Faculty Staff Handbook:
Asian Communities in the Mission College Service Area

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Mission College
2013
This handbook is a not-for-profit production meant for use by members of Mission College and the West Valley-Mission Community College District. Most of the information comes from websites and other publications with links directly to the websites provided.
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Rationale: This packet of material is intended as a resource of collected and compiled information to help facilitate efforts on the part of anyone wishing to gain initial acquaintance with some of the ethnic communities from which students in the Mission Community College service area are drawn. At this time (2013) five communities are featured; the Asian Indian, Filipino, Korean, Native Hawaiian/Pacific Islander, and Vietnamese communities of Santa Clara County. (a) Census figures for those five ethnic communities are provided. (b) For each ethnic group, short introductory reading is included. Each reading is an electronically accessible paper which is publically available on the internet from immigrantinfo.org or as indicated. Each suggested reading has been selected because it provides a brief historical overview of a country of origin, offers a few cultural insights, and provides clues about food as a natural starting point for anyone wanting to learn something about a culture they did not personally grow up with. (c) For each of the five ethnic communities covered, locations of some businesses and cultural organizations are provided in the hope that users of this material will be able to visit some public establishments and gain some sense for sights, sounds, smells, and tastes that make each community distinct.

Caveat: Suggested readings are in some cases several years old and should not be assumed to be completely current in every detail. Moreover, each reading reflects the point of view of an author whose outlook was shaped by her or his own unique experiences. Selection of a reading or information does not suggest agreement with or endorsement of all the views expressed in the readings or lists. Instead, the excerpts, readings and descriptions were chosen as easily readable and publically available information for use by readers who might want a first introduction to one or more of the communities. Further reading and/or exploration will reveal rich variety one will naturally find in the cultural norms, political views, life practices, and historical interpretations held by different individuals within the same community. Discovering that there are differences in cultural norms, political views, life practices, and historical interpretations is an important part of learning about the texture of the communities served in the West Valley/Mission Community College District.

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An update of this Handbook is scheduled for 2015 and will include information on the Chinese community in Santa Clara County.
Overview

Ethnic Composition of Santa Clara County

The numbers reported for Santa Clara County’s ethnic composition are from the US Census 2009-2010 American Community Survey.

What is the American Community Survey? Although the Census Bureau continues to try to survey every household every 10 years, systematic errors are introduced by undercounting those parts of the population which are most reluctant to report their presence. The American Community Survey is the Census Bureau’s alternative counting procedure, determined by demographers and sociologists to be somewhat more accurate count and more revealing than the full population count. The American Community Survey not only asks questions which are somewhat more detailed, but importantly, is more persistent in following up in an attempt to make sure each household is counted. The Census Bureau’s use of the American Community Survey suggests that Santa Clara County’s population is about 3% larger than was suggested by returns to the 2010 census following standard procedures.

What does ethnic identity mean? A person’s ethnicity is whatever they choose to call themselves at the time of the survey. Demographers and sociologists have discovered that most people are relatively honest in identifying themselves with the racial/ethnic category they truly think of themselves in terms of. These categories can change over time, however, and are prone to change over the generations. And importantly, it is normal for every one of us to know more about, interact with, and have a stronger awareness of our own connection to some of our ancestral lines more than others. But in Santa Clara County, where over half the residents are immigrants or children of immigrants, it is reasonable to expect that the majority of people are aware of their ethnicity and identify with it.

Santa Clara County 2010 Population: 1,781,642

Asians (not including Pacific Islander or Eurasians): 570,542 or 32% of the population of Santa Clara County

Asian Indians: 117,596 or 6.6% of the population of Santa Clara County. [The ethnic population of Asian Indians reported by the U.S. Census for the nine county San Francisco Bay area in 2010 was 264,533.]

Filipinos: 87,412 or 4.9% of the population of Santa Clara County. [The Filipino ethnic population reported by the U.S. Census for the nine county San Francisco Bay area in 2010 was 457,857.]

Koreans: 27,946 or 1.6% of the population of Santa Clara County. [The Korean ethnic population reported by the U.S. Census for the nine county San Francisco Bay area in 2010 was 86,497.]
Native Hawaiians and Pacific Islanders: 7,060 or 0.4% of the population of Santa Clara County; with a total of 13,865 people or 0.8% of the population of Santa Clara County identifying some Native Hawaiian or Pacific Island ancestry. [The Native Hawaiian and Pacific Island population reported by the U.S. Census for the nine county San Francisco Bay area in 2010 was 67,739.]

Vietnamese: 125,695 or 7.1% of the population of Santa Clara County. [The Vietnamese ethnic population reported by the U.S. Census for the nine county San Francisco Bay area in 2010 was 205,766, not including 1,523 Hmong people.]

See Appendix 1: Table DP-1. Profile of general Demographic Characters: 2010
Appendix 2: Asian American and NHPI Population and Its Growth, Counties

Resources:

The American Community Survey Main – U.S. Census Bureau www.census.gov/acs/

A Community of Contrasts: Asian Pacific Islanders in California
Published by the Asian American Center for Advancing Justice, 2013.
demographics@apalc.org

“Profile of General Demographic Characteristics: 2010” prepared by Demographic Research Unit, California Department of Finance

“The Vietnamese Population in the United States: 2010"
U.S. Census Bureau/Atlanta Region, www.census.gov
Anh.t.nguyen@census.gov
The Asian Indian* Community of Santa Clara County

“The Indian American population in California rose from 360,392 residents in 2000 to 528,176 in 2010, an increase of 46.4%, according to Census 2010 data released last week by the U.S. Census Bureau.” The Times of India, 05/21/11

In Santa Clara County, Asian Indians numbered 117,596 or 6.6% of the population according to the U.S. Census. It is a growing and prosperous community stretching from Fremont down through Milpitas and San Jose to Santa Clara and Sunnyvale. Asian Indian restaurants, businesses, and religious institutions have been established and are thriving in all these areas. The El Camino, from Santa Clara through Sunnyvale, is home to many of the best Asian-Indian restaurants and supermarkets.

*The term Asian Indian refers to the ethnic group which hales from the Sub-continent of India (not to be confused with American-Indians who are Native Americans). Documents in this section, however, refer to Asian-Indians as Indian, Indian-American, and Desi (although this terms encompasses ethnicities in the entire sub-continent).
Background

**Kin - India**
Immigrant Info.org  [http://www.immigrantinfo.org/kin/india.htm](http://www.immigrantinfo.org/kin/india.htm)

*by Rani Chandran*

**Context for Indian Immigration**

**History and Government**

India has one of the two oldest civilizations in the world. Excavations in the northwestern parts of India indicate the existence of a highly advanced urban civilization in the Indus Valley regions almost 5000 years ago. Seals discovered in these parts point to a flourishing trade with Sumeria and Mesopotamia. In around 1500 B.C. the Aryans entered from the northwest and merged with the local inhabitants to create what is termed classical Indian civilization. The Aryans introduced the Sanskrit language and the Vedic religion, the early form of Hinduism-Buddhism. Founded in the 6th century B.C., it became widely adopted under the rule of Ashoka (269 - 232 B.C.), one of India’s greatest rulers. However, Hinduism soon revived, and, during the rule of the Guptas (4th - 6th century A.D.), the religion, as well as science, literature and the arts flourished in what is termed the “golden age” of ancient India.

Intermittent Arab invasions from the 8th century began a series of Muslim invasions. In 1526, the great Mughal Empire was established and Delhi henceforth became the center of political power. The Mughal period saw the reemergence of an Indo-Muslim amalgam that manifested itself in all forms of art and culture. The discovery of the route to India by Portuguese explorer Vasco da Gama in 1498 opened trade with the west. The English East India Company set up its first factory in 1621 and expanded its influence militarily. Its victory at the Battle of Plassey in 1757 laid the foundation of the British Empire in India. Administration of the Indian subcontinent formally passed to the British crown in 1858.

Indian nationalist aspirations rose steadily after World War I. Under the leadership of Mohandas K. Gandhi, later known as Mahatma Gandhi, nonviolent non-cooperation became the strategy of the Indian National Congress Party which spearheaded the freedom movement. Though India and Indian soldiers were part of the allied effort in World War II, the Indian demand for freedom was sustained. Failure to reach a political settlement led to the Quit India movement initiated by the Congress. Mass arrest of freedom fighters such as Gandhi and Nehru ensued. Gandhi’s release in 1944 was followed by protracted negotiations. With the entire sub-continent rising as one to demand the right to be free from the yoke of a foreign power, the British position in India became untenable. On August 15, 1947, India gained full independence. However, the subcontinent had been divided into two countries, the predominantly Muslim regions in the northwest and the east became a separate nation called Pakistan. The partition led to a massive migration of people across the two borders – a migration marked by bloody riots among the religious groups.
Jawaharlal Nehru became India's first Prime Minister. The new nation was committed to a parliamentary democracy and in 1951 became a republic. Democracy, the federal structure of the Indian union, universal adult suffrage, equality for all and religious freedom are some of the features enshrined in the Indian constitution which was formed along the lines of the constitution of the United States. The current Prime Minister is Atal Bihari Vajpayee. Some of his most formidable challenges involve establishing peace in the subcontinent and battling poverty, illiteracy and corruption within the country.

**Economy**

While over 60% of the population continues to be employed in agriculture and related fields, India has been rapidly expanding its industrial base. In the last decade the economy has been slowly liberalized. Its GDP is approximately $1,689 trillion, and it has a per capita income of $1,720. Its exports range from textiles and handicrafts to engineering goods, information technology, software and IT enabled services.

**Indian Immigration**

The first Asian Indians arrived in the middle of the 19th century and were mostly Sikhs from the western Indian state of Punjab. The majority of them were engaged in agricultural and construction activities in California. By 1920, Asian Indians owned 38,000 acres in Imperial Valley and 85,000 acres in Sacramento Valley. However, restrictive legislation in the U.S. ensured that Indian immigration was negligible until 1965. The Immigration Act of 1965 altered this situation. Opening immigration under family reunification and occupational categories, it allowed significant numbers of Indians to enter the country. The new entrants were overwhelmingly urban, professional and highly educated. They quickly entered professions such as engineering, medicine, and research or set up entrepreneurial ventures. In general they settled in the larger cities. California continued to be the state of choice for most.

The post 1990 years saw liberalization in the Indian economy. Globalization and the emergence of new markets ushered in paradigm shifts in the concepts of structural organization of business and trade. The rise of massive transnational corporations, rapid knowledge transfer and capital flows saw the fledgling information technology industry and IT-enabled services in India expand rapidly, creating a large pool of technically trained professionals. The emergence of Silicon Valley created a sharp demand of IT professionals familiar with the English language. This led to the entry of large numbers of Indian software and hardware professionals on temporary work permit visas. San Jose is home to more Indians than any other U.S. city.

**Social Characteristics of Indians**

**Ethnic and Religious Diversity**

Diversity is inevitable in a land with a long and complex history. India’s many races, religions and languages have created a rich mosaic reflected in its traditions,
cuisine, costumes and the performing arts. The ethnic diversity of India is reflected in the 16 different languages recognized by the constitution and 1,652 dialects. As far as India’s religions, Hindus form 82.6% of the population, Muslims 11.3%, Christians 2.4%, Sikhs 2%, Buddhists 0.71% and Jains 0.48%.

Family Life

The extended family is India’s social and emotional anchor. An individual’s identity is often determined by the role he/she plays within the familial network. Except in pockets such as the southern state of Kerala, the patriarchal family model prevails. Respect for elders is a norm that helps sustain the framework of an extended family even if the members of the family are geographically dispersed. While Indian families continue to be male-dominated it must be pointed out that universal adult suffrage and free secondary education in public elementary and secondary schools have led to significant shifts in gender roles. These shifts both implicit and explicit are emerging in urban and to a lesser extent in rural regions where working women and homemakers from all strata of life have emerged as decision makers within the family.

Health Care Practices

Health care for low-income groups and the poor is free in government-owned hospitals in India. However, due to the vastness of the population and the budgetary constraints under which the government health care departments operate, there is an inadequate supply of hospitals, paramedical staff and drugs. Hence modern health care, even if affordable, is not always accessible, especially in rural areas. Awareness of public health issues is severely limited by the combination of illiteracy and poverty.

Indigenous health care systems, though, have a long tradition. Yoga, for instance, which regards health as a harmonious amalgam of the spirit, the mind and the body, has been widely acknowledged for its therapeutic role. Other indigenous medical systems such as Ayurveda and Siddha are being practiced. Research in the last few decades indicates the efficacy of these systems in the successful treatment of chronic diseases such as arthritis, ulcers and diabetes.

Educational System

The educational system is based on the British model. K-12 education concludes with a state or national level exit examination. Undergraduate programs are three-year courses for liberal arts and science majors. Engineering, medicine and law education undergraduate programs extend by one or two years. The emphasis on math and science and the proliferation of engineering colleges has created a large pool of technical professionals, both men and women. In contrast, the poverty-stricken strata reveal low literacy levels. Even though schooling is free, incidental expenses such as books and pencils are not affordable for these groups. Nearly half of all Indians remain illiterate.
Indians in Santa Clara County

Demographics

The average age of the respondents in the random survey was 42 years with 31% in the 25-34 age group and 32% in the 35-44 bracket. Of the respondents from the top five immigrant countries (Mexico, Vietnam, Philippines, China and India) who indicate that they had between 17-18 years of schooling, 53% were Indians. Given that a large number of the Indians in the country are IT professionals, this is not surprising. The average number of persons in an Indian household was 3.5. The maximum size in this category was listed as 10, suggesting that the Indian family in the U.S. is occasionally an extended multi-generational one. About 10% had non-family members living at home. The average length of stay in the U.S. for the Indian respondents was 13 years.

Social Customs

Interpersonal Communication

Warm, friendly and hospitable, most Indians see a natural progression from an acquaintanceship to friendship. Asking questions about personal and professional life is not considered intrusive. Rather it is regarded as a manifestation of the questioner's concern and interest. The norm of "respecting elders" is so firmly embedded that a deferential tone of voice while conversing with an older person is automatically adopted. This is also the rationale behind why Indians may not look the speaker in the eye if the speaker is older.

Emotional Support

The strong ties between family and friends is reflected in the response to the random survey, where 66% stated that when faced with an emotional problem, they turn to their spouse to talk it over. Around 47% claim that friends are their confidants during troubled times. In homes with children under 12, the primary caretaker for the children was the mother in 56% of the cases; grandparents (20%) also play this role. Approximately 17% of the respondents used child care centers. There is a strongly rooted belief (49%) that seniors and disabled people must be cared for at home by family members. Only 2% believed that institutional care was the preferred option.

Clothing

Traditional attire within India constitutes an amazing range of style, texture and form. The most common garment for women is the sari, a six-yard piece of material, draped gracefully around the body. Its weave, design and texture are often indicative of the region of manufacture. Equally popular is the salwar-kameez, a long dress often intricately embroidered and worn over loose pants. A stole usually completes the look. Most women, especially married women, place a black or red dot on their forehead. This is considered a symbol of femininity. Men wear versions of the Kurta-pyjama, a long loose shirt worn over loose pants.
Food

The numerous Indian restaurants in the county are testimony to the preference for native cuisine by the large Indian population here. Indians include a great deal of lentils, vegetables and spices in their diet. Rice and a variety of unleavened breads form the cereal component of the meals. Hindus generally avoid beef and the Muslims eschew pork. Most Indians in the U.S. opt for a traditional cooked meal at the end of the day. India’s vast size and diversity is reflected in significant differences in sub-cuisines. In addition, religious and social functions have certain traditional preparations that are specific to the occasions.

Religious Traditions and Holidays

The numerous socio-religious festivals are a time to bring families and communities together and to strengthen social anchors. Often the functions, though rooted in religious belief, are pan-Indian celebrations. The social celebrations associated with Christmas, for instance, would find participants from all religions. This is equally true of the Hindu festival of Holi, the festival of colors and the harbinger of spring. Families and friends congregate to spray colors on each other and round off the morning with dances and a special lunch. Diwali, the festival of lights, is another joyous occasion. To North Indians, it commemorates the return of Lord Rama to his kingdom after a voluntary exile in the forest. South Indians believe that it signifies the victory of Lord Krishna over a demon. Friends and relatives meet to exchange sweets and share in the religious poojas or prayers. Homes are illuminated at night with decorative lights and a glorious display of fireworks brings closure to a day of communal togetherness. For Muslims, Id-Ul-Fitr marks the end of the holy month of Ramadan, a period of fasting and prayer. The mass prayers in the mosques are followed by social gatherings marked by goodwill, good food and beautiful clothes. For the Sikhs the birthday of Guru Nanak is a day of communal prayer. A communal meal prepared and served by volunteers is indicative of the strong spirit of devotion and community service that is a hallmark of this religion.

Weddings are elaborate affairs and can often stretch for several days. The practice of arranged marriages is common across all religions. However, increasingly one finds marriages of choice taking place.

India has a large number of holidays to accommodate the traditions of its diverse communities. In addition, the nation celebrates Independence Day and Republic Day.

Challenges in Santa Clara County

The top seven needs of this community as revealed by the data from the random sample group are citizenship help (20%), dental care (15%), housing (15%), medical care (14%), eye care (13%), help starting a business (13%) and help finding a job (12%). The data from the public benefits group survey reveals a slightly different picture. Here, the needs appear in the areas of eye care (78%), dental care (76%), medical care (70%), help in becoming a citizen (61%) and housing assistance (55%).
A significant number of those who need help in these areas have not received it.

At the focus group discussion led by Ms. Matra Majmundar, the top needs identified were medical insurance coverage for seniors, help with the inordinate delay in processing H1-B visas, green card and citizenship applications, gender discrimination, the absence of child care centers at the workplace, and permission for H-4 visa holders to seek employment.

**Discrimination**

When questioned on how they felt when stopped by police, 58% claimed that they felt respected, but around 12% pointed out that they felt mistreated. With reference to the workplace 34% had experienced discrimination from their bosses, 24% at their job interviews and 23% from co-workers. Survey data reveals negligible discrimination at school.

**Barriers to Education, Services & Benefits**

While many immigrants wish to avail themselves of the opportunities for education, services and benefits provided in the county, there are very real problems of access. For 59% of the respondents, constraints of time were a barrier; 29% listed scheduling difficulties, and approximately 23% claimed that they lacked sufficient information on the opportunities.

**Employment and Working Conditions**

**Occupational Data**

>From high-tech industry to construction, Indians span a range of occupations. Over 42% are in fields related to engineering, math or electronics; 9% are managers and around 1% hold positions as office assistants or receptionists. About 41% of the random sample respondents stated that their occupations were different in their home country. Of these, 18% listed different eligibility requirements in the U.S. as the reason for a shift in occupation and 13% lacked the credentials or licenses for U.S. practice. A significant number (37%) claimed that their current job was better than the one they held in India.

**Working Conditions**

About 40% of the respondents from the random sample have one working member in the house, and 43% have two. The average number of hours worked per week by Indians is 42. An overwhelming majority (94%) work for a single employer. About 26% have an immigrant employer; 23% enjoy no medical benefits; and 25% have no paid vacation. About 33% are expected to work overtime. Over 50% have completed a university education in India.

**Small Businesses**

Some 15% of the respondents are self-employed or have their own businesses. Most Indians (62%) perceive ignorance about what business idea will succeed as their
chief obstacle in making the transition to entrepreneurship.

Public Benefits in the Indian Community

In the random sample, some 21% appear to know the requirements for receiving SSI but only 11% actually receive it. Of these, 58% consider it inadequate. Few appear to be on CalWORKs or food stamps. About 13% receive MediCal benefits. Of these, 86% feel that the county worker communicates well with them but 41% feel that he/she is not familiar with the cultural background of the recipient.

In the public benefits group, 49% know of the SSI requirements. About two thirds of those who received this benefit considered it adequate. CalWORKs requirements were known by 26%, food stamps by 33%, CAPI by 42%, and MediCal by 91%. Of those who availed themselves of MediCal and CAPI, 76% and 40% considered it adequate, respectively. The majority felt that county workers from CalWORKs, MediCal, and food stamps treated them with respect and communicated well with them.

Educational Access in Santa Clara County

K-12 Education

About 53% of the respondents from the random sample had children under 18 in school. Almost half stated that they would like their children to be taught only in English. About 35% of the respondents had children in after-school activities; 40% had children in breakfast or lunch programs at school; 50% were satisfied that they were receiving information from school in a language that they understood; and 62% were attendees at parent meetings.

Employment Training

Almost half of those who had received training from the benefits group were trained in areas relating to health care. Community colleges seem to be the preferred place for receiving training.

ESL

Approximately 58% rated their English skills as excellent. They felt that English was vital for employment opportunities (85%), for daily living (73%), and for participating in their children’s school (51%). Interestingly 67% considered it a key skill to read literature. While 52% suggested that the best way to hone English skills was through the TV, 31% opted for weekend classes as a preferred option.

Citizenship & Voter Participation

Around 43% of the respondents in the random sample were naturalized U.S. citizens. About 13% would like legal advice on this issue and 25% desired special classes on citizenship. Of the 42% registered to vote, 61% of them did not exercise their franchise due to lack of time. As of December 2000 there were 8,416 registered voters from India in Santa Clara County. Actual voters increased from
Communication & Outreach in the Indian Community

Essential sources of information were TV in English (83%), the San Jose Mercury News (77%), the internet (77%), friends (65%), and family (42%). Most Indians have a TV (99%) and a computer (94%) with internet access (90%). A number of newspapers and magazines targeted at Indians enjoy wide circulation in the county. Prominent among these are the newspapers India West and India Post. India Currents is a popular magazine. Equally popular are the Indian programs on the Bay Area channels during weekends and the cable channels devoted entirely to Indian programs.

Indians in Action: Kanwal Rekhi

His is the quintessential success story. Raconteurs will tell you that this resident of Los Gatos is the man who around 30 years ago arrived in the United States with $400 in his pocket and that, last year, his wealth was estimated at over $500 million. He is the first Indian American to become a CEO in Silicon Valley, and the first Indian American to take his company public in 1987.

These successes notwithstanding, Kanwal Rekhi is not the only Indian to achieve the American Dream. Why then is it that this engineer-turned-high-tech mogul has become, to Indians, an icon in a way others have not?

The answer lies in his ability to combine blunt speech with philanthropy, to blend mentoring of young professionals with community welfare. He does all this through the medium he is most familiar with: high-technology business. A former president of TiE (The Indus Entrepreneurs), the organization that helps aspiring entrepreneurs, he has been personally responsible for setting many Indians on the road to financial success. He also continues to contribute liberally to his alma maters in both India and the U.S. More recently, he has agreed to serve on the advisory board of Immigrant Support Network, a non-profit organization.

Frequently featured in the print and visual media, he possesses an impressive ability to connect with people. This quality and his wide range of business and humanitarian activities make him a role model for the immigrant community.
Some of India's foods date back five thousand years. The Indus Valley peoples (who settled in what is now northern Pakistan) hunted turtles and alligator, as well as wild grains, herbs and plants. Many foods from the Indus period (c. 3000–1500 B.C.) remain common today. Some include wheat, barley, rice, tamarind, eggplant and cucumber. The Indus Valley peoples cooked with oils, ginger, salt, green peppers, and turmeric root, which would be dried and ground into an orange powder.
The Aryan-speaking peoples who entered India between 1500 and 1000 B.C used leafy vegetables, lentils, and milk products such as yogurt and ghee (clarified butter). The Aryans also used spices such as cumin and coriander. Black pepper was widely used by 400 A.D. The Greeks brought saffron, while the Chinese introduced tea. The Portuguese and British made red chili, potato and cauliflower popular after 1700 A.D.

Perhaps the biggest contributors to India's culinary heritage are the Muslim peoples from Persia and present-day Turkey, who began arriving in India after 1200.

What Indians eat varies by region and religion. Norther Indians eat more flat breads, while those from southern India prefer rice. In coastal states, such as Kerala and Bengal, fish dishes are popular. Chicken and mutton (sheep) are eaten more often in mountain and plains regions. While many Hindus avoid eating beef, Muslims avoid pork. In addition, many Indians—particularly Hindus, Buddhists, and Jains—are vegetarian.

Spices are used in many Indian dishes. When it is hot, spices such as chili peppers and garlic help the body sweat and cool it down. In colder weather, spices such as cloves, cinnamon, ginger, black pepper, cardamom, and nutmeg help warm the body.

Indian cuisine is varied, but many dishes are cooked in a similar way. The preparation starts with frying onion, ginger, garlic or spices such as cumin seeds in oil at a high temperature. Meats, vegetables, flavorings such as yogurt, and spices such as turmeric then are added. The dish then simmers at a low heat until the ingredients are cooked. At the end of the preparation, leafy herbs such as cilantro and flavorings such as lemon juice are added.

This style of preparation may be linked to the traditional use of cow dung. For centuries, families would cook by placing a pan on top of patties made from cow dung. Like the charcoal used in modern-day barbecues, dung initially produces a high heat, but then burns slowly. Although middle-class and urban Indians have electric or gas stoves, many rural households still use cow dung (waste).

**Popular Indian dishes** (excerpted from “Top 25 tasty and popular dishes in India”


1. **Biryani** (veg & non Veg) – Biryani is a set of rice based food made with spices, rice (usually basmati) and meat, fish, eggs or vegetables. Is a very popular dish all over the World.

2. **Butter Chicken** – Chicken marinated overnight in yoghurt and spices mixture and cooked with a special Makhani sauce made of Butter, tomato puree and various spices that gives the dish its unique flavor. It is one of the most popular dishes among non vegetarians throughout the World. It is the pride of Punjabi cuisine.

3. **Vindaloo & Rogan Josh** – Is an aromatic, gravy curry dish of Lamb goat or other meats.

4. **Tandoori Chicken** – Chicken dish marinated in yoghurt and seasoned with tandoori masala. Tandoori chicken is a highly popular Indian dish, traditionally cooked in Tandoor (clay oven).

5. **Idli-Dosa-Vada with Sambar** – Popular South Indian breakfast made of fermented black lentils (de-husked) and rice accompanied with sambar (a vegetable stew or chowder based made with toor dal and tamarind).

6. **Palak paneer** – A popular vegetarian dish consisting of Palak (spinach) and Paneer (cottage cheese) in a curry sauce. It is a traditional North Indian delicacy and is an integral part of the Punjabi cuisine.
7. **Chole-Bhature** – Is a combination of Chole (spicy chick peas) and fried Indian bread called Bhatoora (made of maida flour). It is mainly eaten in North India and seems to be originated in Punjab. Its also a street food commonly eaten for breakfast.

8. **Dal makhani** – Daal makhani dish is delicacy from Punjab filled with rich protein and fiber. Lentils and beans traditionally cooked in a tangy masala with dollops of fresh cream added to give the rich finishing touch. It is the signature dish of Punjabi cuisine.

9. **Malai Kofta** – Malai refers to cream and the kofta are deep fried veggie balls together blend in a creamy Indian saucy curry. It is a North Indian speciality is the vegetarian version of the famous kofta (meatball) curries. Also an authentic part of the Moghlai cuisine.

10. **Naan-Parathas** – Naan paratha are most popular varieties of Indian flatbreads where Naan is oven baked and Paratha is made by whole wheat flour on tawa. Parathas are usually stuffed with vegetables.

11. **Samosa and Pakodas** – Popular appetizers/ snacks in India served at tea time or as a separate course before main meal. Samosa is a savory filling stuffed pastry triangular in shape and deep fried whereas pakodas are fried snack across South Asia.

12. **Pav Bhaji** – Pav bhaji consists of bhaji (a potato based curry) and the pav, garnished with coriander, chopped onions and a dash of butter. It is a fast food dish native to Maharashtrians and is popular in most metropolis areas in India.

13. **Panipuri-Chaats** – It comprises a round, hollow puri, fried crisp and filled with a mixture of tamarind water, chilli, chaat masala, potato, onion and chickpeas. It is small enough to fit completely in one’s mouth. A popular street snack also called as Gol gappa or gup chup.

14. **Kebabs** – Is a dish consisting of meat threaded on a skewer and grilled. Any kind of meat may be used, cubes of fruit or vegetable are often threaded on the skewer as well. Typical vegetables include tomato, bell peppers, onions and mushrooms.

15. **Lassi – Shakes** – Is a popular and traditional Punjabi yoghurt based drink of India and Pakistan. Made by blending yoghurt with water and Indian spices flavored with ground roasted cumin. Sweet lassi is blended with sugar or fruits instead of spices.

16. **Tea and Filter Coffee** – Tea refers to the aromatic beverage prepared from the cured leaves by combination with hot or boiling water and milk (optional) and flavoured Indian way with ginger and cardamom. Coffe is a popular brewed drink prepared from roasted seeds, commonly called coffee beans of the coffee plant.

17. **Indo-Chinese Manchurian** – Indo Chinese from Calcutta is now sold on every street corner in cities.

18. **Poori-Halwa** – Is a traditionally breakfast dish of South Asia. Halwa puri consists of two separate dishes, halwa, a sweet made from semolina and eaten with puri, a small circular deep fried flat bread.

19. **Pickles – Mango/ Lemon** – Indian pickles consist of a large variety of pickled fruits and vegetables which are acidified with lime or lemon juice, or through lactic acid fermentation enabled by addition of common salt. The pickles also have various combinations of Indian spices and often oil.
20. **Rasam – Tomato soup** – Typically a South Indian dish, Rasam is a soup like dish known for its health benefits, lip-smacking taste and enticing aroma. It is beneficial to the health because of its digestive qualities. It is made of tomatoes, tamarind and dal.

21. **Aloo gobi** – Is a dry Indian and Pakistani dish made with potatoes, cauliflower and Indian spices.

22. **Rasmalai-Rasgulla** – Ras malai consists of sugary, cream to yellow colored balls of paneer soaked in malai flavored with cardamom. Rasgulla is a popular cheese based, syrupy sweet dish made from balls of Chhena (Indian cottage cheese) and semolina dough cooked in sugar syrup.

23. **Ladoos** – A sweet dish made from gram flour, semolina, wheat flakes and many other flours. Often prepared on festive occasions.

**Restaurants**

There are far too many Indian restaurants in Santa Clara County to list; however, After running a Google search for the Best Indian Restaurants in Santa Clara, here is the list: [http://goo.gl/maps/rKwCb](http://goo.gl/maps/rKwCb):

**Dasaprakash**
2636 Homestead Rd, Santa Clara, CA
(408) 246-8292 · [dasaprakash.com](http://dasaprakash.com)
south indian cuisine · strip mall · south indian food · potato and onion · mysore masala

**Kabab & Currys**
1498 Isabella St, Santa Clara, CA
(408) 247-0745 · [kababandcurrys.com](http://kababandcurrys.com)
lamb biryani · tandoori chicken · the chicken breast · pakistani food · lunch time

**Mayuri Indian Cuisine**
2232 El Camino Real, Santa Clara, CA
(408) 248-9747 · [mayuricuisine.com](http://mayuricuisine.com)
dinner buffet · north and south · tomato soup · non vegetarian · naans

**Peacock Indian Restaurant**
2798 El Camino Real, Santa Clara, CA
(408) 247-9264 · [peacockrestaurants.com](http://peacockrestaurants.com)
chicken biryani · dum biryani · hyderabadi · dinner buffet · naans

**Mezbaan Bar & Indian Cuisine**
3939 Rivermark Pkwy, Santa Clara, CA
(408) 845-0064 · [mezbaanbarandindiancuisine.com](http://mezbaanbarandindiancuisine.com)
lunch buffet · music videos · gulab jamun · chicken biryani · chicken tikka masala

**Real Ice Cream**
3077 El Camino Real, Santa Clara, CA
(408) 984-6601 · [bangalorecafe.net](http://bangalorecafe.net)
set dosa · sev puri · masala dosa · indian snack · vada pav
Bombay Garden
3701 El Camino Real, Santa Clara, CA
(408) 241-5150 · dinebombaygarden.com
buffet lunch · indian buffet great · waiter · naan

GANESHA Indian Cuisine
1074 Kiely Blvd, Santa Clara, CA
(408) 246-7778 · ganeshaindiancuisine.net
chicken tikka masala · all you can eat · paneer makhni · garlic nan · basmati rice

deedee’s Food
341 Lafayette St, Santa Clara, CA
(408) 261-0568 · mydeedees.com
home style · maharashtrian · authentic indian · puri · rotis

The Mynt
5210 Prospect Rd, San Jose, CA
(408) 973-9673 · themynt.com
great for brunch · naan was good · the sea bass · butter chicken · saffron rice

The following restaurant is my favorite because of its vegetable pakora, yum! Also, one of our ESL students makes the pastries for the India Sweets section attached to this restaurant and regularly treated us to the delicious fare.

The Jewel of India
2634 Alum Rock Ave.
San Jose, CA 95116
(408) 929-5117
www.jewelofindia.biz

Religious Institutions and Community Organizations  http://goo.gl/maps/EqqsV
Most of these listed institutions welcome visitors; however, please call ahead to arrange for someone to meet you especially if you are bringing a class or group.

Hindu
For a more extensive list, see www.yellowpages.com/santa-clara-ca/hindu-temples

Sri Krishna Balaram Mandir
1235 Reamwood Ave
Sunnyvale, CA 94089
(408) 657-8485
http://www.kbmandir.org/Default.as...

Sunnyvale Hindu Temple and Community Center
450 Persian Dr
Sunnyvale, CA 94089
(408) 734-4554
http://www.sunnyvale-hindutemple.org/
Nithyananda Vedic Temple

513 Los Coches St
Milpitas, CA 95035
(408) 263-6375
http://www.vedictemplebayarea.org

Shreemaya Krishnadham
25 Corning Ave
Milpitas, CA 95035
(408) 586-0006
http://svm.bayvp.org/

Shirdi Sai Darbar

255 San Geronimo Way
Sunnyvale, CA 94085
(408) 482-0089
http://shirdisaidarbar.org

Durga Jyotish Mandir

990 Lakewood Dr
Sunnyvale, CA 94089
(408) 480-5477
http://www.hindupriestusa.com

Sri Satya Narayana Swamy Devasthanam
473-479 Los Coches St.
Milpitas, CA 95035
(408) 971-7852
http://www.siliconvalleytemple.net

International Pragya Permarth Mission
869 San Aleso Ave.
Sunnyvale, CA 94085
(408) 480-7940
www.hindutemplepriestusa.com

Jain

Jain Center of Northern California
722 S. Main St.
Milpitas, CA 95035
(408) 262-6242
www.jcnc.org/
**Sikh**

[www.sikhfoundation.org](http://www.sikhfoundation.org)

*Sikh Foundation*

*580 College Avenue*

*Palo Alto, CA 94306*

*Phone (650) 494-7454*

*Fax (650) 494-3316*

Sikh Gurdwara San Jose
3636 Murillo Ave.
San Jose, CA
(408)274-9373
[www.thesikhgurdwarasj.org](http://www.thesikhgurdwarasj.org)

Gurdwara Sahib Milpitas
1180 Cadillac Ct.
Milpitas, CA
(408)946-1399
[www.gurudwraofmilpitasa.com/](http://www.gurudwraofmilpitasa.com/)

Gurdwara Sahib Fremont
300 Gurdwara Rd.
Fremont, CA
(510)790-0177
[www.fremontgurdwara.org/](http://www.fremontgurdwara.org/)

**Muslim**

South Bay Islamic Assoc.
325 N 3d St.
San Jose, CA
(408)947-9389
[www.sbia.info](http://www.sbia.info)

**Christian**

Indian Community Church
1821 Bowers Ave.
Santa Clara, CA 95051
(408)219-2422
[http://www.indiancommunitychurch.org/index.html](http://www.indiancommunitychurch.org/index.html)

Christ Church of India
460 S. Cypress Ave
San Jose, CA 95117
(408) 247-LORD
[http://www.christchurchofindia.net/](http://www.christchurchofindia.net/)
Community Organizations

Sunnyvale Hindu Temple & Community Center
450 Persian Dr.
Sunnyvale, CA 94089
(408) 734-4554
http://www.sunnyvale-hindutemple.org

India Community Center
525 Los Coches St.
Milpitas, CA 95035
View Map
Phone: 408-934-1130 Fax: 408-934-1150
Email: info@indiacc.org

For more information about the Asian Indian Community in Santa Clara County, go to:
http://theindianlist.com/

Common Indian Surnames by Region

Northern - Delhi, Haryana, Punjab
Sharma
Verma
Gupta
Malhotra
Bhatnagar
Saxena
Kapoor, Kapur
Singh
Mehra
Chopra
Sarin
Malik

Eastern – Bengal, Orissa
Chatterjee
Sen
Bose
Sengupta
Das
Dasgupta
Banerjee
Chattopadhyay
Mukopadhyay
Dutta

Southern – Karnataka, Tamil Nadu, Kerala
Nair (or Nayar)
Pillai
Rao
Jayaraman
Venkatesan
Balasubramanium
Subramanium
Rangan
Rangarajan

Central India – Bihar/Uttar Pradesh, Madhya Pradesh
Singh (Common for North also)
Yadav
Jhadav
Jaiteley
Chauhan
Mistry
Khan
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<tr>
<th>Western - Maharashtra, Gujarat</th>
<th>Goan/Pondicherry - former Portuguese Colonies</th>
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<tr>
<td>Shah</td>
<td>D'souza</td>
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<tr>
<td>Mehta</td>
<td>Lobo</td>
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<td>Patel (Gujarati)</td>
<td>Rodrigues</td>
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<td>Patil (Maharashtrian)</td>
<td>D'Costa</td>
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<td>Pawar, Powar</td>
<td>Fernandez</td>
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<td>Gavde</td>
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<td>Tambe</td>
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<td>Chavan</td>
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</tbody>
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**Festivals**

Only a few festivals have been listed here based on religion. For a complete list see: [http://www.festivalsofindia.in/Religions/index.aspx](http://www.festivalsofindia.in/Religions/index.aspx)

**Hindu Festivals**

Hindus celebrate a number of festivals which include birth of gods, marriage of the gods, victory of the gods, death of asuras, harvests, the new-year, full moons, new moons, birthdays, initiations, marriages, deaths, anniversaries and the list goes on. Apart from festivals like Diwali, Holi, Raksha Bandhan, Dusshera, Durga Puja, Navratri, there are festivals which are celebrated by specific tribes and communities in individual states as well. So almost every month, one festival or the other is being celebrated somewhere in India by the Hindus.

**Festivals**

- **Holi**
- **Makar Sankranti**
- **Lohri**
- **Pongal**
- **Diwali**

**Muslim Festivals**

Muslims celebrate a number of festivals all round the year. An interesting thing of their festivals is that they are based on Hegira and follow the lunar calendar rather than the Georgian calendar. The festivals of the Muslims do not have months that correspond to the seasons. Muharram is one of their main festivals which fall on the first Muslim month. Other festivals are Bakri-id, Shab-I-Barat, Ramzan Id, and Milad-Ul-Nabi.

**Festivals:**

- **Muharram**
- **Id-ul-Zuha (Bakri-id)**
- **Shab-I-Barat**
• **Id-ul-Fitr (Ramzan Id)**

**Festivals of the Sikhs**

The Sikhs celebrate their festivals in their own individual ways along with some of the major festivals of the Hindus like Holi, Dusshera and Diwali. The festivals unique to the Sikhs have little to do with worship of God. Instead, the events celebrate the achievements in the lives of the 10 Sikh gurus and their teachings who is the most important person in Sikhism. The birthdays of the first and the last gurus, Guru Nanak and Guru Gobind Singh, are celebrated with all the pomp of festivals.

Bhakti is central to the religion and therefore most of their festivities are accompanied by lot of music and song. Its festivals are marked by the singing of gurbani or holy songs, and readings from the holy book.

**Festivals:**

- Guru Nanak Jayanti
- Guru Purab
- Holla Mohalla
- Lohri
- Birthday Guru Ramdassji
- Installation of Guru Granth Sahibji
- Sodal mela
- Guru Gobind Singh Jayanti

**Festivals of the Jains**

The Jains celebrate several festivals all round the year. The festivals are connected with the births and deaths of the Tirthankaras. The important festivals are Paryushana practiced by the Svetambara sect of the Jains, Mahavir Jayanti is celebrated the birth anniversary of Mahavir and Mahamastak Abhishek meaning ‘the grand ceremonial head anointing of Bahubali’ celebrated in the town of Shravanabelagola in Karnataka.

**Festivals:**

- Mahavir Jayanti
- Paryushana
- Mahamastak Abhishek
- Deep Diwali
- Paryushan

**Christian Festivals**

Festivals of Christians are celebrated in as much the way as other festivals. The Christians celebrate festivals like Easter, Christmas and Good Friday. They are colorful and full of religious sentiments. The areas which were under French and Portuguese rule like Goa adds distinct European flavor to the festivals. The churches all over India also hold regular masses and prayers to mark the occasions.

**Festivals**

- Christmas
- Easter
- Good Friday
Festivals of the Buddhists

Buddhists have festivals centered on Buddha and the Bodhisattvas. It is said that most of the festivals were started by Buddha himself. However, in India, one doesn’t see much of the hype centered on these festivals as in other religions. Festivals are more religious and spiritual than social in nature. The festivals are a way of reminding themselves of the righteous path they need to follow.

Festivals

- Buddha Purnima
- Hemis Gompa
- Losar
- Ullambana
Women’s Traditional Clothing

Sari

Ghagra Choli (lehenga choli)
Salwar Kameez

The *salwar kameez* is the traditional wear of women in Punjab, Haryana, Himachal Pradesh and Kashmir and has become the most popular dress for females. It consists of loose trousers (the *salwar*) narrow at the ankles, topped by a *tunic* top (the *kameez*).

Churidaar Kurta

Churidaar is a version of salwar, which is loose up to knees and then fits the calf below. A salwar is a baggy pyjama with pleats which gets narrow at the ankles whereas churidaar fits below the knees with horizontal gathers near the ankles. Usually a long *kurta*, which goes below the knees, is worn with the churidaar.
Men's clothing

Sherwani
Main article: Sherwani

Sonu Nigam wearing sherwani at his concert

A Sherwani is a long coat / jacket that usually sports exposed buttons through the length of the placket. The length is usually just below the knees and the jacket ends around high on the calf. The jacket has a Nehru collar, which is a collar that stands up. The Sherwani is worn with tight fitting pants or trousers called churidars. Churidars are trousers that are loose around the hips and thighs, but are tight and gathered around the ankle. Sherwani is usually worn during the wedding ceremonies by the groom and is usually cream, light ivory, or gold coloured. It may be embroidered with gold or silver. A scarf called a dupatta is sometimes added to the sherwani.
Headgear

The Indian turban or the *pagri* is worn in many regions in the country, incorporating various styles and designs depending on the place. Other types of headgear such as the *Taqiyah* and *Gandhi cap* are worn by different communities within the country to signify a common ideology or interest.

Dastar
Main article: Dastar

The Dastar, also known as *pagri*, is a turban worn by the *Sikh* community of India. Is a symbol of faith representing values such as valour, honour and spirituality among others. It is worn to protect the Sikh's long, uncut hair, the *Kesh* which is one of the *Five Ks* of *Sikhism*. Over the years, the dastar has evolved into different styles pertaining to the various sects of Sikhism such as the *Nihang* and the *Namdharī*.

Contemporary clothing

Women's clothing nowadays consist of both formal and casual wear such as gowns, pants, shirts and tops. Traditional Indian clothing such as the *kurti* have been combined with jeans to form part of casual attire. Fashion designers in India have blended several elements of Indian traditional designs into conventional western wear to create a unique style of contemporary Indian fashion. Both mini skirts and shorts are now worn by girls in bigger urban areas.

Indian Events in Santa Clara:

For everything Indian these websites hold a wealth of information. They provide links to everything regarding the South Bay Indian community from restaurants and shopping to non-profits and Indian Student Associations.

http://theindianlist.com/

www.sfindian.com

http://mycity.sulekha.com/indian-events_in-and-near_santa-clara-ca
Filipino Community Information – Santa Clara Area

The Filipino community has no concentration of Filipinos in one area the way Vallejo and American Canyon do. Many will even say there is no Filipino community in the south bay. However, according to 2010 U.S. Census data, there are 87,412 Filipinos, or 4.9% of the population, living in Santa Clara county. Furthermore, Seasons Marketplace at Landess in Milpitas, a large Filipino mall anchored by Seafood City Supermarket, Goldilocks, and Valero’s Tropical Bakery gives evidence to the fact that there is indeed a Filipino presence in Santa Clara County.

http://goo.gl/maps/eVZku

Background

KIN – Philippines http://www.immigrantinfo.org/kin/philippines.htm

by Nadine Fujimoto*

*Author’s note: Although the spelling “Filipino” is most commonly used in Santa Clara County, some prefer the term “Pilipino.” Given the tremendous diversity in this community, the statements and terminology in this text may not apply to, or be used by, all Filipinos in common.
Context for Filipino Immigration

History and Government

By the 5th century A.D., immigrants from Malayasia, Indonesia, China, Vietnam, India, and the Middle East had integrated with the indigenous population of the Philippines, resulting in a new civilization from the mixture of cultures. In 1521, Ferdinand Magellan was the first European to reach the islands in service of Spain. From 1565 to 1898, the Philippines was a Spanish colony, and conversion to Christianity by the Catholic Church was an important aspect of Spanish rule.

Chief Lapu-Lapu successfully led the first Filipino revolt against Magellan. In the late 19th century, the Philippine League, later led by Emilio Aguinaldo, waged organized resistance against Spain. In 1897, a pact was signed guaranteeing Spanish reforms within three years, conditional upon the withdrawal of Filipino leaders from the islands. In 1898, Spain ceded the Philippines to the U.S. following the Spanish American War, and Aguinaldo returned to the islands where his forces resisted U.S. colonial rule but were defeated in 1901. In 1902, U.S. civil government replaced military authority.

>From 1902 to 1934, American policy towards Philippine independence shifted repeatedly under various presidencies. In 1934, the Tydings-McDuffie Bill was passed, which granted independence by 1946 and provided for interim commonwealth status. Japan occupied the Philippines during World War II. Shortly after granting independence in 1946, the U.S. obtained military bases on a 99-year lease, shortened to 25 years in 1959.

The new Republic of the Philippines was faced with problems of economic rehabilitation and internal strife. In central Luzon, the Communist Hukbalahaps (“Huks”) organized a rebel government with its own military, civil, and administrative bodies. In 1953, former Defense Minister Ramon Magsaysay was elected president, and waged a successful campaign against the Huks.

In 1965, Ferdinand Marcos was elected President. In the early 1970s, the Communist New People’s Army and the Moro National Liberation Front (MNLF), Mindanao-based Muslim separatists, waged guerrilla warfare against the government. In 1972, Marcos imposed martial law. The congress was dissolved, opposition leaders imprisoned, strict censorship imposed, and Marcos ruled by decree. In 1983, opposition leader Benigno Aquino was murdered, and in 1986 Marcos won the presidential election against Corazon Aquino, Benigno’s widow. Reports of election fraud and widespread popular rebellion forced Marcos into exile. Aquino became president in 1987, and won the enactment of a new constitution.

In 1992, the last U.S. military bases closed, and General Fidel Ramos was elected president. During the early 1990s, the southern Philippines was the site of renewed guerrilla activities by Muslim separatist forces. In 1996, a peace agreement was reached with the MNLF, but other rebel groups continue to oppose the Philippine government. In 1998, Joseph Estrada was elected president, and removed from office in 2001 on charges of corruption and graft. Gloria Macapagal-Arroyo became president, but ongoing contention exists between Estrada and
Arroyo forces over the presidency.

The current government is a republic. The president is elected to a single, six-year term, and a bicameral legislature seats 24 senators and a maximum of 250 house representatives. The Supreme Court is presided over by a chief justice and 14 associate justices who are appointed by the president on recommendation of the Judicial and Bar Council. Governors head 73 provinces plus the national capital region.

Economy

The economy is a mixture of agriculture, light industry, and supporting services. The total labor force is an estimated 32 million, with 40% engaged in agriculture. The 1998 per capita income was $3,500 annually, accompanied by an inflation rate of 9.7% and a negative real growth rate of –0.5%. In 1997, an estimated 32% of the population was below the poverty line. The Philippines had a $51.9 billion external debt in 1999, and was the recipient of $1.1 billion in economic aid.

Filipino Immigration

The earliest Filipino settlers to the U.S. immigrated after deserting Spanish galleons in Mexico during the late 1700s, and migrated to the bayous of Louisiana where they established several hamlets specializing in fishing and drying shrimp. From 1910 to 1938, young Filipino men enrolled as students in American colleges, encouraged by the Pensionado Act created by Governor General Taft’s administration. Many became trapped as service and agricultural laborers as they were overwhelmed by the high cost of living and tuition.

Significant numbers of Filipinos began arriving from 1906 to 1934, when the Hawaiian Sugar Planters Association (HSPA) actively recruited thousands of unskilled laborers from economically depressed regions of the Philippines for employment in Hawaiian sugar cane fields. Because they were U.S. nationals, the HSPA was able to use Filipinos as replacement labor after a series of anti-Asian immigration laws restricted their use of other Asian workers. Filipino men also immigrated to the western U.S. to work in agricultural fields, canneries and service industries in significant numbers.

During the 1920s, Filipinos represented the largest group of Asian farm laborers on the U.S. mainland. Due to anti-Asian discriminatory land ownership and leasing laws, Filipinos were never able to move beyond laborer status. In 1934, the Tydings-McDuffie Act restricted Filipino immigration to 50 per year, solidifying a gender imbalance. Because prior immigrants were predominately male laborers, the restrictive quota meant that women did not immigrate in significant numbers. Racially discriminatory anti-miscegenation laws forbade Filipino from marrying white women. This left a generation of single men who were unable to marry or send for family members in the Philippines, greatly restricting family formation.

From 1898 to 1934, Filipinos were classified as U.S. nationals and could enter and leave the U.S. with an American passport, but were unable to obtain citizenship. From 1934 to 1946, Filipinos were designated aliens ineligible for citizenship. A
series of U.S. Supreme Court cases declared that only whites or persons of African
descent were entitled to citizenship via naturalization. This effectively barred
Filipinos from practicing medicine, law and other professional occupations since
most states required citizenship to practice licensed professions. Filipinos were also
legally barred from public facilities such as swimming pools, movie theaters and
tennis courts. Race riots and acts of racial violence were frequent. As U.S.
nationals, Filipinos had no ambassadors or consuls to support them, and without
citizenship, they lacked many of the legal avenues necessary to defend themselves.

Despite such barriers, Filipinos were instrumental in shaping the 1930s labor
movements on the mainland and in Hawaii. Though banned from membership in
the American Federation of Labor and attacked by white vigilantes, in the 1930s
they formed the Agricultural Workers Industrial League to organize field workers.
In 1933, the Filipino Labor Union struck against California lettuce growers. From
1920 through the 1950s, Filipinos in Hawaii organized and participated in a
variety of work actions that led to important labor victories and political power. In
1959, Filipinos led the Agricultural Workers Organizing Committee, which later
merged with Cesar Chavez’s union to become the United Farm Workers.

The period from 1946 - 1965 saw a second wave of immigration as Filipinos who
were military recruits and war brides entered the U.S. This group included some
7,000 “1946 boys”, agricultural laborers brought to Hawaii by sugar planters to
break up the first interracial, territorial-wide strike in the sugar cane fields.
Instead, Filipino workers joined the strike, which resulted in the first major victory
for agricultural workers in Hawaii. A 1947 U.S. military agreement with the
Philippines also allowed recruitment of men to work in mess halls and as personal
attendants to officers in the U.S. armed forces.

In 1965, the 1934 Naturalization Act was amended, eliminating restrictive
national-origins quotas and bringing in a third wave of immigrants. The post-1965
Filipino immigration differed from the pre-1965 immigration in two major ways.
First, it included both large numbers of English-speaking Filipino professionals
and skilled workers, particularly in the medical fields, between the ages of 20 and
40, as well as unskilled laborers. Second, this wave was characterized by a large
influx of Filipina women and families, both nuclear and extended.

In Santa Clara County, 60% of randomly surveyed Filipinos cited economic
problems as the main reason they left the Philippines. Fifty three percent also
reported a desire to reunite with family. Similarly, 65% of public benefits recipients
cited family reunification as the main reason they left their home country. Fifty-
three percent reported economic reasons.

**Social Characteristics of the Filipino People**

**Religious & Ethnic Diversity**

In the Philippines, 83% are Roman Catholic, 9% Protestant, 5% Muslim, and 3%
are Buddhist and other religions. About 91% of the population is Christian Malay,
with 4% Muslim Malay, 2% Chinese, and 3% other ethnicities.
Family Life

Family relationships are very important to Filipinos. In the Philippines, extended family structures provide sustenance, such as sharing food, labor and financial resources. Extended family members, compadres (ritual or honorary kinsmen, godparents), and sometimes neighbors and fellow workers are all tied together by a system of lifelong support and obligation. Traditional families are patriarchal with men as providers. Children are taught to show respect and deference to adults and authority figures.

Health Care Practices

Life expectancy in the Philippines is 67 years. It is 65 for females and 70 for males. Adults are expected to care for sick or injured family members until health is regained or eventual death. Traditionally, elders are cared for in the home. The father or eldest son may act as the family spokesperson. However, decisions are usually made by the entire family. Close family members should be included in medical discussions. Those who do not use English regularly are more comfortable using their native dialect to discuss sensitive issues such as medical diagnosis or prognosis, sexually related matters, and socioeconomic status, since such information is considered personal. When using an interpreter, a family member should be included for sensitive topics. It is better practice to request income as a range, not a specific figure.

In the Philippines, access to mental health services is limited to extreme cases requiring institutionalization, and mental health problems are highly stigmatized. Individuals tend to seek help first from a local priest, extended family members, or close friends. It is better practice in community outreach and individual service to avoid using the term “mental health.”

Educational System in the Philippines

The literacy rate is 94.6%. Historically the Catholic Church operated schools, until the U.S. instituted a universal education system based on the American model, with English as the language of instruction. Education is compulsory between the ages of 7 and 12.

Filipinos in Santa Clara County

Demographics

The Filipino community is scattered in the suburbs of San Jose, Milpitas, Santa Clara, and Sunnyvale. While most speak English, many do not consider it their first nor most frequently used language. Significant differences exist between public benefits recipients and the general population represented by random sample surveys.

Public benefits recipients tend to be more recent immigrants, having resided an average of four years in Santa Clara County. They are older, with a median age of 67. The majority are between the ages of 50 and 86. Fifty two percent cite Tagalog
as the language they most frequently use, 13% use a language other than English or Tagalog, and only 11% use English regularly. Just over half have 10 to 14 years of schooling, and almost 30% have less.

In contrast, Filipinos responding to random sample surveys tended to be younger, have lived longer in the U.S., have more education, and use English more frequently. They averaged 18 years in the U.S., with 53 years as the median age, and the majority were between the ages of 40 and 64. Of this group, 31% cited Tagalog, 23% English, and 37% English and another language as most frequently used languages. About 54% had 13 to 16 years of schooling.

Both groups had an average household size of four people, but differed significantly in income. Almost half of public benefits recipients earned between $10,000 and $50,000 in 1999, and 22% earned less than $10,000. In contrast, 45% of randomly surveyed adults earned between $30,000 and $70,000, with 17% earning $90,000 to $110,000.

Social Customs

Interpersonal Communication

Most Filipinos speak English, but recent immigrants may be unfamiliar with idioms and slang, and have difficulty with accents and pronunciation. The most common dialects in Santa Clara County are Tagalog, Ilocano, Visayan, Pangasinan, and Capangpangan. The culture of the Philippines is highly complex, with a great deal of regional, local, and provincial variations. In a general sense, Filipinos can be said to be group and not individualistically oriented. Politeness is valued, and they tend not to be directly confrontational. Many are quiet in formal settings or unfamiliar surroundings, while lively among friends and family. Silence does not mean assent, but rather can be a form of politeness. Filipinos are taught to be respectful to elders and authority figures. For those who are more acculturated, these practices are less applicable.

Emotional Support

Filipinos maintain extended family relations as support networks. In random sample surveys, 49% said they would talk to a spouse for an emotional problem, followed by a friend (39%) or a relative (31%). Very few would consult a teacher, doctor, community leader, or mental health specialist. The majority relied on family members to care for children under the age of 12, generally the mother or father, followed by a grandparent or relative. Seventy five percent felt that homebound seniors or the disabled should be cared for in the home by family members, trained care givers, or a combination of the two.

Religious Traditions & Holidays

Filipinos in America follow U.S. traditions, but also celebrate Philippine Independence Day and frequently participate in hometown fiestas. Christmas, Easter, and Holy Week have religious importance for the majority who are
Catholic.

Clothing

In the U.S., Filipinos wear American clothes. Occasionally men may wear a barong (embroidered dress shirt) and women a kimona (dress with large, puffed sleeves) for formal occasions such as baptismals, weddings, or fiestas.

Food

Filipino cuisine has numerous indigenous and foreign influences, including Chinese, Spanish, American, Malay and Arab. Filipinos are very familiar with American food. Traditional immigrants tend to eat rice with every meal; like food with sauce or broth; think American cuisine is bland; and may enjoy rice porridge when ill. Some Filipinos are lactose intolerant.

Challenges in Santa Clara County

Focus group participants and interviews with community service providers identify orientation to American life as the most critical need for new immigrants. As a solution, they proposed an orientation center to provide education on U.S. laws regarding child abuse, domestic violence, and other matters. Physical discipline of children is acceptable in the Philippines, and domestic violence is seen as a family problem that does not lead to government intervention. In the U.S., families are broken up when Child Protective Services remove children from the home and police incarcerate parents for child abuse or domestic violence.

Affordable housing was also cited by the same respondents as a basic need. Fifty one percent of public benefits recipients needed housing assistance. The high cost of housing results in overcrowding, which in turn creates stress on families. Rent control and housing construction with federal or state funds are community proposed solutions.

Many families lack affordable medical, dental and vision insurance. Low-income medical insurance programs are limited to children and seniors, and nothing is available for moderate income families. Approximately 83% of public benefits recipients cited a need for medical insurance. Employer and government provision of affordable insurance would address this issue.

Female focus group participants identified the high cost of child care as a barrier to employment. They could not afford licensed child care providers. They proposed after school care at school sites, employer provided child care, child care by high schools and colleges, and government funded child care for low and moderate-income families.

Both focus group participants and service providers stated that culturally specific mental health services were lacking in the community. Education to reduce stigma and government funding for culturally and linguistically appropriate services are solutions.
Discrimination

Filipinos did not report high instances of discrimination, with the exception of the workplace. Forty six percent of random sample respondents felt they had been discriminated against by their employer, and 29% by a co-worker. Most felt respected by police when stopped, but an equal number felt they did not know the law or their rights.

Barriers to Education, Services & Benefits

Lack of transportation (35%), time (32%), and information (32%) are cited by public benefits recipients as the major obstacles faced in accessing education, services and benefits. Random survey respondents also cited lack of time, lack of information and scheduling as barriers in similar percentages. Community service providers reported the stigma attached to public benefits, mental health, and domestic violence issues as serious obstacles. They also state that professionals who are not able to practice their occupation in the U.S. often work long hours at lesser jobs, and thus lack the time necessary to pursue their family needs.

Employment & Working Conditions

Occupational Data & Barriers

Many professionals cannot practice the occupation they had in the Philippines due to lack of employment opportunities. Their credentials or licenses are not recognized in the U.S., or different occupational requirements exist. Many take lesser jobs, working long hours, and more than one job to support extended family both in the U.S. and in the Philippines. Unemployment is low.

Many Filipinos in the random survey reported that the number employed as professionals in the Philippines decreased upon entering the U.S. Thirty-three percent stated that having no license or credential in the U.S., or having different job requirements in the two countries (21%) were reasons their occupations were different.

Similarly, public benefits recipients in Santa Clara County noted a decrease in the number of Filipinos employed as professionals and semi-skilled workers upon entering the U.S. One third also reported not having a license or credential as the reason their job was different, and 30% cited lack of employment training as the cause. Only 24% felt their current job was better than the one they had in their home country.

Working Conditions

Among random survey respondents, 34% of families reported two wage earners in the family; about one fourth reported only one; 13% reported three. Eighty percent worked for only one employer; 19% for two or more employers. The majority worked for employers with more than 25 employees in non-unionized jobs, averaging 40 hours per week. About 42% worked a swing, graveyard or weekend shift, and 46%
were required to work overtime.

**Small Businesses**

Few Filipinos report family members in small business in either group surveyed. The greatest obstacle to starting and managing a business was knowing what ideas might be successful (68%) and finding information on getting started (67%). This was followed by obtaining loans (59%), information on legal and permit requirements (49%), and knowing where to get help (43%). The majority of Filipino businesses are small, and tend to have English, not Filipino names.

**Public Benefits in the Filipino Community**

**Knowledge and Adequacy of Benefits**

Only 6% of Filipinos responding to the random sample survey knew the program requirements for CalWORKs, 16% for food stamps, and 5% for the Cash Assistance Program for Immigrants (CAPI). The highest level of knowledge was for SSI, at 32%, followed by 28% for MediCal, and 14% for General Assistance. Of the very few respondents who reported family members receiving benefits, none felt the amounts were adequate for CalWORKs, food stamps, General Assistance, or CAPI. Forty two percent felt the amounts were adequate for SSI and 62% for MediCal. Among all surveyed public benefits recipients, less than 10% were familiar with CalWORKs and General Assistance requirements, and 15% with CAPI requirements. Thirty percent were familiar with SSI requirements, and 24% with food stamp requirements. Fully 82% knew the requirements for MediCal, and 75% thought the amount of benefits for MediCal were adequate.

**Culturally Competent Services**

Interviews with community service providers indicate that a lack of culturally and linguistically appropriate services for Filipinos is a serious problem. Government agencies do not have staff who are bilingual in the major Filipino dialects used in Santa Clara County. While most Filipinos speak English, it is not always their first language nor the language they use most frequently. Particularly in discussing emotional problems or sensitive issues, immigrants are more fluent and comfortable using their native dialect.

**Educational Access**

**K–12 Education**

Roughly half the respondents to random sample surveys have children under 18 years old in school. About 44% participate in school lunch and breakfast programs, but families tend not to access other school services. Only 38% reported receiving information on services in a language they understood. The vast majority of parents preferred that their children be schooled in English and another language, or in English and their native language.
Employment Training

Public benefits recipients received job training in the U.S. as receptionists, office workers, and health workers. One third reported receiving training at a private business or institute, and 19% received multiple training. Filipinos responding to random sample surveys received training mostly as semi-skilled office workers and technicians, with 48% receiving training at a private business or institute, and 26% at community colleges.

ESL

Eighty percent of Filipinos who responded to random sample surveys rated their English language ability as excellent to good. About 72% stated that employment was their most important need for English, followed by daily living situations at 63%, continuing their education, reading literature and community involvement at about 50% each. In contrast, only 40% of public benefits recipients rated their ability as excellent to good, 34% as average, and 25% as poor to none at all. Their most important need for English was for employment (52%), daily living situations (53%), and filling out applications and paperwork (39%). While 57% felt that TV was the best way to learn English more quickly, 41% thought having English speaking friends was the best way.

Citizenship

About 74% of randomly surveyed Filipinos were naturalized U.S. citizens, and 42% did not require assistance with the naturalization process. In contrast, only 17% of public benefits recipients were citizens. About 41% needed help in paying or waiving the $250 INS fee, and 27% needed help with citizenship classes and filling out the application.

Communication & Outreach in the Filipino Community

Over 95% of Filipino families have TVs and telephones at home, and over 80% have radios and VCRs. About 77% of random sample survey respondents own computers; 57% have Internet access; and 49% have email. Families get important information most often from English language TV programs (85%) and the San Jose Mercury News (80%). Friends (61%) and family members (53%) are the next most common information sources.

Public benefits recipients had similar levels of TV, telephone and radio ownership, but only 58% had computers, and one third had Internet and email access. Important information is most often obtained from English language TV (77%), the San Jose Mercury News (58%), and TV in their primary language (52%). About half also rely on friends and family members.

Filipinos in Action: Josephine Hughes

Filipinos are actively involved in civic affairs, contributing to the community. Hometown association activities are common. The majority are involved in a religious group and one-third participate in a school or parent organization. As of
December 2000, 21,820 Filipinos were registered to vote in Santa Clara County. While 4,400 voted in the November 1990 elections, 7,552 voted in the March 2000 election. Sixty-nine percent of the randomly sampled Filipinos report they are registered to vote, in contrast to only 10% of public benefits recipients. About 60% of random sample respondents who don’t vote regularly cite lack of time as the number one reason for not voting.

One person who has been a model of success for the community has been Josephine Hughes. Success did not come easily to Josephine. Back in the Philippines where she grew up, she recalls how hard it was to earn a living in a developing country where jobs did not pay well. At the age of eighteen, Josephine juggled three jobs to put herself through college. She worked full-time as an administrative assistant, managed the family restaurant on weekends, and ran her own clothing boutique, frequently traveling across Asia on purchasing trips. After nine years she obtained her B.A. in business administration from Philippine Christian University.

In 1983 Josephine migrated to the U.S. Her degree was not recognized, so she worked as an administrative assistant for five years. In 1988, she started her own business, Josephine’s Personnel Services, an employee placement firm which she ran by herself for five years. Today, her business sees $10.5 million in annual revenue, has 12 staff, maintains 300 to 500 employees, and has won three business awards from the San Jose Business Journal.

Last Revision: 07/16/02
The Philippines' location between the South China Sea and the Pacific Ocean has made the islands a crossing point for migrating people all over the world. As a result, the Philippines is made up of a range of different people and ethnic groups. While there are many different dialects and languages, Tagalog is the national language. The people of the Philippines are called Filipino. Filipino cuisine reflects the blending of these wide and varied cultures.

Malays, from Malaysia, were among the first inhabitants of the Philippines over 20,000 years ago. They brought with them the knowledge of preparing hot chilies and the use of ginataan, or coconut milk, in sauces to balance the spiciness.

The Chinese established colonies in the Philippines between 1200 and 1300. They introduced pansit, or Chinese noodle dishes, and bean curds. Later came egg rolls, and soy sauce. Like the Chinese, the Filipinos consume a wide array of dipping sauces to accompany their dishes.

Spain occupied the Philippines for almost 400 years, beginning in 1521. This colonization had a major impact on Filipino cuisine. A majority of the dishes prepared in modern Philippines can be traced back to Spain. In fact, everyday Filipino dishes resemble Spanish cooking more than native meals. The Spaniards introduced a Mediterranean style of eating and preparing food. Techniques such as braising and sautéing, and meals cooked in olive oil, are examples. Spain also introduced cooking with seasonings, such as garlic, onions, tomatoes, sweet peppers, and vinegar.

The United States took control of the Philippines after the Spanish-American War in 1898, staying through World War II (1939–1945) until 1946. The U. S. military introduced goods shipped in from their country such as mayonnaise, hot dogs, hamburgers, and apple pies. Canned evaporated and condensed milk often replace the traditional buffalo milk used in desserts, such as flan (caramel custard). Nowhere else in Asian cuisine can cheese and canned tomato sauce be found in recipes. All of these foods are still favorites of the Filipinos and can be found almost anywhere in the country.
Filipino Dishes
http://www.mmdelrosario.hubpages.com/hub/about-the-philippines

ADOBO - A meat dish prepared by marinating pieces of beef, chicken pork or a mixture of meat in vinegar, crushed garlic, spices and soy sauce. The mixture is simmered until meat is tender and finally allowed to brown in its own fat.

Fleshy fish may be cooked into adobo. Vegetables can also be cooked in this style such as Adobong sitao/sitaw or adobong kangkong.

ASADO - Meat dish simmered in soy sauce, bay leaves, onions, tomatoes and peppercorn.

BACHOY/BATSOY - A meat dish consisting of liver, kidneys, heart and tenderloin sautéed in onions, garlic and ginger. Seasoned with salt or “patis” (fish sauce) and simmered with additional stock. Garnished with fresh green onions. Famous La Paz Batchoy or Iloilo.

BULANGLANG - Broiled or smoked fish with assorted vegetables, seasoned with bagoong alamang and boiled with enough liquid for broth.

CALDERETA - Meat dish usually goat meat, sautéed in lard, garlic, onions, potatoes, peas bell pepper and seasonings. Stock is reduced before liver paste is added as a thickener.

CAMARON - “Camaron Rebosado” is shrimp dipped in flour-egg batter, fried and served with catsup, tomato sauce or a sweet-sour sauce.

DININDING - Philippine dish of assorted vegetables seasoned with fish or shrimp “bagoong” boiled with enough liquid (usually rice washing) for broth.

DINUGUAN - Prepared by sauteing internal organs (variety of meats) then simmered in a vinegar mixture with seasonings, especially hot peppers. Coagulated blood is added with stirring. Cooking is continued for about few minutes.

ESTOFADO - Deep fat-fried pieces of meat usually tongue, chicken or pork are cooked in vinegar, salt, sugar, water and spices until tender. Garnished with fried potatoes.

EMBUTIDO - A traditional Filipino style meatloaf, wrapped in an aluminum foil and steamed.
GUINATAAN/ GINATAN - Dish cooked in coconut milk.

INABRAW - A typical recipe of the Ilocos region consisting of broiled pork boiled in rice washing. It is seasoned with bagoong, Patani and string beans are also added and are cooked until done.

INIHAW - local term for roasting.

KARI-KARI / KARE-KARE - Philippine meat-vegetables dish Shanks or oxtail are boiled until meat is tender, then sautéed in garlic with banana bud, stringbeans, eggplant, ground peanuts and toasted brown rice to thicken the sauce. Served with sautéed bagoong.

KILAWIN - Popular dish among the Ilocos region, consisting of internal organs such as heart, tripe and sauteed in garlic and onion. It is seasoned with salt, pepper and vinegar and cooked.

KINILAW - Fresh shrimps marinated in nipa palm vinegar, chili and onion slices. In Samar or Leyte Philippines fleshy fish is used.

KINUKOT - A Bicol pork dish cooked with santol, bagoong hot pepper and coconut milk.

LAKSA - Filipino word meaning “ten thousand” refers to a dish containing a wide assortment of vegetables, shrimps pork and sotanghon.

LECHON/LITSON - Suckling / young pig roasted on long bamboo poles over live coals.

LUMPIA / EGGROLLS - Meat fish or vegetables mixture rolled in thin wrappers made from flour and water. Maybe fresh or fried and served with sauce.

MECHADO - Meat dish usually beef, sliced about 1/4 inch thick with fat strips inserted lengthwise and rolled. Surface of the meat roll is browned by pan frying before simmering it in stock with vinegar and seasoning added. The stock is boiled down in a thick sauce.

NILAGA - Boiled or stewed- Nilagang Baboy or Baka (Stewed Pork or Beef) is meat stew with vegetables added such as potatoes, plantain bananas (saging na saba), cabbage, Chinese cabbage and some peppercorns.

PINAPAITAN - A meat dish usually goat, popular in the Ilocos region. Its bitter flavor is due to a few drops of bile or the half-digested contents of the first portion of the small intestines.
**PESA** - Meat or fish simmered with crushed fresh ginger. The vegetables often added are cabbage, scallions, Chinese cabbage, and leeks.

**POCHERO** - Filipino meat dish similar to the Spanish cocido. Made of beef, pork, chicken or a mixture, chorizo de Bilbao, and vegetables. Usually served with squash or eggplant sauce spiced with minced garlic and vinegar.

**PAELLA** - Rice prepared with meat, shellfish, sausages and variety of seasonings, the primary ones being garlic and saffron. It is cooked in a deep pot and the ingredients are added as cooking progresses.

**PAKSIW** - Local term for pickling fish or meat.

**PINAKBET** - Means wrinkled in Ilocano dialect. The Ilocano way is cooking bittermelon and eggplant in just enough water to cook by steam. Tomatoes, bagoong-dilis with or without pork or fish are added. Ginger is optional.

**PINANGAT** - A method of cooking fish with salt and a little oil allowing it to dry over low heat.

**Different Kinds of Pansit/Pancit**

**PANSIT/PANCIT - NOODLE DISH**  Commonly used noodles in the Philippines are:

- **Canton** - Noodles made from flour, duck's eggs, salt, soda, and vegetable oil. Cooked by sautéing in small amount of lard or cooking oil, minced garlic, sliced onions, slivers of meat and shrimps. The noodles are added and when partially cooked, vegetables are added. (Usually cabbage, sweet peas pods, green onions.) Can be garnished with slices of ham and chicken and served with lemon.

- **Pansit Luglog** - Rice noodles are dipped in boiling water until cooked (luglog means to dip or soak). The noodles are drained well placed on a serving dish and topped with Palabok.

- **Palabok** - Local term for garnishing. In pancit palabok, the starch thickened sauce colored with achuete and the flaked tinapa, pork crackling oysters, squid, pork cracklings, oysters, squid, hard cooked eggs, tokwa (tofu), green onions, sliced shrimps, are the garnishing. Pancit luglog and pancit palabok are essentially same dishes the only difference is the kind of noodles used.

- **Pancit Bihon** - Uses very thin rice noodles.
**TINOLA** - Chicken or fish dish prepared by sautéing garlic, onion and ginger with meat and fish. Water is added and the mixture allowed to simmer with the vegetables usually chili leaves green papaya, or chokos until done.

**UKOY** - Philippine fritter made of flour batter and shrimps, grated vegetables can be pumpkin, sweet potatoes and strips of onions served with vinegar and minced garlic.

**SINIGANG** - Philippine soupy meat or fish with vegetables added such as taro, okra, water spinach, eggplants, string beans. It is different from *Nilaga* and *Pesa* due to its acid ingredients like tamarind, kamias, tomato and green mangoes

**SUAM/ SUWAM** - Fish is sautéed in ginger, onion and garlic, then rice water is added and cooking is continued; chili leaves are added last.

**Filipino Restaurants in Santa Clara County:** - [http://goo.gl/maps/IEsOs](http://goo.gl/maps/IEsOs)
Check out Yelp for a longer list of restaurants in the bay area.

**Manila's Kakanin**
5320 Monterey Rd.
San Jose, CA 95111
(408)365-0241

**Pinoy Lechon BBQ & Grill**
2011 Tully Rd.
San Jose, CA 95122
(408) 251-8706

**Demison**
1647 N. Capitol Ave.
San Jose, CA 95132
(408)258-2155

**Lumpia & BBQ**
1154 Story Rd.
San Jose, CA 95122
(408) 292-3705

**Pinoy Bbq Atbp**
10 S. Abbott Ave.
Milpitas, CA 95035
(408)678-2149

**Barrio Fiesta Restaurant**
1790 Milmont Dr.
Milpitas, CA 95035
(408)934-9902

**Kalesa Restaurant**
1783 N Milpitas Blvd
Milpitas, CA 95035
(408)957-7777
Toppings Tree
1171 Homestead Rd.  Ste 150
Santa Clara, CA 95050
(408)615-1804
http://www.toppingstree.com/

Goldilocks Bakeshop & Restaurant
1698 Hostetter Rd.
San Jose, CA 95131
(408) 453-2537
Goldilocks South San Jose
1900 Aborn Rd.
San Jose, CA 95121
(408) 238-9738

Filipino Shopping Centers

A. Seasons Marketplace at Landess
1535 Landess Ave., Milpitas, CA 95035
(408)586-9800
This shopping center anchored by Seafood City supermarket, Goldilocks Restaurant, and Valerio's Bakery has a dozen or so retailers and restaurants. For a full list see: www.theseasonsmarketplace.com

B. Seafood City Supermarket
3065 McKee Rd.
San Jose, CA 95127
(408)240-4980
www.seafoodcity.com

Filipino Organizations in Santa Clara County

Filipino American National Historical Society
Santa Clara Chapter
http://www.fanhs-santaclara.org/index.html
Contact: Ron Muriera admin@fanhs-santaclara.org

The Filipino American Chamber of Commerce
1046 West Taylor, Ste. 206
San Jose, CA 95126
(408)283-0833
www.filchamber.org
Filipino Community Center
635 N 6th St.
San Jose, CA  95112
(408)277-0207

Filipino Youth Coalition
Welch park Community Building
Kenesta Way and Clarice Dr.
San Jose, CA  95122
http://www.myspace.com/filipinoyouthcoalition

Festivals and Celebrations

Kababayan Festival at Great America
The largest Filipino American gathering on the west coast features music, dance, entertainment and Filipino cuisine.
www.cagreatamerica.com/events/things-to-do/special-events/Kababayan-Festival

Pinoy = Refers to Filipino people in the Philippines and around the world.

For more information about Filipino culture:

The Korean Community in Santa Clara County

One of the nation's largest Korean communities is in Silicon Valley, numbering 27,946, or 1.6% of the population of Santa Clara County. (The Korean ethnic population reported by the U.S. Census for the nine county San Francisco Bay area in 2010 was 86,497) Businesses, markets, and restaurants have proliferated along the El Camino Real in Santa Clara as well as throughout the entire bay area. Korean culture has become of great interest recently reflected in the popularity of Korean cuisine, Korean dramas, and of course K-pop, especially PSY’s viral video “Gangnam Style”.

Koreatown (as labeled by Google maps) stretches along the El Camino Real in Santa Clara and is concentrated at the intersection of El Camino Real and Lawrence Expressway.

Koreatown Santa Clara, CA
Background

KIN – Korea
Immigrant Nationalities of Santa Clara County
http://www.immigrantinfo.org/kin/southkorea.htm

by Rani Chandran

Context for Korean Immigration

History and Government

Known to its people as Choson (Land of the Morning Calm), undivided Korea’s history stretches 5000 years back. The word Korea comes from the Koryo dynasty, which made great artistic, literary and scientific advancements during its 400-year rule from 936-1392 A.D. In the 16th and 17th centuries, frequent attacks by Japan left the country weakened. However, this was also the period when western scientific influences began to impact Korea through China. For two centuries, China and Japan fought to control Korea. The defeat of the Chinese in the Sino-Japanese War of 1894-95 diluted Chinese dominance over Korea. In 1910, Japan officially annexed Korea.

During the 35 years of Japanese colonial rule, the country was modernized along western lines. But it was also subject to economic and cultural imperialism. Inevitably, discontent led to demonstrations against the Japanese government and a movement to free the nation began to take form. Korean nationalists living abroad supported guerrilla tactics against the Japanese. One of them, Syngman Rhee, living then in the United States, would later be chosen South Korea’s first President. During World War II, though Koreans were put to work on Japanese war efforts, the provisional government created by the nationalists declared war on Japan. The allied victory in 1945 ended Japanese colonialism, but the occupation of Pyongyang and other northern cities by the Soviet Union created a divided nation.

In 1948, with the support of the United States, the Republic of Korea was founded south of the 38th parallel. The period of trauma, however, was not over. In 1950, North Korea attacked the southern republic. A bitter and bloody war followed for three years until an armistice was signed in 1953. The peninsula continued to be divided into two nations – democratic South Korea and Communist North Korea. Thousands of families were separated. All attempts to re-unify the two nations have been unsuccessful. However, recent events have led Korea-watchers to be cautiously optimistic that a reunification will materialize. The Republic of Korea is currently headed by President Kim Dae Jung and Prime Minister Lee Han Dong.

Economy

The war-torn economy was rebuilt with the help of the U.S. With a strong centralized executive, the nation since 1948 has moved from a predominantly rural to a highly sophisticated industrial economy. Its exports range from automobiles
and ships to electronic goods. The economic crisis that hit Asian countries in the late 1990s severely affected South Korea too. Since 1999, however, the Republic has rallied significantly. With a GDP of $584.7 billion and a per capita income of about $12,000, the republic is one of the wealthiest economies on the Pacific Rim. However, economic problems persist due to a legacy of monopolistic control of major industries. The process of reform has been slow and painful.

**Immigration**

Korean immigration to the U.S. can be traced to 1903 when Hawaiian sugar plantation owners offered employment to Korean nationals. Between 1907 and World War II, wives of the Korean immigrants, political refugees and students formed the bulk of the entrants. In the post World War years, restriction of emigration by the Korean government and the quota system created by the U.S Office of Immigration kept Korean inflow at very minimal levels. The Immigration Act of 1965, which replaced the quota system with a preference system where priority in immigration was given to immigrant family members and to professionals, allowed a wave of educated, skilled Korean professionals to enter the U.S. The largest number settled in California.

**Social Characteristics of the Korean People**

**Ethnic & Religious Diversity**

Koreans form a homogenous ethnic group. Shamanism is the country’s oldest religion. Today, around 48% are Christian, 48% Buddhist and the rest belong to faiths such as Confucianism and Chondogyo (religion of the Heavenly way).

**Family Life**

Extended families and tradition are pivotal to Koreans whose Confucian principles place elders in high regard and grant the male the role of a strong family head. The strong ties of kinship are reflected in the help accorded to family members in their immigration and settlement process as well in the care for elderly parents who often live with their children. Traditional Korean families displayed strong control over children and decisions regarding their future were often the domain of parental responsibility. Though this has changed considerably today, filial piety, or respect for one’s elders and obedience to their wishes, remains an important expectation in Korean families.

**Health Care Practices**

While western medicine is undoubtedly the most widely practiced and accepted system, herbal therapies and acupuncture are also popular. Traditional Korean belief was that illness is caused by imbalance of hot and cold and by disharmony in nature and environment. The Ministry of Health and Social Affairs coordinated efforts with employers and insurance firms to achieve its goal of making medical security (medical insurance and medical aid) available to the entire population by 1991. For low-income groups, the Free and Subsidized Medical Aid Program was
set up. Today all Koreans are covered by health insurance.

**Educational System**

Education is highly valued and providing higher education for children is a major goal for parents. The educational system in Korea has been influenced by the U.S. model and consists of universal six-year elementary school, three-year middle school, and three-year high school. The four-year college program is not universal but is highly desired. As a result of the standardization policy of the government, a single entrance examination is conducted for admission to institutions of higher education. However, competition for admissions to college is extremely intense and only a small percentage go on to college.

**Koreans in Santa Clara County**

**Demographics**

A survey of Korean recipients of public benefits reveals interesting data on these Koreans in Santa Clara County. Almost 58% were residents of San Jose. The average age of the respondents was 57 years and the mean for the length of stay in the county was seven years. Approximately 27% had 15-16 years of schooling and the average household had three members. The total annual income of 83% of the survey respondents was $ 30,000 or less.

**Social Customs**

**Interpersonal Communication**

Like most Asians, Koreans treat elders with deference. Hence, tone alters when instructions are given to the old and to the young. It is also considered rude to direct the sole of one's foot towards another person. Direct eye contact is avoided when speaking to strangers or superiors.

**Emotional Support**

Relationships with family and friends seem to be close. Around 40% of respondents stated that they would turn to a spouse or friend if they had an emotional problem. In households with children under 12 years of age, mothers appeared to be the primary caregiver (32%) followed by grandparents (21%).

**Clothing**

Most Koreans today wear modern western clothes both in the U.S. and in their native country. But traditional holidays are times when Korean women wear a chima and cho-gori, a long skirt and jacket. Men don long white coats and paji, or baggy trousers.
Food

While some of the ingredients of Korean food such as tofu and soy sauce may be similar to those of Chinese and Japanese cuisines, the Korean palate demands greater seasoning with garlic, sesame, and pepper to balance the blander components such as noodles, rice and barley. Kimchi, the national dish, is a spicy pickle made of cabbages, turnips and radishes. A Korean meal is traditionally eaten with chopsticks.

Religious Traditions and Holidays

Koreans preserve their cultural identity through community gatherings at Korean churches and Korean language schools. Approximately 89% of respondents participate in religious organizations. The celebration of the Chinese New Year, called Sol, involves feasts, kite-flying and rituals to ward off evil spirits. Chusok is a time of Thanksgiving for plentiful harvests and a time to prepare kimchi for the coming winter. A child's first birthday is also celebrated with great festivity. Korean Christians also observe major Christian holidays.

Challenges in Santa Clara County

The top five needs of public benefits respondents in order of priority were medical care (83%), dental care (71%), eye care (70%), learning more English (57%) and food (48%).

In the focus group discussion, the top five needs identified were health insurance, housing, language assistance, community activities targeted towards Korean youth and family, and the need for a community service center. Focus group participants stressed the need for more bilingual workers and for pamphlets and brochures to be translated into Korean.

Discrimination

Focus group participants indicated that they sometimes feel discriminated against because of their racial and cultural background.

Barriers to Services, Education, and Benefits

Around 79% of the respondents attributed their inadequate knowledge of English to their inability to obtain the services and benefits available in the county while 26% felt that they lacked information on these issues.

Employment & Working Conditions

Occupational Data and Barriers

Focus group members pointed out that their limited English skills proved to be an obstacle in securing jobs commensurate with their education and professional training. A suggestion offered was that the immigrant could be given a small
allowance so that he/she can attend job training or language classes. Often even information on these classes becomes difficult to access since it is conveyed only in English.

**Working Conditions**

A large number seem to belong to single income families with the earning member working an average of 36 hours per week. Many work for a single employer and do not always receive employment benefits such as medical benefits, sick leave, paid vacation, retirement or pension plans.

**Small Businesses**

While Korean immigrants have traditionally taken to running small businesses, the major obstacles they face are inadequate knowledge of English, lack of translation of business material, and getting a loan.

**Public Benefits in the Korean Community**

**Knowledge and Adequacy of Benefits**

About one-third of all Korean respondents receiving public benefits knew the SSI requirements and most considered the benefit level to be adequate. In contrast, there was almost no awareness of requirements for CalWORKs. MediCal requirements were familiar to most respondents and the amount was considered adequate.

**Culturally Competent Services**

A large number considered that they were treated with respect by the county workers for CalWORKs (70%), MediCal (95%) and food stamps (50%). About 79% of respondents felt that MediCal agency staff communicated well with them. The corresponding figures for CalWORKs and food stamps were 50% and 55%, respectively. However, they indicated that agency staff for CalWORKs and food stamps did not always know about their cultural background. While written materials, phone calls and orientation sessions for MediCal used a language that they understood, this was not the case for food stamps and CalWORKs.

**Educational Access in Santa Clara County**

**K-12 Education**

Approximately 36% of those surveyed had children under 18 in school. They were evenly divided on the issue of whether their children should be taught in English and Korean, English and another language, or English only.
Developing linguistic skills in English is an acute need for most immigrants. The survey bore this out with 36% rating their English skills as poor and another 36% stating that they had no English skills. Respondents felt that English was particularly important for daily living situations (74%) while 37% felt that it was also critical for employment and being involved in the community.

Citizenship & Voter Participation

Of the respondents, 24% were naturalized U.S. citizens. With regards to services required for U.S. citizenship, 47% needed help filling out the application forms, another 47% wanted English literacy classes in Korean before learning English, and about 27% wanted disability waiver information.

In general, Koreans have more than doubled their voter participation in the last ten years in Santa Clara County. The 540 Korean voters in the November 1990 election increased to 1,300 Korean voters in the March 2000 election. As of December 2000, there were 4,937 registered Korean voters in Santa Clara County.

Communication & Outreach in the Korean Community

Most Korean homes have a TV (92%), a telephone (96%) and a VCR (79%). Not surprisingly, Korean TV was the source for important information for 54% of the respondents while 42% listed friends and newspapers in Korean and 33% listed family as significant sources.

Koreans in Action: Chong Moon Lee

To Koreans in the U.S., Chong Moon Lee is a legend in his own lifetime. This native of Seoul, South Korea is today a captain of the Bay Area's high-tech industry, a committed philanthropist and a recognized leader of the Asian American Community. He is currently Chairman and CEO of AmBex Venture Group, LLC, and Founder and Chairman Emeritus of Diamond Multimedia Systems Inc. His skillful stewardship of these organizations brought him the Cyril Business Leadership award from the San Francisco Chamber of Commerce, and the Excellence 2000 award as Asian-American man of the year in 1995 from the Asian American Chamber of Commerce in Washington D.C.

Lee has been an active participant and a philanthropist in the local community. He donated 1 million dollars in 1993 and another 15 million dollars in 1995 to the Asian Art Museum of San Francisco, the largest Asian art museum outside Asia. The Los Angeles Times named him America’s 21st ranked philanthropist (December 25, 1996). He is actively involved in the DARE Program in Santa Clara County, while also serving as an honorary deputy sheriff for Santa Clara County. He is a Board member of the American Red Cross in Santa Clara. Lee is also a founding member and Board of Director of the Tech Museum of Innovation in San Jose, California. Lee took a pioneering role in organizing the inaugural U.S. and Asia/Pacific Information Technology Summit. The IT Summit has now become an
annual event in the Silicon Valley.

Lee has received accolades for outstanding leadership in the business and civic areas, including the Key to the City of San Francisco. He is a Consulting Professor at the Asia Pacific Research Center of Stanford University and holds an Honorary Doctorate of Economics and Public Service from John F. Kennedy University, an Honorary Doctorate of Engineering from the University of Seoul, an MBA equivalent from Korea University in Seoul, an M.S. in Library Science from George Peabody College at Vanderbilt University, Nashville, TN., and an L.L.B. degree from the law school of Chung Ang University.

His life continues to be packed with activity. He is fond of saying, “there are 50-year old men and then there are 70-year young men”. He is living proof of the latter.
Since the country was divided into North Korea and South Korea, the government of North Korea has not welcomed outsiders. Because of this, information about its food and the cooking style of its people is not readily available. Most of the descriptions and recipes included here come from South Korea, although the same foods are probably enjoyed by North Koreans and people of Korean descent living anywhere in the world.

The seas surrounding the Korean peninsula—the Yellow and East China seas, and the Sea of Japan—provide not only many types of seafood, like tuna, king crab and squid, but moisture for the fertile soil needed to grow rice and grains.
For centuries, the Koreans have eaten the products of the land and sea. They began growing grains thousands of years ago, and rice cultivation was introduced to some parts of the country around 2000 b.c. During this time they also grew millet (a type of grass grown for its edible seed), soybeans, red beans, and other grains. They cured and pickled fish, were skilled in making wine and bean paste, and often used honey and oil in cooking.

Chinese and Japanese invasions during the fourteenth through twentieth centuries gave rise to a culinary influence on Korea that remains today. Like the Chinese and Japanese, Koreans eat rice with almost every meal and use chopsticks. Eating with chopsticks means the food is usually cut up into little pieces that are easy to pick up. Food cut this size cooks fast, which cuts down on the use of fuel.

Unlike China and Japan, however, Korea was never a tea-drinking nation. Historically, China and Japan had to boil their water for it to be fit to drink. Korea's water was pure, which led them to discover other beverages, such as ginseng and ginger drinks (made from herbs of the same name), wines, and spirits. Soo Chunkwa (ginger drink) is often served on joyous occasions during the winter, and especially at New Year's.

Korea shares many similarities with other Asian cuisines such as the importance of rice and vegetables and cooking methods such as stir-frying, steaming, and braising (food first browned in oil, then cooked slowly in a liquid). As is true of the rest of Asia, Koreans eat far less meat than people in the Western world. Red meat is scarce and very expensive, so it is usually saved for special occasions. Chicken or seafood is more commonly eaten.

Korean food is often very spicy. Red pepper paste, green onion, soy sauce, bean paste, garlic, and ginger are just some of the many seasonings Koreans use to flavor their dishes. The food is served with a bland grain such as rice to cool the heat of the spices.

The Korean way of preparing and eating their dishes makes for healthy eating. Generally speaking, Koreans are thin people. Being overweight is considered a sign of wealth and dignity and seen particularly among the rich, and high officials.
A meal served for a group of people often includes several large dishes and as many as twenty side dishes. Unlike other Asian cuisines, Korean cuisine includes many uncooked vegetables served in the form of salads and pickles. Traditional Korean meals include soup, served hot or cold depending on the season, like *kamja guk* (kahm-jah gook; potato soup), and *hin pap* (heen pop; white rice).

Read more: [http://www.foodbycountry.com/Kazakhstan-to-South-Africa/Korea.html#ixzz2LwvG3MPO](http://www.foodbycountry.com/Kazakhstan-to-South-Africa/Korea.html#ixzz2LwvG3MPO)

**“Ten Korean Foods You Have to Try” by Jamie Frater 4/23/11**

1. **Soondubu Jiggae** - Soft Tofu Stew – 순두부 찌개 [Recipe | Wikipedia]

   Soondubu jigga is a Korean stew (jiggae) – thicker than a soup but thinner than a porridge. When cooked in the traditional way (in an earthenware pot – pictured above) all of the cooking is done in just the one dish. This makes it very easy to clean up afterwards – a job we all hate. It starts with a delicious fish stock and a little beef to deepen the flavor then finished off with fresh shell fish, hot pepper flakes, silken tofu, and eggs which are optional. The best thing about this stew is that you – the cook – can control how hot you want it but limiting the quantity of hot pepper flakes. You can have it blisteringly hot or very mild which is particularly handy if you are cooking for children who can’t stomach their food too spicy. The small amount of beef is typical of Korean food and illustrates how healthy it is – the meat is used for flavor rather than stomach filling. This is a dish everyone should try – it is really one of the nicest ways to introduce someone to tofu which picks up all of the flavors of the stew while adding a soft comforting texture. Eat it with rice and side dishes for a complete meal.

2. **Seolleongtang** - Ox Bone Soup – 설렁탕 [Recipe | Wikipedia]

   Seolleongtang is an incredibly popular soup in Korea – there are even restaurants who specialize in making just it. Of all the items on this list, seolleongtang is the most time consuming as you must boil the beef bones (typically ox leg bones but you can make do with ox tail) for hours and hours to release all of the calcium which gives it the very distinctive white look. But don’t be fooled by the color – this is the beefiest tasting soup you can imagine! When you boil the bones you can also add a large piece of beef and radish which you slice and add to the soup at the last minute. While this is a great winter soup it is also delicious in summer. It also makes a huge quantity so you can make it on the weekend and consume it during the week. In Korea this might be eaten for breakfast – not just dinner – as Korean’s typically have soup, rice, and side dishes for breakfast.

3. **Ddukbockkie** - Rice Cake Street Food – 떡볶이 [Recipe | Wikipedia]

   ![Ddukbockkie](image)

   Ddukbockkie is the delicious smell of Korean cities at night. In large Korean cities like Seoul, the streets are filled with vendors selling their own special recipe versions of the most popular street food. Ddukbockkie (it
is pronounced roughly like “dok-bok-ee”) is one of the most popular and it comes in various styles. In the example above I used the linked recipe but also added sliced fish cakes and boiled eggs. The sauce is spicy but it is also very sweet and packed with an immense amount of flavor. The spiciness is cut by the long cylindrical rice cakes which, when cooked, become chewy and soft. The rice cakes are probably the most unusual part of the recipe for most westerners but when they try it – they love it.

4. **Dakjuk - Chicken Porridge - 닭죽** [Recipe]

![Dakjuk](image)

When I first made Dakjuk I wasn’t expecting it to be one of my favorite dishes – it seemed far too simple a recipe. Boy was I wrong! Essentially you boil a chicken in a huge pot of water with onions and a lot of garlic – then you add sushi rice and cook it until the chicken is done. The end result is a thick stew (which Koreans refer to as a porridge even though it has no oats) caused by the rice breaking down bursting with rich chicken and garlic flavor. You tear the chicken up and eat it with the porridge. This is a meal you will make again and again because it really is super easy. I must add one warning though: if you are peeling the garlic by hand (instead of using pre-peeled store bought garlic) wear gloves; garlic oil in large quantities can cause third degree burns – which I found out the hard way!

5. **Hoeddeok - Sweet Syrupy Pancakes - 호떡** [Recipe | Wikipedia]

![Hoeddeok](image)

If you have a sweet tooth you are guaranteed satisfaction with this amazing pancake sold by street vendors. It is a little more complex than a western style pancake because it is made with a yeast dough but the effort is well worth it. The dough (virtually identical to a western bread dough) is filled with a mixture of cinnamon, brown sugar, and chopped walnuts and fried in a lightly oiled pan until the filling has melted into a syrup. This really is the queen of pancakes and it is incredibly popular with children. Try this out next time the kids want pancakes for breakfast – they will love you for it. And if you don’t like the sound of the filling or don’t have a sweet tooth, just fill it with mozzarella cheese instead.

6. **Yangnyeom Tongdak - Seasoned Fried Chicken - 양념통닭** [Recipe | Wikipedia]

![Yangnyeom Tongdak](image)
I guarantee that once you try this, you will be ditching KFC (Kentucky Fried Chicken) and switching to the other KFC – Korean Fried Chicken. This fried chicken has to be tasted to be believed. When you bite into a piece of this chicken you are initially met with a sticky, sweet, spicy red sauce. But then your teeth crunch through a triple cooked batter so crispy that you wouldn’t believe it possible. This then leads to the most incredibly moist and flavorsome chicken inside. This really is one of the most delicious Korean foods ever invented. In Korea there are many shops selling their own special version of yangnyeom tongdak and they deliver until the late house of the night. But home made is always better. This recipe is particularly good as it shows (because of the addition of ketchup) how Koreans are willing to adopt foreign flavors and use them to their advantage. You need to try this as soon as possible.


Japchae is one of the most popular Korean dishes both inside and outside of Korea and when you taste it you will understand why. Originally japchae was made without noodles – it was invented for the King by one of his chefs and he loved it so much that it became famous across Korea. In more recent times the noodles were added and now they are an essential element to the dish. The noodles used are sweet potato starch noodles which give japchae its very distinct chewy texture. The vegetables are all lightly cooked so they retain all their flavor. This is definitely a great alternative to the typical (and often bland) stir fry we all cook at home when we want “Chinese”. If you like Korean pop music, here is an amusing video clip of Super Junior’s Eun Hyuk promoting japchae – his favorite Korean dish.


Bulgogi is an extremely versatile way of preparing beef and the one most westerners have sampled at Korean restaurants. Typically in the west we eat bulgogi on a korean barbecue – a hot plate in the middle of the table. But in Korea this is just one of many ways. It can be made into a stew (as in the recipe above) or as the basis for other dishes. It is such a versatile marinated meat that you could even use it to replace pulled pork in a western style sandwich. Bulgogi is very thinly sliced beef which is marinated in a sauce made from pear juice, garlic, soy sauce, and many other things. There are as many recipes as their are uses. The end result is a delicious sweet, savory, and soft slice of meat. My favorite way to eat it is to wrap it
with a small amount of rice and dipping sauce in a lettuce leaf. It is also incredibly low fat and very healthy.


![Bibimbap](image)

If you try only one recipe from this list – let it be bibimbap. In Korean, “bibim” means “mixed” and “bap” means rice. All of the ingredients except the meat (which is optional) are prepared in advance so you can add them at room temperature to the top of hot steamed rice. You then quickly fry and add the meat and a sunny-side up egg to the top. Bibimbap is usually served with a spicy sauce made from gochujang (Korean hot pepper paste) which you can add to your liking – allowing you to control how hot it is. You then use your spoon (Korean food is always served with metal chopsticks and a spoon) to “bibim” it all until it is completely mixed together. The trick then is to see how much you can fit in your mouth in one go! Well, not really, but it tastes so good that that is invariably what happens at my house. This really is a taste sensation and it really is impossible not to fall in love at first bite.

10. **Kimchi** - Fermented Cabbage – 김치 [Recipe | Wikipedia]

Kimchi is the national dish of Korea. At first it can sound daunting to us westerners because of the word “fermented” but don’t forget that we eat a lot of fermented foods already – yoghurt and bread for example. In the case of kimchi the cabbage is coated leaf by leaf in a delicious spicy mix of hot pepper flakes, garlic, chives, onion, pear juice, and more. It is then able to be eaten right away (in which case it is fresh, not fermented) or you can leave it out of the refrigerator for two or three days to start the fermentation process. As it ferments it develops a rich and slightly sour flavor – true also of German sauerkraut (which means sour herb or cabbage). It lasts for months and is also used as the base for many other dishes such as kimchi stew and even as a filling for kimbap (Korean sushi). Kimchi is such an important dish in Korea that it is eaten with breakfast, lunch, and dinner. It may not look pretty but it sure tastes good! And if you don’t have time to make it yourself (it can be a little time consuming) it is always available pre-made at your local Korean grocery.

For a description of some of the different types of kimchi, see: [www.ilovekimchi.org/learn-about-kimchi/kimchi-types/](http://www.ilovekimchi.org/learn-about-kimchi/kimchi-types/)


Shopping Centers and Restaurants [http://goo.gl/maps/LnAcv](http://goo.gl/maps/LnAcv)

The center of food and shopping action is along the El Camino Real between San Tomas Expressway and a few blocks west of Lawrence Expressway. The Lawrence Plaza Galleria is an entire strip mall with the majority of businesses being Korean. All three supermarkets have take out food items, offer an array of produce, and offer mostly Korean products.

**Shopping**

**Hankook Supermarket** [www.hankooksupermarket.com/contact_us.htm](http://www.hankooksupermarket.com/contact_us.htm)
1092 E. El Camino Real
Sunnyvale, CA  94087
(408)244-0871

**Super Kyo-Po Plaza Supermarket** [www.superkyopo.com/](http://www.superkyopo.com/)
3521 Homestead Road
Santa Clara 95051
408-243-9005

3531 El Camino Real
Santa Clara 95051
408-246-0200

**Restaurants**

The number of Korean restaurants in the Santa Clara area has proliferated at a remarkable speed reflecting the popularity of the cuisine. These are only some restaurants, most of which are in Koreatown. At many grill or BBQ restaurants, customers select meats and veggies to grill at their own table.

**Beque Korean Grill**
3060 El Camino Real
Santa Clara 95051
408-260-2727

**Choi's Kitchen**
3530 El Camino Real
Santa Clara 95051
408-615-0200

**Han Sung Charcoal BBQ**
2644 El Camino Real
Santa Clara 95051
Jang Su Jang (option of grilling at our table)
3561 El Camino Real #10
Santa Clara 95051
408-246-1212

Korea House
2340 El Camino Real
Santa Clara 95050
408-249-0808

Korean BBQ
2640 Homestead Road
Santa Clara 95051
408-246-9333

Korean Secret Garden Restaurant
3430 El Camino Real
Santa Clara 95051
408-244-5020

Spring Korean BBQ
1062 Kiely Boulevard
Santa Clara 95051
408-985-8808

Sui Tofu
2777 El Camino Real
Santa Clara 95051
408-261-2777

Myung Dong Tofu Cabin
1484 Halford Avenue
Santa Clara 95051
408-246-1484

SGD Tofu House
3450 El Camino Real
Santa Clara 95051
408-261-3030

Omogari Korean Restaurant
154 Jackson St.
San Jose, CA 95112
(408) 288-8134
Social Life

Most Koreans in Santa Clara County are Christian and their social lives revolve around the church. I have listed only 10 from the many churches listed at the following websites.

Korean Churches
www.yelp.com/search?find_desc=korean+church&find_loc=San+Jose%2C+CA

Korean-American Ministry Resources
www.kamr.org/churches/all

1. Korean United Methodist Church of the Santa Clara Valley
   1001 Ginger Ln
   San Jose, CA 95128
   (408) 295-4161

2. New Vision Church
   1201 Montague Expy
   Milpitas, CA 95035
   (408) 719-0000

3. Calvary United Methodist Church
   729 Morse St
   San Jose, CA 95126
   (408) 294-2204

4. Korean Emmanuel Presbyterian Church
   4435 Fortran Dr
   San Jose, CA 95134
   (408) 263-5100

5. Jubilee Christian Center
   175 Nortech Pkwy
   San Jose, CA 95134
   (408) 262-0900

6. Great Exchange Covenant Church
   562 N Britton Ave
   Sunnyvale, CA 94085
   (408) 988-0222

7. San Jose Korean Presbyterian Church
   770 Lucerne Dr
   Sunnyvale, CA 94085
   (408) 745-0191

8. Noel Presbyterian Church
   12770 Saratoga Ave
   Saratoga, CA 95070
   (408) 205-8948
9. Korean Bethel United Methodist Church
1700 Lincoln St
Santa Clara, CA 95050
(818) 398-9319

10. Onnuri Church of San Jose
390 Meridian Way
San Jose, CA
(408)971-2353
www.onnurisi.org

Other Korean-American Organizations

Korean American Community Services
1099 N 4th St.
San Jose, CA 95112
(408) 920-9743
www.kacs1.org/

Korean-American Chamber of Commerce – Silicon Valley
peterkyoon@yahoo.com
www.kacc-sv.org

Korean American Community Services http://www.kacs1.org/
1099 N 4th St.
San Jose, CA (408)920-9743

Korean American Senior Citizen
1572 Los Padres Blvd.
Santa Clara, CA 95050
(408) 248-8985

Korean American Senior Citizens Mutual Club
3707 Williams Rd.
San Jose, CA 95117
(408) 247-0605
Hanbok refers to the traditional clothing of Korea and are worn in the U.S. on special occasions such as weddings and celebrations.

“Hanbok for women consists of jeogori (upper garment), a skirt, and undergarments. Traditionally, women’s hanbok consisted of seven different layers of underclothes, but nowadays women only need to wear the skirt and one layer of undergarments (usually pants).”
http://visitkorea.or.kr/enu/SH/whatToBuy/whatToBuy.jsp?action=item&cid=995799
Celebrations

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By Naomi Imatome-Yun, About.com Guide

Bowing to Elders on New Year

Koreans celebrate New Year's Day at the start of the year on the lunar calendar (Solnal) and have done so for thousands of years. However, many Koreans now also celebrate the New Year at the start of the solar calendar (January 1). So these days, many people in Korea and abroad celebrate New Year's Day twice. But it is the lunar New Year that is one of the most important Korean holidays on the calendar.

New Year's Day is a family holiday, and the lunar New Year is a three-day event in Korea. Most people try to return to their family homes to spend time with relatives and honor ancestors. The solar New Year is also a family day for Koreans, even for those that live in the West where it is usually more traditionally celebrated with friends.

This About.com page has been optimized for print. To view this page in its original form, please visit: http://koreanfood.about.com/od/holidaysandoccasions/a/NewYear.htm

Chuseok – Korean-American Harvest Festival/Thanksgiving

This holiday falls on the 15th day of the 8th Lunar month (Sept./Oct.). If you are lucky, there will be a community celebration which you can partake in such as the one at Super Kyopo in 2010.

Popular Korean Dramas

Jumong, 81 episodes
Dae Jang Geum (Jewel in the Palace), 36 episodes
Kingdom of the Winds, 36 episodes
Emporer of the Sea, 51 episodes
My Sweet Soul, 16 episodes

For more information about Korean culture: http://www.kamuseum.org/culture/links.htm
Pacific Islander Community in the Santa Clara Area

The term Pacific Islander refers to people from the islands of the South Pacific, primarily Samoa (American and Western), Tonga, Guam, Fiji, and Hawaii. The majority of PIs live up the peninsula in San Mateo and north of Hayward. In Santa Clara County, the growth of the Native Hawaiian and Pacific Islander population grew by 21% from 11,957 in 2000 to 14,468 in 2010, which is 1% of the total population. Although there are no large commercial centers, there are identifiable PI businesses, restaurants, organizations and institutions.

Background Information

History of Native Hawaiians and Pacific Islanders in California

Native Hawaiians and Pacific Islanders (NHPIs) arrived in California in the 1950s after World War II. Post World War II military service brought Pacific Islanders from the U.S. territories of American Samoa and Guam to California. Native Hawaiians and Tongans came to California seeking economic opportunities, with many Tongans migrating to California via American Samoa. Mormon church activities also brought Tongan students and other NHPI immigrants to California. Many NHPIs initially settled in Southern California cities like Los Angeles, Long Beach, Oceanside, and San Diego, while others settled in San Francisco. Today, NHPIs represent more than 0.6% of Californians with Native Hawaiians and Samoans accounting for the largest NHPI subgroups. Most NHPI Californians today reside in the greater Sacramento, San Francisco, and Los Angeles areas.
There are thousands of islands in the South Pacific Ocean. Some island groups are independent nations, others are territories or dependencies of the United States, France, and the United Kingdom. The island groups are categorized as Polynesia, Melanesia, and Micronesia. Polynesia includes the U.S. state, Hawaii, along with New Zealand, Easter Island, Tonga, Tahiti, and other islands. Melanesia includes Papua New Guinea, Vanuatu, New Caledonia, the Solomon Islands, and their surrounding islands. Micronesians inhabit about 2,500 islands that make up the countries Kiribati, Federated States of Micronesia, Palau, Republic of the Marshall Islands, and Northern Mariana Islands. The islands of Fiji are volcanic, with rugged peaks. The environmental conditions on the islands of the Pacific Ocean support seafood and lush tropical vegetation.

HISTORY AND FOOD

The first inhabitants on the islands of the Pacific came from Southeast Asia more than 20,000 years ago. They were hunters and gatherers who depended on the plentiful supply of seafood from the ocean that surrounded them. They became known for the great fishing skills they developed.

New islanders who arrived around 3000 B.C. are believed to have introduced agriculture to the Pacific region. Bringing with them seeds and livestock from the Asian mainland, they planted and harvested crops and bred animals. They introduced foods including bananas, coconuts, sweet potatoes, yams, and breadfruit. The animals they brought with them included dogs, chickens, and pigs.

Explorers from Europe in the 1500s brought more new foods to the islands. These included carrots, potatoes, turnips, beef cattle, and sheep. It took a long time until the Western world showed serious interest in the Pacific Islands. By 1900, however, the United States, France, Germany, and Britain all claimed control of islands in the Pacific. Over time, they made a lasting impact on the food customs of the islands they controlled. Cooking styles on the island of Tahiti, for example, continue to reflect a strong French influence.

Seafood, particularly fish, has long been the primary dietary staple and source of protein for Pacific Islanders. Nearly 300 varieties of fish are found in the waters of Polynesia alone. Fish is typically eaten raw, poached, or grilled. Root vegetables and tubers, such as taro (also known as a cocoyam), sweet potatoes, and yams, are also central to the diet of the region. A wide variety of tropical fruits are also eaten in large quantities. These include bananas, plantains (similar bananas), mangoes, papayas, and pineapples.

One dish that is uniquely Hawaiian is poi, made from the taro root. Traditionally, the root was roasted in an underground pit filled with hot coals for several hours, and then pounded with a stone to make a sticky paste. By adding water, the pudding-like poi was created. Hawaiians ate poi by the bowlful, using only fingers to scoop it up.

The coconut, a common fruit grown in tropical regions, is a main dietary staple. Nearly all of the Pacific islanders use coconut milk as their main cooking ingredient. The starchy fruit of the breadfruit tree is another Pacific island staple. When it is cooked, it has a texture like bread (which is how the tree got its name). It can be peeled and eaten whole or mashed into a paste that is dipped into warm coconut milk. The most commonly used spice in the Pacific islands is soy sauce. Gallon containers of it can be found in many households.

Introduced by Westerners, corned beef and Spam (canned meat, usually of chopped pork) have become very popular throughout the region. Popular beverages include coconut milk and beer.

Traditional Dishes from Samoan Sensations [http://www.samoa.co.uk/food&drink.html](http://www.samoa.co.uk/food&drink.html)

**Umu**

An umu is the traditional method used by Samoan's for cooking food. A fire is built and stones placed on it. When the fire is down to the embers green bananas, breadfruit, taro, fish, and lu'au are placed on the stones. When everything to be cooked has been placed on the umu, it is covered with banana fronds and left to cook.

**Oka**

Most cultures eat raw fish: smoked salmon, sushi, Bismark herring, rollmops etc. Oka is the way Samoans prepare and serve raw fish. It consists of small bits of fish that have been left to marinate in a mixture of lemon juice, coconut cream, salt and onions.

**Lu'au/Palusami**

Lu'au is probably the dish that Samoa is most famous for and once eaten will never be forgotten. It is made from the leaves of the taro plant and coconut cream, however onions now tend to be added to it. The coconut cream, onions and some taro are wrapped up in whole taro leaves and, ideally, cooked in an umu. When cooked the parcel of taro leaves is opened and the contents eaten.

The taste is impossible to describe, but suffice it to say that this is truly a food fit for the Gods.

If you cannot obtain taro leaves it possible to produce a pale imitation using spinach. Take 2 pounds (1kg) of chopped spinach, two finely diced large onion and a pound of coconut cream. Boil the spinach for about 25 minutes, so that it is horribly overcooked, and fry the onions until they are soft and brown. Mix both of these together in a frying pan, add the coconut cream and salt to taste. Simmer this over a low heat for about 45 minutes.

For the **Hawaiian version**, replace the coconut milk with a chunk of pork and a cube of fat.

For the **Tongan version**, replace the coconut milk with corned beef.

**Pe'epe'e**

A general purpose sauce made from coconut cream and onions and eaten with taro, breadfruit or anything you like.

**Sea**

This is a Samoan delicacy that is made from the innards of a sea slug. It is normally sold in coke bottles at the food market. For the bold of heart and strong of constitution only.

**Supoesi**
Eaten for breakfast, this is a hot soup made from pawpaw and coconut cream. It's is worth trying once because you might like it, but there are many Samoans around that won't touch it.

**Supasui**

A Samoan variation on chop suey, consisting of chunks of beef marinated in soy sauce, ginger, garlic and onions, which is then simmered with vermicelli, water and more soy sauce.

**Povi Masima**

Salt beef is the same the world over. However in Samoa it is one of the most common ways of eating beef, and most families will from time to time have large barrels of the stuff lying around.

**Fausi**

Fausi is a dessert traditionally made from taro, but outside of the islands it is more commonly made from pumpkins. It is essentially baked pumpkin, served with a caramelised coconut cream sauce: sweet and sticky.

If using taro, then finely grate it, but if using pumpkin cook it first until it is very soft, then drain it mash it and some plain flour to thicken it.

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**FOOD FOR RELIGIOUS AND HOLIDAY CELEBRATIONS**

From: http://www.foodbycountry.com/Germany-to-Japan/Islands-of-the-Pacific.html#ixzz2P9mQTJ81

Pacific Islanders are known for their love of enormous feasts. They hold feasts to celebrate saints' days, births, marriages, and local events such as the crowning of a new chief. There are also funeral feasts. A typical feast might include cooked fish and shellfish and barbecued chicken or pork (or both). Also served are a wide variety of dishes made from taro (also known as cocoyam), sweet potatoes, yams, bananas, plantains, and coconuts.

Many Pacific Islanders are Christians and celebrate the major Christian holidays, including Christmas and Easter. Some Catholics fast (do not eat or drink) during the day or give up certain foods for Lent. Roast pig is a popular dish for Christmas dinner. Buddhism and Hinduism are also found in the region. Fiji, which has a large Indian population, observes Hindu festivals. Sweets are eaten on Diwali, the Hindu new year.

**Markets in the Santa Clara area** http://goo.gl/maps/pW10C

**Kumar's Island Market**

1440 E. Santa Clara St.
San Jose, CA 95116
(408)287-0557

This market is owned and run by a former Mission College ASB President, Suren Sellamuttu. Although not a Pacific Islander, he hails from Sri Lanka, he strongly identifies with ‘island culture’. His market carries items from most of the Pacific Islands as well as Puerto Rico and Jamaica. Where else can you purchase fresh taro leaves, sacks of giant taro root, and cases of corned beef and green bananas? He is the ‘go to’ person to find out what’s happening in the Pacific Island community.
Seafood City Supermarket (Filipino, but carries a variety of islander food items)
1535 Landess Ave
Milpitas, CA  95035
(408) 240-0160

Seafood City Supermarket (same as above)
3065 McKee Rd.
San Jose, CA  95127
(408) 240-4980
http://seafoodcity.com

Santo Market (Japanese with Hawaiian products)
245 E Taylor St
San Jose, CA  95112
(408) 295-5406

Restaurants with a Pacific Island influence:
http://goo.gl/maps/dPEkP

Hukilau (Hawaiian)
230 Jackson St.
San Jose, CA  95112
(408)279-4888
http://www.dahukilau.com/sanjose

The following are Hawaiian fast food chains:

Hawaiian Drive Inn
1095 Tully Rd.
San Jose, CA  95122
(408)292-0788
http://www.hawaiiandriveinn.com

Hawaiian Drive Inn
(408) 441-1234
304 E Santa Clara St.
San Jose, CA  95113
(408) 260-7200
www.hawaiiandriveinn.com/

L & L Hawaiian Barbecue
579 Coleman Ave. #40
San Jose, CA
(408) 920-7772
http://www.hawaiianbarbecue.com/ (for more locations)
Pacific Island influenced Businesses and Organizations

**Samoan Civic Association of San Jose**
2346 Alum Rock Ave.
San Jose, CA 95116
(408) 729-8994
http://www.ipacific.com/samoa/sjcivic.html

**San Jose State University – Asian Pacific Islander Caucus**
1 Washington Sq
San Jose, CA, United States
408.924.1516
http://www.sjsu.edu/president/campusclimate/apic/

**Hula Halau ‘O Pi'ilani**
3530 Lochinvar Ave.
Santa Clara, CA 95051
(408)247-0500
http://www.pillani.com/

The following stores are clustered in San Jose’s Japantown (4th-6th and Jackson St).

**Island Moves' alau Na Wai Ola-Hawaiian Dance Instruction**
565 N. 6th St.
San Jose, CA 95112
(408)216-0450
http://www.nawaiola.com

**Sonny's Place Hawaiian Store**
Island Moves - Halau Na Wai Ola (Hawaiian Dance instruction)
565 N. Sixth St.
San Jose, CA 95112
(408) 216-0450
aloha@nawaiola.com
www.nawaiola.com
For hula lessons, performances, Hawaiian goods

**Ukelele Source**
599 North 5th St.
San Jose, CA 95112
408 899 2640
www.ukulelesource.com

**Cukui** “combines street ware with tattoo art, Polynesian and Chicano cultures and all things San Jose.”
229 Jackson St.
San Jose, CA
(408)899-2768
www.cukui.com
Island Sol Company
225 Jackson St.
San Jose, CA  95112
(408) 998-8600
www.island-sol-company.advertory.com
Clothing and other goods from the South Pacific Islands

Santo Market
245 E. Taylor Street
San Jose, CA 95112
(408)295-5406
Deli (408) 295-7512
Japanese-American grocery store with a strong Hawaiian influence
www.santomarket.com

Religious Institutions

First Samoan Assembly of God
305 E. Washington Ave.
Sunnyvale, CA 94086
(408) 746-9030

Samoan Congregational Church
1028 Ahwanee Ave
Sunnyvale, CA, US
(408) 733-9215

First Samoan Assemblies of God Church
990 S Capitol Ave
San Jose, CA
(408)272-3636

Epenesa Fou Congregational Church
3450 Rocky Mountain Dr
San Jose, CA 95127
(408)259-6980
http://www.epenesafouchurch.org

Samoan Congregational Church of San Jose
324 Gloria Ave.
San Jose, CA 95127
(408) 251-2016
Helpful Websites

http://www.ipacific.com

http://www.communitywalk.com/pacificislandercommunitymap#0004%3CTa

For upcoming ukelele artist workshops and concerts:
www.hawaiimusiclive.com
The Vietnamese-American Community in Santa Clara County

The Vietnamese population in Santa Clara County now numbers 125,695 people according to the U.S. Census Bureau, 2010 Census or approximately 7.1% of the population. It is a thriving community with many organizations, businesses, restaurants, and activities only some of which are mentioned in this handbook.

Vietnamese commercial activities used to be concentrated in the Tully/King Road area and E. Santa Clara Street. They have since spread to Story Road, Milpitas, and other parts of the county. Younger professionals are moving out of the Vietnamese concentrated neighborhoods into outlying suburbs, yet the old neighborhoods and the new commercial centers such as Little Saigon provide a genuine taste of Vietnamese culture.

Vietnamese-American commercial centers. Little Saigon on Story Rd. and Lion Plaza on Tully.

http://goo.gl/maps/aTjJZ
Background

KIN – Vietnam

by Yen Le

Context for Vietnamese Immigration

History and Government

Among the countries that have occupied Vietnam are China, France, Japan and the United States. One Vietnamese folk song depicts the history of “one thousand years of Chinese domination, one hundred years of French domination, and twenty years of internal civil war.” China ruled the territory then known as Nam Viet as a vassal state from 111 B.C. until the 15th century. In 1428, after a decade of leadership by Emperor Le Loi, the Chinese recognized Vietnam’s independence and signed an accord. From 1460 to 1498, Le Thanh Tong ruled Vietnam and extended its territory southward conquering the kingdoms of Champa and Cambodia.

France built up its influence in Vietnam in the early 19th century, and soon took exclusive control of ports and trade. After a series of conflicts and treaties, France succeeded in defeating Vietnam militarily and politically in 1884. The French colonial government exercised complete political control and economic domination.

When Japan occupied Vietnam in 1940, nationalist forces gathered strength and formed the Vietminh (independence) League, led by the Communist guerilla Ho Chi Minh. Between 1946 and 1954 the French sought to regain control of Vietnam and fought both nationalist and Communist forces. France was decisively beaten at the Battle of Dienbienphu in May 1954. The Geneva accords of July 1954 divided Vietnam along the 17th parallel, recognizing a new North Vietnam controlled by the pro-Chinese Vietnamese Communist Party and Ho Chi Minh while calling for elections in the 39 provinces constituting South Vietnam. In October 1955 Ngo Dinh Diem became the first elected president of South Vietnam.


U.S. escalation of involvement occurred in the early 1960s beginning with President Kennedy. In 1964 the U.S. began air raids over North Vietnam and the following year the U.S. introduced troops as combatants. Perhaps the worst fighting took place during the Vietnamese New Year (Tet). In the summer of 1970 the U.S. bombed and invaded Cambodia in an effort to destroy Vietcong bases.
located there. Under U.S. President Nixon a withdrawal plan was developed and in 1971 as the U.S. conducted heavy bombing of the Ho Chi Minh Trail traversing from North to South Vietnam, most American troops were withdrawn from combat. U.S. Secretary of State Henry Kissinger participated in peace negotiations leading to a Paris peace settlement in January 1973. The cease-fire was never implemented.

The Saigon regime fell to the North on April 30, 1975 and Saigon’s name was officially changed to Ho Chi Minh City. Civilian Vietnamese fatalities numbered over one million and combat deaths exceeded 200,000. The U.S. suffered over 58,000 casualties. Displaced refugees from the war in South Vietnam totaled over 6.5 million people. Many of those who remained faced difficult years of poverty, repression, and international isolation.

In 1976, North and South Vietnam were officially reunited as the Socialist Republic of Vietnam. Beginning in 1986 limited efforts at privatization were begun. The U.S. lifted its embargo in 1994 and reestablished full diplomatic relations in 1995. Today, Vietnam is a socialist state, led by President Tran Duc Luong, Prime Minister Phan Van Khai, deputies, and a Government Council. The only legal political party is the Communist Party of Vietnam, and the National Assembly (Quoc Hoi) has 450 seats. All citizens may vote at the age of 18. Elections will be held in 2002.

Economy

Vietnam became a member of the UN in September of 1977. The Vietnamese currency is the dong, and its GDP in 1998 was $135 billion, with $1,770 per capita. Its real growth rate is 4% (1998 est.) while inflation is 9% and unemployment is 25% (in 1995). Vietnam’s agriculture includes rice paddies, corn, potatoes, rubber, soybeans, coffee, tea, bananas, poultry, pigs, and fish. Its labor force is composed of 65% (32.7 million) in agriculture and 35% in industry and services (1990 est.). Industry includes food processing, garments, shoes, machine building, and mining. Its natural resources include phosphates, forests, and coal.

Vietnamese Immigration

Soon after the withdrawal of the U.S. military and economic support, the military government of South Vietnam deteriorated and the flight of the Vietnamese refugees began within the country. As a result, about one million refugees poured out of Pleiku, Kontum, and Ban Me Thuot and headed for the capital city, Saigon. The coastal city of Da Nang was evacuated at the end of March 1975 followed by Nha Trang, Cam Ranh, and other coastal cities. On April 30, 1975, Saigon and all of South Vietnam came under the control of the Provisional Revolutionary Government. Many feared retaliation and “blood baths” by the Communists, resulting in the first wave of the newest Asian Pacific immigrant group to the U.S. as well as to many other countries around the world.

The first wave of about 135,000 refugees began arriving in April 1975 and continued through 1977. The second period of the Vietnamese refugees migration began in 1978. No one knows exactly how many thousands of people took to boats,
and some estimates that as many as half of them perished at sea. The successful ones reached refugee camps in countries such as Thailand, Malaysia, and the Philippines. Many tried to escape political oppression and the social and the economic changes made by the Communist government of Vietnam. As a result of the conflict between China and Vietnam in 1978, thousands of Chinese Vietnamese were also forced out of Vietnam. Today, Amerasians, former political prisoners, and family members continue to come to the United States through “orderly departure” and ordinary immigration channels.

The general attitude of the American public at the end of the war was one of hostility toward Vietnamese refugees, largely because of the number of Americans who died and listed as missing in action during the war. Much of the hostility was also racially and economically based. To minimize the social impact of the large influx of Vietnamese refugees on an American public that did not favor the Vietnam War, the U.S. government, under the leadership of President Gerald Ford, adapted the Refugee Dispersion Policy with the goal of assimilating Vietnamese refugees into American society as quickly as possible. As a result, refugees were resettled throughout the United States and many extended families were broken up as well as many social networks that formed while they were abandoning their homelands or in refugee camps.

Despite the original intention of the federal government to disperse Vietnamese refugees throughout the United States, Vietnamese refugees began to relocate to different locations in the United States with the largest concentration in Westminster, Santa Ana, Long Beach, Los Angeles, San Jose, San Francisco and San Diego. San Jose now has more Vietnamese than any city outside of Vietnam. As a result of the Orderly Departure Program, the Humanitarian Operation Program, and the Homecoming Act of 1987, many former refugees are now able to sponsor immediate family members for immigration to the United States although the process may take years and a large financial investment.

Social Characteristics of the Vietnamese People

Ethnic and Religious Diversity

About 88% of the population is ethnic Kinh (Vietnamese) and about 3 percent of the Chinese form an important merchant class in Vietnam. The rest of the population consists of Khmer, Hoa, and Cham people in addition to more than 50 highland minority groups, each with its own language and culture.

Four philosophies and religions have shaped the spiritual life of Vietnamese people: Confucianism (Khong Giao), Buddhism (Phat Giao), Taoism (Lao Giao), and more recently, Catholicism (Cong Giao). Vietnam’s constitution has always guaranteed freedom of religion, but the government has frequently interfered with religious practice and the internal affairs of churches. Buddhism is practiced by 55 percent of the populations with temples and pagodas full of people making offers for success and health to various gods and goddesses. About 12 percent of the population is Taoist and 7 percent is Roman Catholic. Christianity is becoming more popular in cities. Regardless of religion, nearly all Vietnamese venerate their ancestors. Because many Vietnamese believe the deceased are accessible to help or
hinder the living, almost every family has an altar for ancestor worship.

Family Life

The family is the most important of all social units in Vietnam. Hieu, filial piety, which refers to the idea of love, care, and respect that children give to their parents, is one of the basic virtues taught from a very young age. The family traditionally was composed of three to five generations living in the same house (parents, children, grandparents, and sometimes, unmarried uncles and aunts).

The long history of wars changed the basic structure of the Vietnamese family because many family members were killed during the different wars. However, the extended family basically remains intact. Today, the rural family household is typically composed of parents, unmarried children, married sons, and their families living together. As married sons establish their own households, the youngest son usually inherits the parental home and cares for the elderly parents. Single-family homes are more common in urban areas.

Men and women share most responsibilities in the family and both are often breadwinners. If farmers, they work together in the fields. Vietnam also has a patriarchal system where the man, or husband, typically serves as the head of the family, takes care of money matters, and is responsible for providing for his family. Women, on the other hand, are in charge of the affairs in the home and raising the children.

In Santa Clara County, when asked who takes care of children ages 12 and under in the family, 39% of the respondents from the random sample answered “mother,” 23% replied “father,” and 18% said “grandparent”. For public benefits recipients, mothers (42%), fathers (23%), and grandparents (10%) take care of children. This shows that the extended family is still very much in existence in today’s Vietnamese households. Less than 10% in both groups use child care centers.

Health Care Practices

Vietnam’s health care system offers free or low-cost medical care to all people, but facilities are often inadequate, especially in rural areas. Every commune has a clinic, but it often lacks modern medicine or other supplies. Traditional healing and natural medicines play an important role in health care. Many people in Vietnam use coining (rubbing a coin with hot ointment to an appropriate part of the body), among many other home remedies, as a technique to get rid of headaches, colds, pain, and nausea. Such rubbing will remove the “bad wind” or symptoms received from the environment or from people made contact with. Many Vietnamese people believe that healthiness is a holistic concept that encompasses physical, spiritual, emotional, and social factors. Preventive health care is an essential part of health care, and nutrition plays a substantial part. However, malnutrition affects a large proportion of rural children and more than one million people suffer from hunger in some regions affected by drought followed by floods in 1998. In 1999, floods damaged one million homes and put more people at risk of disease.
Educational System in Vietnam

Primary education is free to all in Vietnam, beginning at age five. In some areas, school facilities do not adequately handle all children, so students attend on a half-day basis. The school week is Monday through Saturday. All children are encouraged to finish high school, but the dropout rate is increasing as young people leave to look for work. University education is free to qualified students, but there is tough competition for limited space. Vietnam has begun allowing students who do not qualify for a government subsidy to enter a university as paying students.

Vietnamese in Santa Clara County

Demographics

Vietnamese have faced a wide range of social, cultural, economic, and personal issues for the past 25 years as immigrants in the United States. Of the Vietnamese respondents in the random sample survey, 79% stated that Vietnamese is still the language they speak most often while 4% speak English. The average age of respondents in this group was 50 years, and they had lived in the U.S. an average of 12.6 years. With respect to the total number of school years completed, 27% completed 10-12 years while 17% completed 15-16 years and 15% completed 13-14 years. The survey shows that the average size of Vietnamese households in Santa Clara County is four people. Respondents in this group lived mostly in San Jose, Santa Clara, and Sunnyvale. In addition, 28% of the respondents reportedly have a total household income of $10-30,000 per year while 18% make $30-50,000 per year and 17% make $50-70,000 per year.

For respondents in the public benefits group, the languages used the most were Vietnamese (96%) and Cantonese/Mandarin (3%). The average age of respondents in this group was 48 years, and they had lived in the U.S. for 5.5 years. The number of school years completed were the following: 6 years or less (22%), 7-9 years (15%), 10-12 years (33%), and 13 years or more (30%). The average household size of this group of Vietnamese was 5 people, and they lived mostly in San Jose, Milpitas, and Santa Clara. The total household income for this group was less than $10,000 per year (32%), $10-30,000 per year (55%), and more than $30,000 per year (13%).

Social Customs

Interpersonal Communication

Vietnamese people, especially men, generally shake hands when greeting formally, but otherwise greet verbally, bowing the head slightly. However, Vietnamese living in the U.S. may greet each other in English and perhaps a hug. Traditionally, a formal greeting between strangers is chao (hello) followed by a title, based on family, as if everyone were related. For instance, a person from North Vietnam greeting a man about the same age (or older) as the person’s father calls the man bac (uncle) and if he is about the same age he greets him as anh (brother).

In regards to gestures, it is usually inappropriate to touch another person’s head,
the body’s most spiritual point. It is rude to summon a person with the index finger. Traditionally, one should wave all four fingers with the palm down. In Vietnam, men and women generally do not show affection in public, but it is common for members of the same sex to hold hands or hold each other while walking. However, this may vary from city to city in Vietnam, and it especially differs among Vietnamese people living in the United States.

**Emotional Support**

Many Vietnamese are still traumatized by the devastating events that forced them out of their homeland and they have not received any mental health care since their arrival. This is largely due to the pressure of economic assimilation and lack of familiarity with Western mental health concepts. In addition, individuals with emotional problems do not usually get professional help; instead, over 40% of respondents in the random sample preferred to talk to their spouse, relative, or friends rather than mental health specialists (5%). Public benefits recipients talked to spouses (46%), friends (45%), and relatives (31%).

**Clothing**

In Vietnam, everyday dress for both men and women generally consists of slacks worn with a casual cotton or knit blouse or polo shirt. For special occasions, going to church, or attending high school or college, women wear the traditional ao dai (a long dress with front and back panels worn over satin trousers). Men might wear shorts at the beach or work site but not otherwise in public. In Santa Clara County, Vietnamese usually wear typical American clothes but many women still wear ao dai for special occasions.

**Food**

Steamed white rice is eaten at almost every meal and may include a salty dish (such as pork cooked in fish broth), a vegetable dish (boiled vegetables or stir fry), and soup (such as fish and vegetable soup). Fruits may also be eaten after meals for dessert, which includes watermelon, papaya, jackfruit, and mango. In addition to this typical Vietnamese diet, Vietnamese also consume different ethnic foods available in Santa Clara County.

**Religious Traditions and Holidays**

There are 11 major lunar holidays in Vietnam, but the most important one is the Lunar New Year (Tet Nguyen Dan) in late January or early February and on this day, everyone becomes a year older. In Vietnam, people spend up to a week feasting and visiting loved ones, after cleaning their houses and mending relationships. In the U.S., few people take time off from work for New Year’s but most people do celebrate by offering gifts to their families and close friends. Often, the elders give good luck money to children in red envelopes called li xi, followed by mung tuoi (exchange of new year wishes). In Santa Clara County, an annual Tet festival is held at the Fairgrounds.

Tet Trung Thu (Mid-Autumn Festival) is held on the 15th day of the 8th month of
the lunar calendar. In ancient times, this night was observed to predict the weather and the events that would affect the crops for the upcoming year, impacting the lives of farmers and the society of Vietnam as a whole. Over time, the Mid-Autumn Festival became a cultural event, focusing primarily on children. The children are seen as the next generation that will continue the cycle of life in the community and thus they participate in a lantern march throughout the neighborhood.

**Challenges in Santa Clara County**

In conjunction with resettlement issues such as racism, anti-immigrant sentiment, inter-generational differences in the household, and conflict with other minority groups, Vietnamese face many other challenges in Santa Clara County. The top six needs for respondents in the random sample were: housing, medical care, and learning English (42% each), dental care (41%), eye care (39%), and help in becoming U.S. citizens (26%). For Vietnamese respondents in the public benefits group, these needs were: medical care (75%), housing (72%), dental care (71%), eye care (66%), ESL (63%), and food (54%).

In a focus group conducted with Vietnamese in Santa Clara County, participants prioritized learning English as their number one need, followed by housing, transportation, and health insurance. Similarly, in a focus group conducted with Vietnamese women on CalWORKs, they expressed a need for housing, more time to learn English, more help finding a job that pays enough to live in Silicon Valley, affordable child care, accurate information, and individual attention from their eligibility workers (in that order of priority).

During these focus groups and community meetings called Immigrants Building Community (IBC), solutions were suggested to address these concerns. For housing, participants requested rent control. Those on CalWORKs would like to see an increase in their grant money to reflect the housing cost in the area. The Vietnamese women on CalWORKs recognize the need to learn English but predict that it may take at least 4 years instead of the 12 months that they feel CalWORKs allows to attend ESL classes. They also feel they need more time for job training, perhaps an opportunity to get a degree or certificate, and free or low-cost child care. These participants were of the opinion that government should mandate all companies and businesses to offer health benefits to full-time employees and their families.

**Discrimination**

According to the random survey, 27% of respondents were unable to communicate well when stopped by the police. Consequently, 24% of respondents felt scared. Many did not know the law (36%) and did not know their rights (35%). Furthermore, 36% felt discriminated against by the police, 33% by their boss, 28% by their co-workers, and 18% by job interviewers. Many public benefits recipients similarly reported not knowing their legal rights (39%), having communication problems (33%), and feeling scared (29%) when stopped by the police. Sources of discrimination for this group included: police (39%), job interviewer (30%),
Barriers to Education, Services, and Benefits

When asked what prevents them from obtaining education, services, or public benefits, the top three reasons given by respondents in the random sample were lack of English skills (48%), lack of time (39%), and lack of information (24%). Barriers reported in the public benefits group were comparable: lack of English skills (71%), lack of time (24%), and scheduling problems (18%).

Employment & Working Conditions in Santa Clara County

Occupational Data and Barriers

The employment history and socioeconomic adaptation of Vietnamese in the U.S. are complex and dependent upon such factors as how familiar they are with an urban setting, their exposure to western culture, the time of arrival to the United States, and their level of preparation prior to resettlement. Overall, research regarding Vietnamese employment indicates that Vietnamese are doing reasonably well. However, for immigrants to a new country, language proficiency is a major factor that prevents them from obtaining high-paying jobs or jobs that would reflect their former educational and skill level. The survey reveals that 40% of respondents in the random sample had to change occupations because of limited English skills, 35% because of the different requirements for their occupation in the U.S., 30% because they have no license or credential in the U.S., and 22% because of lack of funds to keep the same occupation. Roughly one third of them reported having a better job now than they had in Vietnam. The public benefits group indicated that significant employment barriers were limited English (60%), different requirements for their occupation in the U.S. (34%), and the lack of a license or credential in the U.S. (32%).

Working Conditions

The average number of people living in a Vietnamese household is about four. In 36% of those cases, two of those four people are wage earners, and 18% of those households have three members working for wages. The average Vietnamese worker in Santa Clara County works 38 hours per week and 92% of respondents worked for only one employer. About one-half of the respondents reported working in a unionized job. About 27% do not have medical benefits, a pension, or a retirement plan, 24% have no paid vacation, and 20% have no sick leave. About 3 in 10 Vietnamese work swing shift, graveyard shift, or weekends.

Small Business

About 9% of Vietnamese in the random survey and 4% in the public benefits group reported one person in the family as self-employed or having a small business. The biggest barriers to starting or managing a business were about the same for both groups: not having a loan or enough money (57%), not knowing legal and permit
requirements (55%), and not knowing enough English (50%) for the random sample. For the public benefits group the key barriers were not knowing enough English (68%), not having a loan or enough money (57%), and not knowing legal and permit requirements (46%).

Public Benefits in the Vietnamese Community

Knowledge and Adequacy of Benefits

Of the respondents from the public benefits survey, 51% do not know the requirements for SSI and 34% say that the money received from SSI is inadequate for Silicon Valley. In addition, 33% of respondents do not know the requirements of CalWORKs and 50% feel that the money received from CalWORKs is not enough. About 19% do not know food stamp requirements and 45% feel the food stamp amount received is inadequate. In addition, 74% of respondents do not know the requirements for General Assistance and 83% do not know the requirements for CAPI.

Culturally Competent Services

When asked whether or not Vietnamese feel respected by their MediCal county worker, 95% say that they feel respected and 87% feel that are treated with respect by their CalWORKs worker. Meanwhile, 43% of Vietnamese in Santa Clara County say that the five-year limit to be self-sufficient is too short and 83% feel that learning English is the most important aspect when searching for a job. For those who receive food stamps, 20% of respondents report not receiving written information in a language they understand. Also, 30% report that they do not get phone calls and orientations from MediCal personnel in Vietnamese and 24% report that the orientation to CalWORKs is not in a language they understand. This is also so with food stamps orientations (34%) and phone calls (44%).

Educational Access in Santa Clara County

K-12 Education

In the random survey, 49% of respondents report having children under 18 in school. Of these, 72% indicate that they would prefer their child to be taught in English and their native language while only one out of five favor education in English only. Of the services that they receive in schools, 64% of the respondents attend parent meetings, 56% get information in a language they understand, 48% of the children receive school lunch or breakfast programs, 23% participate in after school activities, 22% receive counseling, and 16% have homework centers. In the public benefits group, 72% have children under 18 in school and 65% of them would prefer their children to be educated in English and their native language. They report receiving these services at school: school lunch or breakfast programs (77%), parent meetings (58%), information in a language they understand (45%), tutoring (26%), after school activities (25%), and counseling (18%).

Employment Training
Because of the language barrier and the pressure to provide for the family, many Vietnamese have found low-paying jobs that require limited English skills.

Those with employment skills comparable to the American market are more likely to obtain a higher-paying job. Most Vietnamese who were professionals in their home country are unable to continue their professions in the U.S. because of licensing and exam requirements. Of Vietnamese who have received job training in the U.S. the highest percentage of occupational training has been in the electronics/technician field (42%), mostly at a community college (25%), university (24%) or private business or institute (15%).

**ESL**

Of the respondents in the random survey, only 3% rated their English skills as excellent or good. Sixty-three percent of the respondents felt that their English skills were poor or non-existent, and 34% rated themselves as “average”. About 73% indicated that English is most needed for daily living situations, followed by employment needs (70%), filling out applications or paperwork (51%), and participating at a child’s school (35%). To learn English faster, 63% of respondents endorsed TV, having English-speaking friends (47%), having better weekday schedules (32%), and learning through audiocassette tapes (35%). In the public benefits group, English was considered important for employment (71%), filling out applications or paperwork (56%), participating at a child’s school (46%), and for continuing education (43%). The preferred ways of learning English quickly were: TV (60%), audiocassette tapes (39%), having English-speaking friends (38%), classes closer to home (36%), and better weekday class schedules (35%).

**Citizenship**

About 71% of the random sample and 20% of public benefits recipients were naturalized U.S. citizens. The greatest needs for citizenship services in the random sample were citizenship classes (40%), help in paying or waiving the $250 INS fee (22%) and filling out the application (19%). In the public benefits group, these needs were help in paying or waiving the $250 INS fee (42%), citizenship classes (40%), and help filling out the application (35%).

**Communication and Outreach in the Vietnamese Community**

Vietnamese in Santa Clara County reported receiving information mostly through Vietnamese newspapers (76%), Vietnamese radio (68%), Vietnamese TV (52%), and the San Jose Mercury News (44%). The vast majority of these families own radios, television sets, VCRs, and telephones. In addition, 65% of respondents had a home computer, 45% e-mail accounts, 35% internet access, 25% a fax machine, and 23% a newspaper subscription. The public benefits group reported similar sources of information with the only difference that friends replaces the San Jose Mercury News in level of importance. Fewer people in this group reported having computers (46%), e-mail accounts (19%), internet access (12%) and newspaper subscriptions (9%).
Vietnamese in Action

Although Vietnamese have only been in the U.S. for a quarter of a century, they have established many institutions and businesses, especially in Santa Clara County. Organizations include the Association for Viet Arts, the Bay Area Vietnamese American Professionals Alliance, Vietnamese American Cultural & Social Council, Gay Vietnamese Alliance, Association of Vietnamese Organizations of Northern California, and the Vietnamese Chamber of Commerce. Hundreds of Vietnamese businesses exist. Large festivals such as the Tet and Mid-Autumn Festivals are celebrated. The random survey from the summit showed that 36% of the respondents engage in school or parent organizations, 32% participate in a religious group, and 11% are active in a social issue campaign.

In the heart of Silicon Valley, data from 1998 showed that there were 1,645 engineers, 478 computer scientists, and 289 managers who are of Vietnamese descent. Vietnamese professionals and leaders include professors at San Jose State University and community colleges, medical doctors, CEOs and business owners, lawyers, high-level school administrators, recording artists, and executive directors of community agencies serving the Vietnamese community. Their valuable contributions are multiplied many times over by thousands of other Vietnamese men and women who make daily contributions in every walk of life.

Political participation by the Vietnamese community is accelerating. Student groups such as the Vietnamese Student Association and the Association of Vietnamese Organizations of Northern California are working towards creating a more politically active community. Furthermore, 71% of Vietnamese adults are naturalized U.S. citizens and 66% are registered to vote. The number of actual Vietnamese voters in the November 1990 election was 2,403. This increased to 11,768 in the March 2000 elections. As of December 6, 2000 there were 35,889 Vietnamese registered voters in Santa Clara County, a significantly larger number than immigrants registered to vote from any other country in the county.

Last revision 7/16/02 from www.immigrantinfo.org/kin/southkorea.htm
Neighbors have influenced the Vietnamese people in regards to what they eat and how they cook. People from Mongolia who invaded Vietnam from the north in the tenth century brought beef with them. This is how beef became part of the Vietnamese diet. Common Vietnamese beef dishes are pho bo (Beef Noodle Soup) and bo bay mon (Beef Cooked Seven Ways). The Chinese who dominated Vietnam for 1,000 years taught the Vietnamese people cooking techniques such as stir frying and deep frying, as well as the use of chopsticks. In the south, neighboring Laos, Cambodia, and Thailand introduced such ingredients as flat, Cambodian-style egg noodles, spices, chili, and coconut milk.

Beginning in the sixteenth century, explorers and traders introduced foods such as potatoes, tomatoes, and snow peas. When the French colonized Vietnam (1858–1954), they introduced foods such as baguettes
(French bread), pâté, coffee with cream, milk, butter, custards, and cakes. In the 1960s and 1970s (Vietnam War era), the U.S. military introduced ice cream to Vietnam when it contracted with two U.S. dairies to build dozens of ice cream factories.

VIETNAMESE FOOD

Plain rice (com trang) is at the center of the Vietnamese diet. Steamed rice is part of almost every meal. The Vietnamese prefer long-grain white rice, as opposed to the short-grain rice more common in Chinese cooking. Rice is also transformed into other common ingredients such as rice wine, rice vinegar, rice noodles, and rice paper wrappers for spring rolls.

Rice is also used to make noodles. There are four main types of rice noodles used in Vietnamese cooking. Banh pho are the wide white noodles used in the quintessential Vietnamese soup, pho. Bun noodles (also called rice vermicelli) look like long white strings when cooked. Banh hoi are a thinner version of bun noodles. In addition, there are dried glass, or cellophane, noodles (mien or bun tao) made from mung bean starch.

Just as essential to Vietnamese cuisine as rice and noodles is nuoc mam, a salty fish sauce that is used in most Vietnamese recipes (just as salt is used in most Western dishes). Nuoc mam is produced in factories along the coast of Vietnam. Anchovies and salt are layered in wooden barrels and then allowed to ferment for about six months. The light-colored, first-drained sauce is the most desirable. It is also the most expensive and reserved primarily for table use. Less expensive nuoc mam is used in cooking. When shopping for nuoc mam, one should look for the words ca com on the label, which indicates the highest quality.

The most popular condiment is nuoc cham (dipping sauce), which is as common in Vietnam as ketchup is in North America. Saucers filled with nuoc cham are present at practically every meal, and diners dip everything from spring rolls to meatballs into it. The recipe that follows can be adjusted to suit individual tastes by using more or less red pepper and nuoc mam. Nuoc cham is quite simple to make and will keep in the refrigerator for up to 30 days. A few spoonfuls over a bowl of plain rice can be considered an authentic Vietnamese peasant meal.

40 Delicious Vietnamese Dishes (modified from CNN Travel)

1. Pho

What list of Vietnamese cuisine would be complete without pho? It’s almost impossible to walk a block in Vietnam’s major cities without bumping into a crowd of hungry patrons slurping noodles at a makeshift pho stand.

This simple staple consisting of a salty broth, fresh rice noodles, a sprinkling of herbs and chicken or beef, features predominately in the local diet -- and understandably so. It’s cheap, tasty, and widely available.

2. Cha ca

Hanoians consider cha ca to be so exceptional that there is a street in the capital dedicated to these fried morsels of fish.

This namesake alley is home to Cha Ca La Vong, which serves sizzling chunks of fish seasoned with garlic, ginger, turmeric and dill on a hot pan tablesid.
3. Banh xeo

A good banh xeo is a crispy crepe bulging with pork, shrimp, and bean sprouts, plus the garnish of fresh herbs that are characteristic of most authentic Vietnamese dishes.

To enjoy one like a local, cut it into manageable slices, roll it up in rice paper or lettuce leaves and dunk it in whatever special sauce the chef has mixed up for you.

4. Cao lau

This pork noodle dish from Hoi An is a bit like the various cultures that visited the trading port at its prime. The thicker noodles are similar to Japanese udon, the crispy won-ton crackers and pork are a Chinese touch, while the broth and herbs are clearly Vietnamese.

5. Rau muong

Some might call it river weed -- with good reason -- but that doesn’t stop the masses from scarfing down platefuls of morning glory, usually stir-fried and seasoned with slithers of potent garlic.

Rau muong is common at Vietnamese restaurants and beer gardens.

6. Nem ran/cha gio

Vietnam’s bite-sized crunchy spring rolls might not enjoy the same popularity as their healthier fresh equivalent, but they deserve a special mention.
The crispy shell with a soft veggie and meat filling dunked in a tangy sauce gets the gastronomic juices flowing before a main course. In the north these parcels go by the name nem ran while southerners call them cha gio.

6. A spring roll that jumps out.

7. Roll, dunk, bite, repeat.

7. Goi cuon

These light and healthy fresh spring rolls are a wholesome choice when you’ve been indulging in too much of the fried food in Vietnam.

The translucent parcels are first packed with salad greens, a slither of meat or seafood and a layer of coriander, before being neatly rolled and dunked in Vietnam’s favorite condiment -- fish sauce.

8. Bun bo Hue

Central Vietnam’s take on noodles caters to carnivores with its meaty broth and piles of beef and pork. The thick slippery rice noodles also make for a heartier meal than noodles found in the north and south.

9. Banh khot

This dainty variation of a Vietnamese pancake has all the same tasty ingredients but is a fraction of the size. Each banh knot can be scoffed in one ambitious but satisfying mouthful.

The crunchy outside is made using coconut milk and the filling usually consists of shrimp, mung beans, and spring onions with a dusting of dried shrimp flakes on top.

10. Ga tan

Got the sniffles? Opt for ga tan, a broth that’s Vietnam’s answer to the proverbial cup of chicken noodle soup. Sure it’s not quite how your mother used to make it, with its greenish tinge from the herbs and hunks of chicken parts, but it’s worth a try if you’re needing a Vietnamese tonic.
11. Yes, bananas have flowers, and they taste great.

11. Nom hoa chuoi

Vietnam’s banana flower salad packs a much bigger punch than a typical plate of mixed greens.

Banana flowers (thick purple lumps that will later turn into bunches of bananas) are peeled and thinly sliced then mixed with green papaya, carrots, and cilantro along with chicken and a heavy-handed pour of a salty fish sauce dressing and crunchy peanuts.

12. Dry, but not dreary.

12. Bun bo nam bo

This bowl of noodles comes sans broth, keeping the ingredients from becoming sodden and the various textures intact. The tender slices of beef mingle with crunchy peanuts and bean sprouts, and are flavored with fresh herbs, crisp dried shallots, and a splash of fish sauce and fiery chili pepper.

13. Hoa qua dam

This chunky blend of fresh tropical fruit in a cup is the perfect local treat when the heat of Vietnamese summer starts to wear you down. It could be considered a healthy alternative to ice cream -- if you stick to the shaved ice variation -- but for the full experience it’s best had with diabetes-inducing condensed milk mixed in.

14. Pho cuon

Pho cuon packages the flavors of pho and goi cuon in one neat little parcel. This Hanoi take on fresh spring rolls uses sheets of uncut pho noodles to encase fried beef, herbs and lettuce or cucumber.
15. Ga nuong

Honey marinated then grilled over large flaming barbecues, the chicken legs, wings and feet served are unusually tender, while the skin stays crispy but not dry.

16. Pho xao

Pho xao may just be a slightly healthier take on my xao -- but the beauty is in the details. The flat, smoother pho noodle doesn’t crisp up like its pre-boiled instant cousin.

When done well the outer edges acquire a browned crunchiness, whilst the center stays soft and glutinous. This dish tastes best with a fried egg and seasoned with chili or soy sauce.

17. Ca phe trung

Vietnamese “egg coffee” is technically a drink but we prefer to put it in the dessert category. The creamy soft, meringue-like egg white foam perched on the dense Vietnamese coffee will have even those who don’t normally crave a cup of joe licking their spoons with delight.

18. Bo la lot

Vietnamese are masters of wrapping their food. Bo la lot is neither raw nor deep-fried, but flamed on an open grill to soften the exterior and infuse the betel leaf’s peppery aroma into the ground beef inside.

19. Xoi

Savory sticky rice is less of an accompaniment to meals in Vietnam, more a meal itself. The glutinous staple comes with any number of mix-ins (from slithers of chicken, or pork to fried or preserved eggs), but almost always with a scattering of dried shallots on top.
20. Banh cuon

These rolled up rice flour pancakes are best when served piping hot, still soft and delicate. Although seemingly slender and empty they have a savory filling of minced pork and mushrooms.

Zest is also added by dunking the slippery parcels in a fishy dipping sauce.

21. The humble egg plant comes good.

21. Ca tim kho to

Eggplant alone tends not to get us excited. Although when it’s diced and sautéed in a clay pot along with tomatoes, soy sauce, sugar, and (depending on the recipe) minced meat, the once bland vegetable redeems itself.

22. Bot chien

Saigon’s favorite streetside snack, bot chien, is popular with both the afterschool and the after-midnight crowd. Chunks of rice flour dough are fried in a large wok until crispy and then an egg is broken into the mix.

Once cooked it’s served with slices of papaya, shallots and green onions, before more flavor is added with pickled chili sauce and rice vinegar.

23. Sometimes it's the sauce that makes the meal.

23. Bun dau mam tom

This plain-looking tofu and noodle dish is served with mam tom sauce -- the Vegemite of Vietnam. The pungent purple dipping sauce is used to flavor the slabs of deep-fried fofu that are at the core of the meal.

24. Banh goi

These pockets of deep-fried goodness are often described as the equivalent of a Cornish pastry or as a Vietnamese samosa, depending on the nationality of the person explaining.
Inside the crispy exterior you’ll find that it’s similar to neither description, with its filling of finely minced pork, mushrooms and vermicelli noodles.

25. Com Suon Nuong

![Com Suon Nuong](image)

This simple meal is the Saigonese equivalent of bun cha -- with rice in place of noodles. A tender pork cutlet is barbecued over hot coals to give it a rich, smoky flavor, and laid over the fluffy white com.

26. Chao

With its thick and creamy texture Vietnam’s rice porridge is the best pick when your queasy stomach can’t handle much else. If you want to jazz it up you can always add slices of chicken, fish, beef, duck or pork ribs, along with a sprinkling of herbs and shallots.

![Chao](image)

26. Just looking at this rice porridge dish will ease your stomach pains.

27. Bo luc lac

Cubes of beef are tossed around a steaming wok with garlic, pepper, and some vegetables to make shaking beef. There’s nothing special about the beef that makes it shaking.

The name is just a literal translation that refers to the process of mixing the beef around while cooking.

28. Hat de nong

The smell of chestnuts roasting on an open fire can bring back fond memories of Christmas carols -- until a moped transporting a giant blow-up Santa whizzes by. Pick the street vendor with the most enticing smell.

29. Banh uot thit nuong

It’s all about the marinade when it comes to the grilled pork in fresh rice paper rolls that are popular in central Vietnam.

The typical mixture coats the meat in a blend of sugar, salt, chili, lemongrass and fish sauce. Cilantro, basil and mint are added when it’s served up to add some green to the appetizer.
29. Anything served on a stick can't fail.

30. Bun cha

Pho might be Vietnam’s most famous dish but bun cha is the top choice when it comes to lunchtime in the capital.

Just look for the clouds of meaty smoke after 11 a.m. when street-side restaurants start grilling up small patties of seasoned pork and slices of marinated pork belly over a charcoal fire. Once they’re charred and crispy the morsels are served with a large bowl of a fish sauce-heavy broth, a basket of herbs and a helping of rice noodles.

31. The baguette, upgraded and improved.

31. Banh mi

The French may have brought with them the baguette, but Vietnam takes it to a different level. How exactly depends on what end of the country you’re in.

In the north chefs stick to the basic elements of carbohydrate, fat and protein—bread, margarine and pâté—but head south and your banh mi may contain a more colorful combination of cheese, cold cuts, pickled vegetables, sausage, fried egg, fresh cilantro and chili sauce.

32. Lau

Eating this hodgepodge hotpot dish is a communal affair with everyone digging in to the oversized boiling pot. We’ve found that just about anything can (and will) go into this soup from tofu to frogs.

It’s best to stick to one main protein rather than opting for the mix of meat, poultry and seafood together.

33. Banh bao

Steamed pork buns aren’t traditionally Vietnamese but that doesn’t stop the spongy rolls from being sold by street vendors and in traditional Vietnamese restaurants.

The best buns have a hard boiled quail egg buried within the minced meat, while the cheaper ones come without any filling at all. Remember the lower the price the less stuffing, so you might not be getting the good deal you thought you were.
34. Com rang

Fried rice may not be the most adventurous option, but sometimes you just want some familiar grub done right. Baby sized chunks of meat and colorful vegetables are mixed with soy and fish sauce in a wok streetside to create a rice dish that is still moist but slightly smoky.

Make it Vietnamese by supplementing with Bia Hanoi.

35. Bo bit tet

Vietnam’s equivalent to steak and eggs fills the void when you’re hankering for some greasy pub tucker. The thin flank steak is usually served with eggs, thick potato wedges, and Vietnamese meatballs on a sizzling cast iron plate.

36. Com chay

Com chay refers to two things in Vietnam: vegetarian food, or Vietnam’s homemade rice crispies that are popular with children. Unlike the sweet treats in the United States, Vietnam’s version of a crispy comes with meat instead of marshmallows.

Vietnam’s vegetarian restaurants use mock meats to create all the traditional dishes and usually do a pretty good job. Although some places include artificial creations we would rather not try. Fake rubbery snails anyone?

37. Che

This dessert can be served in either a bowl or a glass. The latter is the more enticing option with the visible layers of bean jelly, coconut milk, fruit, and ice.

38. My xao bo

Mix noodles with a dollop of oil, then add beef, onions, garlic, morning glory and some tomato for color and you have a platter of my xao bo. The whole dish takes about as long to make as instant noodles -- but oh so much more flavor.
39. Tofu + tomato sauce, but greater than the sum of its parts.

39. **Dau phu sot ca chua**

The English translation of “tofu in tomato sauce” doesn’t really do this dish justice. The slabs of deep-fried soy are doused in a rich fresh tomato and spring onion coating, and seasoned with a speckle of fresh herbs.

40. Got crabs? Cook 'em up and devour.

40. **Canh bun**

Another hearty soup that’s high on the lunchtime agenda, this is a crab and morning glory noodle soup. Canh bun is similar to the more well-known bun rieu crab soup, but has a small handful of variations -- including the type of noodle used.
Vietnamese Restaurants in the Santa Clara area

There are so many wonderful Vietnamese restaurants in Santa Clara County that it is impossible to list them all. My favorites are Vung Tau [www.vungtaurestaurant.com/](http://www.vungtaurestaurant.com/) and Hoi An Bistro [http://hoianbistro.com/](http://hoianbistro.com/) which provide an array of dishes, are within walking distance of my house, and perfect places to impress visitors. My ESL students gave both places mixed reviews and had plenty of suggestions for better places but again, too many to list. As a compromise, I've listed the Top 10 Vietnamese restaurants which popped up in an internet search and look like fast food restaurants appealing to the younger crowd as well as the latest Yelp list of the Best Vietnamese Restaurants in the Santa Clara area: [http://www.yelp.com/search?find_desc=Top+10+Vietnamese+Restaurants&find Loc=San+Jose%2C+CA&ns=1](http://www.yelp.com/search?find_desc=Top+10+Vietnamese+Restaurants&find Loc=San+Jose%2C+CA&ns=1)

**Top 10 Vietnamese Restaurants in Santa Clara County**  (3/01/13)
[http://goo.gl/maps/bMCJB](http://goo.gl/maps/bMCJB)

1. **Pho Khang**  
2207 Tasman Dr, Santa Clara, CA  
(408) 988-6688

2. **Pho Thanh Long Restaurant**  
2450 El Camino Real, Santa Clara, CA  
(408) 983-0888

3. **Pho Kim Long**  
2082 N Capitol Ave, San Jose, CA  
(408) 946-2181

4. **Minh’s Vietnamese Restaurant**  
1422 Dempsey Rd, Milpitas, CA  
(408) 956-1000

5. **Pho Y1 Noodle House**  
1660 E Capitol Expy, San Jose, CA  
(408) 274-1769

6. **Pho Mai**  
3074 Landess Ave, San Jose, CA  
(408) 263-4323

7. **Pho Tau Bay**  
1628 Hostetter Rd, San Jose, CA  
(408) 441-7261

8. **Tamarine**  
546 University Ave, Palo Alto, CA  
(650) 325-8500
9. **Elements Restaurant**  
6944 Almaden Expy, San Jose, CA  
(408) 927-8773

10. **Dac Phuc Restaurant**  
198 W Santa Clara St, San Jose, CA  
(408) 297-5517

**Yelp’s Best Vietnamese Restaurants** (4/1/13) [http://goo.gl/maps/zRI5](http://goo.gl/maps/zRI5)

535 E Santa Clara St.  
San Jose, CA 95112  
(408) 288-9055

2. **Thien Long Restaurant** [www.thienlongrestaurant.com/](http://www.thienlongrestaurant.com/)  
3005 Silver Creek Rd. #138  
San Jose, CA 95121  
(408) 223-6188

335 S Winchester Blvd.  
San Jose, CA 95128  
(408) 241-4940

4. **Com Tam Dat Thanh**  
1055 Tully Rd.  
San Jose, CA 95122

5. **White Shallot** [http://www.whiteshallot.com](http://www.whiteshallot.com)  
3143 Stevens Creek Blvd.  
San Jose, CA 95117  
(408) 246-5251

6. **Cao Nguyen Restaurant**  
2549 South King Rd. San Jose, CA 95122  
(408) 270-9610

7. **Thanh Son Hien Khanh**  
990 Story Rd.  
San Jose, CA 95122  
(408) 975-0135

8. **Dakao**  
98 E. San Salvador  
San Jose, CA 95112  
(408) 286-7260

9. **Dalat Restaurant**  
408 E William St.  
San Jose, CA 95112  
(408) 294-6989
Vietnamese Community Organizations

Coalition of Nationalist Vietnamese Organizations of Northern California
235 N. 7th St. #1
San Jose, CA 95112
(408) 295-9210

Vietnamese American Community of Northern California
143 E.
Virginia St.
San Jose, CA 95112
(408) 279-5484

Vietnamese American Community of Northern California
220 Leo Ave.
San Jose, CA 95112
(408) 290-6174

Vietnamese American Council
780 South First St.
San Jose, CA 95113
(408) 518-0759
www.viet-nam.org

Vietnamese American Bar Association of Northern California
1570 The Alameda, Suite 212
San Jose, CA 95126
info@vabanc.org
http://www.vabanc.org

Vietnamese-American Chamber of Commerce of Santa Clara Valley
255 N. Market St., Suite 110
San Jose, CA 95110
(408) 288-7602
http://www.scu.edu/SCU/Programs/Diversity/vietamcc.html

Viet-American Voters of Northern California, Non-Profit Org.
PO Box 360863
Milpitas CA 95036
(408) 800-5181
www.trunghthusanjose.com

Commercial Centers
Lion Plaza
On the corner of Tully and King Rds.
This is one of the anchors of the community. Not only will you find a supermarket, but also bakeries, a food court, retail shops and restaurants. Vietnamese elders gather around the fountain and outdoor tables to play card games or just to socialize. Parking is always a problem but especially on weekends and during celebrations.

Little Saigon
Story Rd. between McLaughlin and Roberts Rd.
This large shopping and restaurant district includes the Grand Century Mall which has numerous restaurants, dental clinics, Asian pharmacies, bakeries, and other retail businesses. On warm days, the elders gather together, socializing at the entrance to the mall. Along this section of Story Road there are grocery markets, restaurants, and additional professional and retail businesses.

Milpitas
Although not quite as concentrated as south central San Jose, the Vietnamese presence is well represented by businesses and restaurants in the area of Serra Way and S Abel St. as well as other commercial areas of Milpitas.

Religious Institutions

Buddhist
Many of these places of worship welcome visitors and offer lunch, but please call ahead and arrange for a guide/greeter.

Chua Duc Vien Community Pagoda
2440 McLaughlin Ave.
San Jose, CA 95121-2745
(408) 993-9158

Chua Quan The Am Temple/Monastery
1315 McLaughlin
San Jose, CA 95122

Chua An Lac Temple
1647 E San Fernando St.
San Jose, CA 95116
(408)254-1710

Christian

St. Patrick’s Proto-Cathedral
389 E. Santa Clara St.
San Jose, CA
(408) 294-8120

St. Maria Goretti Parish
Vietnamese Community Church
3195 Senter Rd.
San Jose, CA 95111
(408) 363-1482

Santa Clara Vietnamese Alliance Church
3355 Sierra Road
San Jose, CA 95132
(408) 979-9998
http://www.htsantaclara.org

Media

Friendship Media Vietnam
1606 Heritage Bay Place
San Jose, CA 95138
(408) 841-9831

EM Radio
110 Murphy Ave.
San Jose, CA
(408) 540-6193

Vietnam Media
1577 Alum Rock Ave., Ste A
San Jose, CA
(408) 937-5103

Vietnam Bac Cali
Radio 1500 AM

Celebrations and Festivals

TET - Vietnamese New Year's Festival (late January – February moon calendar)

TET is the Vietnamese new year based on the Lunar calendar which places TET around the end of January / beginning of February. In the U.S., this celebration begins with a thorough cleaning of the house, a display of hoa mai, yellow blossomed branches and kumquat trees, and presentations of many varieties of fruit. New clothes are purchased and worn and good children receive money-filled red envelops from their elders. Special symbolic foods like bean filled sticky rice loafs are prepared and eaten, temples are visited to respect ancestors, and friendships are reinvigorated over games, entertainment, and wishes of Chuc Mung Nam Moi (Happy New Year). The festival is marked by fireworks and firecrackers. There is usually a huge TET Festival at the Santa Clara County Fairgrounds open to all. For more info: www.tetfestival.org/

Autumn Moon Festival
This is a Sept/Oct festival celebrating a successful harvest. In San Jose, there is often a huge Mid-Autumn Festival at the Santa Clara County Fairgrounds or Guadalupe River Park. Moon cakes representing the harvest moon and colorful lanterns for children are features of this festival. For more info: http://www.trunghusanjose.org/

**Clothing**

Traditionally, both men and women wore long tunics over trousers called Ao dai. In the Vietnamese community today, only women wear the Ao dai on formal and/or special occasions. The long tunics are usually made of silk or cotton and reach down to mid-calf, and on formal occasions to the ankle. There is a long slit up the sides to the waist. The pants are loose and straight.

Additional Information and links to the Vietnamese-American Community in Santa Clara County:

**Asian Nation**
http://www.asian-nation.org/vietnamese-community.shtml

**Status of Vietnamese Health – County of Santa Clara (pdf)**

**Vietnamese American Round Table**
Contact: Quyen Mai
https://www.facebook.com/quyen.c.mai
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## Appendix 2

### Asian American and HNPI Population and Its Growth, Counties

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<th>NHPI Population</th>
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U.S. Census Bureau, 2000 Census SF1 Table Q1-P6; 2011 Census SF1 Table Q1-P6.