: (510) 475-1489
E-mail: sales@panap.com
URL: http://www.panap.com
Bilingual Tagalog books for children, mostly translated folk tales.

Philippine Books Online
Phil-Reporter.Com
807 Queen Street East
Toronto, Ontario
Canada M4M 1H8
Phone: (416) 461-8694
Fax: (416) 461-7399
E-mail: magarcia@interlog.com
URL: http://www.philbooks.com
Tagalog and English books on Philippine culture.

Regal Home Entertainment
390 Swift Avenue
South San Francisco, CA 94080
Phone: (800) GO-REGAL
Distributor of videos and subsidiary of Regal Films, a major movie production company in the Philippines.
Star Express  
Serra Vista Square  
417 Gellert Boulevard  
Daly City, California 94015  
Phone: (415) 878-9951  
URL: http://www.hooked.net/~djanders/StarExpress/StarExpress.html  
*Large selection of Filipino music (CDs and CTs) and videos.*

RNJ Video  
1330 E. 223rd Street, #516  
Carson, CA 90745  
800 900-8289 310-816-0400  
Fax 310 816 0633  
RNJ@mjcorp.com  
URL: http://rnjcorp.com  
*Large selection of Filipino music (CDs and CTs) and videos.*

Sulu Arts and Books  
465 6th Street  
San Francisco, CA 94103-4794  
Phone: (415) 777-2451  
Fax: (415) 777-4676  
E-mail: mred@3wc.com  
*Large selection of Filipino and Filipino American books, mostly in English.*

Tagalog Software Digest  
20432 Silverado Avenue, Suite 212  
Cupertino, CA 95014  
Phone: (408) 257-9480  
Fax: (408) 257-9711  
URL: http://www.gy.com/www/tg.htm  
*Specializes in computer software.*

Tatak Pilipino: The Filipino Heritage Store  
1660 Hilhaurst Avenue  
Los Angeles, California 90027  
Phone: (213) 953-8660/(800) 828-2577  
Fax: (213) 953-1878  
URL: http://www.tatakrp.com  
*Large selection of Filipino music (CDs and CTs) and books including songbooks, cookbooks, dictionaries, language books, joke books and more!*
THE PHILIPPINES AT A GLANCE

Official Name: Republika ng Pilipinas
(Republic of the Philippines)

Capital: Maynila (Manila)

National Anthem: Lupang Hinirang

National Hero: Jose Rizal

National Language: Filipino

National Flower: Sampaguita

National Tree: Narra

National Fruit: Mangga (Mango)

National Animal: Kalabaw (Carabao/Water Buffalo)

National Bird: Maya

National Fish: Bangos (Milk Fish)

Currency: Philippine Peso
CALENDAR OF HOLIDAYS & CELEBRATIONS

January 1 — Bagong Taon (New Year)

January 6 — Araw ng Tatlong Hari (Three Kings’ Day)

February 14 — Araw ng mga Puso (Valentine’s Day)

April 9 — Bataan Day

Lent — Mahal na Araw (Holy Week)

Palm Sunday — Linggo ng Palaspas

Easter Sunday — Pasko ng Pagkabuhay

Any day in May — Flores de Mayo & Santacruzan

June 12 — Araw ng Kalayaan (Independence Day)

July 4 — Filipino-American Friendship Day

November 1 — Undas/Araw ng mga Patay (All Saints’ Day)

November 2 — Araw ng mga Kaluluwa (All Soul’s Day)

December 16 to December 24 — Misa de Gallo (Early Morning Mass)

December 24 — Noche Buena (Christmas Eve Feast)

December 25 — Pasko (Christmas)

December 30 — Araw ng mga Bayani (Rizal Day/National Heroes’ Day)

December 31 — Media Noche (New Year’s Eve Feast)
PERIODICALS LIST

Asian Journal
550 E. 8th
National City, CA 91950
Phone: (619) 474-0588
Fax: (619) 474-0373

Asian Pages
Kita Associates, Inc.
P.O. Box 11932
St. Paul, MN 55111-0932
Phone: (612) 884-3265
Fax: (612) 888-9373

Asian Week
809 Sacramento Street
San Francisco, CA 94108-2116
Phone: (415) 397-0220
Fax: (415) 397-7258
E-mail: asianweek@asianweek.com

Filipinas Magazine
655 Sutter Street, Suite 333
San Francisco, CA 94102-1037
Phone: (415) 563-5878 / (800) 654-7777
Fax: (415) 292-5993
E-mail: filmagazine@aol.com

The Filipino Express, Inc.
2711 Kennedy Boulevard
Jersey City, NJ 07306
Phone: (201) 333-5709
Fax: (201) 434-0880

Filipino Reporter
Empire State Building
350 Fifth Avenue Suite 601
New York, NY 10118-0110
Phone: (212) 967-5784
Fax: (212) 967-5848
E-mail: filipinoreporter@worldnet.att.net

Maganda Magazine
201 Heller Lounge
Martin Luther King Building
Berkeley, CA 94720
Phone: (415) 707-1408 / (888) 624-2632
E-mail: maganda@uclink.berkeley.edu

Manila Mail
12 Avalon Drive
Daly City, CA 94015
Phone: (650) 992-5474

Panama-Heritage Magazine
Heritage Publishers
P.O. Box 11403
Carson, CA 90749-1403
E-mail: vgendrano@earthlink.net

Philippine News: Newspaper for the Filipino Community
371 Allerton Avenue
South San Francisco, CA 94080
Phone: (415) 872-3000 / (800) 432-5877
Fax: (415) 872-0217
E-mail: pnewshq@aol.com
## POPULAR AUTHORS

### In Filipino

- Abueg, Efren
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- Hernandez, Amado
- Licsi, Jr., Federico
- Matute, Genoveva Edroza
- Reyes, Edgar
- Tinio, Rolando

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- Cordero-Fernando, Gilda
- Dimalanta, Ophelia
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FILIPINO CLASSICS

➢ The Filipino Epics

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Hudhod

From the Visayans
Haraya
Hinilawod
Maragtas
Lagda
Hari sa Bukid

From the Bagobos
Tuwaang

From the Muslims
Daragan

From the Tagalogs
Kumintang

From the Ilocanos
Biag ni Lam-ang

From the Bicolanos
Ibalon

➢ The Religious Documents

Doctrina Christiana
Juan de Plasensia
(1593)

Nuestra Senora del Rosario
P. Blancas de San Jose
(1602)

Barlaan at Josaphat
San Juan Damaceno
translated into Tagalog by
Antonio de Borja

Ang mga Dalit kay Maria
Mariano Sevilla

Pasyon
Gaspar Aquino de Belen (1704)
Luis de Guian (1750)
Mariano Pilapil (1814)
Aniceto de la Merced (1856-1858)

Urbana at Feliza
Modesto de Castro

Si Tandang Basio Macunat
Miguel Lucio Bustamante
(1885)
Prose & Poetry

Ako ang Daigdig
Alejandro G. Abadilla (a.k.a. AGA; “Ama ng Malayang Taludturan”; “Ama ng Sanaysay”)

Mister Mo, Lover Boy Ko
Efren Reyes Abueg (a.k.a. Lita Kamantique)

Ang Kiri
(1927)
Servando Angeles

Sino Ba Kayo?
Ang Piso ni Anita
(1928)
Julian Cruz Balmaceda (a.k.a. Alpahol; Adela B. Mas; Julius Ceasar)

Mi Casa de Nipa
(1938)

Rimas Malayas
(1904)

Vidas Manilenas
(1928)

Balagtasan
(1937)
Jesus Balmori (a.k.a. Batikuling)

Florante at Laura
Mahomet at Constanza
Clara Balmori
Don Nuno at Zelinda
Almanzor y Rosalinda
La Indiya Elegante y El Negrito Amante
Francisco Baltazar (a.k.a. Balagtas)

Ang Dapat Mabatid ng mga Tagalog Pag-ibig sa Tinubuang Bayan Katapusang Hibik ng Pilipinas Pahimakas
Andres Bonifacio (a.k.a. Magdiwang; May Pag-asa; Agapito Bagumbayan; Anak Bayan; “Dakilang Plebiyo”; “Ama at Supremo ng Katipunan”)

Ang Tulisan
Ang Lumang Simbahan
Florentino T.Collantes (a.k.a. Kuntil-Butil; “Makata ng Bayan”)

Mga Dahong Ginto
Ang Pamana
Ang Pagbabalik
Isang Punongkahoy
Jose Corazon de Jesus (a.k.a. Huseng Batute; “Unang Hari ng Balagtasan”; “Bulaklak ng Lahing Kalinis-linisan”)

Ang Ibong Adarna
Jose de la Cruz

Pag-ibig sa Tinubuang Bayan
(1892)
Caiigat Cayo
Ang Kadakilaan ng Diyos Dasalan at Tuksuhan
(1888)
Sagot ng Espanya sa Hibik ng Pilipinas
Marcelo H. del Pilar (a.k.a. Pupdoh; Piping Dilat; Plaridal; Dolores Manapat)

Marina Claudio-Perez/Ilam.castate.10/98
Isang Dipang Langit
Ang Panday Pilipinas
Isang Dipang Langit
Ang Bayani
Amado V. Hernandez (a.k.a. “Makata ng Manggagawa”; “Makata ng Anak Pawis”)

Dalawang Hangal
Ang Dalagang Bukid
Biyaya ng Pag-ibig
(1917)
Hermogines Ilagan (a.k.a. Ka Moheng)

Ang Kartilya ng Katipunan
Ang Liwanag at Dilim
A Mi Madre (Sa Aking Ina)
A La Patria (Sa Bayang Tinubuan)
Emilio Jacinto (a.k.a. Pingkian; Dimasilaw; “Utak ng Katipunan”)

Portrait of a Filipino as an Artist
(Larawan)
Nick Joaquin (a.k.a. Quijano de Manila)

Fray Botod
(1876)
Ang Bandido sa Pilipinas (El Bandolerismo en Filipinas)
Graciano Lopez-Jaena

Noche Buena
Se Divierten (Sila ay Naglibang)
Por Madrid (Sa Madrid)
La Tertulia Filipina (Ang Handaang Filipina)
La Casa de Huespedes (Bahay Pangaserahan)
Antonio Luna (a.k.a. Taga-ilog)

Ang Himagsikang Pilipino
Sa Bayang Pilipino
Ang Pahayag
El Verdadero Decalogo (Ang Tunay na Sampung Utos)
Apolinario Mabini (a.k.a. “Dakilang Lumpo”; “Utak ng Himagsikan”)

Huwag Lang Lugi sa Puhunan
Anak ng Dagat
Patricio Mariano (a.k.a. Pedro Manibat)

Veromidia
Manila
(1919)
Cirio H. Panganiban (a.k.a. Veromidia)

Mga Butil na Perlas
Jose Vila Panganiban (a.k.a. Kastilaloy)

Artes y Reglas de la Lengua Tagala
Tomas Pinpin (a.k.a. “Ama ng Limbagang Pilipino”)

Walang Sugat
Mga Kuwento ni Lola Basyang
Ang Kalupi
R.I.P.
Severino Reyes (a.k.a. Don Binoy; Silvio Ruiz; Lola Basyang; “Ama ng Dula at Sarsuelang Tagalog”)
Noli Me Tangere  
(1887)  
El Filibusterismo  
(1891)  
Mi Ultimo Adios (Huling Paalam)  
A La Juventud Filipino (Sa Aking mga Kababata)  
Jose Rizal (a.k.a. Laon-Laan; Dimasalang; “Dakilang malayo”)  

Ang Mangingisda  
Gabi  
Ang Guryon  
Ang Mangingisda  
Ildefonso Santos (a.k.a. Ilaw Silangan)  

Crisotan  
Juan Crisostomo Sotto (a.k.a. “Ama ng Panulaang Kapampangan”)  

Germinal  
(1908)  
Luhang Tagalog  
Kahapon, Ngayon at Bukas  
Aurelio Tolentino (a.k.a. “Ama ng Dulang Kapampangan”)  

Banaag at Sikat  
Mga Hamak na Dakila  
Panggingera  
Lope K. Santos (a.k.a. Anakbayan; “Apo ng Mananagallog”; “Ama ng Balarila”)  

Have Come and Here  
Man Songs  
Jose Garcia Villa (a.k.a. Doveglion)
FILIPINO PHRASES FOR LIBRARY USAGE

Good morning
afternoon
evening

Magandang umaga
tanghali/hapon
gabi (po)

How are you?
Kamusta (po) ka(kayo)?

I am fine, thank you.
Mabuti naman (po), salamat..

May I help you?
Ano (po) ang maitutulong ko sa iyo (inyyo)?

Wait a moment, please.
Sandali (po) lamang.

Do you have a library card?
May library card/tarhetang pang-aklatan ka ba (po ba kayo)?

How much do I need to pay to get a library card?
Magkano (po) ang babayaran ko para makakuha ng library card/tarhetang pang-aklatan?

This is free.
Libre (po) ito/
Wala (po) kang (kayong) babayaran.

What’s your name?
Ano (po) ang pangalan mo (ninyo)?

My name is ____
Ang pangalan ko (po) ay ___ / ___ (po) ang pangalan ko.

What can I do for you?
Ano (po) ang maipaglilingkod ko sa iyo (inyyo)?

What do you need?
Ano po ang kailangan ninyo?

I need help in ____
Kailangan ko (po) ng tulong sa ____

What time is it?
Anong oras na (po)?

Write your name
address
phone number

Isulat (po) mo (ninyo) ang iyong (inyong) pangalan tirahan
numero ng iyong (inyong) telepono...
Where is the public phone?
- restroom
- water fountain
- telephone
- computer
- typewriter [electric]
- copy machine
- telephone book
- newspaper
- magazine
- children’s books
- income tax forms

Nasaan (po) ang teleponong pampubliko?
- banyo/palikuran
- inuman ng tubig
- telepono
- computer/kompyuter
- makinilyang de-kuryente
- makinang pangkopya/xerox
- direktoryo ng telepono
- pahayagan/periodiko/diyaryo
- magasin
- librong pambata
- mga papeles para sa buwis ng kita

What time is it?

It is now 8 o’clock in the morning
- 9
- 10
- 11

It is noon

It is now 1 o’clock in the afternoon
- 2
- 3
- 4
- 5

It is pass 6 p.m.
- 7

Please return the books by this date.

Please return this by January
- February
- March
- April
- May
- June
- July
- August
- September
- October
- November
- December

Anong oras na (po)?

Alas-otso/Ika-walo na (po) ng umaga.
- Alas-nuwebe/Ika-siyam
- Alas-diyes/Ika-sampu
- Alas-onse/Ika-labing-isa

Katanghaliang tapat na (po)

Ala-una/Ika-isa na (po) ng hapon.
- Alas-dos/Ika-dalawa
- Alas-tres/Ika-tatlo
- Alas-kuwatro/Ika-apat
- Alas-singko/Ika-lima

Lagpas na (po) ng alas-seis/ika-anim ng gabi
- alas-siyete/ika-pito

Mangyaring ibalik (po) mo (ninyo) ang mga aklat/libro sa petsang ito.

Mangyaring ibalik (po) mo (ninyo) ito sa Enero
- Pebrero
- Marso
- Abril
- Mayo
- Hunyo
- Hulyo
- Agosto
- Setyembre
- Oktubre
- Nobyembre
- Disyembre

Marina Claudio-Perez/Ilum.castate.10/98
<table>
<thead>
<tr>
<th>English</th>
<th>Filipino</th>
</tr>
</thead>
<tbody>
<tr>
<td>Please return the videos on Monday</td>
<td>Mangyaring ibalik (po) mo (ninyo) ang mga video sa Lunes</td>
</tr>
<tr>
<td>Tuesday</td>
<td>Martes</td>
</tr>
<tr>
<td>Wednesday</td>
<td>Miyerkules</td>
</tr>
<tr>
<td>Thursday</td>
<td>Huwebes</td>
</tr>
<tr>
<td>Friday</td>
<td>Biyernes</td>
</tr>
<tr>
<td>Saturday</td>
<td>Sabado</td>
</tr>
<tr>
<td>Sunday</td>
<td>Linggo</td>
</tr>
<tr>
<td>Some books are overdue.</td>
<td>Huli na (po) ang ilan sa mga aklat/libro mo (ninyo).</td>
</tr>
<tr>
<td>I am sorry. There is a fine.</td>
<td>Ipagpaumanhin (po) mo (ninyo). Mayruon kang (kayong) multa.</td>
</tr>
<tr>
<td>How much do I owe you?</td>
<td>Magkano (po) ang utang ko?</td>
</tr>
<tr>
<td>You have to pay for it now.</td>
<td>Kailangang magbayad kayo ngayon.</td>
</tr>
<tr>
<td>You may pay for it next time.</td>
<td>Maaaring/Puwedeng sa pagbabalik mo na (na ninyo) ikaw (kayo) magbayad.</td>
</tr>
<tr>
<td>Thank you.</td>
<td>Salamat (po).</td>
</tr>
<tr>
<td>Thank you very much.</td>
<td>Maraming salamat (po).</td>
</tr>
<tr>
<td>You are welcome.</td>
<td>Walang (pong) anuman.</td>
</tr>
<tr>
<td>Excuse me.</td>
<td>Makikiraan (po).</td>
</tr>
<tr>
<td>Goodbye.</td>
<td>Paalam (po) / Sige (po), hanggang sa muli.</td>
</tr>
<tr>
<td>Please, come back.</td>
<td>‘Balik ka (kayo).</td>
</tr>
</tbody>
</table>

**Note:** Words in parentheses may or may not be used. Inclusion of those words is indicative of respect to elders/authority.
OTHER RESOURCES

RESOURCE SPECIALISTS

Cora Dompor
Skyline Hills Library
480 South Meadowbrook Drive
San Diego, CA 92114
Phone: (619) 527-3484
E-mail: SKSTAFF@library.sannet.gov

Marina Claudio-Perez
San Diego Public Library
820 E Street
San Diego, CA 92101
Phone: (619) 236-5833
Fax: (619) 236-5878
E-mail: mwp@library.sannet.gov

Estela Manila
San Francisco Public Library
Larkin & McAllister Streets
San Francisco, CA 94102
Phone: (415) 557-4430
Fax: (415) 437-4831

RESOURCES ON THE WEB:

Bahay-Pahina ng Wikang Tagalog
http://www.seasite.niu.edu/Tagalog/default.html

Basic Sounds of Tagalog
http://www.lava.net/~smother/sounds.html

Filipino Global Network
http://www.fgn.com/

Philippine History Page: What’s in a Name
http://tribungpinoy.simplenet.com

Philippine News Link
http://www2.best.com/~philnew

Philippines: Travel and Vacation
http://www.jetlink.net/~rogers/rpflag.html

Tanikalang Ginto
http://www.filipinolinks.com

Tribung Pinoy Kasaysayan: Philippine History 101
http://www.tribo.org/history.html

What is a Pinoy?
http://www.realpinoy.com
ORGANIZATIONS & AGENCIES

AACE, Asian American Communities for Education
2012 Pine Street
San Francisco, CA 94115
Phone: (415) 921-5537

Barangay Dance Company
22 Baltimore Way
San Francisco, CA 94112
Phone: (415) 333-4133

Filipino Aids Hotline
Phone: (800) 367-2437

Filipino American Center
San Francisco Public Library
Civic Center, Third Floor
San Francisco, CA 94102
Phone: (415) 557-4430
Fax: (415) 437-4831

Filipino American National Historical Society
938 Capitol Avenue
San Francisco, CA 94112
(415) 333-2362

Filipino Chamber of Commerce
1136 E. 4th Street
National City, CA 91950
Phone: (619) 477-0716
Fax: (619) 566-9247

Filipino Civil Rights Advocates
Washington, DC 20033-0456
Phone: (888) 4-FILCRA

Filipino Educational Center
821 Harrison Street
San Francisco, CA 94107
Phone: (415) 543-6211

Filipinos For Affirmative Action
310 8th Street, Suite 308
Oakland, CA 94607
Phone: (510) 487-8552

Kayamanan ng Lahi
(Philippine Folk Arts)
11338 Braddock drive
Culver City, CA 90230
Phone: (310) 391-2357

Kulintang Arts
2639 E. 9th Street, Studio 2
Oakland, CA 94601
(510) 535-0374

PACE,
Pilipino American Collegiate Endeavor
Cesar Chavez Student Center, 2nd Floor
San Francisco State University
1600 Halloway Avenue
San Francisco, CA 94132

PASACAT
(Philippine Performing Arts Company)
102 E. 16th Street
National City, CA 91950
Phone: (619) 477-3383

Filipino American Reading Room and Library
Luzon Plaza
1925 Temple Street, Suite 208
Los Angeles, CA 90026
Phone: (213) 484-0818

Philippine Children’s Charity Fund
55 New Montgomery Street, Suite 606
San Francisco, CA 94105
Phone: (415) 543-4581
URL: http://www.hooked.net/~pccf
Philippine Consulate Office
3660 Wilshire Boulevard #900
Los Angeles, CA 90010
Phone: (213) 387-5321

Philippine Resource Center
P.O. Box 40090
Berkeley, CA 94704
Phone: (510) 548-2546

Pilpino Bayanihan Resource Center
17-A San Francisco Square
Daly City, CA 94105
Phone: (415) 992-9110

SAMAHAN
Philippine Dance Company, Inc.
1442 Hillsmont Drive
El Cajon, CA 92020
Phone: (619) 444-7528

SIPA,
Search to Involve Pilipino Americans, Inc.
2352 W. Third Street
Los Angeles, CA 90057
FAX: (213) 382-PHIL

Teatro ng Tanan
2940 16th Street, Suite 101
San Francisco, CA 94103
Phone: (415) 252-7566

TULUNGAN CENTER
(Family Health Center)
Granger Jr. High School, Room 404
2101 Granger Avenue
National City, CA 91950
Phone: (619) 470-2679

UCLA Asian American Studies Center
3230 Campbell Hall
P.O. Box 951546
Los Angeles, CA 90095-1546
Phone: (310) 825-2974

UPAC
(Union of Pan Asian Communities)
1031 25th Street
San Diego, CA 92102
Phone: (619) 232-6454

Westbay Pilipino
Multi-Service Corporation
965 Mission Street, Suite 500
San Francisco, CA 94103
Phone: (415) 882-7803/7804
FOR FURTHER READING


Solis Melchizedek Maroon, Pilipinas A to Z: All You Need to Know and Do To Begin Understanding Pilipinas, SRMNK, Salinas, CA, 1995.


JAPANESE AMERICANS

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

Japanese Americans may be classified into several social categories based upon their immigration, nativity, and generation history. These categories are:

a. Isseis. These are the first generation of Japanese who immigrated here at the end of the nineteenth and the beginning of the twentieth century. Most of these people have passed on although a few remain. The Isseis were culturally Japanese.

b. Niseis (second generation). These were the descendants of the Isseis. They are American born and ethnically marginal between being American and Japanese (but really more American).

c. Sanseis (third generation), yonseis (fourth generation), goseis (fifth generation), etc. These are descendants of the original Isseis so many generations removed and most have little contact with Japanese culture and language. They have pretty much assimilated into American society.

d. Shin Isseis (new first generation). These are Japanese who immigrated to America after World War II. From 1924 until 1952 immigration from Japan was prohibited so this is the first generation of Japanese who came after WWII and are ethnically Japanese.

There are others in the Japanese American population like Japanese businessmen and their families from Japan along with Japanese students. There are also significant numbers of Japanese married to Americans.

2. Family and Children

The original immigrants from Japan brought with them a strong sense of family and commitment to their children’s welfare. Coming from a country heavily influenced by Confucian values, emphasis on the family was always central. The family was seen as the major social unit and survival weapon against a hostile world. Strong emphasis is put on family ties. Family continuity was strongly emphasized and children (especially the sons) were regarded as the carriers of the family name. Fierce hostilities against the Japanese before WWII maintained the view that children should be well educated and disciplined to adapt to this hostile world. These views have prevailed throughout the history of the Japanese Americans and were the major factors for how they were able to rise from humble beginnings into the mainstream of American society. Family is still highly valued but maintaining family ties does not have that strong sense of urgency it once had. Divorce rates have been traditionally low but has been increasing in recent years.

3. Language

The original immigrants - the Isseis - spoke only Japanese. The Niseis spoke English but were familiar with Japanese in order to communicate with their parents. In the tightly knit Japanese communities of pre-World War II, speaking Japanese was considered very important and most Niseis were sent to Japanese language schools. With the decline of this tightly knit community and the passing on of the Isseis, Japanese is rarely spoken or known among younger Japanese Americans. Those who do speak Japanese are mostly recent arrivals.
4. Religion and Spiritually

Historically, religion in the American sense of Sunday School attendance, belief in a single faith, relative intolerance of other faiths, is alien to the Japanese. In general they are tolerant of all theologies and have not institutionalized religion to the extent that most Americans have. This does not mean they are not religious but very flexible and more pragmatic about religious views. It was not unusual for a person to be both Buddhist and Christian. Most of the original immigrants were Buddhists or Shinto but substantial numbers became Christians partly out of feelings that being such would better help them in adapting to American society. All of the major religious groups are now represented in the Japanese American community from Buddhists to the major denominations of the Protestant church and Catholics. With the greater integration and their dispersal out of their ghetto like “little Tokyo’s;” the Japanese American churches have still managed to survive but after undergoing significant changes. For example, Buddhist and Shinto temples now have taken on the characteristics of Western churches - they have Sunday services, Sunday schools, etc. Most important, churches have become the focal points and major avenues for any kind of community involvement. They offer a variety of social services and are frequent rallying points for social and political action.

5. Manners, Customs, Etiquette, Gestures and Taboos

Many if not most of the manners, customs, etc. which the original immigrants displayed have been abandoned or changed. While recent generations of Japanese Americans are taking on the mannerisms, habits of other middle class Americans, one can still detect certain common -characteristics.

- An emphasis on appropriate manners - eating habits, courtesy, dress.
- Discouragement of being confrontational - not making waves
- Modesty - bragging is looked down upon
- Avoidance of eye contact, a characteristic still common among younger Japanese Americans.
- Strong respect for elders and authority

6. Cultural Ideals

Cultural ideals too have undergone significant changes from those that the original immigrants brought from Japan. The Japanese like other Asians were deeply influenced by Confucianism and this is reflected in their cultural ideals and practices. In a way, these ideals and practices were quite compatible with American middle class values and quite consistent with the ideals of traditional Protestantism:

- Emphasis on hard work and discipline
- Emphasis on delayed gratification -- sacrifice now for the future
- Respect for authority
- Monetary success and social mobility are very important -- pursue the American Dream.
7. Social Interaction and Relationships

Norms which guide present day interaction among Japanese American have their roots in Japanese culture. The Japanese have always been more group sensitive than Westerners. When interacting with others they are always aware of the social context in which they are interacting - the social status of the person they are interacting with, their age, gender, etc. Traditional Japanese language patterns differed depending upon the status of the actors. This sensitivity still prevails but is less pervasive but Japanese Americans are more group conscious and pragmatic about preserving group ties. They will adapt new practices if it helps preserve the integrity of the group. This group awareness means that conformity to group norms is very strong. The way a person behaves is strongly influenced by what he/she feels others think about his/her behavior. In contrast to Western people who more likely to express their opinions openly in an assertive manner, Japanese tend to speak and act only after due consideration has been given to the other person’s feelings and point of view. Furthermore, there is a habit of not giving a clear-cut yes or no answer.

Younger Japanese Americans (like their contemporaries in Japan) are less sensitive to group pressure but they are still more reserved and passive. Indeed, many professionals (teachers, social workers, lawyers, etc.) working with them have to make a concerted effort to insure that they are expressing their true feelings.

8. The Role of the Library

The library could assist Japanese Americans in bridging their two cultures of Japanese and American in several ways. First of all, the library could assist those who are coming to grips with their ethnic identity by helping them discover who they are. Materials could be provided to help them better understand where they came and educational programs to discover and appreciate their cultural roots. These programs would be especially helpful to the younger Japanese Americans who are generations removed from the Japanese culture of their ancestors. Since most cannot read or speak Japanese, information must be available for them in English - books audio and video tapes on Japanese culture, the Japanese American experience.

Secondly, the library could assist those recent arrivals to better adapt to American ways. Since many of these people are limited in their English abilities, information should be available in their native Japanese. As recent arrivals, many are not familiar and ignorant of American customs and they often have very little help. It is especially important that the assistance provided by the library goes beyond just information about getting by from day to day. The Japanese come from a homogeneous society and they have little knowledge about what it is like to live in a diverse society. They are often ignorant about other racial and ethnic groups and have no understanding of issues like gender rights. Their lack of knowledge on these matters has often led others to regard them as racist or sexist. Programs to educate them on how to live humanely in America would be something the library might be of great assistance.
1. How are you? いかがですか？ Ikagadesuka?
2. Can I help you? 何か御必要ですか？ Nanika goshitsuyodesuka?
3. Wait a moment, please. ちょっとお待ち下さい。 Chotto omachikudasai.
4. Do you have a library card? ライブラリーカードをお持ちですか？ Library card wo omochidesuka?
5. What's your name? お名前は？ Onamae wa?
6. What's your last name? 苗字は何ですか？ Myoji wa nandesuka?
7. Please return the books by this date. この日までに本をお返しください。 Kono hi made ni hon wo okaeshikudasai.
8. Some books are overdue. 返却されていない 本があります。 Henkyakusarete inai hon ga arimasu.
9. I'm sorry. There is a fine. すみませんが、返却滞納金がつきます。 Sumimasenga, henkyaku tainokin ga tsukimasu.
10. Ask the librarian. 司書にきて下さい。 Shisho ni kiitekudasai.
11. Everything is fine. 問題ありません。 Mondai arimasen.
12. Thank you. ありがとうございます。 Arigato.
13. You are welcome どういたしまして。 Do itashimashite.
14. Excuse me. すみませんが。 Sumimasenga.
15. Good bye. さようなら。 Sayonara.
16. Please come back. またどうぞ。 Mata dozo.
CALENDAR OF HOLIDAYS AND CELEBRATIONS

National Holidays:

Jan. 1: New Year’s Day (Ganjitsu) People go out to shrines or temples to pay their respects to their ancestors and to pray for their safety and good luck. And people visit their relatives and friends to exchange New Year’s greetings during the early part of January.

Jan. 15: Adult’s Day (Seijin no Hi) To honor young people who have reached 20 years old, voting age. Most cities and towns sponsor ceremonies on this day.

Feb. 11: National Foundation Day (Kenkoku Kinenbi) To celebrate accession to the throne of the first emperor Jimmu.

Mar. 21: Vernal Equinox Day (Shunbun no Hi) To celebrate the coming of spring. People visit ancestral graves.

Apr. 29: Greenery Day (Midori no Hi) Tree-Planting campaign prevails.

May 3: Constitution Memorial Day (Kenpo Kinenbi) To commemorate promulgation of Japan’s new peace constitution, a postwar creation.

May 4: People’s Holiday (Kokumin no Shukujitsu)

May 5: Children’s Day (Kodomo no Hi) Formerly called Boy’s Day. To celebrate growth of children in good health.

Sep. 15: Respect for the Aged Day (Keiro no Hi) Celebrations are held for the aged people.

Sept. 23: Autumnal Equinox Day (Shubun no Hi) To celebrate the first day of autumn and to venerate one’s ancestors.

Oct. 10: Health-Sports Day (Taiiku no Hi) To encourage the people to enjoy sports, thus building up healthy life.

Nov. 3: Culture Day (Bunka no Hi) To encourage the people to love peace, freedom and culture.

Nov. 23: Labor Thanksgiving Day (Kinro Kansha no Hi) Frequently combined with celebrations of a good harvest in the country-side.

Dec. 23: Emperor’s Birthday (Tenno Tanjobi) The Imperial Palace will be opened to the public.

Festivals:

Jan. 6: New Year’s Parade of Firemen at Harumi, Tokyo

Feb. 1-5: Snow Festival at Sapporo, Hokkaido.

Feb. 3 or 4: Setsubun or Bean-Throwing Ceremony

Feb. 8: Koto-Hajime refers to the beginning of all the year’s works nationwide.

Mar. 3: Hinamatsuri or Dolls Festival for girls

Apr. 1-30: Miyako Odori (Cherry Dance) at Gion, Kyoto

Apr. 8: Hana Matsuri or the Flower Festival celebrates the birthday of Buddha.

May 3-4: Dontaku in Hakata, Fukuoka

May 11 -Oct. 15: Cormorant Fishing on the Nagara River, Gifu.

May 15: Aoi Matsuri or Hollyhock Festival, Kyoto

May 16-18: Black Ship (Com. Perry’s) Festival celebrates arrival of ship in Shimoda Port.

May 16-18: Sanja Festival of Asakusa Shrine, Tokyo

May 17-18: Grand Festival of Toshogu Shrine, Nikko

Jun. 14: Rice-Planting Festival at Sumiyoshi Shrine, Osaka

Jul. 1: Opening of the climbing season, Fujimiya City, Mt. Fuji

Jul. 1- 15: Hakata Yamagasa (floats), Fukuoka
Jul. 13-16: O-bon Matsuri celebrates the arrival and departure of ancestors souls in this world.
Jul. 16-17: Gion Festival of Yasaka Shrine, Kyoto
Jul. 24-25: Tenjin Festival of Tenmangu Shrine. Osaka
Aug. 1-7: Nebuta at Hirosaki & Aug. 3-7 Nebuta at Aomori
Aug. 5-7: Kanto-Balancing Festival, Akita
Aug. 6-8: Tanabata or Star Festival, Sendai
Aug. 15: Moon viewing and Tug-of-War festivals around the country.
Aug 16: Great Bonfire on Mt. Myoigadake, Kyoto
Sept. 15-16: Tsurugaoka Hachimangu Shrine Festival, Kamakura.
Oct. 7-9: Okunchi Festival of Suwa Shrine, Nagasaki
Oct. 9-10: Takayama Festival, Takayama, Gifu
Oct. 11-13: Oeshiki Festival of Honmonji Temple, Tokyo
Oct. 17: Autumn Festival of Toshogu Shrine, Nikko
Oct. 22: Jidai Matsuri or Festival of Eras, Kyoto
Nov. 3: Feudal Lord’s Procession, Hakone
Nov. 15: Shichi-go-san or Children’s Shrine Visiting Day
Nov. 23: Niiname or Rice-Pounding Festival.
Dec. 17: On-Matsuri of Kasuga Shrine, Nara
Mid-Dec: Toshi-no-ichi or Year-end Market at Asakusa Kannon Temple, Tokyo.
## POPULAR AUTHORS

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DEWEY CLASSIFICATION (JAPANESE)

ノンフィクション一覧表

0000 文献
1000 哲学心理学
2000 宗教関係
3000 社会学
4000 言語学
5000 サイエンス（数学、宇宙、化学、植物、動物）
6000 科学技術（医学、工学、農業、家庭、大工、建築）
7000 芸術
8000 文学文学評論
9000 地理歴史
NEWSPAPERS

Amerasia Journal
UCLA Asian American Studies Center
3230 Campbell Hall,
Los Angeles, CA 90095-1546
Tel: (310) 825-2974
Fax: (310) 206-9844

Asian Week (Donation)
809 Sacramento Street
San Francisco, CA 94108
Tel: (415) 397-0220
Fax: (415) 397-7258

The East
Kato Bldg., 5F, 19-2 Akasaka 2,
Minato-ku, Tokyo 107-0052, Japan
(or)
P.O. Box 591360
San Francisco, CA 94159-1360
Tel: (03) 3224-3751 (Tokyo’s Office)
Fax: (03) 3224-3754 (Tokyo’s Office)
U.S. Subscription Office’s Tel & Fax Numbers are Unknown.

Hiragana Times
(Publishing)
YAC Planning Inc.
Kowa Bldg. 4F, 2-3-12 Shinjuku
Shinjuku-ku, Tokyo 160-0022

(Editorial Dept.)
Tel: 03-3341-8989
Fax: 03-3341-8987

Japan Echo
Moto Akasaka Bldg., 1-7- 10 Moto Akasaka
Minato-ku, Tokyo 107, Japan
Tel: (03) 3470-5031
Fax: (03) 3470-5410

Japan Times Weekly International Edition
3655 Torrance Blvd., Suite 430
Torrance, CA 90503  
Tel: 1-800-446-0200  
Fax: (310) 540-3462  

Kansai Timeout  
1-13, Ikuta-cho 1-chome  
Chuo-ku, Kobe 651-0092  
Tel: 078-232-4516 / 4517  
Fax: 078-232-4518  

Tokyo Journal  
Intercontinental Marketing Corp.  
1-19-8 Kakigaracho, Nihonbashi  
Chuo-ku, Tokyo 103-0014  
Tel: 3661-7458  
Fax: 3667-9646
☆Ethnic Media Resources☆

1、テレフォン ガイド
   The Japanese Business Directory & Guide
   S.F. Japan Publicity, Inc. 1721 Rogers Ave., #Q, San Jose, CA 95112

2、日系職業別電話帳
   Pacific Mediart Productions 1581 Webster St., Suit 110, S. F., 94115

3、イエローページ ジャパン
   Yellow Pages Japan in U. S. A.: A Directory of Japanese Businesses in the
   U. S. Covering 25 Major Metropolitan Areas.
   Yellow Pages Japan, Inc. 420 Boyd St., Ste. 502. Los Angeles, CA 90013
WEB SITES

Asian American Resources

Consulate General of Japan—San Francisco
http://www.infojapan.com/cgjsf

Japanese American Network
http://www.janet.org

Japan External Trade Organization (JETRO)
http://www.jetro.go.jp

Kinokuniya
http://www.kinokuniya.co.jp
PEOPLE RESOURCES

Asawa, Edward E.
Library Consultant
Franklin D. Murphy Library
Japanese American Cultural and Community Center
244 S. San Pedro St.
Los Angeles, CA 90012
213-628-2725 ext. 125

Fujimoto, Seiko
Japanese Benevolent Society of California
1832 Buchanan St., #216
San Francisco, CA 94115
415-771-3440

Japan Information Center
Consulate General of Japan
50 Fremont St., 22nd Fl.
San Francisco, CA 94105
415-777-3533

Japanese Culture and Community Center of Northern California
1840 Sutter St.
San Francisco, CA 94115
415-567-5505

Matsushita, Karl
Director
Japanese American National Library
1619 Sutter St.
San Francisco, CA 94109
415-567-5006

Nakamura, Mamiko
International Center
San Francisco Public Library
100 Larkin St.,
San Francisco, CA 94102
415-557-4430

Oka, Seizo
Executive Director
Japanese American History Archives
1840 Sutter St.
San Francisco, CA 94115
415-776-0661

Tsuchiya, Kazuko
Board Member
Friends of the Japanese Collection, Western Addition Branch Library
San Francisco Public Library
San Francisco, CA 94115
415-931-3997
LIBRARIES WITH EXPERTISE SERVING ASIAN LANGUAGE SPEAKERS

San Francisco Public Library
Western Addition Branch
1559 Scott Street
San Francisco, CA  94115

San Francisco Public Library
International Language Center at Main Library
100 Larkin Street
San Francisco, CA  94102

University of San Francisco
2130 Fulton Street
San Francisco, CA  94117

San Francisco State University
1600 Holloway Street
San Francisco, CA  94132

Japanese American National Library
1759 Sutter Street
San Francisco, CA  94115

Mr. Seizo Oka
c/o Japanese American Archives
1840 Sutter Street
San Francisco, CA  94115

Information Center
Japanese Consulate General of Japan
50 Fremont Street
San Francisco, CA  94105

Japan External Trade Organization
360 Post Street
San Francisco, CA  94108

Asian Art Museum of San Francisco
Golden Gate Park
San Francisco, CA  94118

Japanese American Citizens League
San Francisco Chapter
4205 22nd Street
San Francisco, CA  94118

Japan Society of Northern California
312 Sutter Street
Suite 410
San Francisco, CA  94114

San Mateo Library
55 W. 3rd Avenue
San Mateo, CA  94403

Marin County Library
3501 Civic Center Drive
San Rafael, CA  94901

East Asian Collection
Hoover Institution
Stanford University
Stanford, CA  94305

East Asian Library
208 Durant Hall
University of California at Berkeley
Berkeley, CA  94720

Oriental Library
University of California at Los Angeles
405 Hilgard Avenue
Los Angeles, CA  90024
KOREAN AMERICANS - CULTURAL COMMONALITIES

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.\(^1\) 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.\(^2\) 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 underperformers, 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 *yunori*, 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.
- Education and 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
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,
   3003 W. Olympic Bl.
   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

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### Modern Classics

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KOREAN PHRASES FOR LIBRARY USE

2. Welcome! 어서 오세요. Ōsō oseyo
3. Can I help you? 도와 드릴까요? Towa türilkkayo
4. Wait a moment, please. 잠깐 기다리세요. Chamkkan kidariseyo
5. Do you have a library card? 도서관 카드 있으면서요? Tosogwan k'adũ issuseyo?
6. What's your name? 이름이 무엇입니까? Irũmi muoismiggaga?
7. What's your last name? 성이 무엇입니까? Ŝong'i muoismiggaga?
8. Please return the books by this date. 이 날까지 둘러 주세요. I nalkkaji tolyo chuseyo.
9. The books are overdue. 대출기간이 지났습니다. Taech'ul kigani chinsŭmnida.
10. I'm sorry. There is a fine. 미안하지만 과태료가 있습니다. Mianhajiman kwat'aeryoga issŭmnida.
11. Ask the librarian. 사서에게 물어 보세요. Sasŏ ege murŏ boseyo.
12. Everything is fine. 다 되었습니다. Ta toeošŭmnida.
13. Thank you. 감사합니다. Kamsa hanmida
17. Please come back. 또 오세요. Tto oseyo.
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## Dewey Classifications in Korean

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<td>Christian theology</td>
<td>기독교 신학</td>
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<td>290</td>
<td>Other religions</td>
<td>기타 종교</td>
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<td>300–399</td>
<td>Social Sciences</td>
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<td>지구학</td>
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<td>예술</td>
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<td>전기</td>
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<td>940</td>
<td>History of Europe</td>
<td>유럽 역사</td>
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<td>History of Asia</td>
<td>아시아 역사</td>
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<td>History of North America</td>
<td>미주 역사</td>
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<td>980</td>
<td>History of South America</td>
<td>기타지역 역사</td>
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<td>990</td>
<td>History of other areas</td>
<td>(태평양 도서)</td>
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<td>(Pacific Ocean islands)</td>
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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.  Tel: (213) 692-2000
Los Angeles, CA 90010  Fax: (213) 692-2111

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

THE KOREA TIMES, San Diego Edition (Daily)
7969 Engineer Rd., Suite # 106  Tel: (619) 2924200
San Diego, CA 92111  Fax: (619) 268-0555

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

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

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

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

1. Generations, Immigration and Length of US Residency

The fall of South Vietnam in 1975 has forever changed the lives of many Vietnamese people and resulted in the massive resettlement of hundreds of thousands of families in the United States and worldwide. After almost a quarter of a century of establishment, the Vietnamese community has tremendously transformed and adapted to American culture much faster than what people have previously thought of.

Unlike other Asian communities whose members immigrated to the United States through employment or family connection, the sudden emergence of the Vietnamese community was perceived as a political downfall of American power, thus resentment towards the Vietnamese was particularly high at times. Many Vietnamese people who first came to the United States in 1975 were mostly from a more affluent or educated social ladder; nevertheless, their struggle to survive in a completely new environment was noted as difficult and painful. In the late 1970s and 1980s, many people risked their lives to flee the country by boats; thus the name “boat people” was derived from their experience. A majority of people from this second group came from the countryside or fishing villages and perhaps was less formally educated, yet their resettlement was considered easier than that of the first group. They received guidance and learned from experience of relatives or friends who had come before them. The third and most recent group arrived in the 1990s as a result of a humanitarian agreement between the United States and the Vietnamese government. This group, which is usually referred to as H.O, consisted mostly of South Vietnamese ex-servicemen who had been imprisoned for at least three years in communist camps. H.O. is a code used by the Vietnamese government to indicate the status of these people, but it often gets translated to mean “humanitarian operation.” The agreement allowed them to come to the U.S. with their families and children under the age of 21. Adjustment seems to be more difficult among the people in this third group, especially those servicemen who once held high ranking in the military. Their lack of employable skills, language barrier, age, health conditions and cultural differences present conflicts for many refugees. It is noted that psychological problems appear to be high in this last group of Vietnamese immigrants.

In addition to these groups, many Vietnamese families have been reunited in the United States under the Orderly Departure Program (ODP). There are approximately three million people of Vietnamese ancestry now living away from their homeland, with about one half million resettled in the United States.

2. Family and Children

Vietnamese people value family and community ties and are deeply influenced by Confucian teaching. Imbued with the Confucian ideal of innate goodness and self-improvement, they highly respect education. They believe families are the foundation of society, and strive for harmony in interpersonal relationships over personal competitiveness. Virtue is praised more highly than physical beauty and intelligence and wisdom outweigh physical prowess.

As their community progresses, many Vietnamese families undergo internal conflicts. Women receive more respect, opportunities and higher status in the social circles. This unfortunately has created tension within the families. Children are taught to obey their parents’ orders and are considered disrespectful if
they object to their parents’ wishes. Older people experience loneliness and isolation from the lack of communication, cultural gaps and the misunderstanding of social expectations. The rule of obedience creates a wide drift among family members. Parents who adapt slowly to the American culture are often restrictive and less understanding of the ways their children learn and socialize in the new environment.

3. **Language Retention:**

Children of the first Vietnamese refugees were at a disadvantage in learning their native language. There were no Vietnamese language schools available prior to the 1980s. In the midst of life adjustment in a new society, parents were overzealous for their children to learn the new language of the country in which they settled. Many children were not exposed to nor taught Vietnamese in their homes, and now have difficulty in speaking and understanding Vietnamese fully. Gradually, as their community became more established, Vietnamese people realized the importance of maintaining their heritage. They sought and promoted the teaching of Vietnamese language, cultural heritage, history and literature to children and young people. To respond to the community’s needs, various Vietnamese volunteer groups and religious institutions started to develop language schools to teach children of all ages. Presently, parents are focusing on these teachings, particularly in their children learning Vietnamese at an early age, and are confident that the children, through various educational and media sources, will learn English as well.

4. **Religion / Spirituality**

Vietnamese religious force plays a very important role that dictates their modes of living, thinking and expression. Vietnamese religions originally consisted of Buddhism, Caodaism, Confucianism, Taoism, ancestral worship and folk belief. Roman Catholicism was later introduced to Vietnam by the French missionaries, and has now become one of the major religious beliefs among the Vietnamese. Buddhism, however, still remains predominant and its teaching can be recognized in the frugal lifestyles of many Vietnamese people.

The belief of ancestral worship dates back long before the introduction of Confucianism or Buddhism to the Vietnamese culture. Vietnamese people hold unquestioned respect and utter trepidation toward the dead. In many Vietnamese families, the altars of their ancestors occupy the place of honor in their homes. Weddings and New Year’s celebrations are performed in front of an ancestral altar. Extended family members gather at some elders’ homes on the death anniversaries of their ancestors to honor their loved ones. Ancestral worship, or the lack of it, also partially explains the conflict between the old and the young generations. Many older people feel that their children who are growing up in the Western culture will not worship them after their death. For this reason, many have requested to have their ashes scattered in the ocean or their pictures kept at Buddhist temples. This practice has become more popular in Vietnamese communities throughout the United States.

5. **Manners, Customs, Etiquette, Gestures, and Taboos**

It is often perceived that the Vietnamese character is rather complex. Many Vietnamese possess an inwardness that keeps their true feelings hidden, avoiding a direct approach in dealing with others. Directness shows a lack of tact or delicacy, thus answers are often given indirectly.

Compiled and edited by Angie Nguyen, Santa Ana Public Library, 714-647-5269 and Lien Dao, North Clairemont Branch Library, 619-581-9931
Vietnamese people often do not introduce themselves immediately in given situations for they think this to be rather bold. They prefer to have an acquaintance make the introduction. This may be due to their innate shyness and modesty.

It is best to get one’s attention in a quiet voice. Waving or beckoning with an upturned finger is considered highly impolite. To signal for someone to come forward, use the whole hand with the palm turned down to avoid showing authority or superiority over the person being called or beckoned.

When Vietnamese people smile, they can confuse an outsider, which may cause misunderstanding. To the Vietnamese, a smile can imply different interpretations that other cultures may not comprehend. For example, when a young girl or woman smiles, she could be embarrassed. Another example is that the smile could represent a polite but perhaps skeptical reaction to something that has been said or done. It can also be a sign that one sincerely acknowledges the fault or mistake committed. A smile is a convenient response in a variety of circumstances.

Thankfulness is expressed differently in Vietnamese culture. The person who receives a compliment usually responds with a smile as a way of saying “thank-you”. If a verbal response to a compliment were needed, the person would say that he or she does not deserve it. A for the person who gives the compliment, he or she never expects verbal gratitude in return. The phrase “thank-you” is used only in formal circumstances in which an intense feeling of thankfulness is expressed.

Vietnamese people, especially women, usually avoid eye contact when talking to men, foreigners, older people, or persons of higher social status. This is considered to be a proper respectful behavior in the Vietnamese culture.

Vietnamese are superstitious and they believe that taboos might affect their lives. Some of the taboos are as follows:

Touching someone’s head and shoulder is a personal insult and bad luck to the individual.

Avoid expressing lavish admiration for a new baby, because the devils might hear you and steal the baby.

Do not make noise with the chopsticks or hand someone a toothpick.

Do not cut fingernails and hair at night or open an umbrella inside the house.

Never leave towels at anybody’s house for it is considered passing your difficulties and hardship to them.

Crossing the index and middle fingers is not appreciated for it indicates unpleasant signal, a completely opposite meaning from American gesture to be “good luck.”

Do not offer knives, drinking glasses, handkerchiefs, or needles as gifts because they might bring bad luck to the receiver.
Going Dutch with a Vietnamese is not a popular practice. If you run into someone at a restaurant and you join his table, let him pay the whole bill or pay it all yourself. The senior person usually pays.

Never buy one pillow, always buy two. Bedding gifts for weddings must be given in pairs, including blankets. A single item indicates the marriage is not expected to last long. However, it is now customary to give money instead of buying gifts so that the newlyweds can choose the needed items for themselves.

6. **Cultural Ideals:**

Vietnamese people show great pride in their children’s academic accomplishments, and often feel unsatisfied when their children do not meet the same achievements as those of their peers.

Embarrassments are usually kept within the family to avoid losing face with neighbors, friends, and relatives. Mental illness is still not recognized in Vietnamese society and is often regarded in terms of “acting crazy” or “being abnormal.” Those with mental instabilities are often misdiagnosed or mistreated. These issues are not openly acknowledged by family members or by the community.

Hospitality is a trace exhibited in many Vietnamese. It is not uncommon for them to undergo great lengths of preparation to being good hosts. Vietnamese hosts will feel rewarded if their guests enjoy themselves.

7. **Social Interaction and Relationships**

Vietnamese people prefer to live close to relatives and friends, and conduct business within their community. By forming or relocating to a larger community, they can enjoy many cultural activities that smaller community cannot provide. Gradually, Vietnamese communities in major cities throughout the United States have actively participated in local governments and politics to express their concerns and voice their opinions. Many people are still strongly against the Vietnamese communist government and openly object to the diplomatic normalization between the United States and Vietnam governments.

8. **The Vietnamese Language**

Vietnamese originally used the Chinese writing system as their main written language. They later improvised their own combinations to represent ideas and concepts and to phonetize some of their native speech. The current romanized Vietnamese language was developed in the 17th century by a Catholic priest, Father Alexander-de-Rhodes, and was recognized as the official language in 1920.

There are 12 vowels and 27 consonants in the Vietnamese language. A monosyllabic and tonal language, any given word may be pronounced in six different tones, each with a different meaning. For example, la (shout), lá (leaf), là (verb “to be”), and lả (strange). Vietnamese language does not have inflectional endings or the changing of forms of the word to indicate number, gender, etc. Modifiers always follow the noun, adjectives, verbs, or adverbs that they modify.
9. **Vietnamese Naming Practice:**

Vietnamese names usually comprise a family name or surname (tên họ), a middle name (tên đệm or lót), and a given name (tên gọi), in that order. Vietnamese people address each other by their given names. There are about 140 Vietnamese surnames. Some common names are Nguyễn, Phạm, Trần, and Lê. Most surnames came from the sixteen historical royal families with Nguyễn being the last royal family in Vietnam. Other less common surnames originated from Chinese (Lưu, Trương, Khương, etc.) or Cambodian (Thạch, Sơn, Danh, etc.). Married women retain their maiden names and children assume their father’s surname. Sometimes, the children are given a double surname from the combination of their mother’s and father’s family names, e.g. Trần-Nguyễn. The generic middle names are Văn for males and Thú for females, although people now prefer more beautiful or meaningful middle names. Given names can be single or double and most names express a meaning.

Vietnamese people respect their elders’ names and avoid using names of ancestors or relatives for their children. People from the Southern regions often call their children by their order of birth, e.g. Hai (the oldest), Ba (second child), Tu (third child) and so forth. Young children usually have cute and short nicknames at homes, such as Cu Thị, Cu Tèo or Cái Tí. These nicknames seem to exist in many Vietnamese families.

10. **The Library and the Vietnamese community:**

Vietnamese people are studious and have high respect for education. The library, therefore, is regarded as another learning institution for young people. Many Vietnamese are unaware that libraries are designed to serve people of all ages, regardless of their lifestyles or their backgrounds. To better serve the Vietnamese patrons, libraries should continue to make themselves visible to the Vietnamese community through media connections and community outreach programs, especially in developing a well-rounded collection of Vietnamese materials. Through words of mouth, Vietnamese patrons have gradually learned about library services, become regular library patrons, and used the library for both academic and recreational pursuits.
The following holidays are some major events that most Vietnamese communities overseas often observe annually.

**Tết Nguyên Đán - Vietnamese New Year**

Tết is the most important national holiday in Vietnam. Vietnamese people use the Chinese lunar calendar and celebrate the New Year along with the Chinese. The New Year, Tết Nguyên Đán (or usually just called Tết) falls between January 20 and February 20. It is the time for family reunions, celebration of spring, exchanging gifts, and best wishes for the beginning of a new year. It is also considered a birthday for everyone. People prepare for the celebration by cleaning their houses and all their belongings, shop and spend money on food, new clothing, flower decorations, and gifts. Special Tết delicacies (Banh Chung and candied fruit) are cooked or purchased to treat family members or friends who visit them on these New Year days. Children offer best wishes of longevity and prosperity to their elders, and in turn they receive bright red envelopes containing lucky money from their parents and relatives.

On New Year’s Day, the first person to set foot in each house is very important. This person is believed to either present good or bad luck to the family, depending on the person’s astrological chart, personality and character, as well as his or her own good luck. Dragon dance and fireworks are two good luck symbols that people always welcome to their homes on New Year’s celebration.

**Lễ Hai Bà Trưng - The Trung Sisters’ Holiday**

This holiday is to remember the bravery of the Trung Sisters who fought the Chinese in AD 40. It falls on the sixth day, of the second lunar month, usually in late February or early March).

**Giỗ Tổ Hùng Vương - The National Founders’ Day or Hung Kings Day**

This holiday commemorates the historic founding of Vietnam by the Hung Kings, on the tenth day of the third lunar month, around April 19.

**Lễ Phật Đản - Buddha’s Birthday / Illumination**

This religious holiday is a major event for the Buddhists in which they celebrate Buddha’s birthday, enlightenment and death. It falls on the eighth day of the fourth lunar month, usually in early May.

**Lễ Vu Lan (Mùa Báo Hiếu) - All Souls’ Day or The Day of the Dead**

Another Buddhist holiday, it is on the full moon or 15th day of the seventh lunar month, during August. Family members remember their dead ancestors by visiting their graves and also give offerings to other hungry and wandering souls. Those whose parents are still alive are given a red rose or a red carnation and those whose parents are deceased wear a white rose or a white carnation.

Compiled by Angie Nguyên, Santa Ana Public Library, 714-647-5269
Tết Trung Thu - The Mid-Autumn Festival

Tet Trung Thu is a favorite holiday for Vietnamese children. It falls on the fifteenth day of the eighth lunar month when the moon is at its brightest, which varies between mid September to early October. Children parade around the block the night of Tet Trung Thu, holding lighted lanterns in shapes of animals or other objects and singing songs about Tet Trung Thu. Special treats (moon cakes) are also made or purchased for the occasion.

Lễ Giáng Sinh - Christmas, December 25th

This is an important, religious holiday for Vietnamese Catholics, and has now become a major celebration for many non-Christian Vietnamese as well.

In addition, Vietnamese overseas remember April 30th as a Doom Day that marked the fall of South Vietnam and which was the reason they had to leave their country. Communities with large number of Vietnamese often hold meetings to denounce the communist government and its violation of human rights.
POPULAR VIETNAMESE AUTHORS

Duyên Anh. His children’s novels describe the simple life of individual characters that appeal to children and young adults, and his adult novels often present societal ills and the rebellion of gang members.

Hồ Biểu Chánh. One of a few authors who led the way to modern Vietnamese novel writing and who used the simple Southern Vietnamese language to tell the most compelling stories.

Hồ Trường An. Although new in the Vietnamese Literature, his novels have been well received by Vietnamese overseas. His stories often tell about life from the Southern countryside.

Kim Dung. A popular Chinese writer who wrote many Kung-Fu series that have been translated into many Asian languages.

Lê Hằng. A romance female writer of many love stories during the war.

Nguyễn Du. A well-known poet who authored “Kim Van Kieu,” a scholarly poetic work that has been translated into French and English.

Nguyễn Ngọc Ngạn. His novels portray the lives of Vietnamese people either from overseas or from Vietnam after the Communist took over South Vietnam.

Nhã Ca. A well-known female author whose work before 1975 often depicts the destruction of war and the lives of people affected by it.

Nhật Hạnh. A well-loved and internationally known Buddhist monk with many books on Yoga and Meditation and a nomination for the Nobel Peace Prize.

Quyên Dao. A popular Chinese author whose romance novels have won a huge audience among the young Vietnamese girls and women.

Từ Lực Văn Đoàn: A group of several famous writers from the 1930s and 1940s, such as Nhật Linh, Khái Hùng, whose literary works have been used to teach Vietnamese Literature.

Túy Hồng. A female writer best known for her contemporary writing styles

Please Note: This list of authors is not by any means a complete list. Please consult Vietnamese catalogs for further evaluation.

Compiled by Angie Nguyễn, Santa Ana Public Library, 714-647-5269
## COMMON LIBRARY SIGNAGE & PHRASES

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<td>Fiction</td>
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<tr>
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<tr>
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<td>Phòng nghiên cứu lịch sử địa phương</td>
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<tr>
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<td>Newspapers</td>
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<td>Trễ han</td>
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<tr>
<td>Overdue fine</td>
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<td>Pamphlet File</td>
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<tr>
<td>Periodicals</td>
<td>ấn phẩm điện kỳ</td>
</tr>
</tbody>
</table>

Compiled and translated by Angie Nguyên, Santa Ana Public Library, 714-647-5269 and Liên Đào, North Clairemont Branch Library, 619-581-9931
Please Do Not Reshelve Books
Please Leave Books on Table
Reserve
Return
Reference
Reference/Information desk
Restroom
Romance
Science fiction
Services
Short Stories
Sorting shelf
Spanish books
Teen/Young Adult
Telephone books
Title
Tutor
Tutoring Center
Typewriter
World Wide Web

Xin đừng xếp sách vào kệ
Xin để sách trên bàn
Đặt cố sách (or giữ sách lại)
Trả sách
Tham khảo
Quay tham khảo/tin tức
Phòng vệ sinh
Trả sách tại đây
Truyện tình cảm
Truyện khoa học giả tưởng
Dịch vụ
Truyện ngắn
Kể soạn sách
Sách tiếng Tây Ban Nha
Thanh thiếu niên
Niên giám điện thoại
Tên sách
Người dạy kèm
Trung tâm dạy kèm
Máy đánh chữ
Mạng lưới điện toán toàn cầu

SIGNS FOR CHILDREN’S ROOM

Alphabet Books
Award winning books
Books on tape
Children’s Room
Children’s video cassettes
Easy reading books
Folk and Fairy Tales
Number Books
Parenting books
Picture books
Readers
Vietnamese Books

Sách tập đọc mẫu tự
Sách được giải thưởng
Sách đọc trong băng
Khu vực dành cho trẻ em
Băng video trẻ em
Sách dễ đọc
Truyện dân gian và cổ tích
Sách tập đếm
Sách dành cho phụ huynh
Sách có hình
Sách tập đọc
Sách tiếng Việt

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90
The Children’s Room is reserved for children and for adults accompanying children.

Khu vực trẻ em chỉ dành cho trẻ em và người lớn có em nhỏ

Children under the age 6 must be accompanied by a parent or guardian.

Trẻ dưới 6 tuổi phải có cha mẹ hoặc người lớn đầu tiên để kèm.

We are very sorry, but due to staff shortage, the Saturday morning family story time is canceled indefinitely.

Chúng tôi xin lỗi, vì thiếu nhân viên, giờ kể chuyện gia đình sáng thứ bảy đã bị hủy bỏ vô hạn.

Use of computer is limited to ___ minutes (hours) when others are waiting.

Giờ hạn sử dụng máy điện toán là ___ phút (giờ) khi có người đang chờ.

Computer Printing fees

Lệ phí in từ máy điện toán

No Admittance

Không được vào

No Food or Drink Allowed in the Library

Không được ăn hoặc uống trong thư viện

No Exit

Không phải lối ra

No Trespassing

Không được vượt qua

Staff Area Only

Khu vực dành cho nhân viên thư viện

Books are checked out for two weeks

Sách được mượn ra trong hai tuần

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<thead>
<tr>
<th>Holiday Books</th>
<th>Sách về những ngày lễ</th>
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<td>Tết Nguyên Đàn</td>
</tr>
<tr>
<td>Presidents’ Day</td>
<td>Lễ Vinh Danh Các Vì Tổ Thống</td>
</tr>
<tr>
<td>Easter</td>
<td>Lễ Phục Sinh</td>
</tr>
<tr>
<td>Mother’s Day</td>
<td>Ngày Hiền Mẫu</td>
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<tr>
<td>Father’s Day</td>
<td>Ngày Hiền Phu</td>
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<tr>
<td>July 4th</td>
<td>Lễ Độc Lập Hoa Kỳ</td>
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<tr>
<td>Memorial Day</td>
<td>Lễ Tưởng Niệm Chiến Sĩ Trần Vong</td>
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<tr>
<td>Labor Day</td>
<td>Lễ Lao Động</td>
</tr>
<tr>
<td>Veterans’ Day</td>
<td>Lễ Cựu Quân Nhân</td>
</tr>
<tr>
<td>Thanksgiving Day</td>
<td>Lễ Tạ ơn</td>
</tr>
<tr>
<td>Christmas</td>
<td>Lễ Giáng Sinh</td>
</tr>
</tbody>
</table>

Compiled and translated by Angie Nguyễn, Santa Ana Public Library, 714-647-5269 and Liên Đảo, North Clairemont Branch Library, 619-581-9931
### Common Vietnamese greeting and inquiring terms:

<table>
<thead>
<tr>
<th>English</th>
<th>Vietnamese</th>
</tr>
</thead>
<tbody>
<tr>
<td>Good morning, afternoon, evening</td>
<td>Chào ông (bà, cô)</td>
</tr>
<tr>
<td>How are you?</td>
<td>Ông (bà, cô) mạnh giới không?</td>
</tr>
<tr>
<td>I am fine, thank you</td>
<td>Dạ, tôi vẫn khỏe (thường), cám ơn</td>
</tr>
<tr>
<td>Excuse me</td>
<td>Xin lỗi</td>
</tr>
<tr>
<td>My name is ____</td>
<td>Tên tôi là ___</td>
</tr>
<tr>
<td>Where are you from?</td>
<td>Ông (bà, cô) từ đâu đến?</td>
</tr>
<tr>
<td>I am from ____</td>
<td>Tôi đến từ ___</td>
</tr>
<tr>
<td>It is a lovely day</td>
<td>Trời hôm nay đẹp quá</td>
</tr>
<tr>
<td>What time is it?</td>
<td>Máy giờ rồi?</td>
</tr>
<tr>
<td>It’s 1 o’clock</td>
<td>Bây giờ là 1 giờ</td>
</tr>
<tr>
<td>What is your telephone number?</td>
<td>Điện thoại của ông (bà, cô) số mấy?</td>
</tr>
<tr>
<td>Where is the restroom?</td>
<td>Phòng vệ sinh ở đâu?</td>
</tr>
<tr>
<td>Where is the water (drinking) fountain?</td>
<td>Vòi nước uống ở đâu?</td>
</tr>
<tr>
<td>Where is the public phone?</td>
<td>Điện thoại công cộng ở đâu?</td>
</tr>
<tr>
<td>Where is the copy machine?</td>
<td>Máy chép phòng bàn ở đâu?</td>
</tr>
<tr>
<td>What do you need?</td>
<td>Ông (bà, cô) cần gì không?</td>
</tr>
<tr>
<td>I need help with ____</td>
<td>Tôi cần giúp đỡ về ___</td>
</tr>
<tr>
<td>Let me show you how to use it</td>
<td>Để tôi chỉ ông (bà, cô) cách sử dụng</td>
</tr>
<tr>
<td>I’ll be happy to help you</td>
<td>Tôi sẵn sàng giúp đỡ ông (bà, cô)</td>
</tr>
<tr>
<td>Please</td>
<td>Làm ơn (xin vui lòng)</td>
</tr>
<tr>
<td>Thank you</td>
<td>Cám ơn</td>
</tr>
<tr>
<td>You’re welcome</td>
<td>Không có chi</td>
</tr>
<tr>
<td>I am sorry (or excuse me)</td>
<td>Tôi xin lỗi</td>
</tr>
<tr>
<td>Two Books limit for _____</td>
<td>Giới hạn mỗi lần 2 cuốn sách cho ____</td>
</tr>
<tr>
<td>Restroom through this door, turn left (right)</td>
<td>Phòng vệ sinh qua cửa này, quẹo trái (phải)</td>
</tr>
<tr>
<td>Restroom near the Circulation desk</td>
<td>Phòng vệ sinh gần quầy mượn sách</td>
</tr>
</tbody>
</table>

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VIETNAMESE TRANSLATION OF DEWEY CLASSIFICATIONS

000 Generalities (Tổng Quát)
  010 Bibliography (Thư Mục)
  020 Library & Information Science (Ngành Thư Viện & Thông Tín)
  030 General encyclopedic works (Sách giáo khoa về kiến thức tổng quán)
  040
  050 General serial publications (Sách được in có hạn kỳ)
  060 General organizations & museology (Sách về những tổ chức, và suy tưởng)
  070 News media, journalism, publishing (truyện thông, kỹ sự, xuất bản)
  080 General collections (Những su tu总 tổng quát)
  090 Manuscripts & rare books (Bản thảo & sách hiếm)

100 Philosophy & psychology (Triết học & Tâm lý học)
  110 Metaphysics (Bản chất của sự tồn tại)
  120 Epistemology, causation, humankind (Nghiên cứu về nguyên thủy của thiên nhiên, nguyên nhân, nhân loại)
  130 Paranormal phenomena (Hiện tượng bất thường)
  140 Specific philosophical schools (Những môn triết học đặc thù)
  150 Psychology (Tâm lý học)
  160 Logic (Luân lý học)
  170 Ethics (moral philosophy) (Đạo đức học)
  180 Ancient, medieval, Oriental philosophy (Triết học cổ điển, trung cổ, Đông phương)
  190 Modern western philosophy (Triết học Tây phương hiện đại)

200 Religion (Tôn giáo)
  210 Philosophy & theory of religion (Triết lý & giả thuyết về tôn giáo)
  220 Bible (Kinh sách)
  230 Christianity & Christian theology (Cơ Đốc giáo & thuyết thần học)
  240 Christian moral & devotional theology (Lý thuyết đạo đức và cầu nguyện)
  250 Christian orders & local church (Cấp bậc và giáo phận trong Cơ Đốc giáo)
  260 Social & ecclesiastical theology (Lý thuyết xã hội, giáo sĩ & nhà dòng)
  270 History of Christianity & Christian Church (Lịch sử Cơ Đốc Giáo & Nhà thờ Cơ Đốc)
  280 Christian denomination & sects (Các giáo phái Cơ Đốc)
  290 Comparative religion & other religions (So sánh những tôn giáo)

300 Social Sciences (Xã hội học)
  310 Collections of general statistics (Tổng hợp những thống kê tổng quát)
  320 Political science (Chính trị học)
  330 Economics (Kinh tế học)
  340 Law (Luật pháp)
  350 Public Administration & military science (Ngành Hành Chánh & Quân Đội)
  360 Social problems & services, associations (Những khó khăn xã hội & dịch vụ xã hội, hiệp hội)
  370 Education (Giáo Dục)
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<td>Customs, etiquette, folklore (phong tục, xã giao, văn hóa dân gian)</td>
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<td>410</td>
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<td>420</td>
<td>English &amp; Old English (Anh Ngữ &amp; Anh Ngữ Cổ diển)</td>
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<td>430</td>
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<td>440</td>
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<td>450</td>
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<td>460</td>
<td>Spanish &amp; Portuguese languages (Tiếng Tây Ban Nha &amp; Bồ Đào Nha)</td>
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<td>Italian languages - Latin (Ngôn ngữ La Linh)</td>
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<td>490</td>
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<td>500</td>
<td><strong>Natural Sciences &amp; mathematics (Khoa học thiên nhiên &amp; Toán học)</strong></td>
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<tr>
<td>510</td>
<td>Mathematics (Toán học)</td>
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<td>520</td>
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<td>Chemistry &amp; allied sciences (Hóa học &amp; những ngành liên hệ)</td>
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<td>550</td>
<td>Earth sciences (Địa Chấn học)</td>
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<td>560</td>
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<tr>
<td>570</td>
<td>Life sciences - Biology (Văn vật học)</td>
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<td>580</td>
<td>Plants (Thực vật)</td>
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<td>Animals (Động vật)</td>
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<td>600</td>
<td><strong>Technology - Applied sciences (Kỹ thuật - Khoa học áp dụng)</strong></td>
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<td>610</td>
<td>Medical sciences - Medicine (Y khoa)</td>
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<td>620</td>
<td>Engineering &amp; allied operations (Kỹ thuật &amp; những lĩnh vực liên hệ)</td>
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<tr>
<td>630</td>
<td>Agriculture &amp; related technologies (Nông nghiệp &amp; những lĩnh vực liên hệ)</td>
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<tr>
<td>640</td>
<td>Home economics &amp; family living (Gia đình &amp; đời sống gia đình)</td>
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<tr>
<td>650</td>
<td>Management &amp; auxiliary services (Hành chính &amp; những dịch vụ phụ trợ)</td>
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<tr>
<td>660</td>
<td>Chemical engineering (Kỹ nghệ hóa học)</td>
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<td>Manufacturing (Sản xuất / chế tạo)</td>
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<td>680</td>
<td>Manufacture for specific uses (Chế tạo cho những mục đích đặc biệt)</td>
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<td>Buildings (Xây dựng)</td>
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<td>700</td>
<td><strong>The arts - Fine and decorative arts (Nghệ thuật - Mỹ thuật &amp; Trang trí)</strong></td>
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<td>710</td>
<td>Civic &amp; landscape art (nghệ thuật phong cảnh)</td>
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<tr>
<td>720</td>
<td>Architecture (Kiến trúc)</td>
</tr>
<tr>
<td>730</td>
<td>Plastic arts - Sculpture (Điêu khắc)</td>
</tr>
<tr>
<td>740</td>
<td>Drawing &amp; decorative arts (Vẽ &amp; trang trí)</td>
</tr>
<tr>
<td>750</td>
<td>Painting &amp; Paintings (Họa sĩ &amp; những bức tranh họa)</td>
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<tr>
<td>760</td>
<td>Graphic arts - printmaking &amp; prints (Nghệ thuật in &amp; in &amp; những mẫu in)</td>
</tr>
<tr>
<td>770</td>
<td>Photography &amp; photographs (Nhiếp ảnh &amp; hình ảnh)</td>
</tr>
<tr>
<td>780</td>
<td>Music (Âm nhạc)</td>
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</tbody>
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Recreational & performing arts (Nghệ thuật giải trí & trình diễn)

800 Literature & rhetoric (Văn chương & Hùng biện)
810 American literature in English (Văn chương Hoa kỳ bằng tiếng Anh)
820 English & Old English literatures (Văn chương nước Anh)
830 Literatures of Germanic languages (Văn chương nước Đức)
840 Literatures of Romance languages (Văn chương La tinh)
850 Italian, Romanian (Văn chương nước Ý, La Mã)
860 Spanish & Portuguese literatures (Văn chương Tây Ban Nha & Bồ Đào nha)
870 Italic literatures - Latin (Văn chương La tinh)
880 Hellenic literatures - classical Greek (Văn chương Hy lạp)
890 Literatures of other languages (Văn chương của những ngôn ngữ khác)

900 Geography & history (Địa lý & Sử ký)
910 Geography & travel (Địa lý & Du lịch)
920 Biography, genealogy, insignia (Tiểu sử, khoa phả hệ (gia phả), biểu hiệu)
930 History of ancient world (Lịch sử thời tiên cổ)
940 General history of Europe (Lịch sử tổng quát của Âu Châu)
950 General history of Asia - Far East (Lịch sử tổng quát của Á Châu)
960 General history of Africa (Lịch sử tổng quát của Phi Châu)
970 General history of North America (Lịch sử tổng quát của Bắc Mỹ Châu)
980 General history of South America (Lịch sử tổng quát của Nam Mỹ Châu)
990 General history of other areas (Lịch sử tổng quát của những vùng khác)

Biography (Tiểu sử những nhân vật nổi tiếng)
# BRIEF VIETNAMESE TRANSLATION OF DEWEY CLASSIFICATIONS

<table>
<thead>
<tr>
<th>Dewey Classification</th>
<th>Vietnamese Title</th>
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<tr>
<td>001-099 General Works</td>
<td>Tổng Quát</td>
</tr>
<tr>
<td>100-199 Psychology, Philosophy, Occult Science</td>
<td>Tâm lý học, Triết học, Khoa học huyền bí</td>
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<tr>
<td>200-299 Religion</td>
<td>Tôn giáo</td>
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<tr>
<td>300-399 Social Science, Real Estate, Exports / Imports</td>
<td>Xã hội học, Địa ốc, Xuất / Nhập cảng</td>
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<tr>
<td>400-499 Languages</td>
<td>Ngôn Ngữ</td>
</tr>
<tr>
<td>500-599 Science</td>
<td>Khoa học tổng quát</td>
</tr>
<tr>
<td>600-649 Applied Science &amp; Technology</td>
<td>Khoa học và kỹ thuật áp dụng</td>
</tr>
<tr>
<td>660-699 Business</td>
<td>Thương mại</td>
</tr>
<tr>
<td>700-799 Fines Arts, Films, TV, Theater, Sports</td>
<td>Hội hoa, Phim Ảnh, Truyện hình, Music, Sân khấu, âm nhạc, Thể thao</td>
</tr>
<tr>
<td>800-899 Literature</td>
<td>Văn chương</td>
</tr>
<tr>
<td>900-999 History, Travel</td>
<td>Lịch sử, Du lịch</td>
</tr>
<tr>
<td>B Biography</td>
<td>Tiểu sử</td>
</tr>
</tbody>
</table>

Translated by Angie Nguyen, Santa Ana Public Library, 714-647-5269
VIETNAMESE VENDORS

Asia Distributing Center
P.O. Box 26595
San Diego, CA  92126-0595
619-566-8369

Đại Nam Company
551 Arden Ave
P.O. Box 4279
Glendale, CA  91202
818-244-0135

Hồng Bàng Bookstore
2741 Alvin Ave.
San Jose, CA  95121
408-270-0865 / 408-238-0106 (fax)
E-mail: HongBangBo@aol.com

Làng Văn of Canada, Inc.
P.O. Box 218, Station “U”
Toronto, Ontario M8Z 5P1, Canada
905-607-8010 / 905-607-8011 (fax)
E-mail: langvan@ilap.com

Hùng Trí Bookstore
602 E. Santa Clara #160
Santa Clara, CA  95112
408-971-9808

Mỗ Làng Bookstore
774 Geary St.
San Francisco, CA  94109
415-673-8115

Pan Asian Publications (USA) Inc.
29564 Union City Blvd.
Union City, CA  94587
510-475-1185 / 510-475-1489 (fax)
Order Toll Free Number: 1-800-909-8088
E-Mail: sales@panap.com
http://www.panap.com/

Phở Đêm (Music only)
2519 S. King Road
San Jose, CA  95122
408-238-8638 / 408-262-5534 (fax)
http://www.cdimportplus.com/home1.html
E-mail: phodem@cdimportplus.com

Shen’s Publications
821 S. First Ave.
Arcadia, CA  91006
800-456-6660 / 626-445-6940 (fax)
E-mail: info@shens.com

Toàn Thư Bookstore
2115 Pedro Ave.
Milpitas, CA  95035
408-945-7959 / 408-942-6604 (fax)

Tự Luc Bookstore
14318 Bookhurst St.
Garden Grove, CA  92643
714-531-5290 / 714-839-7107 (fax)
http://tuluc.com
E-mail: tuluc@vinet.com

Tú Quỳnh Bookstore
9582-9583 Bolsa Ave.
Westminster, CA  92686
714-531-4284 / 531-6880

Văn Khoa Bookstore
9200 Bolsa Ave. Suite 123
P.O. Box 2283
Westminster, CA  92683

Xuân Thu Publishing Company
P.O. Box 97
Los Alamitos, CA  90720
714-828-9222

Compiled by Angie Nguyen, Santa Ana Public Library, 714-647-5269
VIETNAMESE MEDIA RESOURCES

Broadcasting

Little Saigon Radio & TV, Inc.
Television, KRCA 62
9550 Bolsa Ave. #227
Westminster, CA  92683
714-775-2638

Radio, Orange County, California
KWIZ 1480 AM
2740 S. Harbor Blvd. Suite # E-F
Santa Ana, CA  92704
714-966-9138
714-438-3542 (fax)
http://littlesaigonradio.com/

Radio, San Jose, California
KSJX 1500 AM
478 E. Santa Clara, Suite 205
San Jose, CA  95112
408-287-2250

Radio, Houston, Texas
KGOL 1070 AM
6161 Savoy Dr., Suite 1100
Houston, TX  77036
713-917-0217
713-917-0776 (fax)

VNCR Vietnam California Radio
106.3 FM
11022 Acacia Pkwy #A
Garden Grove, CA  92640
714-534-9430 / 534-9431 / 534-9432
714-534-9433 (fax)

Văn Nghệ Truyền Thanh
P.O. Box 2054-K-18
Westminster, CA  92683
714-636-5445

Radio Free Vietnam - Đài Phát Thanh Tự Do
9550 Bolsa Ave. Ste. 216
Westminster, CA  92683
714-839-7755

Saigon Radio Hải Ngoại
14541 Brookhurst St. #A-7
Westminster, CA  92683
714-775-9042

Vietnamese Broadcast System
10935 Estate Lane. #180
Dallas, TX
214-342-8238 / 214-445-5165
214-342-2107

Compiled by Angie Nguyên, Santa Ana Public Library, 714-647-5269
Vietnamese Newspapers:

Southern California - Orange County

Dân Chúng News  
10 Winter Branch  
Irvine, CA 92714  
714-552-7728 / 714-552-1791 (fax)

Saigon Thú 7  
10492 Magnolia Ave. #17  
Westminster, CA 92683  
714-373-1876 / 714-373-4246 (fax)

Lập Trưởng Weekly  
8201 Briarwood St.  
Stanton, CA 90680  
714-892-8011 or 892-4426  
714-893-4436 (fax)

Saigon Today  
220 N. Brookhurst St.  
Anaheim, CA  
714-758-8888 / 714-999-0509 (fax)

Sức Sống News  
14541 Brookhurst St. Ste. C-8  
Westminster, CA 92683  
714-531-6217 / 714-531-6248 (fax)

Thế Giới Tự Do (Free World)  
220 N. Brookhurst  
Anaheim, CA 92802  
714-758-8888 / 714-999-0509 (fax)

Ngày Mai  
9461 Jennrich St.  
Westminster, CA 92683  
714-839-8172 / 714-219-3623

Viện Đồng (Pacific Rim Economic Times)  
9061 Bolsa Ave. #204  
Westminster, CA 92683  
714-379-2851 / 714-379-2853 (fax)

Người Việt Daily News  
14891 Moran St.  
Westminster, CA 92683  
714-892-9414  
714-894-1381 (fax)  
http://kicon.com/NguoiViet/  
E-mail: nguoviet@aol.com

Viet Báo Kinh Tế (Vietnam Economic News)  
14922 Moran Street, Suite B  
Westminster, CA 92683  
714-894-2500 / 714-894-7333 (fax)  
1-800-666-VBKT (8258)

Quê Hương  
15355 Brookhurst, Ste 219  
Westminster, CA 92683  
714-775-6319

Viet Nam Tự Do  
9550 Bolsa Ave. #202  
Westminster, CA 92683  
714-531-6020

Compiled by Angie Nguyên, Santa Ana Public Library, 714-647-5269
Southern California - San Diego

Người Việt Tự Do
4326 47th St.
San Diego, CA 92115
619-584-4137 / 619-584-8647 (fax)

Thời Mới News
10387 Friare Rd. #205
San Diego, CA 92120
619-463-5322 / 619-285-9229 (fax)

Thương Mại News
4776 El Cajon Blvd. #201
San Diego, CA 92115
619-582-4976 / 619-286-1271 (fax)

Southern California - Los Angeles

Saigon Times
9129 E. Valley Blvd.
Rosemead, CA 91770
818-286-9798 / 818-286-3293 (fax)

Thời Luận
2552 West Ave. #31
Los Angeles, CA 90065
213-225-4561 / 213-225-1343 (fax)

Northern California

Mẹ Việt Nam
255 N. Market Ste. 299
San Jose, CA 95116
408-999-70499 / 408-999-0519 (fax)

Việt Nam Daily News (Việt Nam Nhật Báo)
2377 Senter Rd.
San Jose, CA 95112
408-292-3422 / 408-293-5153 (fax)

Việt Nam Tự Do (Vietnam Liberty News)
1811 Houret Court
Milpitas, CA 95035
408-262-8183 / 408-262-8185 (fax)
Outside of California

Công Thương
(New York Vietnam Business News)
P.O. Box 1975
New York, NY 10013
201-420-9077

Diễn Đàn Tự Do (Freedom’s Forum)
4907 Chanticleer Ave.
Ammandale, VA 22003
703-978-4031

Đội Này Weekly News
7621 Leelanding Dr.
Falls Church, VA 22043
703-560-4531 / 703-560-0910 (fax)

Gió Mới Weekly News
5950 Camelback Ln.
Columbia, MD 21045
301-621-4567

Hoa Thịnh Đơn Việt Báo
8394 C2 Terminal Rd.
Lorton, VA 22079
703-339-9852 / 703-339-9857 (fax)

Người Việt Northwest Weekly
3111 M.L. King Jr. Way South
Seattle, WA 98144
206-722-6984 / 206-722-0445 (fax)

Pho Nho
6269 Leesburg Pike, Ste 107
Falls Church, VA 22044
703-532-0264 / 703-532-7453 (fax)

Phương Đông (Eastern Newspaper)
1017 A So. Jackson St. Ste. 5
Seattle, WA 98104
206-720-1228 / 206-720-4825 (fax)

Thời Mới
1016 S. 8th St.
Philadelphia, PA 19147
215-627-3477 / 215-627-3134 (fax)

Thời Mới Phụ Nữ Mới
5122 Leesburg Pike, Ste. 2
Alexandria, VA 22302
703-931-7138 / 703-931-9631 (fax)

Thủ Đô Thời Báo (The Capital Times)
3140 Graham Rd.
Falls Church, VA 22042
703-876-1697 / 703-876-1698 (fax)

Tiếng Chuông News
111 Bob White Rd.
Cardiff, NJ
609-484-8513 / 609-484-8926 (fax)

Tiếng Chuông Thủ Đô
7522 Arlington Blvd.
Falls Church, VA 22042
703-560-2490 / 703-560-5563 (fax)

Việt Nam Mới Daily News
P.O. Box 58784
Seattle, WA 98138
206-859-0660

Vietnam Times
16400 S. Center St. #410
Tukwila, WA 98188
206-575-0792 / 206-575-8413 (fax)

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Vietnamese Magazines

Dân Chúa (Catholic) *
P.O. Box 1419
Gretna, LA 70053-1419 (USA)
504-392-1630 / 504-392-5440 (fax)

Hồn Việt Magazine *
P.O. Box 609
Midway City, CA 92655
714-839-6517 (phone & fax)

Kháng Chiến Magazine
P.O. Box 7826
San Jose, CA 95150
408-363-1078 / 408-363-1178 (fax)

Mỗ Làng Magazine
774 Geary St.
San Francisco, CA 94109
415-673-8115 / 415-673-6925 (fax)

Năng Mai Magazine
9041 Greenville #A
Westminster, CA 92683
714-891-2495 / 714-894-3575

Người Dân
P.O. Box 2674
Costa Mesa, CA 92628
714-549-3443 / 714-241-8505 (fax)

Người Việt New York Magazine
P.O. Box 1231
New York, NY 10002
212-732-5159

Phụ Nữ Diện Đán (Women’s Forum) *
P.O. Box 2498
Garden Grove, CA 92842
714-892-1776 / 714-901-9815 (fax)

Sống Mạnh (Healthy Living) *
P.O. Box 21245
San Jose, CA 95151-1245

Thế Kỷ 21 *
11022 Acacia Pkwy #A
Garden Grove, CA 92840
714-638-9510 / 714-638-1944
http://kicon.com/theky21/
E-mail: theky21@kicon.com

Thị Trường Tự Do
(Free Market Magazine)
255 N. Market St. #110
San Jose, CA 95110
408-977-0586 / 408-977-0588 (fax)

Thời Báo Weekly Magazine
308 12th St.
Oakland, CA 94607
510-763-5255 / 510-763-3996 (fax)

Tiền Phong Magazine *
15 N. Highland St.
Arlington, VA 22201
703-552-7151

Tiểu Thuyệt Magazine
13771 Cypress
Garden Grove, CA 92643
714-531-6217 / 714-531-6248

Trái Tim Đúc Mệnh (Catholic) *
P.O. Box 836
Carthage, MO 64836
417-358-8296 / 417-358-0788 (fax)

Việt Now
P.O. Box 4134
Westminster, CA 92684
714-775-0142

Việt & World Magazine
(Người Việt Thế Giới)
14922 Moran St.
Westminster, CA 92683
714-894-2500 / 714-894-7333 (fax)
**Vietnamese Media on the Web**

Link to http://viet.simplenet.com/vietnews/vietmedia.shtml to connect to the following sites:

- Chính Nghĩa Weekly [http://www.vweb.net/chinhnghia/](http://www.vweb.net/chinhnghia/)
- Mề Việt Nam [http://www.saigonnet.com/mvn](http://www.saigonnet.com/mvn)
- Vietnam Daily Online [http://www.vietnamdaily.com](http://www.vietnamdaily.com)
- Việt Nam Tự Do [http://www.vweb.net/vntudo/](http://www.vweb.net/vntudo/)
- Vietnam Insight [http://www.vinsight.org/insight.html](http://www.vinsight.org/insight.html)

Credit: [http://viet.simplenet.com/vietnews/vietmedia.shtml](http://viet.simplenet.com/vietnews/vietmedia.shtml)
VIETNAMESE WEB SITES

**Acacia Indochinese Children Center** (Trung tam thieu nhi Dong Duong)

**Australian Defense Force School of Languages**
http://werple.net.au/~langs/vietnamese.html
Read Vietnamese in Net Applications, Background Information, Learning/Teaching Resources, News from newspapers and magazines, Listen to the news and to music, etc.

**Vietnamese Literature (Van Hoa Viet Nam)**
http://vhvn.com/vhvn-vps.html

**A view to the Vietnamese culture**
http://cse.unl.edu/~bngo/Vietnam.html

**Viet Connection**
http://vietconnection.com/

**Viet Page**
http://vietpage.com/

**Vietnamese Media on the Web**
http://viet.simplenet.com/vietnews/vietmedia/shtml

**Vietspace**
http://kicon.com/

**Vietnamese recipes**
http://godzilla.eecs.berkeley.edu/recipes/ethnic/vietnamese/

These following links are a collection of sites that have Viet Nam-related information.

http://www.vietbay.com/link/literature.htm
http://www.lib.uci.edu/sea/seahome.html
http://iias.leidenuniv.nl/wwwvl/southeast.html

The Internet is a great source for information on Vietnam and its communities worldwide
The web sites given above are just a few examples of the wealth of information the Internet can provide.

Compiled by Angie Nguyen, Santa Ana Public Library, 714-647-5269
PUBLIC LIBRARIES & LIBRARIANS WITH EXPERTISE SERVING
VIETNAMESE LANGUAGE SPEAKERS:

North Clairemont Branch Library
4616 Clairemont Drive
San Diego, CA 92117-2701
Librarian: Lien Dao, Branch Manager, 619-581-9931
E-mail: NCSTAFF@library.sannet.gov

Santa Ana Public Library
26 Civic Center Plaza
Santa Ana, CA 92701
714-647-5250
Librarians: Jeanette Pham, 714-647-5270
Angie Nguyen, 714-647-5269 E-mail: anguyen@pacbell.net

Westminster Branch Public Library
8180 13th St.
Westminster, CA 92683
714-893-5057
Library Specialist: Mimi Bui, 714-893-5057

OTHER RESOURCES FOR SERVING VIETNAMESE COMMUNITY

Asian Pacific Resource Center - APC
Montebello Regional Library
Los Angeles County Public Library
1550 W. Beverly Blvd.
Montebello, CA 90640
213-722-6551.
Katie Kim, Librarian.

Southeast Asian Archive
University of California, Irvine, Main Library
P.O. Box 19557
Irvine, CA 92623-9557
(714) 824-4968
Librarian: Anne Frank, E-mail: afrank@uci.edu

Vietnamese American Arts & Letters Association (VAALA)
(Hoi Van Ho Nghe Thuat Viet My) http://kicon.com/VAALA
11022 Acacia prkway #A
Garden Grove, CA 92840
Director: Mr. Le Van Khoa, 714-537-8352
E-mail: 75504.3510@compuserve.com

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REFERENCES


Huynh, Dinh Te.  Not All People Smile in the Same Language.  No source given.


Pham, Kim Vinh.  The Vietnamese Culture: An Introduction.  The Pham Kim Vinh Research Institute, USA.  1990.


Bibliography available upon request.
Contact  Angie Nguyen, Santa Ana Public Library, 714-647-5269.
PROMOTING LIBRARY AWARENESS IN ETHNIC COMMUNITIES

Based on the experiences of the
South Bay Cooperative Library System
1984 - 1985

by Grace F. Liu
Underserved Community Library Awareness Project Coordinator

This study was supported in whole or in part by the United States Department of Education, under the provisions of the Library Services and Construction Act, Titles I and III, administered in California by the State Librarian. However, the opinions expressed here do not necessarily reflect the position of the California State Library and no official endorsement by the United States Department of Education or the California State Library should be inferred.
METHODS FOR COMMUNICATING WITH PATRONS FROM OTHER CULTURES

• Speak in brief, simple sentences rather than long, compound or complex ones. Minimize library jargon.
• Don’t ask “either/or” questions pose two questions instead.
• Speak slowly and articulate distinctly. If necessary write it down for the patron. Show an individual when possible what YOU need or want.
• Don’t expect verbal reinforcement such as “I see” or “Uh-huh” when you are explaining something to a patron. Watch for non-verbal communication. If you want an acknowledgement, ask “Do you understand?” or watch for a nod.
• If you see that a patron has misunderstood your direction after he or she has left your station, don’t assume that the patron will eventually discover the error. Follow through with whatever assistance you can give.
• Recognize that many Asians are not demonstrative. Smiling may hide emotions such as frustration or confusion.
• Silence from patrons of some cultures, particularly Asian, should not be construed as misunderstanding or rudeness. Some other possible reasons are: 1) respect for your authority; 2) full agreement with what you are saying or doing; or 3) fear of being judged by how he or she speaks English.
• Realize that name order may be different for some cultures. Ask for “family name” instead of “last name.” Women from some cultures may retain their maiden names after marriage, e.g., Vietnamese.
• Remember that Asians are generally face-saving people. Your attitude is very important. Always show mutual respect!
• Be patient.
• Keep smiling.
• If you don’t understand, ask questions, but keep questions short.
• Don’t ask negative questions, as these are easily misinterpreted---for example, “Don’t you like mysteries?”
• Give time for the patron to accomplish what he came for, even when you are busy.
• Remember that word of mouth is more important than the written word when people are new to this country. Use contacts who understand the language when possible, and encourage personal contact.
• Get help when possible to complete a communication transaction.
• Remember that in some cultures, particularly Asian, it is considered polite to avoid eye contact. Do not construe this as an offense.
• Give time for the patron to translate mentally what you have said.
• Don’t raise your voice; it may be perceived as anger.
• Avoid idioms and metaphors (e.g. “That’s cool”).

prepared by the Sunnyvale Public Library staff, April 1985
GENERAL INFORMATION ON COMMUNICATION WITH ETHNIC PATRONS

• The American free public library system is a new concept to many people of other cultures. Libraries in many countries are few and are limited to scholars and professionals. Therefore, members of many ethnic groups lack familiarity with our libraries. Inform them of library services and resources by contacting community groups and places where ethnic patrons gather and shop, and by word-of-mouth.

• To make the library more accessible to patrons, library signs should be in key languages; e.g., the Vietnamese collection should have the identifying sign in both English and Vietnamese. Library brochures and policy can be made available in different languages and the foreign collection can be highlighted.

• Encourage ethnic groups’ participation in libraries; for example, ethnic programs and oral history projects allow these groups to share their values and customs and present opportunities for staff and other patrons to learn from the people themselves.

• Many immigrants have been heavily traumatized. They feel isolated in a strange land with strange customs and a strange language.

• Most immigrant groups want to better themselves educationally, socially, economically, etc.

• Communication is critical in serving ethnic groups. Communication with these groups is a challenging task. Because education occurs in libraries, the library staff members have the opportunity to impact educational process for these groups.

• Communication breakdown results from distorted preconceptions of behavior and speech. Sensitivity, ease, body language and facial expressions are a vital part of communication.

• Try to make patrons feel welcome by gestures and smiling, but do not rush them.

• If a patron seems confused, try various approaches.

• Vietnamese are traditionally modest, soft--spoken and agreeable. Family life and love of learning are important values to them.

• Lack of eye contact by lowering eyes in Asian, Hispanic, American Indian and other cultures is a sign of respect.

• Since parents (particularly fathers in Hispanic culture) control children’s activities, let them see the library as a friendly and good place for their children.

prepared the the Library Awareness Project staff, May 1985
INDOCHINESE NAMING SYSTEM

**Vietnamese** have first, last, and usually middle names. They give their last name first, then middle name, then first. Last names are not commonly used, people being addressed as Mr., Mrs., or Miss followed by their first names. Married women retain their own last name, but may be referred to as Mrs. and the husband’s first name. Children have the father’s last name. Middle name ‘Van’ is for men, ‘Thi’ is for women. Common last names are Nguyen, Tran, Le, and Pham.

**Cambodians** give their last name first, then perhaps a middle name (though rare), then first name. They often go by both last and first names together, or by middle and first. Married women retain their last name, but may be referred to as Mrs. and husband’s first name.

**Laotians** give first name first, then last name; no middle name. Last names are rarely used; some people actually have none. Married women change their last name to husbands’. Laotian names are long.

**Hmong** give their last name first, then first name. Some men have a middle name. People are often known or addressed by both names together. Married women retain their own last names which are monosyllabic. The most common Hmong last names (or clan names) are Chang, Chue, Fanf, Her (Heu), Khing, Kue, Lor (Lo), Ly (Les), Moua, Thao (Thor), Vang, Vue, Xiong, Yang.

In each group (except Hmong) kinship terms are used extensively in addressing family and friends. People are referred to as ‘big sister X’, ‘aunt Y’ or ‘uncle Z’ or simply as sister, aunt, uncle according to their age and status, even if the person is not a blood relative. Some refugees who are aware of the American system of naming may have already changed their names around accordingly, and will give their name to Americans contrary to their traditional manner.

**Pronunciation of names** - The way Indochinese names are written or transliterated was influenced by French spelling. Thus ‘a’ as in ‘father’, ‘e’ as in ‘cafe’, ‘i’ as in ‘machine’, ‘ou’ as in ‘through’. Vietnamese ‘o’ and ‘u’ are unrounded back vowels ‘o’ and ‘u’. ‘Th’ represents an aspirated consonant and is pronounced simply as English ‘t’; ‘t’ represents the unaspirated variation of the same. ‘Nh’ is a palatalized ‘n’ as the Spanish ‘n’ ‘x’ is pronounced ‘s’ in Vietnamese and Lao, ‘sh’ in Hmong. Diacritical marks above and below vowels in Vietnamese mark vowel value and tone.

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3930 Utah Street, Suite J, San Diego, CA 92104

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VIETNAMESE NAMES

The Vietnamese have usually three, and sometimes four names ordered on the pattern: family name, middle name, and familiar (our ‘first’) name (e.g., Doan Toan Phuc, i.e., Phuc of the family Doan). To conform to American habits and needs the refugee may have already reversed the order (e.g., Phuc Toan Doan, in the example previous), so if you have any doubt, don’t be afraid to ask. At times individuals may be known among family and friends by both middle and familiar names (e.g., Minh Duo, Americanized as (“Mindy”), but it is not improper to refer to these individuals by the familiar name only.

Pronunciation is occasionally difficult, but general approximations Usually suffice. The sound most Americans have trouble with is “ng-”, something alien to our tongue, but not that hard once you get used to it. One way to practice the sound is by pronouncing the English word sing, and hold on to the final sound. Then, start adding a second syllable to it (e.g., sing-ngo). Finally, say the ng - with the desired second syllable without using sing. There, that wasn’t so bad, was it?

Common Family Names and Approximate Pronunciations

<table>
<thead>
<tr>
<th>Nguyen (Wen)</th>
<th>Pham (Fahm)</th>
<th>Do (Doh)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ngo (Ngoh)</td>
<td>Phan (Fahn)</td>
<td>Cao (Kow)</td>
</tr>
<tr>
<td>Tran (Trun)</td>
<td>Ho (Hoh)</td>
<td>Pho (Faw)</td>
</tr>
<tr>
<td>Le (Lay)</td>
<td>Dinh (Ding)</td>
<td>Luu (Lou)</td>
</tr>
<tr>
<td>Doan (Dwon)</td>
<td>Ly (Lee)</td>
<td>Vu (Voo)</td>
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Some Common Familiar Names and Approximate Pronunciation

<table>
<thead>
<tr>
<th>Binh (Bing)</th>
<th>Hong (Hohng)</th>
<th>Son (Sun)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cung (Koong)</td>
<td>Hien (Hyen)</td>
<td>Tam (Tum)</td>
</tr>
<tr>
<td>Chieu (Chew)</td>
<td>Hai (Hi)</td>
<td>Tan (Tun)</td>
</tr>
<tr>
<td>Cue (Kook)</td>
<td>Loc (Lope)</td>
<td>Tuyet (Twet)</td>
</tr>
<tr>
<td>Due (Dook)</td>
<td>Minh (Ming)</td>
<td>Tho (Taw)</td>
</tr>
<tr>
<td>Dao (Dow)</td>
<td>Mai (MY)</td>
<td>Thanh (Tihng or Tan)</td>
</tr>
<tr>
<td>Hoa (Hwah)</td>
<td>Ngoc (Ngawp)</td>
<td>Trac (Trook)</td>
</tr>
<tr>
<td>Hue (Hway)</td>
<td>Phuc (Fook)</td>
<td>Vinh (Ving)</td>
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<tr>
<td>Huong (Hoong)</td>
<td>Sang (Sahng)</td>
<td>Xuyen (Swen)</td>
</tr>
</tbody>
</table>

note: -ih- here refers to the long i sound as in sign.

prepared by the Indochinese Community Health and Education Project
3930 Utah Street, Suite J, San Diego, CA  92104
# County and Medical Service Study Area
## Total Civilian and Linguistically Isolated Populations

<table>
<thead>
<tr>
<th>COUNTY</th>
<th>MSSA ID. MEDICAL SERVICE STUDY AREA</th>
<th>CIVILIAN POP</th>
<th>POP LING ISO*</th>
<th>POP LING ISO* ASIAN</th>
</tr>
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<td>80,411</td>
<td>41,978</td>
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<td>Alpine</td>
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<td>12</td>
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<tr>
<td>Butte</td>
<td>178,243</td>
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<td>1,417</td>
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<td>2</td>
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<td>1,900</td>
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<td>11,456</td>
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<tr>
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<td>317</td>
<td>80</td>
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<tr>
<td>El Dorado</td>
<td>125,055</td>
<td>2,119</td>
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<td>Fresno</td>
<td>659,170</td>
<td>67,168</td>
<td>20,678</td>
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<td>Glenn</td>
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<td>Humboldt</td>
<td>116,267</td>
<td>1,409</td>
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<td>Imperial</td>
<td>107,757</td>
<td>17,383</td>
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<tr>
<td>Inyo</td>
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<td>17</td>
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<td>Kern</td>
<td>531,416</td>
<td>34,884</td>
<td>2,519</td>
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<td>Kings</td>
<td>89,855</td>
<td>7,277</td>
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<td>Lake</td>
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<td>Lassen</td>
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<tr>
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<td>Mendocino</td>
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<td>105,675</td>
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<td>Nevada</td>
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<td>Orange</td>
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<td>Riverside</td>
<td>1,150,220</td>
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<td>6,040</td>
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7/27/98
Prepared by the Rural Health Policy Council Office
Data Source: 1990 U.S. Census

* POP LING ISO - Population Linguistically Isolated; do not speak any English.
CIVILIAN POP - does not include persons in the military, colleges, prisons
<table>
<thead>
<tr>
<th>COUNTY</th>
<th>MSSA ID. MEDICAL SERVICE STUDY AREA</th>
<th>CIVILIAN POP</th>
<th>POP LING ISO* TOTAL</th>
<th>POP LING ISO* ASIAN</th>
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<tbody>
<tr>
<td>Sacramento</td>
<td>11022</td>
<td>11022655</td>
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<td>36452</td>
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<td>San Bernardino</td>
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<td>1385762</td>
<td>73606</td>
<td>10318</td>
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<td>San Diego</td>
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<td>144187</td>
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<td>San Francisco</td>
<td>7131</td>
<td>713264</td>
<td>99975</td>
<td>69704</td>
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<td>San Joaquin</td>
<td>4671</td>
<td>467326</td>
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<td>44568</td>
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<td>Santa Barbara</td>
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<td>356550</td>
<td>26185</td>
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<td>Santa Clara</td>
<td>1469</td>
<td>1469449</td>
<td>116385</td>
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<td>Santa Cruz</td>
<td>2231</td>
<td>223687</td>
<td>12587</td>
<td>996</td>
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<td>Shasta</td>
<td>1451</td>
<td>145204</td>
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<td>Siskiyou</td>
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<td>43040</td>
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<td>Solano</td>
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<td>Sonoma</td>
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<td>382713</td>
<td>11551</td>
<td>1935</td>
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<td>Stanislaus</td>
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<td>365963</td>
<td>25353</td>
<td>5598</td>
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<td>Sutter</td>
<td>6311</td>
<td>63768</td>
<td>3805</td>
<td>325</td>
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<td>Tehama</td>
<td>4811</td>
<td>48945</td>
<td>862</td>
<td>31</td>
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<td>Trinity</td>
<td>1211</td>
<td>12886</td>
<td>24</td>
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<td>Tulare</td>
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<td>307690</td>
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<td>Tuolumne</td>
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<td>44282</td>
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<td>Ventura</td>
<td>6591</td>
<td>659246</td>
<td>40765</td>
<td>4044</td>
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<td>Yolo</td>
<td>1341</td>
<td>134818</td>
<td>6973</td>
<td>1889</td>
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<tr>
<td>Yuba</td>
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<td>56928</td>
<td>2461</td>
<td>1469</td>
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<td>Alameda 1</td>
<td>Livermore</td>
<td>Livermore</td>
<td>59101</td>
<td>1250</td>
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<tr>
<td>Alameda 2 a</td>
<td>Berkeley South and West/Emeryville/Oakland North</td>
<td>Berkeley South and West/Emeryville/Oakland North</td>
<td>107363</td>
<td>5846</td>
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<tr>
<td>Alameda 2 b</td>
<td>Berkeley Hills/Oakland Hills</td>
<td>Berkeley Hills/Oakland Hills</td>
<td>122562</td>
<td>3688</td>
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<tr>
<td>Alameda 2 c</td>
<td>Oakland West</td>
<td>Oakland West</td>
<td>112154</td>
<td>17861</td>
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<tr>
<td>Alameda 2 d</td>
<td>Eastmont/Elmhurst/Fruitvale/Oakland South</td>
<td>Eastmont/Elmhurst/Fruitvale/Oakland South</td>
<td>120533</td>
<td>14403</td>
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<tr>
<td>Alameda 2 e</td>
<td>Alameda/Oakland Airport</td>
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<td>3780</td>
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<td>Alameda 2 f</td>
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<td>Castro Valley/Hayward Northeast/Oak Knoll</td>
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<td>2792</td>
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<tr>
<td>Alameda 2 g</td>
<td>San Leandro West/San Lorenzo/Hayward West</td>
<td>San Leandro West/San Lorenzo/Hayward West</td>
<td>91890</td>
<td>6355</td>
</tr>
</tbody>
</table>

7/27/98
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Data Source: 1990 U.S. Census

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## County and Medical Service Study Area
### Total Civilian and Linguistically Isolated Populations

<table>
<thead>
<tr>
<th>COUNTY</th>
<th>MSSA ID. MEDICAL SERVICE STUDY AREA</th>
<th>CIVILIAN POP</th>
<th>POP LING ISO* TOTAL</th>
<th>POP LING ISO* ASIAN</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alameda</td>
<td>2 h Hayward Central/San Leandro East</td>
<td>119,134</td>
<td>9,417</td>
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<tr>
<td>Alameda</td>
<td>2 i Fremont Southwest/Newark</td>
<td>83,045</td>
<td>4,591</td>
<td>1,678</td>
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<tr>
<td>Alameda</td>
<td>2 j Fremont Central/Irvington/Mission San Jose/Niles</td>
<td>91,116</td>
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<td>2,075</td>
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<tr>
<td>Alameda</td>
<td>2 k Dublin/Pleasanton/San Ramon/Sunol</td>
<td>72,573</td>
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<td>80,910</td>
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<td>Amador</td>
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<td>5 Suffer Creek-Plymouth</td>
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<td>Contra Costa</td>
<td>18 g El Cerrito/Kensington/Richmond East/San Pablo East</td>
<td>75,532</td>
<td>3,054</td>
<td>1,868</td>
</tr>
<tr>
<td>Contra Costa</td>
<td>18 h Danville/San Ramon</td>
<td>79,297</td>
<td>935</td>
<td>592</td>
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<tr>
<td>Contra Costa</td>
<td>18i Lafayette/Moraga/Orinda/Walnut Creek West</td>
<td>69,043</td>
<td>797</td>
<td>336</td>
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<tr>
<td>Contra Costa</td>
<td>18j Concord South/Walnut Creek Central and East</td>
<td>93,287</td>
<td>1,977</td>
<td>868</td>
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<tr>
<td>Del Norte</td>
<td>19 Crescent City, Klamath, Smith River-Gasquet</td>
<td>21,172</td>
<td>317</td>
<td>80</td>
</tr>
<tr>
<td>El Dorado</td>
<td>22 North El Dorado</td>
<td>2,419</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

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Prepared by the Rural Health Policy Council Office
Data Source: 1990 U.S. Census

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## County and Medical Service Study Area
### Total Civilian and Linguistically Isolated Populations

<table>
<thead>
<tr>
<th>COUNTY</th>
<th>MSSA ID. MEDICAL SERVICE STUDY AREA</th>
<th>CIVILIAN POP</th>
<th>POP LING ISO TOTAL</th>
<th>POP LING ISO ASIAN</th>
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<tbody>
<tr>
<td>El Dorado</td>
<td>23.1 Placerville</td>
<td>80,497</td>
<td>510</td>
<td>20</td>
</tr>
<tr>
<td>El Dorado</td>
<td>23.2 Pollock Pines/Echo Summit</td>
<td>12,596</td>
<td>25</td>
<td>0</td>
</tr>
<tr>
<td>El Dorado</td>
<td>24 South Lake Tahoe</td>
<td>29,543</td>
<td>1,584</td>
<td>210</td>
</tr>
<tr>
<td>Fresno</td>
<td>25 Firebaugh/Mendota</td>
<td>16,641</td>
<td>4,447</td>
<td>0</td>
</tr>
<tr>
<td>Fresno</td>
<td>26 San Joaquin-Tranquility</td>
<td>5,889</td>
<td>887</td>
<td>0</td>
</tr>
<tr>
<td>Fresno</td>
<td>27 Coalinga</td>
<td>9,499</td>
<td>993</td>
<td>0</td>
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<tr>
<td>Fresno</td>
<td>28 Huron</td>
<td>7,050</td>
<td>2,761</td>
<td>0</td>
</tr>
<tr>
<td>Fresno</td>
<td>29 Kerman</td>
<td>15,073</td>
<td>1,745</td>
<td>35</td>
</tr>
<tr>
<td>Fresno</td>
<td>30 Caruthers-Raisin City</td>
<td>8,919</td>
<td>1,077</td>
<td>37</td>
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<tr>
<td>Fresno</td>
<td>31 Centerville/Sanger</td>
<td>25,161</td>
<td>2,694</td>
<td>213</td>
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<tr>
<td>Fresno</td>
<td>32 Academy/Auberry/Huntington Lake/Squaw Valley/Tivy Valley/Wonder Valley</td>
<td>14,242</td>
<td>106</td>
<td>0</td>
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<tr>
<td>Fresno</td>
<td>33 Fowler, Kingsburg, Selma</td>
<td>38,573</td>
<td>3,632</td>
<td>184</td>
</tr>
<tr>
<td>Fresno</td>
<td>34 Del Ray/Orange Cove/Parlier/Reedley</td>
<td>40,117</td>
<td>8,203</td>
<td>201</td>
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<tr>
<td>Fresno</td>
<td>35 a Bullard/Woodward Park</td>
<td>99,220</td>
<td>2,782</td>
<td>1,191</td>
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<tr>
<td>Fresno</td>
<td>35 b Clovis/Hoover</td>
<td>91,267</td>
<td>3,805</td>
<td>2,385</td>
</tr>
<tr>
<td>Fresno</td>
<td>35 c Central Fresno/roeding</td>
<td>79,507</td>
<td>10,828</td>
<td>4,560</td>
</tr>
<tr>
<td>Fresno</td>
<td>35 d McLane/Roosevelt</td>
<td>117,806</td>
<td>13,861</td>
<td>8,432</td>
</tr>
<tr>
<td>Fresno</td>
<td>35 e Calwa/Easton/Edison/Malaga</td>
<td>82,979</td>
<td>8,681</td>
<td>3,440</td>
</tr>
<tr>
<td>Glenn</td>
<td>36 Orland</td>
<td>10,173</td>
<td>587</td>
<td>0</td>
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<tr>
<td>Glenn</td>
<td>37 Willows</td>
<td>14,345</td>
<td>1,337</td>
<td>427</td>
</tr>
<tr>
<td>Humboldt</td>
<td>38 Trinity-Klamath</td>
<td>4,873</td>
<td>14</td>
<td>6</td>
</tr>
<tr>
<td>Humboldt</td>
<td>39 Arcata / North Coastal</td>
<td>29,811</td>
<td>260</td>
<td>17</td>
</tr>
<tr>
<td>Humboldt</td>
<td>40 Area around Arcata, not in the city of Arcata</td>
<td>7,531</td>
<td>27</td>
<td>10</td>
</tr>
<tr>
<td>Humboldt</td>
<td>41 Ferndale</td>
<td>3,156</td>
<td>35</td>
<td>0</td>
</tr>
<tr>
<td>Humboldt</td>
<td>42 Fortuna</td>
<td>14,154</td>
<td>180</td>
<td>0</td>
</tr>
<tr>
<td>Humboldt</td>
<td>43 Garberville area, including Rio Dell, Scotia</td>
<td>4,650</td>
<td>51</td>
<td>0</td>
</tr>
<tr>
<td>Humboldt</td>
<td>44 Garberville area, including Garberville, Redway</td>
<td>7,323</td>
<td>49</td>
<td>0</td>
</tr>
<tr>
<td>Humboldt</td>
<td>45 Eureka</td>
<td>44,769</td>
<td>793</td>
<td>552</td>
</tr>
<tr>
<td>Imperial</td>
<td>46 Winterhaven-Bard</td>
<td>3,151</td>
<td>149</td>
<td>0</td>
</tr>
<tr>
<td>Imperial</td>
<td>47 East Imperial</td>
<td>1,543</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Imperial</td>
<td>48 El Centro</td>
<td>53,416</td>
<td>7,428</td>
<td>113</td>
</tr>
<tr>
<td>Imperial</td>
<td>49 Calexico</td>
<td>20,141</td>
<td>5,748</td>
<td>86</td>
</tr>
<tr>
<td>Imperial</td>
<td>50 Brawley, Southwestern portion of Calipatria-Westmorland</td>
<td>21,933</td>
<td>3,091</td>
<td>11</td>
</tr>
</tbody>
</table>

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## County and Medical Service Study Area
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<thead>
<tr>
<th>COUNTY</th>
<th>MSSA ID. MEDICAL SERVICE STUDY AREA</th>
<th>CIVILIAN POP</th>
<th>POP LING ISO* TOTAL</th>
<th>POP LING ISO* ASIAN</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperial</td>
<td>51 Northwestern portion of Calipatria-Westmorland, Westmorland</td>
<td>6,854</td>
<td>957</td>
<td>47</td>
</tr>
<tr>
<td>Imperial</td>
<td>52 West Imperial</td>
<td>719</td>
<td>10</td>
<td>0</td>
</tr>
<tr>
<td>Inyo</td>
<td>53 Bishop</td>
<td>12,133</td>
<td>253</td>
<td>17</td>
</tr>
<tr>
<td>Inyo</td>
<td>54 Independence</td>
<td>2,455</td>
<td>14</td>
<td>0</td>
</tr>
<tr>
<td>Inyo</td>
<td>55 Lone Pine</td>
<td>2,514</td>
<td>55</td>
<td>0</td>
</tr>
<tr>
<td>Inyo</td>
<td>56 Death Valley</td>
<td>841</td>
<td>20</td>
<td>0</td>
</tr>
<tr>
<td>Kern</td>
<td>57.1 Southern portion of Westside, Frazier Park</td>
<td>6,548</td>
<td>117</td>
<td>0</td>
</tr>
<tr>
<td>Kern</td>
<td>57.2 Northern portion of Westside, Taft</td>
<td>18,075</td>
<td>475</td>
<td>70</td>
</tr>
<tr>
<td>Kern</td>
<td>58 Shafter, Wasco</td>
<td>28,776</td>
<td>5,599</td>
<td>80</td>
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<tr>
<td>Kern</td>
<td>59 Buttonwillow</td>
<td>2,808</td>
<td>257</td>
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<tr>
<td>Kern</td>
<td>60 McFarland-Delano</td>
<td>33,201</td>
<td>6,930</td>
<td>1,026</td>
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<tr>
<td>Kern</td>
<td>61 Arvin-Lamont</td>
<td>26,625</td>
<td>6,660</td>
<td>120</td>
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<tr>
<td>Kern</td>
<td>62 Tehachapi</td>
<td>20,376</td>
<td>671</td>
<td>13</td>
</tr>
<tr>
<td>Kern</td>
<td>63 Lake Isabella</td>
<td>15,498</td>
<td>77</td>
<td>0</td>
</tr>
<tr>
<td>Kern</td>
<td>64 Northern portion of East Kern, Ridgecrest</td>
<td>35,413</td>
<td>500</td>
<td>107</td>
</tr>
<tr>
<td>Kern</td>
<td>65 Southern portion of East Kern, Boron, California City</td>
<td>32,823</td>
<td>796</td>
<td>49</td>
</tr>
<tr>
<td>Kern</td>
<td>66 a Bakersfield North/Oildale</td>
<td>83,857</td>
<td>1,012</td>
<td>213</td>
</tr>
<tr>
<td>Kern</td>
<td>66 b Bakersfield East/Lakeview/La Loma</td>
<td>81,934</td>
<td>8,792</td>
<td>239</td>
</tr>
<tr>
<td>Kern</td>
<td>66 c Bakersfield Downtown/Bakersfield Southwest</td>
<td>145,482</td>
<td>2,998</td>
<td>602</td>
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<tr>
<td>Kings</td>
<td>67 Avenal</td>
<td>5,628</td>
<td>728</td>
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<tr>
<td>Kings</td>
<td>68 Corcoran</td>
<td>14,609</td>
<td>2,414</td>
<td>12</td>
</tr>
<tr>
<td>Fresno</td>
<td>69.1 Lator/Riverdale</td>
<td>7,227</td>
<td>666</td>
<td>0</td>
</tr>
<tr>
<td>Kings</td>
<td>69.2 Hanford/Lemoore</td>
<td>69,618</td>
<td>4,135</td>
<td>379</td>
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<tr>
<td>Lake</td>
<td>70 Upper Lake-Clearlake Oaks, Lakeport</td>
<td>20,187</td>
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<tr>
<td>Lake</td>
<td>71 Lower Lake-Middletown</td>
<td>29,880</td>
<td>167</td>
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<tr>
<td>Lassen</td>
<td>72 Susanville/Honeylake/Madeline Plains</td>
<td>21,227</td>
<td>248</td>
<td>52</td>
</tr>
<tr>
<td>Lassen</td>
<td>73 Big Valley</td>
<td>1,512</td>
<td>7</td>
<td>0</td>
</tr>
<tr>
<td>Los Angeles</td>
<td>76 Canyon country/Newhall/Santa Clarita/Saugus/Va lensia</td>
<td>131,427</td>
<td>4,578</td>
<td>667</td>
</tr>
<tr>
<td>Los Angeles</td>
<td>77 a Lake Los Angeles/Lancaster East/Little Rock/Palmdale East/Pearblossom</td>
<td>86,648</td>
<td>2,330</td>
<td>238</td>
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<tr>
<td>Los Angeles</td>
<td>77 b Acton/Aqua Dulce/Lake Elizabeth/Lancaster West/Leona Valley/Palmdale West</td>
<td>81,708</td>
<td>2,080</td>
<td>307</td>
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<tr>
<td>Los Angeles</td>
<td>77 c Lancaster Central/Palmdale Central</td>
<td>77,953</td>
<td>2,594</td>
<td>196</td>
</tr>
<tr>
<td>Los Angeles</td>
<td>78.1 Avalon</td>
<td>3,319</td>
<td>180</td>
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<td>Los Angeles</td>
<td>78.2 a Echo Park/Griffith Park/Silverlake</td>
<td>81,305</td>
<td>14,779</td>
<td>4,729</td>
</tr>
</tbody>
</table>

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# County and Medical Service Study Area
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<thead>
<tr>
<th>COUNTY</th>
<th>MSSA ID. MEDICAL SERVICE STUDY AREA</th>
<th>CIVILIAN POP</th>
<th>POP LING ISO* TOTAL</th>
<th>POP LING ISO* ASIAN</th>
</tr>
</thead>
<tbody>
<tr>
<td>Los Angeles</td>
<td>78.2 b Pico-Union/Westlake</td>
<td>177,345</td>
<td>82,982</td>
<td>10,080</td>
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<tr>
<td>Los Angeles</td>
<td>78.2 c Bell Northwest/Bell Gardens/Commerce/Montebello West</td>
<td>79,324</td>
<td>20,946</td>
<td>555</td>
</tr>
<tr>
<td>Los Angeles</td>
<td>78.2 d City Terrace/East Los Angeles/Maravilla</td>
<td>113,879</td>
<td>30,865</td>
<td>654</td>
</tr>
<tr>
<td>Los Angeles</td>
<td>78.2 e Koreatown/Mid-City</td>
<td>124,311</td>
<td>43,343</td>
<td>15,895</td>
</tr>
<tr>
<td>Los Angeles</td>
<td>78.2 f West Hollywood</td>
<td>103,308</td>
<td>19,263</td>
<td>1,552</td>
</tr>
<tr>
<td>Los Angeles</td>
<td>78.2 g Hollywood East</td>
<td>136,887</td>
<td>51,197</td>
<td>7,113</td>
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<tr>
<td>Los Angeles</td>
<td>78.2 h Boyle Heights</td>
<td>101,303</td>
<td>35,365</td>
<td>1,136</td>
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<tr>
<td>Los Angeles</td>
<td>78.2 i El Sereno/Highland Park/Lincoln Heights/Montecito/Monterey Hills</td>
<td>123,113</td>
<td>29,310</td>
<td>7,603</td>
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<tr>
<td>Los Angeles</td>
<td>78.2 j Baldwin Hills/Ladera Heights/Marina del Rey/Windsor Hills</td>
<td>98,458</td>
<td>2,888</td>
<td>850</td>
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<tr>
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<td>78.2 k South Central Northwest</td>
<td>111,390</td>
<td>10,122</td>
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<tr>
<td>Los Angeles</td>
<td>78.21 Exposition Park/Leimert Park</td>
<td>102,033</td>
<td>25,247</td>
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<td>78.2 n Bellflower South/Lakewood West</td>
<td>86,337</td>
<td>3,016</td>
<td>1,134</td>
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<tr>
<td>Los Angeles</td>
<td>78.2o Rancho Palos Verdes/Rolling Hills/San Pedro West</td>
<td>115,894</td>
<td>6,725</td>
<td>3,098</td>
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<td>Los Angeles</td>
<td>78.2 p Long Beach Port/San Pedro East/Wilmington</td>
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<td>18,232</td>
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<td>Los Angeles</td>
<td>78.2 q El Segundo/Hawthorne/Lawndale</td>
<td>114,393</td>
<td>11,186</td>
<td>2,892</td>
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<td>23,475</td>
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<td>125</td>
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<td>Los Angeles</td>
<td>78.2 t Hermosa Beach/Manhattan Beach/Redondo Beach West/Torrance Northwest</td>
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<td>1,143</td>
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</tr>
<tr>
<td>Los Angeles</td>
<td>78.2 u Redondo Beach South/Torrance Southwest</td>
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<td>3,592</td>
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<tr>
<td>Los Angeles</td>
<td>78.2 v Carson/Compton West/Rancho Dominguez</td>
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<td>6,608</td>
<td>2,338</td>
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<td>2,032</td>
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<td>Los Angeles</td>
<td>78.2 x Cheviot Hills/Mid-City West/Rancho Park</td>
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<td>796</td>
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<td>78.2 y Culver City/Mar Vista/Palms</td>
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<td>2,291</td>
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<tr>
<td>Los Angeles</td>
<td>78.2 z Santa Monica South/Venice</td>
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<td>1,167</td>
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<tr>
<td>Los Angeles</td>
<td>78.2 aa Bel Air/Beverly Hills/Hancock Park/Mount Olympus</td>
<td>117,053</td>
<td>4,810</td>
<td>1,163</td>
</tr>
<tr>
<td>Los Angeles</td>
<td>78.2 bb North Hollywood</td>
<td>93,795</td>
<td>22,950</td>
<td>1,007</td>
</tr>
<tr>
<td>Los Angeles</td>
<td>78.2 cc Van Nuys Central</td>
<td>118,262</td>
<td>26,281</td>
<td>2,014</td>
</tr>
<tr>
<td>Los Angeles</td>
<td>78.2 dd Burbank East/Glendale North/Tujunga</td>
<td>112,142</td>
<td>6,283</td>
<td>2,005</td>
</tr>
<tr>
<td>Los Angeles</td>
<td>78.2 ee Glendale South</td>
<td>110,828</td>
<td>26,979</td>
<td>4,715</td>
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<tr>
<td>Los Angeles</td>
<td>78.2 ff Atwater/Cypress Park/Eagle Rock/Glassell/Mt. Washington</td>
<td>112,306</td>
<td>22,689</td>
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</tr>
<tr>
<td>Los Angeles</td>
<td>78.2 gg Granada Hills</td>
<td>92,013</td>
<td>4,566</td>
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</tr>
<tr>
<td>Los Angeles</td>
<td>78.2 hh Mission Hills/San Fernando</td>
<td>80,955</td>
<td>15,675</td>
<td>379</td>
</tr>
</tbody>
</table>

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<th>POP LING ISO* ASIAN</th>
</tr>
</thead>
<tbody>
<tr>
<td>Los Angeles</td>
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\* POP LING ISO - Population Linguistically Isolated; do not speak any English.
CIVILIAN POP - does not include persons in the military, colleges, prisons

7/27/98
Prepared by the Rural Health Policy Council Office
Data Source: 1990 U.S. Census

Page 7
# County and Medical Service Study Area
## Total Civilian and Linguistically Isolated Populations

<table>
<thead>
<tr>
<th>COUNTY</th>
<th>MSSA ID, MEDICAL SERVICE STUDY AREA</th>
<th>CIVILIAN POP</th>
<th>POP LING ISO</th>
<th>POP LING ISO* ASIAN</th>
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# County and Medical Service Study Area

## Total Civilian and Linguistically Isolated Populations

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<th>COUNTY</th>
<th>MSSA ID. MEDICAL SERVICE STUDY AREA</th>
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### Total Civilian and Linguistically Isolated Populations

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<tr>
<th>COUNTY</th>
<th>MSSA ID. MEDICAL SERVICE STUDY AREA</th>
<th>CIVILIAN POP</th>
<th>POP LING ISO* TOTAL</th>
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<td>116 j Fountain Valley/Huntington Beach North</td>
<td>107,874</td>
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<td>Orange</td>
<td>116 s Westminster</td>
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<tr>
<td>Orange</td>
<td>116 u Huntington Beach West/Seal Beach</td>
<td>76,631</td>
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<td>117 Lake Tahoe, Tahoe City</td>
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<td>Placer</td>
<td>118.2 Donner Summit</td>
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<td>119 Auburn</td>
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<td>Placer</td>
<td>120 Forest Hill-Back Country</td>
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<td>121 Roseville, Loomis Basin-Folsom Lake</td>
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<td>126 Blythe</td>
<td>13,699</td>
<td>1,370</td>
<td>5</td>
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<tr>
<td>Riverside</td>
<td>127 Chiriaco Summit/ Desert Center/Eagle Mountain</td>
<td>1,905</td>
<td>19</td>
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</tr>
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</table>

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Data Source: 1990 U.S. Census

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## County and Medical Service Study Area
### Total Civilian and Linguistically Isolated Populations

<table>
<thead>
<tr>
<th>COUNTY</th>
<th>MSSA ID. MEDICAL SERVICE STUDY AREA</th>
<th>CIVILIAN POP</th>
<th>POP LING ISO* TOTAL</th>
<th>POP LING ISO* ASIAN</th>
</tr>
</thead>
<tbody>
<tr>
<td>Riverside</td>
<td>128 Arabian/Desert Beach/Flowing Wells/Mecca/Thermal</td>
<td>16,993</td>
<td>5,757</td>
<td>50</td>
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<tr>
<td>Riverside</td>
<td>129-1 a Cathedral City South/Indian Wells/La Quinta/Palm Desert/Rancho Mirage/San G</td>
<td>100,961</td>
<td>4,489</td>
<td>161</td>
</tr>
<tr>
<td>Riverside</td>
<td>129.1 b Desert Hot Springs/Cathedral City North/Palm Springs</td>
<td>60,868</td>
<td>4,196</td>
<td>261</td>
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<tr>
<td>Riverside</td>
<td>129.2 Coachella City/Indio</td>
<td>50,733</td>
<td>12,029</td>
<td>21</td>
</tr>
<tr>
<td>Riverside</td>
<td>130 Idyllwild/Pine Cove</td>
<td>9,337</td>
<td>120</td>
<td>0</td>
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<tr>
<td>Riverside</td>
<td>131 Lake Elsinore/Murrieta</td>
<td>105,339</td>
<td>4,140</td>
<td>324</td>
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<tr>
<td>Riverside</td>
<td>132 Hemet-San Jacinto</td>
<td>94,566</td>
<td>3,188</td>
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<td>133 Canyon Lake/Perris/Sun City</td>
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<tr>
<td>Riverside</td>
<td>134 Idyllwild/Pine Cove</td>
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<td>135 a Eastside/Fairmont Park/Riverside Downtown/Rubidoux/University</td>
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<td>84,360</td>
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<td>Riverside</td>
<td>135 c Casa blanca/Riverside Central</td>
<td>75,376</td>
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<tr>
<td>Riverside</td>
<td>135 d Arlington/Corona East/Home Gardens/La Sierra/Riverside Southwest</td>
<td>74,230</td>
<td>5,999</td>
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<td>135 e Corona North/Jurupa/Norco</td>
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<td>135 f Corona South/Lake Mathews/Mead Valley</td>
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<td>4,417</td>
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<td>Riverside</td>
<td>135 g Moreno Valley</td>
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<td>1,987</td>
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<td>Sacramento</td>
<td>136 Galt</td>
<td>18,931</td>
<td>642</td>
<td>17</td>
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<tr>
<td>Sacramento</td>
<td>137 Isleton</td>
<td>4,905</td>
<td>357</td>
<td>130</td>
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<tr>
<td>Solano</td>
<td>138 Rio Vista</td>
<td>4,372</td>
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<td>139 a Del Paso Heights/Elverta/Natomas/Rio Linda</td>
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<td>2,529</td>
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<td>Sacramento</td>
<td>139 b Citrus Heights/Foothill Farms</td>
<td>118,736</td>
<td>1,324</td>
<td>505</td>
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<tr>
<td>Sacramento</td>
<td>139 c Antelope/North Highlands</td>
<td>90,095</td>
<td>2,105</td>
<td>1,350</td>
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<tr>
<td>Sacramento</td>
<td>139 d Arden/Carmichael</td>
<td>115,404</td>
<td>1,834</td>
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<tr>
<td>Sacramento</td>
<td>139 e Fair Oaks/Folsom/Gold River/Orangevale/Rancho Cordova North</td>
<td>103,579</td>
<td>1,117</td>
<td>468</td>
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<tr>
<td>Sacramento</td>
<td>139 f Fruitridge/Oak Park</td>
<td>148,994</td>
<td>15,079</td>
<td>9,055</td>
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<tr>
<td>Sacramento</td>
<td>139 g East Sacramento/Rancho Cordova South</td>
<td>105,860</td>
<td>3,620</td>
<td>1,997</td>
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<tr>
<td>Sacramento</td>
<td>139 h Elk Grove/Freeport/Laguna Creek/Pocket</td>
<td>120,346</td>
<td>4,282</td>
<td>2,838</td>
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<td>Sacramento</td>
<td>139 i Land Park/Meadowview/Sacramento Downtown</td>
<td>87,670</td>
<td>7,809</td>
<td>5,117</td>
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<td>San Benito</td>
<td>140 Hollister, San Juan Bautista</td>
<td>32,483</td>
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<td>141 San Benito-Bitterwater</td>
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<td>143 Big River/Needles</td>
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<td>San Bernardino</td>
<td>144 Twentynine Palms/Yucca Valley</td>
<td>52,767</td>
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</tbody>
</table>

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<thead>
<tr>
<th>COUNTY</th>
<th>MSSA ID. MEDICAL SERVICE STUDY AREA</th>
<th>CIVILIAN POP</th>
<th>POP LING ISO* TOTAL</th>
<th>POP LING ISO* ASIAN</th>
</tr>
</thead>
<tbody>
<tr>
<td>San Bernardino 145 a</td>
<td>Adelanto/Hesperia Northwest/Pinon Hills/Victorville</td>
<td>91,451</td>
<td>2,992</td>
<td>177</td>
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<tr>
<td>San Bernardino 145 b</td>
<td>Apple Valley/Hesperia Central and East</td>
<td>87,285</td>
<td>960</td>
<td>46</td>
</tr>
<tr>
<td>San Bernardino 146</td>
<td>Big Bear Lake/Fawnskin/Moorridge/Sugarloaf</td>
<td>20,554</td>
<td>235</td>
<td>0</td>
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<tr>
<td>San Bernardino 147</td>
<td>Blue Jay/Crestline/Lake Arrowhead/Skyforest/Twin Peaks</td>
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<td>267</td>
<td>12</td>
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<td>Lytle Creek/Wrightwood</td>
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<td>Barstow/Daggett/Oro Grande/Yermo</td>
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<tr>
<td>San Bernardino 150</td>
<td>Baker/Harvard/Newberry Springs</td>
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<tr>
<td>San Bernardino 151 a</td>
<td>Chino South</td>
<td>76,460</td>
<td>2,996</td>
<td>1,028</td>
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<tr>
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<td>Ontario Central and East/Rancho Cucamonga South</td>
<td>89,847</td>
<td>6,344</td>
<td>670</td>
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<td>Chino North/Montclair/Ontario Southwest</td>
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<td>Alta Loma/Rancho Cucamonga West/Upland</td>
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<td>Bloomington/Fontana north/Rialto Central</td>
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<td>Rialto Northeast/San Bernardino Northwest</td>
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<td>Colton/San Bernardino South</td>
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<td>Grand Terrace/Highland East/Loma Linda/Redlands North</td>
<td>75,183</td>
<td>4,006</td>
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<td>Redlands South/Yucaipa</td>
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<td>San Bernardino 151 k</td>
<td>Highland West/San Bernardino Northeast</td>
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<tr>
<td>San Diego 152</td>
<td>Borrego Springs/Ocotillo Wells</td>
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<tr>
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<td>Pala/Pauma Valley/Valley Center</td>
<td>20,628</td>
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<td>Cuyamaca/Julian/Laguna/Palomar/Pine Valley/Varner Springs</td>
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<td>Alpine/Descanso/Japatul</td>
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<td>9,050</td>
<td>245</td>
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<td>San Diego 156 b</td>
<td>Cardiff East/Carlsbad Central/Encinitas Central/Oceanside East</td>
<td>129,598</td>
<td>3,231</td>
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<td>Carlsbad East/Encinitas East/La Costa/Rancho Santa Fe/San Marcos South</td>
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<td>San Marcos North/Vista East</td>
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<td>7,729</td>
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<td>Escondido</td>
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<td>Dulzura/Engineer Springs/Indian Springs/Jamacha/Jamul</td>
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<td>San Diego 158</td>
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<tr>
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<td>Buckman Springs/Canyon City/Jacumba/Morena Village/Tecate</td>
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<td>San Diego 160</td>
<td>Fallbrook/Live Oak Park/Rainbow</td>
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<tr>
<td>San Diego 161 a</td>
<td>Linda Vista/Mission Beach/Pacific Beach</td>
<td>84,758</td>
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<tr>
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<td>Clairemont/Kearny Mesa</td>
<td>93,009</td>
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</tr>
</tbody>
</table>

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<th>POP LING ISO* TOTAL</th>
<th>POP LING ISO* ASIAN</th>
</tr>
</thead>
<tbody>
<tr>
<td>San Diego</td>
<td>161 c Golden Hills/Logan Heights</td>
<td>73,238</td>
<td>20,214</td>
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<tr>
<td>San Diego</td>
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<td>16,640</td>
<td>6,546</td>
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<tr>
<td>San Diego</td>
<td>161 e College Area/Hillcrest/Kensington/Mission Hills/North Park</td>
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<tr>
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<tr>
<td>San Diego</td>
<td>161 q Poway/Rancho Bernardo</td>
<td>80,636</td>
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<td>1,134</td>
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<tr>
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<td>161 r Del Mar/LaJolla/Sorrento Valley/University City</td>
<td>80,915</td>
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<td>791</td>
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*POP LING ISO - Population Linguistically Isolated; do not speak any English.
CIVILIAN POP - does not include persons in the military, colleges, prisons
# County and Medical Service Study Area
## Total Civilian and Linguistically Isolated Populations

<table>
<thead>
<tr>
<th>COUNTY</th>
<th>MSSA ID. MEDICAL SERVICE STUDY AREA</th>
<th>CIVILIAN POP</th>
<th>POP LING ISO* TOTAL</th>
<th>POP LING ISO* ASIAN</th>
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</table>

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Prepared by the Rural Health Policy Council Office
Data Source: 1990 U.S. Census

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## County and Medical Service Study Area
### Total Civilian and Linguistically Isolated Populations

<table>
<thead>
<tr>
<th>COUNTY</th>
<th>MSSA ID. MEDICAL SERVICE STUDY AREA</th>
<th>CIVILIAN POP</th>
<th>POP LING ISO* TOTAL</th>
<th>POP LING ISO* ASIAN</th>
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</thead>
<tbody>
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<th>POP LING ISO* TOTAL</th>
<th>POP LING ISO* ASIAN</th>
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*POP LING ISO - Population Linguistically Isolated; do not speak any English.
CIVILIAN POP - does not include persons in the military, colleges, prisons.

7/27/98
Prepared by the Rural Health Policy Council Office
Data Source: 1990 U.S. Census

Page 16
<table>
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<tr>
<th>COUNTY</th>
<th>MSSA ID. MEDICAL SERVICE STUDY AREA</th>
<th>CIVILIAN POP</th>
<th>POP LING ISO* TOTAL</th>
<th>POP LING ISO* ASIAN</th>
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* POP LING ISO - Population Linguistically Isolated: do not speak any English. CIVILIAN POP - does not include persons in the military, colleges, prisons.
NAMES: Getting them right


There is one simple, sure-fire way for you to ensure you get the names right, in all references, of Asian and Asian Pacific American subjects: Ask them their personal preferences.

This point is especially important with new immigrants, because some may still list their names in the style of their homeland (often, family name listed first) while others may have already adopted American usages (family name listed last).

But it also is a worthwhile practice to inquire about name preferences of Asians still in Asia who have long-standing associations with this country. They—or the American media—may have adopted Anglicized usages. For example, former South Korean President Park Chung Hee (family name of Park listed first) was often named in the American press as Chung Hee Park.

Most Asian Pacific Americans who have been in this country for awhile will list their names in the American style—but you should always ask the preference.

Based on discussions with writers, editors and other experts, publications such as the Los Angeles Times have set their own style rules for Asian Pacific name usages.

While it is important for you to know your own organization’s style, here are some general guidelines about traditional name usage in Asian Pacific cultures:

**Chinese** - Most Chinese names consist of two parts, a family name followed by a personal name. It remains a sound practice to check individuals’ preferences as to the order they wish the parts of their name listed, as well as whether their personal name should be hyphenated, two separate parts or run together, if the personal name has two syllables.

Chinese from the People’s Republic of China are likely to use Pinyin spellings (Mao Zedong) for all proper names. Ethnic Chinese from Hong Kong, Taiwan, Singapore and other places generally use the old Wade-Giles spellings (Mao Tse-tung).

Ethnic Chinese from countries other than the People’s Republic, who live in the United States, may have a preferred spelling that is a variant of a standard family name (Wong instead of Wang, Lee rather than Li, Loo rather than Lu). Or they may have a Western given name, retaining a couple of initials to stand for part of their Chinese name (Timothy T.C. Wong).

In Pinyin style, the personal name generally is not hyphenated (Zhao Ziyang, Lui Binyan, Mao Zedong), while Wade-Giles style generally does use hyphens (Wang Mao-hsin or Liu Mei-lai).

Married women generally adopt their husbands’ names, although not in all cases, especially in the People’s Republic of China. It would be inappropriate, for example, to refer to Chou En-lai’s widow, Deng Yingchao, as Mrs. Chou or Madame Chou.

Common Chinese family names include: Chan, Chang, Chiang, Chin, Chow, Chung, Lee, Louie, Lum, Wong and Woo. Generally, the usage of Chinese names is: Chiang Ching-kuo, Mr Chlang, Mrs. Chiang.
Japanese - While most Japanese names consist of a family name, followed by a personal name, it remains a sound practice to double-check individuals’ preferences as to the order they wish the parts of their name listed. (Most western publications, though, still Anglicize the order, listing personal name first, family name second.) Married women adopt their husbands’ names.

Common Japanese names include: Kawaguchi, Nakamura, Tanaka, Watanabe and Yamamoto. Generally, the usage of Japanese names is: Yamamoto Kenji, Mr. Yamamoto, Mrs. Yamamoto; Mishima Yukio, Mr. Mishima, Mrs. Mishima.

Koreans-Most Korean names consist of a family name followed by a two-part personal name. Check to be sure of the individual’s personal preference as to name order, and whether the parts are hyphenated, run together or separate. Married women in Korea usually do not adopt their husbands’ names, but Korean American women usually do. Many Korean Americans have already switched the order of their names so that their family name is last: You-Kyong Kim, Ms. Kim.

Kim, Park and Lee are common Korean family names. Generally, then, the usage of Korean names is: Rho Tae Woo, Mr. Rho, Mrs. Rho; Kim Il Sung, Mr. Kim, Mrs. Kim; Chun Doo, Hwan, Mr. Chun, Mrs. Chun. But: Syngman Rhee, Mr. Rhee, Mrs. Rhee.

Asian Indians-Most Asian Indian names follow standard, Anglicized usages with three important variances: In South India, two initials are used (V. V. Giri); the middle initial is generally regarded as an important part of an individual’s identity (Moraji R. Desai); women’s names consist of a first name, the initial of their father’s first name and the surname (Indira J. Nehru is the daughter of the late Jawaharlal Nehru; after marriage, she became Indira F. Ghandi, the initial standing for her husband’s first name).

Pandit (scholar), Maulana (priest) and Sardar (nobleman or military officer) are commonly used as titles, though Pandit also may be a surname. Singh is a common Sikh family name.

Vietnamese-The first name given in Vietnamese names is the family name: Nguyen Van Thieu belongs to the Nguyen family; Ngo Dinh Nhu and Ngo Dinh Diem belonged to the Ngo family. But individuals are commonly referred to by their personal names, listed last: Pham Van Dong, Mr. Dong, Mrs. Dong; Nguyen Cao Ky, Mr. Ky, Madame Ky.

There are a small number—roughly a dozen—common Vietnamese family names (54% of all Vietnamese are named Nguyen; 31% are named Tran, Le, Pham, Vu, Ngo, Do, Hoang, Dao, Dang, Duong or Dinh, the Los Angeles Times stylebook notes). Van is a common middle name for men; Thi is a common middle name for women. Married women retain their family name but it is appropriate to identify them by using Mrs. and the last part of their husband’s names (see previous examples).

There is one important exception to these usage suggestions: the late Ho Chi Minh (a nom de guerre for “He Who Enlightens”); Ho is the preferred second reference.

Cambodians-Most Cambodians list family name first, personal name second. Middle names are rare. It, generally, is appropriate to use both name parts on second reference: Premier Pol Pot, Mr. Pol Pot; Keo Saroeun, Mr. Keo Saroeun. Married women retain their family name but it is appropriate to identify them using Mrs. and their husband’s personal names (Mrs. Pol, Mrs. Keo). Exception: Norodom Sihanouk, Prince Sihanouk.

Thais-Most Thai names have just two name parts, family name last. But spellings of the parts may be exceptionally long by Western standards. Thais tend to be known by their personal name, listed first,
even on second reference: Prapass Charusathira, Mr. Prapass, Mrs. Prapass; Prem Tinsulanonda, Mr. Prem, Mrs. Prem. Thai royal names actually are written as one long Thai word and are broken up only for the convenience of foreigners. They usually consist of seven syllables; the break usually occurs after the third syllable.

**Laotians**-Most Laotians list a family name first and a personal name second. Spellings of the name parts may be long by Western standards. Except for royalty, most Laotians should be described on second reference by their family name, listed first: Kaysone Phomvihan, Mr. Kaysone, Mrs. Kaysone; Kong Le, Mr. Kong, Mrs. Kong. Married women adopt their husbands’ family name and should be referred by them accordingly. The full name of Laotian royalty should be used on all references: Prince Souvanna Phouma, Mr. Souvanna Phouma; Prince Souphanouvong, Mr. Souphanouvong.

**Hmong** - Most Hmong names are brief, with two monosyllabic parts, the family name listed first and the personal name next. It generally is appropriate on second reference to use both name parts: Yang Chang, Mr. Yang Chang, Mrs. Yang Chang. Married women retain their family names, though it is appropriate to call them Mrs. and use their husband’s name. Common family names include: Chang, Chue, Fang, Her, Khang, Kue. Lor, Lee, Moua, Thao, Yang, Vue, Xiong and Yang.

**Indonesians** - Most Indonesian names have two parts, although some, including President Suharto, use only one. In most cases it is appropriate to use the last part of the name on second reference: President Sukarno, Mr. Sukarno, Mrs. Sukarno; A.H. Nasution, Mr. Nasution, Mrs. Nasution; Ali Sastroamidjojo, Mr. Sastroamidjojo, Mrs. Sastroamidjojo.

Many Indonesians have Muslim names, which have their own special usages. If, for example, a filial indicator such as bin (meaning “son of”) appears, use the last part of the name before the indicator as a second reference. If no such filial indicator appears, use the last part of the name as a second reference. Names including Abu or Abdul should use that word plus the word immediately following as a second reference. Some Muslim names include a place name. The part of the name preceding the place name should be used on second reference: Abdullah Udjong Buloh, Mr. Abdullah.

**Malaysians**-Most Malaysians do not use surnames; their names are short and generally should be used in full on second reference: Mahathir bin Mohammed, Mr. Mahathir (bin meaning “son of”). As in Burma, honorifics (including such terms as Datuk, Dato, Tunku, Tun, Tan and Tan Sri) often accompany name parts and should be used sparingly, especially when listed with Western titles: Prime Minister Hussein bin Onn, Datuk Hussein bin Onn, Mr. Hussein.

Special care is required in handling names of Malaysian Chinese; their names follow personal preference. It also is necessary to use care in handling Malaysians with Muslim names, which customarily carry a filial indicator, such as bin. In these cases, only the name parts preceding the indicator should be used on second reference: Hussein bin Onn, Mr. Hussein, Mrs. Hussein; Abdul Razak bin Hussein, Mr. Abdul Razak, Mrs. Abdul Razak.

**Burmeses**-Most Burmese names consist of two, one-syllable parts. In such cases, use the full name on second as well as first reference. When the name consists of more than three parts, use the last two on second reference. Use care with Burmese names, which contain honorifics among them, including: Daw for older women; Maa for younger women; and Naw, Saw, U and Maung for men. Such honorifics may be appropriate on first reference, when not piled atop another title: U Ne Win or President Ne Win. But drop the honorifics on second reference. Maung and U also are either honorifics or name elements: Maung U Shan Maung, Mr. Shan Maung.
Examples of Asian American Web Sites

General sites with many links

Asian American Cybernauts
http://www.netasia.com/~ebihara/wataru_aacyber.html

Netasia
http://www.netasia.com

Asian American Resources

ABCFlash
http://www.abcflash.com/links/

A Magazine
http://www.amagazine.com/

Asian Community Online Network
http://www.acon.org/acon/

Examples of sites for individual groups

National Japanese American Historical Society (being revised)
http://www.nikkeiheritage.org/

Kimchinet - the information network for Korean-Americans
http://www.kimchinet.com/

Southeast Asian Archive
http://pitcairn.lib.uci.edu/sea/seahome.html

Chinese Historical and Cultural Project (Santa Clara County)
http://www.chcp.org/

Filipino American Center of San Francisco Public Library
http://sfpl.lib.ca.us/intcenter/index.html

Academic sites

UC Berkeley Ethnic Studies Library
http://www.lib.berkeley.edu/Collections/Ethnic/

includes links to other Ethnic Studies Programs
UCLA Asian American Studies Center Online  
http://www.sscnet.ucla.edu/aasc/

Kansas State University, American Ethnic Studies  
http://www.ksu.edu/ameth/

San Francisco State University, College of Ethnic Studies  
http://www.sfsu.edu/~bulletin/current/col-eth.htm

American Studies Web - Race and Ethnicity Resources  
http://www.georgetown.edu/crossroads/asw/asianam.html

American Political Science Association - Organized Section on Race, Ethnicity and Politics ...  
http://www.providence.edu/polisci/rep/

Association for Asian American Studies  
www.aasp.cornell.edu/aaas/

Other

Asian American Literature  
http://www.unc.edu/~jshields/aa.lit.html

Asian American Writers Workshop  
http://www.panix.care/~aaww/links/

Asian-Pacific American Heritage Month presidential proclamation 5/6/96  
http://www.sandiego-online.com/forums/chinese/htmls/asianpac.htm

Government sites

Index to Federal government web sites  
http://www.lib.isu.edu/gov/fedgov.html

also check Yahoo (www.yahoo.com) under “government agencies”)

Bureau of the Census  
http://www.census.gov

Asian and Pacific Islander Populations  
http://www.census.gov/population/www/socdemo/race/api.html

Immigration and Naturalization Service  
http://www.ins.usdoj.gov
Department of Justice - Civil Rights Division
http://www.usdoj.gov/crt/crt-home.html

United States Commission on Civil Rights
http://www.usccr.gov/index.html

Department of Education
http://www.ed.gov/

**Resources about the Internet**

UC Berkeley Teaching Library Internet Tutorial
http://www.lib.berkeley.edu/TeachingLib/Guides/Internet

includes tutorial, detailed searching instructions for search tools, glossary of Internet terms, links to electronic style guides, etc.

Thinking Critically about World Wide Web Resources
by Esther Grassian
http://www.capecod.net/Wixon/critical.htm

World Wide Web (resources for managers of library web servers)
http://sunsite.berkeley.edu/Web/

includes style guides for web design, resources, and information about Web4Lib, a listserv for library-based World Wide Web managers

List of Internet Service Providers by zip code

*with thanks to Teresa Ashley and many others who contributed sites and to Joe Barker for Internet training materials*
4/98 clee
ASIAN AND INDIAN LANGUAGE MATERIALS VENDORS

Compiled as a Cooperative Collection Development Project of the Greater Bay Area Region II
Major Urban Resources Libraries

May 1998
### **CAMBODIAN**

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<tr>
<td>Bayon market &amp; Giftshop A Khmer Art Center 1181 E. 10th Street Long Beach, CA 90813 (562) 599-3120 FAX (562) 599-2337</td>
<td>Cambodian books, cassettes, CDs and videos</td>
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<tr>
<td>Cypress Book Co. 3450 Third Street Unit 4B San Francisco, CA 94124</td>
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<td>Eastwind 1435 A Stockton Street San Francisco, CA 94133 (415) 781-3331 FAX (415) 772-5885</td>
<td>Chinese books, Cassettes, CD’s, videos, some CDROMs Mainland, Hong Kong &amp; Taiwan</td>
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<td>136 S. Atlantic Boulevard Monterey Park CA 91754 (818) 281-3622</td>
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<td>Kingston Culture Plaza, Inc.</td>
<td>Chinese materials</td>
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<td>228 W. Valley Blvd., #104 Alhambra, CA 91803 (818) 570-1277</td>
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<td>Man’s Company</td>
<td>Chinese CDs, cassettes Hong Kong &amp; Taiwan</td>
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<td>745A Clay Street</td>
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<td>San Francisco, CA</td>
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<td>Mandarin Language and Cultural Center</td>
<td>Chinese books, cassettes, videos, Taiwan. Large Children’s selection.</td>
<td>Mail order</td>
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<td>1663 Lundy Avenue. #B San Jose CA 95131</td>
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<tr>
<td>(408) 441-4667 FAX (408) 441-4669</td>
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<tr>
<td>510 Broadway, Ste 300 Millbrae, CA 94030</td>
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<tr>
<td>(415) 259-2318</td>
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<tr>
<td>29564 Union City Blvd. Union City, CA 94587 (510) 475-1185 FAX (510) 475-1489</td>
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| Sino-American Books & Arts Co.  
751 Jackson Street 
San Francisco, CA 94133  
(415) 421-3345  
FAX (415) 421-3345 | Chinese books, videos. Taiwan. ESL videos in Chinese | Off-shelf | No | Only on Saturdays |
| Tai Seng Video Marketing or Seng, Tai Video Mktng.  
170 S. Spruce Ave., Ste. 200  
S. San Francisco, CA 94080  
(800) 888-3836  
FAX (650) 871-2392 | Chinese media. | Mail order | Yes | |
| V & W Culture Co.  
18850 Norwalk Boulevard  
Artesia, CA 90701  
(562) 865-8882  
FAX (562) 865-5542 | Chinese books, CDs, videos. Taiwan and Hong Kong | Mail order | Yes (in Chinese) | |
| Wong’s TV-Radio Service  
59 Waverly Place  
San Francisco, CA 94108  
(415) 781-0535  
FAX (415) 781-0535 | Chinese cassettes, CDs. Hong Kong & Taiwan | Off-shelf | No | Yes |
| World Books  
824 Stockton Street  
San Francisco, CA  
(415) 397-8473 | Chinese books, cassettes, CDs, some videos. | Off-shelf | No | No |
## **CHINESE**

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<td>World Journal Bookstore MILLBRAE (worjl) 231 Adrian Road Millbrae, CA 94030 (800) 906-8111 FAX (415) 692-8665</td>
<td>Chinese magazines &amp; newspapers</td>
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<tr>
<td>World Journal, SAN JOSE 1663 Lundy Ave., Suite L San Jose, CA 95131 (408) 441-8806 FAX (408) 441-8807</td>
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<td>Far Eastern Books (faren) P.O. Box 846 Adelaide St. Station Toronto, Ontario Canada M5C 2K1 (800) 291-8886 FAX (905) 479-2988</td>
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<tr>
<td>Tokyo, 100-131 Japan</td>
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<td>Fax 81-03-3292-0410</td>
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<td>Japan Video</td>
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<td>No</td>
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<tr>
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<tr>
<td>(415) 563-5220</td>
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<td>Fax (415) 563-5454</td>
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<td>Kinokuniya</td>
<td>Japanese books, cassettes, CDs, some videos, magazine subscriptions</td>
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<tr>
<td>1581 Webster Street</td>
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<tr>
<td>(415) 567-7625</td>
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<tr>
<td>Fax (415) 567-4109</td>
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<td>Kinokuniya Bookstores of America Co., Ltd.-San Jose</td>
<td>Japanese books &amp; subscriptions</td>
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<tr>
<td>675 Saratoga Avenue</td>
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<td>San Jose, CA 95129</td>
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<tr>
<td>(408) 252-1300</td>
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<td>Fax (408) 252-2687</td>
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** JAPANESE **

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<tr>
<td>Taiyo-Do Record Shop</td>
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<td>(415) 885-2818</td>
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<td>FAX (415) 885-0727</td>
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** KOREAN **

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<tr>
<td>Jeong-Eum-Sa Imports, Inc.</td>
<td>Korean books, videos, cassettes, CDROMs,</td>
<td>Mail order</td>
<td>Yes (in Korean and English)</td>
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<td>Korean Books</td>
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<td>1404 South Main St. #201</td>
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<td>Los Angeles, CA 90015</td>
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<tr>
<td>(213) 745-7784</td>
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<td>FAX (213) 745-7782</td>
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<td>Bookstore</td>
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<td>5633 Geary Boulevard</td>
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<tr>
<td>San Francisco, CA 94121</td>
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<tr>
<td>(415) 221-4250</td>
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<td>FAX (415) 221-2155</td>
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** KOREAN **

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<td>San Jose Christian Book Ctr.</td>
<td>Korean books, videos, cassettes,</td>
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<td>1082 E. El Camino Real #3</td>
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<td>Sunnyvale, CA 944087</td>
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<tr>
<td>(408) 246-2300</td>
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<td>FAX (408) 246-8996</td>
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** MID-EASTERN **

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<tr>
<td>Daya Imports &amp; Supplies, Inc.</td>
<td>Hindi, Gujarati, Punjabi, Urdu</td>
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<tr>
<td>Box 72031</td>
<td>books</td>
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<td>Pine Valley Postal Outlet Woodbridge, Ontario</td>
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<td>VCanada L4L 8N8</td>
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<tr>
<td>(416) 726-5311</td>
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<tr>
<td>FAX (905) 851-3494</td>
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<tr>
<td>Multicultural Books &amp; Videos</td>
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<tr>
<td>28880 Southfield Road</td>
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<tr>
<td>Suite 183</td>
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<td>Lathrup Village, MI 48076</td>
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<tr>
<td>(810) 559-2676</td>
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<td>FAX (810) 559-2465</td>
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## **PERSIAN**

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</table>
| Jahan Book Co.  
5516 Westbard Avenue  
Bethesda, MD 20816  
(301) 657-1412  
FAX (301) 654-1330 | Persian Language materials. | | | |
| Royal Store  
1602 Washington Boulevard  
Fremont, CA 94539  
(510) 668-1107  
FAX (510) 668-1107 | Persian media | | | |

## **TAGALOG**

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| Magat Enterprises  
3139 Alum Rock Avenue  
San Jose, CA 95127  
(408) 251-8504  
FAX (408) 251.6214 | Tagalog media | | | |
| Sulu Arts & Books  
465 6th Street  
San Francisco, CA 94103  
(415) 777-2451  
FAX (415) 777-4676 | Limited Tagalog books, English books on the Philippines, videos | Off-shelf | Yes | Yes |
**VIETNAMESE**

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<tr>
<td>Dai Nam</td>
<td>Vietnamese books</td>
<td>Mail order</td>
<td>Yes (in Vietnamese)</td>
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<tr>
<td>551 W. Ardan Avenue P.O. Box 4219 Glendale, CA</td>
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<tr>
<td>Hong Bang Thu Xa 1692 Tully Road Suite 16 San Jose, CA 95122 (408) 270-0865</td>
<td>Vietnamese books, CDs, and videos</td>
<td>Off-shelf</td>
<td></td>
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</tr>
<tr>
<td>Langvan of Canada, Inc. P.O. Box 218 Station “U” Toronto Ontario Canada M8Z 5P1 (905) 607-8010 FAX (905) 607-8011</td>
<td>Vietnamese books &amp; subscriptions</td>
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<tr>
<td>May Hong Bookstore 602 E. Santa Clara #160 Santa Clara, CA 95112 (408) 971-9808 FAX (408) 971-9808</td>
<td>Vietnamese materials</td>
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<tr>
<td>Mo Lang Bookstore 774 Geary Street San Francisco, CA 94109 (415) 673-8115</td>
<td>Vietnamese books, CDs and videos</td>
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## **VIETNAMESE**

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<tr>
<td>Pho Dem&lt;br&gt;2519 S. King Road&lt;br&gt;San Jose, CA 95122&lt;br&gt;(408) 238-8638&lt;br&gt;FAX (408) 238-8638</td>
<td>Vietnamese CD’s, cassettes, videos, and other language materials</td>
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<tr>
<td>The Gioi Publishing&lt;br&gt;(Formerly: Hong Bang Bookstore)&lt;br&gt;2471 Alvin Avenue&lt;br&gt;San Jose, CA 95121&lt;br&gt;(408) 270-0865&lt;br&gt;FAX (408) 238-0106</td>
<td>Vietnamese language &amp; bilingual books &amp; media on an as needed basis from warehouse located in San Jose.</td>
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<tr>
<td>Toan Thu Bookstore&lt;br&gt;2115 Pedro Avenue&lt;br&gt;Milpitas, CA 95035&lt;br&gt;(408) 945-7959&lt;br&gt;FAX (408) 942-6604</td>
<td>Vietnamese books, cassettes, CDs, and videos</td>
<td>Off-shelf</td>
<td>No</td>
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