

Context:

Southeast Asians in California

Volume 10, Number 76, October, 1989

(formerly "Refugee Update")

Folsom Cordova Unified School District
2460 Cordova Lane,
Rancho Cordova CA 95670
(916) 635-6815
Judy Lewis, Editor

Experts turn to "learning teams" to combat racism

Racial violence continues to rock communities and more subtle prejudice is evident in many American institutions. Psychologists are refining their understanding of how bigotry develops and devising new ways to fight and prevent it. Some of the most promising techniques are aimed at grade-school children, whose biases have not had time to harden.

One of the most successful methods is dividing students into interracial "learning teams" which, like sports teams, knit members together in common purpose that can lead to friendship.

Such learning groups are widespread in the United States, especially in school districts with potential or actual racial problems.

Such cooperative groups reduce prejudice by undercutting the categories that lead to *stereotyped thinking*, according to research in the August issue of the *Journal of Personality and Social Psychology*. "Once you categorize people into groups in any way, you tend to like people in your own group more than those in others," said Dr. Samuel Gaertner, a psychologist at the University of Delaware who conducted the research.

"It happens in many situations apart from race relations," he added. "You see it often, for instance, in a corporate merger, when people in the acquiring company continue to stereotype people from the acquired company with disdain, and those from the acquired company resent what they see as a favored status for those with the acquiring firm."

"Cooperation widens your sense of who's in your group," Gaertner said. "It changes your thinking from 'us and them' to 'we.' People you once saw as part of some other group now are part of your own. That's why learning groups can reduce bias."

Dr. Janet Schofield, a psychologist at the University of Pittsburg, has demonstrated ways in which social barriers between racial groups can create suspicion and mistrust.

In one junior high school she observed, the students were split into hostile racial cliques. "A socially active black kid was more likely to be seen as aggressive than was a white kid doing exactly the same thing," Schofield said. "For instance, if he asked someone in the cafeteria, 'Can I have your cake?' or

Calendar

Nov. 1, 7-9 pm: **Cultural Diversity series #3** (Vietnamese; art display & sale).

Nov. 8, 7-9 pm: **Cultural Diversity #4** (Hmong background, slides, display).

Nov. 15, 7-9 pm: **Cultural Diversity #5** (Implicit Assumptions—Process of Understanding Cultural Interactions).

Nov. 16, Thurs, 9-11:30 am: **Refugee Educators' Network** meeting.

Jan. 10, 7-9 pm: **Cultural Diversity #6** (Sharing Projects).

Jan. 18, 9-11:30 am: **Refugee Educators' Network** meeting.

Jan. 20, Sat., 8-11 am: **Hmong Language, Level 1**, first of 15 class meetings.

Mar. 3, 8am-4pm: **Southeast Asia Education Faire**.



even if he happened to bump someone in the hall, that was interpreted as an aggressive act if it was done by a black kid, but not by a white."

That perception was part of a cycle in which the *social distance* between blacks and whites fostered stereotypes of each other that could not be broken down even by positive experiences.

"Whites and blacks avoided each others," Schofield said. "Because the whites were prone to interpret even normal social activity by blacks as hostile and aggressive, they felt afraid of social contact. That made the blacks see the whites as stuck-up, which tended to actually make them hostile in response."

The most widely used technique for promoting racial harmony, intentionally mixing racial or ethnic groups into teams where they cooperate for a common goal, is intended to break down just such barriers.

The growing consensus is that racial and ethnic prejudices are an *unfortunate byproduct of the way the mind categorizes all experience*. Essentially, the mind seeks to simplify the chaos of the world by fitting all perceptions into categories. Thus it fits different kinds of people into pigeonholes, just as it does with restaurants or television programs. That is where the problem begins, psychologists say. Too often we see the category and not the individual. Once these categories are formed, the beliefs that underlie them are confirmed at every possible opportunity, even at the cost of disregarding evidence to the contrary. David Hamilton, a psycholo-

gist at the UC Santa Barbara, has found in a series of experiments that people tend to forget facts that would change their assumptions about categories, while seeking and remembering information that would confirm those assumptions.

The strength of stereotypes—both innocent and hostile—is attributed to the mind's natural bent to seek to confirm its beliefs. While several experiences to the contrary can challenge those beliefs, an isolated experience is unlikely to do so. Such self-confirmation of stereotypes is especially likely when members of different groups have little contact with each other. Merely integrating a school or neighborhood may fail to change old stereotypes if the groups keep to themselves.

Sacramento Bee September 8, 1989

Classroom strategies

The *Portland Foxfire Project* has been repeated in many ways in many different areas, and the Project itself is an offshoot of the original *Foxfire* books. This 1983 summer project (funded by CETA's summer youth employment program) involved students in teams to produce, edit and layout sections of a magazine-style book, then learn the vocational skills associated with printing the book. The result was *The Original Tracks* (Portland Public Schools, 1984).

The 42 students involved in this "cultural journalism" project were Hmong, Mien, Lao, Cambodian, Vietnamese, Chinese, Eritrian (from Ethiopia), Ethiopian, Black American, Native American, and Mexican. The students were split into three groups according to ethnic background; one group had Ethiopian, Chinese, and Lao, and another had three other groups, and so on. The groups were then divided into teams of three (no two team members from the same ethnic group).

As the newcomer students in this project were also quite limited in English, the teams were a good vehicle for English acquisition through a strategy sometimes called "jigsaw" learning or cooperative learning.

The result was a book full of oral history, songs, recipes, traditional cures, arts, and personal sagas. Imagine a team of three, an Ethiopian, a Chinese, and a Lao, visiting a Chinese herbalist to gather information on cures for common maladies. The Chinese youth interviews the elder, while the Lao operates the tape recorder and the Ethiopian takes photos. Later, the Chinese team member transcribes the tape and translates it into English, which the other team members edit and rewrite. The photos, text and titles are laid out and one piece of the book is ready for assembly. Then the process is repeated with a Lao dancer, and then an Ethiopian singer.

The collection is impressive, but the process must have been amazing to watch. Other similar "cultural journalism" projects have been tried in various cities, including *Applynx: Journal of California's Newcomers* at Cordova High, *Multilingual Voices* from Grant High School, and the *IRAP Newsletter* from Old Marshall Adult School.

The following commercial materials are designed for ESL programs. Partners who speak different languages are given a task to accomplish, and they must use English to communicate with one another. Adaptations of these activities can work with other multi-ethnic/multi-linguistic pairs. Resources for cooperative learning provide other activities which can be used either for communicative-based ESL or encouraging teamwork between different cultural groups, or both.

Materials

All Sides of the Issue: *Activities for Cooperative Jigsaw Groups* (Secondary, Adult). Intermediate/Advanced ESL. Alemany Press, \$19.95.

Take Your Partners: Pictorial Pair-work Exercises (Secondary, Adult). Intermediate ESL. Alemany Press, \$6.95.

Back & Forth: *Pair Activities for Language Development* (Secondary, Adult).

Int/Adv ESL. Alemany, \$17.95.

Look Who's Talking! *2nd ed. Activities for Group Interaction.* (Sec., Adult). Beginning/Int/Adv ESL. Alemany, \$17.95.

Jigsaw Listening. (Int., 4th-5th gr. reading level). Dormac.

Cooperative Learning Resources for Teachers. (Tchr information, ideas). \$19.95. Claudia's Caravan.

Alemany Press: 2501 Industrial Pkway West, Dept ALR, Hayward, CA 94545. 800-227-2375. Note: Alemany has had price changes lately; check before ordering. Claudia's Caravan, POBox 1582, Alameda, CA 94501. (415) 769-6230. Dormac, PO Box 270459, San Diego CA 92128-0983. 800-547-8032.

From

Claudia's Caravan

POBox 1582, Alameda CA 94501

Count Your Way Through Mexico, \$10.95.

Count Your Way Through Korea, \$10.95.

Pronunciation guide included. Takes students on a cultural journey using the numbers from 1 to 10. Other books available.

Chinese Mother Goose Rhymes, \$5.95.
English-Chinese text, ages 2-8.

Here Comes the Cat, \$11.95.
Russian-English. Picture book in full color.
Ages 2-8.

The Keeping Quilt, \$14.95.
Russian Jewish traditions. Ages 5-12.

The Three Astronauts, \$12.95.
Russian, American, and Chinese astronauts land on Mars, and make discoveries about the human race. Ages 5-10.

Language Lotto Spanish, \$10.95.

Language Lotto Vietnamese, \$10.95.

Language Lotto Cantonese, \$10.95.

Language Lotto Cambodian, \$10.95.

Language Lotto Lao, \$10.95.

Language Lotto Hmong, \$10.95.

Comes with English, both on the cards and on a cassette tape.

Children's Songs in Chinese, \$12.95 (book and cassette)

Teaching English Reading to the *Literate* Newcomer Student

Newcomer students arrive with a wide range of background skills. Some are accomplished readers in their own language and others have had no prior experience with the process of separating a word into component sounds. Literate students can learn the new code much more quickly than non-literate students. Learning the sounds (and syntax) of a new language can be thought of as an exercise in language problem-solving, something the human brain does amazingly well. By using "old-fashioned" blending charts, a literate newcomer is presented with an orderly array of data, from which the linguistic problem-solving precedes.

Learning to read the first time

Teaching native English speaking kindergartners and first-graders to read requires that they learn to separate the sounds of familiar words, and then to give each sound a letter symbol. To read, they look at the letter symbols, think of the sounds they represent, then hook them together in order. The new reader hears the sounds he subvocalizes, recognizes a word that has a meaning to him, and *voilà!* he is reading.

On the other hand, a student who does not have

a concept attached to a word is simply hooking sounds together. The process of *aha!* doesn't happen; all words are nonsense words. The teacher of newcomer students has to teach both the *sounds* of English and the concepts that give meaning to what they read. Every ESL teacher is familiar with the student who comes to the first class and reads every word on the *Slossen Oral Reading Test*, or who reads the words from Lesson 1 in the ESL text perfectly. Without checking further, it is easy to assume that he knows the meanings because he can blend the sounds accurately.

A student who has already learned the process of breaking familiar sounding words apart into component sounds, then attaching a symbol to the sound, then building a word by hooking one sound after another (*blending*), in his own language can fairly quickly learn the new code for English. He will be searching for regularities in the sound system, and will use familiar sounds in his own language to help remember the new sounds.

For example, when learning Hmong, I have no equivalent sound for the diphthong represented by *aw* in Hmong. So, to remember it, I think, "uhhhh" (like a hesitation in English, like "uhhhh, let me see", but with my mouth more

open) then consciously bring my jaws together. The sound I produce is not exactly like the one a Hmong speaker produces, but it's close. For the sound represented by *ng* in Vietnamese, at the beginnings of words like *Ngo*, I think, *sing-oh*, then drop off the *si*, leaving *ngo*. English has the *ng* sound, but it never occurs at the beginnings of words.

To learn the basic sounds of Hmong or Vietnamese, I don't have to begin like a kindergartner, but it helps to see the whole range of sounds that are important in the language, and those which have to be contrasted. Of course, even after I can produce *ngo* or *kawm ntawv*, there is no meaning to me until I connect what I see and hear with a concept.

Sounds of English

Teachers who are native English speakers are not particularly good at identifying the patterns of sounds in English for foreign speakers. How many vowels in English? How many consonants? How many ways can the sound we usually call "t" be produced? There are actually nine distinct ways to produce "t" (*top*, *stop*, *bought two*, *butter*, *what-not*, *little*, both *Tom* and *I*, *meatshop*, *button*), and English speakers think of all of them as the same. Speakers of many Asian languages will hear at least those in *top* and *stop* as two different sounds.

In addition, it is easy to be swayed by the way that words are spelled. Does *phone* end with the sound of *n* or *m*? Before words that

begin with the lips together, it's an *m*: *phome booth*.

Most teacher preparation courses do not include linguistics or language acquisition issues such as these. Fortunately, learners of English are usually able to figure out the patterns of the English sound system. What is remarkable is that so many people who speak English as a second language have such good pronunciation, given that very few have received explicit teaching of sounds.

Sound Charts

We can help students who already know how to read another language by providing clear information on the significant sounds of English. Both the Vietnamese and Hmong texts for teaching English-speakers use a chart to teach the

vowel sounds with the various tones. They both use the chart method as well for teaching the blending of initial consonants with the appropriate vowel/tone. For Vietnamese and Hmong, this works well since there are few final consonant sounds. However, this chart method may be a familiar technique which can be used for teaching the various combinations of initial consonant and vowel sounds in English.

Although this method looks archaic and boring, it does two important things: it allows students to focus on the sounds of English, contrasting them with all the other possible sounds; and it allows students to compare and contrast the sounds of English with the sounds of their own language.

Sounds are not letters

The difficulty with this method is that there are often several ways to *spell* any particular *sound* (*he, heed, heat, people, ski*). Thus, it is difficult to write the sounds of English. Speech and language specialists use an encoding system called the *International Phonetic Alphabet* to represent sounds rather than letters (as the name suggests, it's used to write words of any language with one system).

The following lists of vowels and consonants use the IPA to represent the sounds of English; the blending charts use the most common spelling of the sounds, with diacritics like those used by reading teachers. (See next pages).

South east Asia

Community Resource Center

2460 Cordova Lane,
Rancho Cordova CA 95670
(916) 635-6815
Lue Vang, Manager

Opening hours,
and 4:00-6:00 pm daily.

- 1864 Chandler: *Revolution and its Aftermath* (Cambodia)
1884 Blaufarb: *Organizing and Managing Unconventional War in Laos, 1962-1970*
1899 Dooley: *The Night They Burned the Mountain*
1903 Schlesinger: *Bitter Heritage*
1904 Fitzgerald: *Fire in the Lake*
1905 Hildebrand & Porter: *Cambodia: Starvation and Revolution*
1906 Picq: *Beyond the Horizon: Five Years with the Khmer Rouge*
1907 Seagraves: *Yellow Rain*
1910 Hickey: *A Village in Vietnam*
1918 Schanche: *Mister Pop*
1920 Graetz & Rohrbach:

Recent Additions

- South Vietnam*
1921 Cummins: *Empowering Minority Students*
1951 Zucchelli: *Contes populaires du Viet Nam d'autrefois*
1960 Overseas Chinese Library: *Folk Stories Vol 2.*
1966 Crawford: *Bilingual Education: History, Politics, Theory*
1989 Lee: *Ba Nam*
1990 Hom: *Little Weaver of Thai-yen Village*
1991 Louie: *Yeh-shen: A Cinderella Story from China*
2065 *Clothings and Ornaments of China's Miao People*

English Vowel and Consonant Sounds

English Blending Chart (all the possible combinations of initial consonants and vowels)



Thailand: A First Asylum Country for Indochinese Refugees

Institute of Asian Studies, Chulalongkorn University, Asian Studies Monographs No. 038, 1988

This book is concerned with Thailand's role as a first asylum country in the development and coordination of an Indochinese refugee policy. It includes papers presented by Phuwadol Songprasert and Noppawan Chongwatana at the "International Workshop on Indochinese Refugees: Causes, Resettlement Processes and a Proposed Solution", May, 1987, and the results of surveys conducted at the different refugee camps, "Indo-Chinese Refugees in the First Asylum Country, Thailand: Survey Result 1986", by Noppawan Chongwatana.

In the conclusion to the section on the causes and course of the refugee movement into and out of Thailand during the 1970's and 1980's, the authors say that,

it is clear that neither Thailand nor any other third party is in a position to provide any possible solutions for the large number of Indochinese refugees in this country. Moreover, with the continuing decline in resettlement offers and the adoption of more restrictive criteria, the Thai government is under more pressure to adopt tough measures to reduce frustration emanating from the refugee problem despite the fact that this quite contrary to the humane nature of the Thai people.

In fact, Thailand's standpoint in the matter remains unchanged: it favors no Indochinese refugees as the best policy. This means that the Thai government firmly continues to reject any proposal for the permanent settlement of those people inside

	Napho (Lao)	KhaoI Dang (Khmer)	Phanat Nikhom (Vietnamese from Sikhu)	BanVinai (Hmong)
Area of origin	Laos	Cambodia	Vietnam	Laos
Urban	33%	8%	64%	3%
Rural	64%	92%	33%	97%
Educational attainment				
None	10%	23%	5%	80%
Primary	57%	71%	73%	19%
Highschool	21%	3%	14%	1%
Vocational	7%		3%	
Graduate	4%		3%	
Military				
Language studied in school				
Lao	32%		4%	70%
Khmer		92%		
Vietnamese			48%	
Chinese	1%		5%	
Two SEA languages			10%	
French				
English				
Engl/French in addition to national language	63%	6%	32%	27%
Ability to write				
Lao	35%			8%
Khmer		60%		
Vietnamese			41%	
Thai				1%
Chinese			2%	4%
English				
Hmong/other tribal languages				11%
More than 1	61%	26%	53%	24%
None	3%	12%	4%	52%
Year of entry into Thailand				
1975	12%			50%
1976	4%			18%
1977	4%			
1978	2%			2%
1979	5%	97%		10%
1980	5%	2%		13%
1981	5%			5%
1982	2%			
1983	7%			
1984	40%		21%	
1985	14%		43%	
1986			34%	

	Napho	Khao I Dang	Phanat Nikhom	Ban Vinai
Reason for coming to Thailand				
Political situation	41%	51%	55%	52%
Famine	10%	34%	6%	3%
Fear of death	41%	3%		23%
Goto 3rd country		8%	20%	
Better future			7%	
Assistance	6%	4%	3%	
Neighbor country			7%	13%
Suggestion				5%
Relatives left in home country?				
Yes	92%	77%	93%	37%
No	8%	23%	7%	63%
Relatives in the US?				
Yes	68%	64%	67%	91%
Money sent by relatives in other countries				
Avg amount	1,700 baht	592 baht	1,672 baht	1,742 baht
Number of times per year	4	2	3.5	2
Amount in previous year	12,667	1,224	9,198	4,643
<i>26 baht = \$1.00</i>				
Want to go to a third country to live?				
Yes	80%	99%	100%	47%
In which camps has the US conducted interviews?				
	77%	81%	44%	97%

was collected in 1986, through surveys conducted with more than 1,000 heads of household at six of the camps and processing centers.

Bear in mind that the interviews were conducted by Thai graduate students and research assistants, using translators for the Khmer at Khao I Dang, the Vietnamese at Phanat Nikhom, and the Hmong at Ban Vinai; evidently, at Napho the interviewers were able to communicate directly with the Lao refugees, whose language is closely related to standard Thai, and largely identical to the Thai spoken in the Northeast of Thailand. However, the respondents were at all times aware that the information was being collected by the Thais, their reluctant "hosts", and this may have influenced the answers they gave.

Refugee Admissions for FY89 (actual) and FY90 (proposed)

	FY89	FY90
<i>Africa</i>	1,700	3,000
<i>East Asia</i>		
ODP	20,000	26,500
1st Asylum	28,000	25,000
<i>E. Europe & Soviet Union</i>	45,000	56,500*
<i>Latin America & Cuba</i>	3,300	3,500
<i>Near East & S. Asia</i>	7,000	6,500
<i>Unallocated</i>	1,600	4,000**

*10,000 are privately funded

**will be privately funded

ODP=Orderly Departure Program; includes Amerasians.

Source: *Refugee Reports*, 9/22/89

Thailand. Nevertheless, the Thai government today is still bearing the refugee burden because not only are the so-called "long-stayers" in different camps but other new Indochinese refugees are still encouraged to arrive in Thailand. (page 114).

Thailand is in a difficult position. It is the only non-communist country within walking distance of Burma, Laos, Cambodia, and (although a long trek or chancey boat trip) Vietnam. In addition, there are more than fifty different hill-tribe groups in the region, searching for a way to enter the cash economy, and Thailand has the most vigorous economy in the mainland area. Thailand has millions of poor villagers of its own, also seeking a better life and upward economic progress.

The book neglects to mention the benefits of the refugee programs within Thailand's borders: administering millions of dollars of international aid, building communist-repelling defenses along its borders with Vietnam and Cambodia, funneling huge amounts of Chinese and American weapons and aid to the resistance forces in Cambodia (and probably Laos).

What this book presents, however, is a look at the problem from Thai eyes, rather than from viewpoint of the international relief community or the countries who can offer permanent asylum to the refugees. The data

Resources

Victims and Survivors: Displaced Persons and Other War Victims in Viet-Nam, 1954-75

(Louis Wiesner)
Documents the 1954-55 exodus of 900,000 northerners to South Vietnam, southern refugees from communism, refugees from war, people forcibly relocated by the government, and regrouped Montagnards. \$55.00 from Greenwood Press, 88 Post Road West, Box 5007, Westport CT 06881. (203) 226-3571.

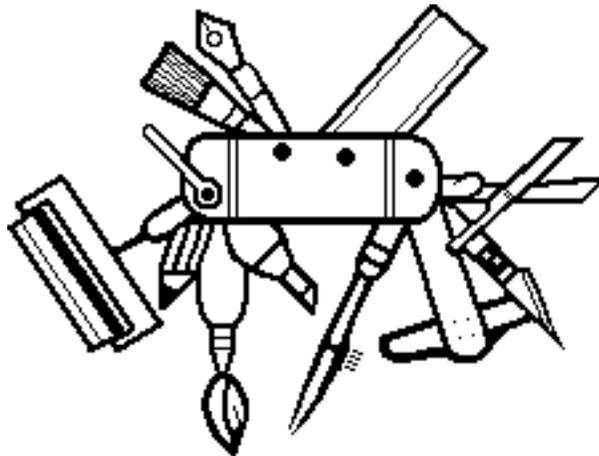
Khmer Rouge Abuses Along the Thai-Cambodian Border

(Mary Kay Magistad)
\$5.00, Asia Watch, 1522 K Street NW, Suite 910, Washington DC 20005. (202) 371-6592.

Refugee Voices,

A Ministry with Uprooted Peoples, is a nonprofit agency established to help educate American public about refugees. The agency records 3-4 minute programs that are distributed to about 300 radio stations in 49 states. Each program features a refugee talking about his or her personal experiences, as well as a commentary on a particular refugee situation somewhere in the world. Some of the refugees are famous, like Haing Ngor, star of the *Killing Fields*, but most are ordinary people with equally compelling stories to tell. The agency also produces printed materials.

Contact *Refugee Voices*, 713 Monroe Street, NE, Washington, DC 20017. (202) 832-0020.



What's News

Newspaper for young adults with limited proficiency in English. Text is controlled for both vocabulary and grammar. Comes with teacher's guide and activities. 1-19 issues (monthly Sept-June), 50¢ per copy, teacher's guide 50¢, shipping \$3.00. What's News, PO Box 21338, Washington DC 20009.

Hmong Teachers

Credentialed teachers for schools with large populations of Hmong students, or for Hmong Language classes at the secondary level (for which students earn foreign language credit) are scarce. Last year, Banning USD employed a Hmong teacher who had received his credential from another state, with the understanding that he would pass the CBEST within one year.

The Southeast Asia Community Resource Center, while not an employment agency, has learned of two Hmong individuals who have taught in other states, and are looking for teaching jobs in California. If you are interested, contact us at (916) 635-6815 and we'll send you a copy of the resumé.

Limited English Proficient Students California, March 1989

Languages	Number	Percent
Spanish	553,498	74.5%
Vietnamese	32,454	4.4
Cantonese	20,780	2.8
Cambodian	18,111	2.4
Pilipino / Tagalog	15,735	2.1
Hmong	15,506	2.1
Korean	12,193	1.6
Lao	12,016	1.6
Mandarin	6,809	0.9
Japanese	4,947	0.7
Portuguese	2,734	0.4
Mien	2,439	0.3
Other	45,340	6.1

Source: R30LC, State Dept of Education, Bilingual Education Office, 3/89

LEP Students in California Counties (March 1989)

Rank	County	Number of LEP	% Co. total	% CA total	Rank by density
1	Los Angeles	333,373	25%	45%	3
2	Orange	64,544	18%	9%	8
3	San Diego	46,784	13%	6%	18
4	Santa Clara	31,908	14%	4%	12
5	Fresno	22,599	17%	3%	10
6	Alameda	22,451	12%	3%	19
7	Riverside	20,866	11%	3%	23
8	San Bernadino	19,944	8%	3%	29
9	San Francisco	17,978	28%	2%	2
10	San Joaquin	16,129	18%	2%	9
11	Monterey	12,921	23%	2%	4
12	Ventura	12,899	12%	2%	21
13	Sacramento	12,204	7%	2%	30
14	Imperial	11,958	44%	2%	1
19	Merced	8,221	21%	1%	6
21	Santa Cruz	7,192	21%	1%	7
28	San Benito	1,567	22%	0.2%	5

Source: R30LC, State Dept of Education, Bilingual Education Office, 3/89

Parents & Children

[From: *The Psychoeducational Model* (Chinese cultural section) by SERN (Special Education Resource Network), California, 1985]

Asian View

American View

Children are extensions of parents.	Children are individuals.
Family makes decisions for the child.	Child is given many choices.
Older children are responsible for their younger siblings' actions.	Each child is responsible for his/her own actions.
Children should remain dependent on the family for most needs.	Early independence is encouraged.
Children should submit to structure.	Children should think about what is right for themselves.
Young children do not have well-formed feelings or individual needs.	Young children have well-defined feelings and personalities.
Children should not express anger, frustration or contempt.	It is better to vent anger and frustration than to let it sit inside.
Punishment for discipline includes shaming, withdrawal of love.	Punishment for discipline problems should have logical consequences.
Questioning adults or asking why is not accepted.	Curiosity and individualization are encouraged.
Parents provide authority.	Parents provide guidance, support, and explanations.



Backgrounds
Cultural arts
Teaching strategies
Acculturation conflicts

Saturday
March 3, 1990

Sacramento City College
Freeport & 12th Ave.
8:00 a.m.—4:00 p.m.
\$35.00

(includes lunch, handouts, and new handbook)

Make check or purchase order payable to **Refugee Educators' Network**, 2460 Cordova Lane, Rancho Cordova, CA 95670.

For information: (916) 635-6815.

The costs are kept to a bare minimum to encourage wide participation, and proceeds buy materials for the Southeast Asia Community Resource Center. Employees are \$35.00, but we realize that parents and students who are not working for agencies or districts may want to attend; there are a limited number of tickets for \$20.00 for students and parents.

Context:

Southeast Asians in California

c/o Folsom Cordova USD
Transitional English Programs Office
2460 Cordova Lane,
Rancho Cordova, CA 95670

Subscriptions to this newsletter are available for the cost of 20 25¢ stamps per year. There are usually eight or nine issues per academic year. FCUSD prints the newsletter, with EIA funds, and we ask for your help in mailing. The editor welcomes contributions—send items to the above address, or phone (916) 635-6815.
