

# Context:

## Southeast Asians in California

Volume 12, Number 93 November/December, 1991

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

### The 8th annual Southeast Asia Education Faire

will be  
**March 21,  
1992**

at Sacramento City  
College

8:00-4:00

\$35.00 per person

Order from Refugee  
Educators' Network.  
2460 Cordova Lane,  
Rancho Cordova, CA 95670.  
Fax (916) 635-0174.  
Phone (916) 635-6815.

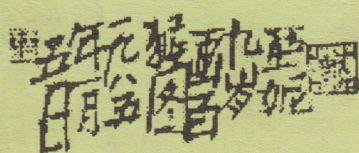
The lunar new year will begin on February 4, 1992. The Vietnamese and Mien also celebrate their New Year's on this day.

The next year is the *year of the monkey*, 2535 on the Buddhist calendar. Cambodia, Laos, Thailand, and Vietnam all use the year 2535. However, the Lao and Cambodian new year will not begin until April 15. The Hmong new year was on December 6, but celebrations continue through Christmas vacation. The Hmong also call

1992 "the year of the monkey."

Other "monkey years" were 1944, 1956, 1968, 1980, and the next one will be in 2004.

The book *China, the Culture* (Bobbie Kalman, Crabtree Publishing, 1989) lists the traits of people born in the year of the monkey: "You are a genius, but you are not steady. Though clever and skillful, you can be impatient."



## Year of the Monkey

From 100 Monkeys by Wang Yani (see page 4)



## Three in the Morning and Four in the Evening

In the state of Sung there was an old man who liked small animals very much. He especially liked monkeys and raised a great many in his house. Because he liked them so much, his neighbors nicknamed him Grandad Monkey.

The monkeys that Grandad Monkey raised were lovable and intelligent, and they could understand their master's feelings. Grandad often spent time with the monkeys and he was very familiar with their habits as well. He even knew when they were happy or sad.

However, the longer Grandad raised monkeys the more monkeys he had. Every day he had to spend a lot of money to buy food for the monkeys to eat. After a while, even though everyone in Grandad's family economized and lived frugally, there was still not enough money to buy food for the monkeys. Grandad Monkey could do nothing but decide to reduce the monkey's daily ration of food.

The monkeys, however, had been spoiled and had their own ideas. If their food was going to be reduced, it must be politely dis-

cussed with them or they would chatter incessantly in protest.

Grandad said to them, "Our family is becoming poorer and poorer. There is no way we can eat as much as we did before. From now on, every morning you will get three pieces of fruit, and every evening you will get four pieces of fruit. How about that?"

The monkeys were very unhappy when they heard this. They opened their mouths and sneered at him, and they yelped and hollered incessantly. Grandad said, "Be quiet! Since you are not satisfied with that, how about four pieces of fruit every morning and three pieces of fruit every evening?"

After the monkeys had heard that Grandad changed his original plan, each and every one of them was happy. They all crawled down on the floor to kowtow respectfully to Grandad Monkey.

(Lin Wen-pao. *Folk Stories, Number*  
2002. Taipei: The Overseas Chinese Library, 1989.  
pp. 29-32)

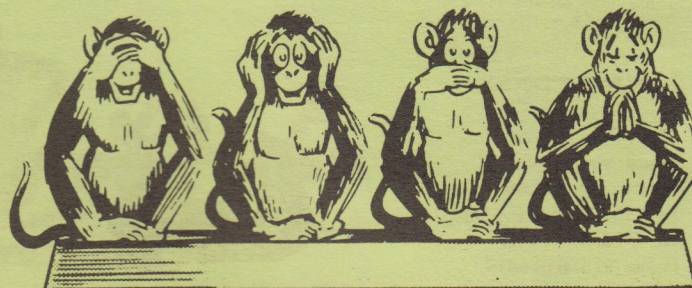
### Example

今年是猴年。

Jīn nián shì hóu nián.

This is the year of the monkey.

猴











Don't Fight, painted when she was six years old. Yani says, "The two roosters are fighting over the rice in the basket. I'm telling them 'Stop now!' I am just with the other neighborhood children. The roosters are the neighborhood children."

Wang Yani is a child prodigy from China. She began brush paintings when she was only 2 years old, and by age 14, she had a one-man show in the Smithsonian.

Yani favored monkeys in her "early years."

She gives painting demonstrations. In an article for *Smithsonian* (volume 20 number 6, September 1989) a demonstration is described this way: Entering the room, barefoot and in demin shorts, Yani went right to work. The 8-by-4-foot piece of paper on which she painted was on a low platform almost flush with the floor. Lithe and graceful, she moved rapidly between the paper and her collection of

inks and paints. Loading her brush, she walked freely across the paper as though it was a stretch of sidewalk. It was only after applying the last brushstroke a half-hour later that she raised her eyes to the onlookers.

Yani's earliest efforts were simply circles within circles. At three, she painted *Kitty*, and at the age of 6 she painted *Don't Fight* (above). By the age of 6, she had completed 4,000 paintings.

Her style of painting is called *xieyi*, "idea writing," as distinguished from "gongbi," skillful brush painting. Yani listens to Beethoven (very loud) when she paints.



*The Lion is Awake* (1983)—The monkeys are about to pay for their mischief. The real painting has shades of gray from the varying concentrations of black ink, with splashes of red and blue.

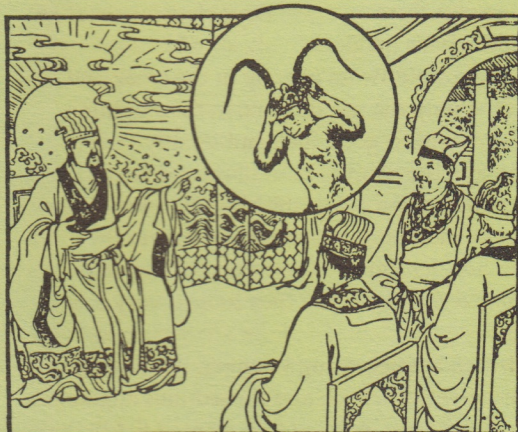


## More Monkey Business

朝 三 暮 四

chau san mu s  
morning three evening fou

*changeable*  
(see page 2)



沐 猴 而 冠

mu hu er guan  
monkey wearing crown

*A monkey dressed in a crown is still a monkey.*

山 中 冇 老 虎

shan jueng u lau hu  
mountain in no old tiger

馬 騮 當 大 王

ma liou dang da uang  
monkey is big king

*When there is no tiger in the mountains,  
the monkey will be king.*

*(When the cat's away, the mice will play.)*

殺 雞 儆 猴

sha ji jing hu  
kill chicken warn monkey

*Kill a chicken to warn the monkey.*  
(see page 8)

*(To make an example of.)*

### Others?

Send more "monkey business" to *Context* during the Year of the Monkey. Send the original language (black ink if hand-written), literal English meanings, and general English meaning. Artwork certainly accepted, too!

### Hmong:

Zoo li tus liab  
los yog kuv nplooj siab.

*(You) like the monkey  
but be my heart.*

...phem cuag liab  
...ugly as a monkey



## Red-Bottomed Monkeys

Taken from *Folk Tales from Indochina*, by Tran My-Van. Victoria Australia: Vietnamese Language and Culture Publications, 1987. pp. 61-66, bilingual.

Contact address for the publisher: PO Box 133, Pascoe Vale South 3044, Victoria, Australia.

Once upon a time there was a servant girl who worked for a very rich couple. She was badly treated most of the time. Day and night she worked hard for them and was given little food to eat. Her skin grew rough, her face grew long, and her body was bent from carrying heavy loads.

One day the rich couple celebrated their long life together. Many friends were invited to the feast. All were given lots of food and drink—all except for the servant girl, who had to work extra hard that day. She had to draw water from the well and carry it back to the house many times. As it happened, the sun shone brightly that day and it was very hot. The poor girl felt very sorry for herself and quietly sobbed.

An old man happened to pass by and noticed her crying. He was equally exhausted. He was wiping sweat from his old face with a trembling hand. So she offered him some water from her bucket. Then she hurried back, carrying two big buckets full of water on her shoulders.

Over the next few days while she was doing her usual chores, she often saw the old man when she went to the well. Each time she gave him some water. He thanked her warmly and after a few days she began giving him a little rice as well.

One day he asked: "Why do you always look so unhappy?"

The girl would not answer. He further asked: "Why did you cry the other day?"

The girl replied: "I am young but I look old and ugly. I have no friends, no relatives, and no future. All I have is hard work."

"Well, don't be too depressed," he said. "I am Buddha in disguise to test people's hearts. I know you are a very good and kind girl and I shall make you happy."

The old man then ordered the girl to go for a swim at the creek and pick a flower there.

She did what he said. But she picked only the white-colored flowers. When she stopped, to her amazement, her skin became smooth and fair and her face very soft. She looked an entirely different person. She was now very pretty. Even her old clothes had turned into a beautiful new dress. Delighted, she rushed back to the house.

At first the couple could not believe their eyes. Here was a beautiful girl to carry water

for them. She explained to them what had happened.

Without a word to the girl, the old couple rushed out to the spot where the girl had met the old man. They took a nice big piece of meat and a jug of wine with them. The trembling old man was still there. They approached him and said: "Please eat this good meat and drink this good wine. Then show us how to be young again."

He asked them to swim in the same creek and to pick the flowers of their choice; then they would see his magic.

The couple swam eagerly in the creek and selected only the red flowers. In their opinion red symbolized good luck and vitality.

Before they had got out of the creek, the magic had taken place: they began to feel itchy all over and began to scratch. Wherever they scratched, hair grew. Their skin became more wrinkled than ever and they looked very miserable.

Instead of becoming younger, they had lost their power of speech and turned into monkeys. They were very alarmed and wanted to kill the old man. In the meantime, he had disappeared.

They dashed home and rushed inside, knocking things over on the way. The girl was terrified when she saw them and cried out for help. The villagers came to chase away the two monkeys. Nobody realized what had happened to the old couple.

Night after night the two monkeys came back to their house but the girl had bolted all the doors and windows.

They groaned and hung themselves on the windows and bars. They shook them hard and the villagers heard their cries. This time the villagers armed themselves with knives and sticks to destroy the monkeys. Afraid of being killed, the monkeys finally left. The villagers advised the girl to ward off the monkeys by keeping an open fire outside the house.

When the monkeys attempted to come back late at night they had to climb over the fire to get near the house. In so doing, their bottoms were burned. Now they were faced with no choice but to go deep into the jungle with burned red bottoms.

Meanwhile the girl waited for the return of the old couple. Of course they failed to return and eventually the girl inherited their fortune.





## KHÍ ĐÍT ĐỎ

Ngày xưa, có một cô gái làm đầy tớ cho một cặp vợ chồng giàu có. Cô gái thường bị hai vợ chồng đối xử tàn tệ. Nàng phải làm việc cực nhọc ngày và đêm nhưng không được ăn đầy đủ. Nước da của cô trở nên xù xì, mặt dài ra và thân hình còng lại vì phải gánh vác đồ nặng.

Một hôm, đôi vợ chồng giàu tổ chức ăn mừng tuổi thọ. Họ mời nhiều bạn bè tới dự tiệc. Khách được đãi ăn uống ê hề, chỉ trừ cô tớ gái hôm ấy là phải làm việc vất vả hơn. Nàng phải xách nước từ giếng lên và gánh về nhà nhiều bận. Ngày hôm ấy nắng gay gắt và trời rất nóng nực. Cô gái quá buồn tủi cho thân phận mình nên thốn thức khóc.

Tình cờ, có một ông lão đi qua và nhìn thấy nàng khóc. Ông lão cũng đang mệt đuối. Ông đưa tay run run quét mồ hôi trên khuôn mặt già nua của mình. Thấy thế cô gái cho ông một ít nước trong thùng, rồi vội vã gánh đôi thùng đầy nước trên vai về nhà.

Những ngày kế tiếp, cô gái vẫn làm công việc hàng ngày của mình. Nàng thường gặp ông lão khi nàng ra giếng nước. Lần nào nàng cũng cho ông một ít nước. Ông lão chân thành cảm ơn cô gái, và ít hôm sau, nàng lại cho ông ít cơm.

Một hôm, ông lão hỏi nàng:

"Tại sao con luôn luôn có vẻ buồn khổ vậy?"

Cô gái không trả lời. Ông hỏi tiếp:

"Tại sao hôm trước con khóc?"

Cô gái thưa:

"Con còn trẻ tuổi mà trông đã già nua, xấu xí. Con không có bạn bè, thân quyến và cũng chẳng có tương lai. Đời con chỉ có làm lụng nặng nhọc mà thôi."

"Thôi con đừng khóc nữa," ông lão nói. "Ta là Đức Phật giả dạng để thử lòng người. Ta biết con là một cô gái rất tốt và tử tế. Ta sẽ cho con được sung sướng."

Ông lão liền bảo cô gái đi xuống suối tắm và hái những đóa hoa ở quanh đó.

Cô gái làm theo lời ông lão, và nàng chỉ hái những đóa hoa màu trắng. Khi hái xong, cô gái rất đỗi ngạc nhiên thấy làn da mình trở nên mịn màng trắng trẻo và mặt mày mơn mớn ra. Trông nàng khác hẳn lúc trước.

Bây giờ nàng rất xinh. Ngay cả bộ quần áo cũ nàng đang mặc cũng trở thành mới, đẹp. Nàng rất sung sướng bên vội vã trở về nhà.

Thoạt tiên, đôi vợ chồng tưởng mình hoa mắt khi thấy một cô gái đẹp gánh nước cho họ. Nhưng rồi nàng giải thích cho hai người nghe sự việc đã xảy ra.

Chẳng nói một lời với cô gái, cặp vợ chồng già chạy đến chỗ cô gái đã gặp ông lão. Họ mang theo một miếng thịt lớn thật ngon và một bình rượu. Ông lão run rẩy vẫn còn đấy. Cặp vợ chồng lại gần ông già và nói:

"Xin mời cụ dùng thịt và nhắm rượu ngon này, xong xin cụ chỉ cho chúng con làm cách nào để được trẻ lại."

Ông lão bảo họ xuống suối bơi lội và hái những đóa hoa mà họ thích rồi sẽ thấy sự huyền diệu.

Cặp vợ chồng bơi lội hăng say dưới suối và chỉ chọn hái những đóa hoa màu đỏ, vì họ nghĩ rằng màu đỏ tượng trưng cho sự may mắn và sinh lực.

Hai người chưa lên khỏi suối thì sự huyền diệu đã xảy ra: Họ bỗng thấy ngứa khắp mình và bắt đầu gãi. Họ gãi tới đâu thì lông mọc tới đó. Da họ nhăn nhúm lại hơn bao giờ hết và trông rất thảm thương.

Họ không được trẻ hơn mà lại không nói được nữa và hóa thành khí. Cặp vợ chồng rất kinh hoàng và muốn giết ông lão. Nhưng lúc ấy ông lão đã biến mất.

Vì vậy họ chạy nhanh về nhà và phóng nhanh vào trong, đóng ngã đồ đạc lung tung. Cô gái hoảng sợ khi thấy khí, nên kêu cứu ầm ĩ. Dân làng chạy đến đuổi hai con khí đi. Không ai biết được chuyện xảy đến cho đôi vợ chồng già.

Đêm này qua đêm khác, hai con khí trở về nhà nhưng cô gái đã đóng chặt các cửa ra vào và các cửa sổ. Hai con khí rên rĩ, đu mình trên các cánh cửa sổ. Chúng lắc cửa thật mạnh và dân làng nghe tiếng kêu la của chúng. Họ liền xách dao, gậy tới để đuổi chúng. Hai con khí sợ bị giết đành bỏ chạy. Dân làng bảo cô gái đốt một đồng lửa bên ngoài nhà để khí sợ không tới.

Khuya đêm ấy, hai con khí trở lại. Chúng phải nhảy qua đồng lửa để vào nhà. Vì thế đốt của chúng bị đốt cháy xém. Từ đó, chúng đành phải rút vào rừng sâu với cái đốt bị cháy đỏ.

Trong lúc ấy, cô gái ngày đêm trông đợi đôi vợ chồng già trở về. Dĩ nhiên, họ không bao giờ trở lại và cuối cùng cô gái hưởng trọn gia tài lớn của họ.



## What Can You Do With a Monkey?

*This story isn't finished.  
How might it be ended?  
What would the "moral" of  
the story be?  
How is this story different  
from European or  
American stories?  
(Look for the parts that  
seem "strange"—that's a  
clue to the differences.)*

Our family had a small coconut grove near the edge of the jungle and my father trained a monkey to pick coconuts for him. But it took my father quite a while to train our monkey for the job.

One day a peddler from the lowlands stopped by our house to show my father his goods. Since my father was very proud of our monkey, he showed it to the peddler. When the peddler heard that my father had taken several months to train our monkey he told us that he wouldn't need that much time to train not only one, but even a bunch of monkeys to different useful tasks.

My father was very interested in what the peddler said and invited him to stay with us overnight so that he could show us how to train a monkey quickly.

Early the next morning the peddler, my father and a few of his friends, my cousin, and I went to the riverbank near a big tree that had branches hanging over the water. We hid ourselves carefully and waited for the monkeys to come to the river for their morning drink.

Monkeys never come right down to the river because of the mud. Instead they use a special technique to reach the water. The first monkey hangs onto a branch over the water with one hand while the other hand holds the hand of a second monkey. The second monkey holds the hand of a third monkey and so on until one of the hanging chain of monkeys is close enough to the water to drink. The rest of the monkeys drink by changing positions on the chain.

That morning the level of the water in the river was quite low. Fifteen monkeys were needed to form a complete chain. A friend of my father's shot the topmost monkey, and the rest of the chain fell in the water. Since monkeys cannot swim well, we caught all fourteen, tied their hands behind their backs, and marched them home like prisoners of war.

When we reached home, the peddler chose one monkey that looked very mean and seemed to be the leader of the group. Then he lined up the others in front of the mean-looking one. Next he tried to teach the mean-looking monkey how to use a spoon to eat rice. He repeated the process about ten times, but the sullen monkey refused to learn. So the peddler asked for a knife and cut the head off the stubborn monkey in front of the others.

The other monkeys trembled and remained extremely quiet. Then when the peddler handed each of them a spoon and a bowl of rice, they all used the spoons and ate the rice properly.

During the rest of the day the peddler quickly taught them to draw water from the well with a bucket, to pick up trash and carry it to the dump, and so on. Sometimes the monkeys were slow to learn something new or became unruly; but when the peddler showed them the knife, they all became orderly and learning proceeded in a proper way.

The next day a friend of my family's who like tea very much asked if he could have one of the captured monkeys to use to pick tea leaves in the mountains for him. Because of the cooler temperatures, tea grown on mountaintops is much better than tea grown at the foot of the mountains. My father said yes.

Our friend began training the monkey by feeding it a mixture of water and opium residue every evening. After one week the monkey became addicted. Then he took it into the mountains.

At first our friend had to climb to the top of the mountain each day with the monkey to show it how to tell tea leaves apart from other leaves by smelling them, and then how to pick the leaves and put them into a light basket attached to its back. In the meantime, the monkey kept drinking the opiated water every night when it got back to its master's home.

After a week the monkey knew its job exactly. Our friend set it free in the morning, and in the evening it brought home a basketful of tea leaves. Some days the monkey did not pick enough tea leaves, and on those days our friend did not allow it to drink the special water. The next day the monkey would do a better job.

Since our friend could not drink all the tea his monkey picked, he sold some of it. He made quite a bit of money by doing so. If someone criticized him, he would say, "It is better to be an addicted monkey than a chicken beheaded and eaten!"

My father decided to teach one of the newly captured monkeys how to hunt squirrels. Anyone who owns coconut groves knows that squirrels are the most destructive animals. Of course some young coconuts were always lost to giant bats and rats, but when the coconuts that escaped damage became ripe and were ready for market, the squirrels would come. They would eat through the coconut shells with their sharp teeth, drink all the milk, eat the coconut meat, and then relax inside the shells, which made very comfortable nests.

Squirrel hunting required a very well-trained monkey, a dog, and hunters with sling-shots. Hunters shot at squirrels with their sling-shots. They were happy if they could hit one and slow it down, but their main purpose was to tire out the squirrel by constantly harassing it until it would hide on top of a coconut tree. Then the hunters would send the monkey up the tree to catch the tired squirrel and throw it down to the dog below. The owners of the coconut groves gave the hunters for each squirrel and then hung the dead squirrels on the coconut trees, hoping to scare away other squirrels.

In order to train his new monkey how to hunt squirrels, my father organized a special hunt and brought the new monkey along with him.

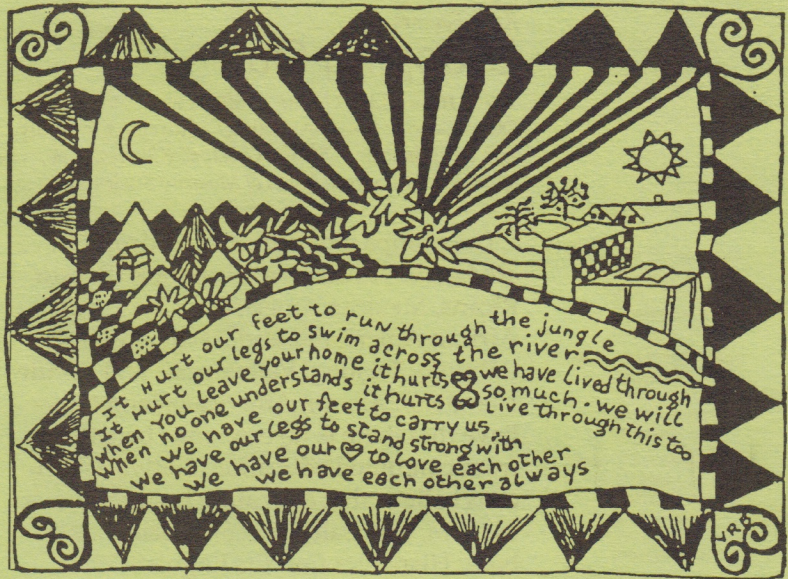
*This is one chapter from a book by Huynh Quang Nhuong, The Land I Lost: Adventures of a Boy in Vietnam (New York: Harper & Row, 1982; Harper Trophy edition, 1986).*



## Hmong Tapestry: Voices from the Cloth

The Hmong-American Partnership, a group in St. Paul, Minnesota, has produced an original stage play, *Hmong Tapestry: Voices from the Cloth*. The production weaves past and present into a tapestry of personal stories, history, music and traditional folktales. This is the first-ever Hmong-written and Hmong-performed play.

The August 1991 performance is now available on a 67-minute video, and the group is developing a curriculum to accompany the videotape. (Is the script available for other productions?)



Ordering info:  
Rental: \$30; purchase: \$70.  
Hmong American  
Partnership  
c/o Jean Egbert  
450 N. Syndicate #35  
St. Paul, MN 55104  
(612) 642-9601

## The Yao of South China: Recent International Studies

Jacques Lemoine & Chiao Chien. Paris: Pangu, Editions de l'A.F.E.Y., with the French National Centre of Scientific Research, 1991.

### Chapters include:

- 50 years' investigation in the Yao Mountains (Fei Xiaotong)
- Divisions between Yao and Miao (G. Downer)
- Yao dialectology (Pan Chengqian)
- A comparison between Pai Yao and Guoshan Yao dialects (Zee Yun-Yang)
- A preliminary study of King Ping's charter (Huang Yu)
- Some remarks on the "Yao documents" found in Thailand and edited by Y. Shiratori (Jao Tsung-I)
- The ancient distribution of the Yao in Guangdong (Li Mo)
- Distribution and origin of the Yao in Ru Yuan (Pan Caiwan)
- Principles of Pai Yao kinship (Chiao Chien)
- A preliminary study of the endogamous system of the Pai Yao in Lian Nan, Guangdong (Hsieh Jiann)
- The family system and its ethos among the Yunnan Yao (Song Enchang)
- A preliminary study of Yao shifting cultivation (Hu Qiwan)
- The relevance of ecology and/or economy for the study of Yao religion (Peter Kandre)

- A simple explanation of Taoism among the Yao of the One Hundred Thousand Mounts (Zhang Youjuan)
- The folksongs, dance, and culture of the Yao nationality (James Standifer)
- The metrical structure of Yiu Mien secular songs (Herbert Purnell)
- Myths and legends of the Lian Nan Ba Pai Yao (Xu Wenqing)
- Study of the Pai Yao dresses and ornaments (Li Xiaowen)
- The Yao in China today (Tan Hui)
- Social change in the Lian Nan Autonomous Country, Guangdong: An analysis based on population structure (Liao Baoyun)
- Social change in the Lian Nan Yao area (Lai Caiqing)
- Survey of the Yao studies in China (1949-84) (Liu Yaoquan and Hu Quwang)
- The first French publication on the Yao (Georges Condimas)
- Yao culture and some other related problems (Jacques Lemoines)

Ordering information:  
The International Association for Yao Studies, c/o  
Dept of Anthropology, New Asia College, Chinese  
University of Hong Kong, Shatin, N.T. Hong Kong.



*Risk Factors*

## Dropping Out

Taken from *CLUE Update*, 9/30/91 and "Dropping Out of School: Issues Affecting Culturally, Ethnically, and Linguistically Distinct Groups" (Chavez et al., *Journal of Educational Issues of Minority Students*).

The groups most affected by drop-out are Native Americans, Hispanics (Puerto Ricans, Mexican Americans, Chicanos), African Americans, and Asian Americans (Filipino, Tagalog, Vietnamese, and Pacific Islanders). African Americans tend to believe that there is no economic benefit from continued education; Native Americans believe that education is superfluous to them, culturally or economically or both; Hispanics find the linguistic challenges daunting.

### *School-related factors*

Irrelevant curriculum (Bluhm, 1966)  
Poor compliance with rules (poor grades, truancy, suspension, expulsion) (Peng & Takai, 1983; Pallas, 1987)  
Retention (Stephenson, 1985)  
Cultural differences (Bluhm, 1966; BIA, 1988)  
Low extracurricular participation (Springstead, 1981)

### *Family-related factors*

Number of children in the family (BIA, 1988)  
Absence of a parent  
Lack of reading material at home (Steinberg, Blinde, Chan, 1984)  
Father's socioeconomic level (Rumberger, 1983)  
Family finances (BIA, 1988)

### *Personal factors*

Married or engaged or pregnant  
Military service  
Offered job and took it (Peng, 1983)  
Lower levels of ability  
Measures low on self-confidence and socialability  
Lack of aspirations (Rumberger, 1984)  
Limited English proficiency (Steinberg, Blinde, Chan, 1984)

### *Peer-related*

Friends dropping out (Peng and Takai, 1983)

*Risk Factors*

## Joining Gangs

Greg Zavala of Stockton Unified School District, gives these risk factors as part of his *Street Smart* program:

### *Family factors*

Family history of gang membership  
Management problems—unclear and inconsistent family rules  
Alcohol or drug use  
Single parent or living with grandparents  
High stress levels  
Low parental educational level  
Low parental expectations  
Limited English proficiency  
Permissive truancy

### *Personal factors*

Friends who are gang members  
Rebelliousness, aggressiveness  
Fighting  
Drug use  
Negative interactions with police

### *School factors*

Anti-social behavior in elementary grades  
Poor grades, compliance with assignments, little responsibility  
Low motivation  
Low esteem  
No educational or occupational aspirations  
Truancy  
Low teacher expectations  
Inconsistent discipline  
Home/school conflict  
Lack of options

### *Community factors*

High transiency  
High crime rate in the neighborhood  
Lack of school/community activity  
Deprivation (poverty, poor conditions, low-status occupations)  
Community disorganization  
Poor surveillance of public areas  
Educational level  
Few options for activity, recreation



# 13th Annual Conference

San Francisco Airport Hilton

Sunday, April 5 –Tuesday, April 7, 1992

## Leadership for the 1990's: Visions and Actions

Registration information will be out soon, but school districts may want to earmark conference money for this right away. In addition to "cutting edge" workshops, panels, and demonstrations, this is an opportunity to meet people from all over the country who are as interested in Southeast Asians as you are!

In working on the program planning this year, I am *most impressed* with the interest and follow-through of the young Vietnamese, Cambodian, Hmong, Mien, and Khmu leaders who have come forward to be involved. San Francisco can feature this focus on youth leadership and the challenges inherent in passing leadership from one generation to another, because of the number of community colleges, colleges, and universities in the area.

What an opportunity to send Southeast Asian youth leaders from every high school in the state! What a network! What mentorship might develop!

The former leaders are also people in our school communities: here is an opportunity to use "parent education" and "training" funds to get adults into a setting where they, too, can be part of the process. Certainly every school with more than 20 LEP youngsters—who are required state regulation to have a bilingual advisory committee and to provide training for parent members (CCR item 12)—could consider this opportunity.

Registration will run around \$100; the hotel room at the Airport Hilton will run \$79 per night (1 to 4 people), and now, with Southwest commuter fares, travel should be less than before.

Watch for registration information in January or February!

National conference chair: Ngoan Le (Chicago)

Local conference chair: Vu Duc Vuong (San Francisco)

Program chair: Judy Lewis (Sacramento)

Cambodian studies chair: Thida Khus (Washington, D.C.)

Laotian studies chair: Tou Meksavanh (Portland)

Vietnamese studies chair: Chuong Hoang Chung (San Francisco)

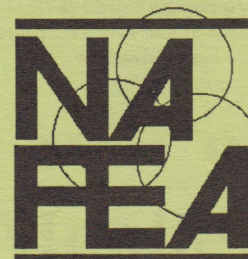
Fundraising chair: Khamchong Luangpraseut (Santa Ana)

NAFEA (*National Association for the Education and Advancement of Cambodian, Laotian, and Vietnamese Americans*) is a non-profit organization founded in 1979 as the National Association for Vietnamese American Education. This association was originally formed by a group of dedicated and visionary Vietnamese educators living in the United States. Its name was changed to reflect more accurately its stated goals for the education and advancement of the Cambodians and Laotians, as well as the Vietnamese, now living in America.

NAFEA seeks to provide and promote:

- quality education for Indochinese American students.
- advancement of the quality of life for Indochinese Americans.
- understanding of the diverse backgrounds, languages, and cultures of the Indochinese.
- exchange of information among professionals and community members.
- recognition of excellence in education, social services, community services, and civic involvement.
- networking of Indochinese professionals and others working with Indochinese in the fields of education and human services.

- 1980 *The Indochinese in America: New Opportunities, Challenges and Directions* (Rosslyn, VA)
- 1981 *The Indochinese in America: Their Needs, Expectations and Contributions* (Anaheim, CA)
- 1982 *The Indochinese in America: Role Definition and Mainstreaming Perspectives* (Houston, TX)
- 1983 *Community Approaches to the American Dreams* (Vienna, VA)
- 1984 *The Indochinese in America: Education, Employment and Social Advancement* (Anaheim, CA)
- 1985 *A Decade of Indochinese Resettlement: Achievements, Concerns and Prospects* (Chicago, IL)
- 1986 *The Second Decade: Integration vs. Cultural Identity* (Palo Alto, CA)
- 1987 *Looking Ahead: Strategies for Success* (Rosslyn, VA)
- 1988 *Towards Quality Mainstreaming: Commitment, Flexibility and Accountability* (Anaheim, CA)
- 1989 *The New Generation of Indochinese Americans: Contributions, Conflicts and Challenges* (Chicago, IL)
- 1990 *The New Generation of Indochinese Americans: Identity, Issues, Integrity* (Portland, OR)
- 1991 *Agenda for the Nineties: Participation, Progress, Pluralism* (St. Petersburg, FL)
- 1992 *Leadership for the 1990's: Visions and Actions* (San Francisco, CA)





# South east Asia

Community  
Resource  
Center  
2460 Cordova Lane,  
Rancho Cordova Ca 95670,  
916 635-6815  
Fax (916) 635-0174

## Make payable to Folsom Cordova USD/SEACRC—

- ☐ #S8801 *Handbook for Teaching Hmong-Speaking Students* Bliatout, Downing, Lewis, Yang, 1988. \$4.50 (carton discount for lots of 58: \$3.50)
- ☐ #S8802 *Handbook for Teaching Khmer-Speaking Students* Ouk, Huffman, Lewis, 1988. \$5.50 (carton discount for lots of 40: \$4.50)
- ☐ #S8903 *Handbook for Teaching Lao-Speaking Students* Luangpraseut, Lewis 1989. \$5.50 (carton discount for lots of 42: \$4.50)
- ☐ #S8904 *Introduction to the Indochinese and their Cultures* Chhim, Luangpraseut, Te, 1989. \$9.00 (carton discount for lots of 32: \$8.00)
- ☐ #S8805 *English-Hmong Bilingual Dictionary of School Terminology* Coo Lus Mis Kuj Txhais ua Lus Hmoob Huynh D Te, translated by Lue Vang, 1988 \$2.00 (no carton price)
- ☐ #S9006 *Vietnamese Language Materials Sourcebook* Huynh Dinh Te, 1990 \$2.00 (no carton discount)

Add California tax if applicable. For orders under \$30.00 add 1.50 per copy shipping and handling. For orders over \$30.00, add 10% shipping/handling. If you wish UPS for quantity orders, please request it.

- ☐ #S9999 *CONTEXT: Southeast Asians in California*, annual subscription \$10.00.

## RIEN

Refugee Educators'  
Network meetings:

September 19, 1991  
November 21, 1991  
January 23, 1992  
February 20, 1992  
May 21, 1992

Southeast Asia  
Education Faire '92  
March 21, 1992

## Make payable to Refugee Educators' Network—

- \_\_\_ #R001 Lao Alphabet Poster \$3.50  
\_\_\_ #R002 Lao Primer \$4.00  
\_\_\_ #R003 Lao 1st Grade Reader \$5.00  
\_\_\_ #R004 Lao 2nd Grade Reader \$5.50  
\_\_\_ #R005 Lao 3rd Grade Reader \$6.50  
\_\_\_ #R006 Hmong Primer \$4.00

Includes tax; \$1.00 per item shipping/handling up to \$30.00. Over \$30.00, 10% s/h.

## Make payable to Lue Vang,

PO Box 423, Rancho Cordova  
CA 95741-0423.



*Grandmother's Path,  
Grandfather's Way* (Vang &  
Lewis, revised printing 1990)

\$14.95, plus \$2.00 shipping/  
handling and applicable CA  
tax. Wholesale price avail-  
able for buyers with resale  
permit; call 916 635-6815 for  
information.

## Context:

### Southeast Asians in California

c/o Folsom Cordova USD  
Transitional English Programs Office  
125 East Bidwell St  
Folsom CA 95630

Non-profit  
Bulk Rate  
U.S. Postage Paid  
Permit No. 140  
Folsom, CA