



# Context:

Southeast Asians & other newcomers in California's classrooms

November-December 1993, Volume 14, No. 107

## Holidays in the classroom: Dealing with a diversity of beliefs

**Context** is published eight times during the academic year as a way to provide staff with information and ideas concerning their newcomer students and parents. While the focus is on Southeast Asians, most articles and resources apply to other newcomer groups as well. This newsletter is developed with Economic Impact Aid funds, and district staff with English learners receive an automatic subscription. Other district staff may request a subscription, at no cost. Outside subscribers pay \$10.00 per year to cover mailing and handling costs.

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### Refugee Educators Network

This group of educators meets at the above address 5 times per year to share information and plan an annual conference, the Southeast Asian Education Faire—9:00-11:30, 3rd Thursdays.

Join us!

September 16, 1993  
November 18, 1993  
January 20, 1994  
February 17, 1994  
May 19, 1994

How can holidays be used for multicultural education? As visible, colorful, high energy events, holidays can be compared on a superficial level or on a deeper—social meaning—level.

Things that groups do, including ceremonies and observances, tend to reveal the culture (the unwritten rules and assumptions) that binds the members of a group together. For example, does the group value interpersonal relationships? Then look for giving, helping, sharing, and creating social ties with others. Does the group value kinship ties and alliance through marriage? Look for courtship activities or a focus on family. Is the group' well-being tied to nature? Look for seasonal ceremonies. Does the group believe in good fortune? Look for ways to maximize luck in the future. Is the group generation-based? Look for activities that honor the departed ancestors. Is the group's identity defined by oppression or loss (of land, of country)? Look for remembrances of historical events. Does the group value competition? Is achievement valued? Look for displays of status or wealth. Is the group non-literate? Look for activities that orally rehearse significant parts of the

group's history and identity.

Holidays—"holy days"—in the classroom will undoubtedly bring forward issues of religion, and the separation of church and state in the public schools. On one side is the "religious right" and on the other side "liberal left;" caught in the middle is the child sitting in the classroom wondering why his personal world and school world do not match. Teachers who brings holidays into the classroom have to understand how to deal with different belief systems, and understand the role personal belief plays.

Organized and coherent belief systems, or religions, are a feature of all human societies. People need to know why things happen; why some get sick and die while others live; why some are rich and others not; why there are earthquakes and floods; what happens after death; who or what controls the events that affect humankind. Religions also provide direction on how to be the best possible kind of human.

Belief systems differ in many ways, but they shape the way we interact with the world. Many belief systems are monotheistic (one God): Christianity, Judaism, Islam. Others are polytheistic: animism, Hindu, Shintoism, Taoism. Bud-



dhism and Confucianism do not have gods, but teachers; Buddha and Confucius provide humans with codes of behavior. Although humans share the capacity for faith in the supra-human, most know about only their own belief system and regard others as sub-par or ill-informed.

Ironically, in America—founded on the concept of religious freedom—there is little freedom to be other than Christian or Jewish. The history of immigration has brought other Christians and Jews to America, until recently, when growing numbers of Muslims, Buddhists, Hindus, and Sikhs have arrived. Of those immigrating belief systems, only Islam is monotheistic like Christianity and Judaism; the others are polytheistic or systems of philosophy without gods. The pledge of allegiance reiterates a foundation of monotheism in America: “one nation under God” (not gods). Polytheists—the Amerindians—were not defined as part of the American concept three centuries ago, and polytheists and non-believers continue to be, by definition, shut out of the definition of “American.” The question then is what message to schools pass on to students.

The problem is not just surface decoration. Beliefs are not easy, perhaps impossible, to change. Beliefs are also difficult to discuss; being beliefs, they persist despite argument, contrary evidence or reason. The best approach for a country of religious freedom is that all belief systems should coexist peacefully. However, some belief systems coexist more easily than others.

Because of the nature of monotheism—Christianity, Judaism, or Is-

lam—belief about the world is that there is “one principle” that orders the events in the universe, and can be understood through the processes of science. This belief makes it difficult to accept that the universe could have many principles governing it simultaneously. Polytheistic people have no trouble with this concept. Monotheists, on the other hand, live in a belief system marked by opposed choices: right/wrong; true/false; civilized/primitive; believer/non-believer; saved/doomed; enlightened/ignorant. A monotheist who values humanity will attempt to move those they meet to the “right” choice. Polytheists, when faced by monotheistic belief systems, will think, “So, that’s their god. We have ours. No problem.” No dissonance.

How, then can a teacher, who is more than likely raised in a belief system that is monotheistic, accept that other belief systems are equally valid? This question seems to lie at the heart of multicultural education in American schools.

When holy-days are part of the curriculum, parent reaction will likely let a teacher know that one belief system has been promoted at the expense of another. There have already been surface changes: “Happy Holidays” instead of “Merry Christmas;” “winter break” and “spring break” rather than Christmas and Easter vacations. Within the classroom, the symbols with obvious Christian overtones are eliminated: stars, wise men, nativity scenes, angels, crosses, and so on.

Those symbols that are part of the popular culture are retained: Santa, reindeer, snowmen (snowpersons?!?!), gifts, Christmas trees, elves, bunnies, decorated eggs, and so on.

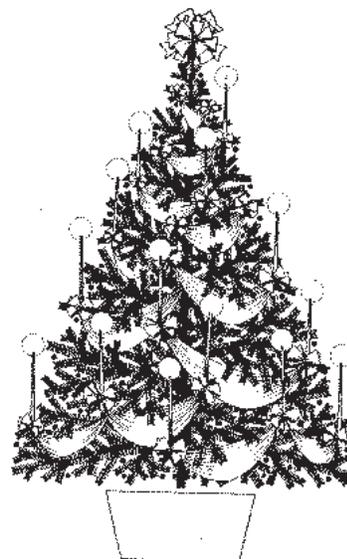
(Halloween art projects have been alarming to a few Chinese grandmothers, who rush to rid the house of evil spirits after the grandchild brings home a paper ghost to decorate the window.)

How, then, should holidays be handled in the classroom? Unless they become the focal point for comparing and contrasting belief systems, they should not become part of the "implicit curriculum." We can involve children in the comparison of colors, characters, stories, rituals, and ceremonies, without looking too deeply into what they symbolize. While many teachers handle holidays in this way, others look for the values that are promoted, values that are pan-human: goodwill, peace, love, giving, charity, and so on.

If we maintain that the category "American" is Christian, then we teach about Christian symbols and ceremonies as part of acculturation to America. If we hold that "American" is monotheistic, then we teach with equal emphasis the various monotheistic belief systems—Judaism, Christianity, and Islam. If we think that "Americans" have the freedom to choose their belief systems, then we need to treat the features of monotheistic and polytheistic belief systems as equally valid. If one becomes part of the school's program or dis-

play to the public, then all should be presented with the same clarity and enthusiasm. To do less is to tell several children in each classroom that they are not meant to be part of the group.

Teachers as individuals may wear religious symbols as a form of self-expression. But, as agents of the government—and schools are a government institution—they cannot use the school to promote any one religious system over another. The Supreme Court has recently looked at the issue of public education organized and delivered by Hasidic Jews. The decision was that if the staff could wear their traditional style of clothing as long as the school's program did not promote Judaism over any other religion, and as long as children of any belief system were accepted as students. The case was brought by a Christian child's parents, who objected to the overt display of Judaism on the part of the teachers. The court found that the school was not in violation of the separation of church and state. Reversing the situation, it becomes easier to understand why Jewish children's parents object to overt displays of Christianity on the part of teachers and other representatives of secular school system. A letter from the Commission on Social Action of Reform Judaism says, "Maintaining the wall of separation between church and state is especially important to Jews; it has enabled us to enter the mainstream of American life and to avoid the stigma—so common throughout our history—of being strangers in our own land." This reflects the position of most of those who for one reason or another perceive themselves as "the other" in



Thanks to **Sandy Connelly**, Staff Secretary to the Deputy Superintendent, who mentioned "Star Trek" as an interesting fictional model of how diversity (human and non-human) might be handled in an intergalactic world.



American schools.

Teaching homogeneous populations would certainly be easier, as long as there was a match between teacher and student. (Think about how the voucher movement seeks to achieve such a match.) California foreshadows the changes that will face the nation as a whole. How do we settle on the kind of common culture to be taught to those children who pass through the public schools' doors? At the very least, it will require discussion—often discomfoting.

It might be useful to wonder how the issue of diversity of belief systems might be handled by the characters of "Star Trek: The Next Generation." Life forms of all types, human and non-human, work and coexist in relative harmony; there is a group identity related to their mission, but no limit to the ways in which personal identity—appearance, language, belief—is expressed. How might a teacher in their children's school handle the topic of holidays, ceremonies, and differing belief systems? Are children expected to adopt the prevailing belief system, the one based on the majority, those who make the decisions, or those who originated the star ship? Do all children accommodate themselves to one composite belief system? Do they avoid the topic altogether? Do they find a way to find out about and respect differing beliefs?

#### Appropriate activities.

- Studying principles of religious freedom and liberty.
- Intercultural study of religion's role in society.
- Voluntary use of religious symbols for personal self-expression.
- Intercultural music appreciation that includes religious music.
- Public displays that combine religious and secular symbols. (The creche or menorah alone cannot be displayed in front of a school; by adding secular symbols, such as elves and a reindeer, the display is constitutional, as long as the creche or menorah does not dominate. Secular symbols include Christmas trees, Santa Claus, snowmen, dreidels, etc.).
- Excused absence for religious observances.

#### Inappropriate or unconstitutional activities.

- Prayer organized by school officials or guests during school functions.
- Bible distribution during the school day or at school functions.
- Public displays of religious symbols by school officials or on school grounds, if the public perceives it as an expression of the school rather than an individual.
- Religious plays or films in a religious context as a school event.
- Religious programs or meetings during the official school day.
- Singing of religious songs to celebrate the sacredness of the season. They may be allowable as part of secular seasonal program.
- Unexcused absences for religious holidays.

This list considers Jewish and Christian symbols and activities. Do you know what the religious symbols of others belief systems are? This could be the kernel of an intercultural lesson....

**From the "Guide to Multicultural Resources":**

**Popular Culture Association,**

**American Culture Association,**  
Bowling Green University, Bowling Green OH 43403. (419) 372-7861. Journals.

**Women & Minority Events Calendar,**

PO Box 2161, Teaneck NJ 07666. (201) 837-9259. 900-number, audiotex database, calendar of national events. Organizations register to get on calendar, users pay 95¢ per minute.

**Ethnic Festivals,**

City of Detroit, Department of Public Information, 608 City-County Bldg, Detroit, MI 48226 (April-September.)

**Inter-American Music Festival,**

Inter-American Music and Arts Festival Foundation, PO Box 6596, Silver Spring MD 20906. (301) 946-8400. May.

**New York Street Fairs.**

Conventions and Visitors Bureau, 2 Columbus Circle, New York NY 10019. Fall.

**National Immigration, Refugee, and Citizenship Forum,**

220 I Street, Suite 220, Washington DC 20002. (202) 544-1905.

**Volunteers for Peace, Inc.,**

43 Tiffany Road, Belmont VT 05730. (802) 259-0001. Short-term "peace corps" international workcamps in US and 37 foreign countries.

**World Learning, Inc.**

PO Box 276, Brattleboro VT 05302-0676. (802) 257-7751. Publications, citizen exchange, and international development and training.

**Center for Applied Linguistics,**

1118 22nd Street NW, Washington DC 20037. (202) 429-9292. Multicultural education division.

**Center for Multicultural Cooperation, University of Texas,**

PO Box 19358, Arlington TX 76019. (817) 273-2099.

**Center for Study of Parental Acceptance and Rejection,**

U-158 Manchester Hall 318, Storrs CT 06269-2158. (203) 486-0073.

**Center for the Study of Race and Ethnicity in America,**

Brown University, Box 1886. (401) 863-3080.

**Ethnic Material Information Exchange,**

Attn Prof. David Cohen, Queens College, NSF Bldg., No. 316, Flushing NY 11367. (718) 997-3626.

**Stanford Program on International and Cross-Cultural Education (SPICE),**

Littlefield Center, Room 14, 300 Lasuen Street, Stanford CA 94305. (415) 723-1114.

**Directory of Intercultural Education Newsletters,**

Information Consulting Associates, 303 W. Pleasantview Avenue, Hackensack NJ 07601. Sources of free and low-cost newsletters that foster intercultural understanding. ISSN 0278-4084.

**Multicultural Review.**

88 Post Road West, PO Box 5007, Westport CT 06881. (203) 226-3571. Quarterly journal, help with developing collections of materials. ISSN 1058-9236.

**Skipping Stones**

(children's magazine, quarterly). PO Box 3939, Eugene OR 97403-0939. (503) 342-4956.

**Sacramento Multicultural**

**Arts Calendar** (California Cultural Assembly). \$3.50 subscription for annual event calendar and quarterly updates. PO Box 163133, Sacramento CA 95816, (916) 456-3836.

**Sacramento County Cultural Resources for Schools**

(Sacramento Metropolitan Arts Commission). \$6.50 for set of resource sheets punched for a binder; make payable to Friends of the Arts Commission, send to 800 Tenth Street, Suite 1, Sacramento CA 95814. (916) 264-5558.

**Guide to Multicultural**

**Resources 1993/94** (Edited by Charles Taylor. Madison and Fort Atkinson, WI: Praxis Publications and Highsmith Press, 1993. ISBN 0-917846-18-4, ISSN 1050-4249).

## Cultural events, Sacramento, 1994

### January 1994

- 8 New Year's Party (Ukrainian).  
St. Philomene's Church Hall,  
\$20. 482-4706.
- 15-17 Martin Luther King, Jr. Com-  
munity Celebration. Sacra-  
mento Community Center,  
456-3836.
- 21 Israel Education Day. 486-0906.

### February 1994

- 5-6 Asian New Year Festival.  
Downtown Sacramento. Free.  
452-4001.
- 9 Last day of the old year, Year of  
the Rooster. Chinese, Vietnam-  
ese, Iu-Mien, Korean.
- 10 First day of the new year, Year  
of the Dog, 4692. Chinese,  
Vietnamese, Iu-Mien, Korean.
- 16 American Indian Dance The-  
ater. Sacramento Community  
Center. \$10-25.

### March 1994

- 1 African American Dance and  
Cultural Festival. Nevada City.  
454-2644.
- 1 Norwegian Torsk, Lutefisk &  
Lefse Dinner. 366-7081, 483-  
4496.
- 12 St. Patrick's Day Parade. Capi-  
tol Park. Free. 922-3688.
- 12-13 Bok Kai (water deity) Festival.  
Marysville Old Chinatown.  
Free. 742-7656.
- 19 Southeast Asia Education Faire.  
Sacramento City College. \$40,  
advance tickets only. 635-6815.
- 20 Aylsh Karrigan, Irish Harp.  
Crocker Art Museum Ballroom.  
\$3.50. 264-5423.
- 23 Ballet Folklorico. Crest Theatre.  
442-5189.

### April 1994

- Festival de la Familia. Old  
Sacramento. 558-3912.

## Sacramento ethnic and cultural organizations

Most of these numbers were taken from the **Multi-Cultural Master Arts Calendar**, produced by the California Cultural Assembly, 1993. For the full treatment, call for a copy of the calendar (\$3.50): (916) 456-3836. If you find errors in the listings, or know of organizations that should be included, they want to know.

A World of Difference	489-9141
Ethnic Studies Center, CSU	278-6645
Multi-Cultural Center, CSU	278-6101
Sacramento International Marketplace, May-Oct.	456-6571

### African American/Black

African American Historical Society	439-1766
Black Vendors/Storytellers	393-3809
Black Art Gallery	422-4861
California Cultural Assembly	456-3836
Celebration Visual Arts	454-2644
Delta Sigma Theta Sorority	923-6230
Les Belles Artes Club	925-8988
NAACP	442-4308
Sacramento Black Arts Council	422-4215
Sacramento Black Women's Network	451-7296
Sacramento Committee for Black Cultural, Visual, and Performing Arts	444-4215
Urban League	368-3280
Wo'se Community Center	422-9673
Youth on the Move	422-9291

### Asian

Asian American Studies Program, CSU	278-5856
Asian Cultural Exchange	452-4001
Asian Resource Center	424-8960
Buddhist Church of Florin	421-6269
California Refugee Services	323-5846
Center for Pacific Asian Studies, CSU	452-3915
Chinese American Council of Sacramento	449-2057
Chinese Association	381-7663
Chinese Community Church	424-8900
Chinese Lion Dance & Music Workshop (Cisneros Studios of Dance, October-July)	455-1800
Japanese American Citizens' League	447-0231
Lao Family Community, Inc.	424-0864
Refugee Educators' Network	635-6815
Sacramento Chinese Community Service Center	442-2574
Sacramento Chinese Mandarin Club	448-8636
Sacramento Japanese United	421-1017
Vietnamese Coalition to Promote Cultural Development	327-3257

### Pacific Islander

Committee of the Filipino Community of Sacramento and Vicinity	965-4736
Hui O Hawaii of Sacramento	783-7935
Sugar Cane Express	972-9762
Phillipino Community	392-6252

Sacramento ethnic and cultural organizations

**Islamic/Middle Eastern**

Islamic Public Lectures, Sundays, Fruitridge  
 Community Center 689-6249  
 Sacramento Area League of Associated Muslims<sup>5</sup> 451-7650

**European**

Armenian Apostolic Church 443-3633  
 Caledonian Club of Sacramento 927-2681  
 Croatian-American Cultural Center 971-0663  
 Daughters of Scotia 786-2243  
 Finlandia Club 452-1655  
 Greek Orthodox Church 443-2033  
 Honorable Guild of St. Patrick 485-4785  
 Italian Cultural Society 393-4567  
 Ordern of Hermann Sons #11 782-4972  
 Polish American Club 791-4327  
 Polish National Alliance 444-8120  
 Polonial Cultural Center 646-6445  
 Portuguese Historical & Cultural Society 885-9113  
 Russian Baptist Church 786-3931  
 Sacramento Polish American Club 725-8704  
 Sacramento Swiss Ladies Club 482-0730  
 Sacramento Welsh Club 332-4550  
 Serbian Orthodox Church 966-2709  
 Sons of Norway 925-9590  
 Strauss Festival 685-6126  
 Ukrainian Heritage Club 482-4706  
 Vryonis Center 631-9099

**Jewish**

Jewish Federation 486-0906  
 New JewishAgenda 454-4728

**Latino/Hispanic**

Ballet Folklorico 457-0063  
 Comite Patriatico Mexicano 455-0215  
 Grupo Quetzalcoatl Citlalli 739-1105  
 La Raza 446-5133  
 League of United Latin American Citizens 442-4807  
 Luna's Cafe 441-3931  
 Mexican Cultural Center of Northern California 395-6429

**Native American/Indian**

California Indian Manpower 920-0285  
 California State Indian Museum 324-0539  
 California Inter-Tribal Council 448-8687  
 Maidu Heritage Foundation, PO Box 19759, Sacramento 95819  
 Pacific Western Traders 985-3851  
 C.N. Gorman Museum 752-6567  
 Effie Yeaw Nature Center 489-4918  
 Sacramento Urban Indian Health Project 441-1095

- 2 Passover Community Seder. 454-4728.
- 13-15 New Year celebrations. Thai, Lao, Cambodian.
- 16 Scandinavian Festival. St. Ignacius Parish. 366-8854.
- 17 Family Festival Celebrates India. Crocker Art Museum. \$3.50. 264-5423.

**May 1994**

- California Refugee Awareness Month. Bateson Building. 323-5846.
- 1 Israel Independence Day. 486-0906.
- 14 Pacific Rim Festival. Old Sacramento. 558-3912.
- 20 Hui O Hawaii Annual Luau. Folsom Community Center. \$20. 783-7935.
- 27 African Liberation Day. McClatchy Park. Free. 381-7931.
- 27 Spring Show and Indian Market. 305 Wool Street. Free. 985-3851.
- 28 African Liberation Day. McClatchy Park. Free. 381-7931.

**June 1994**

- 4 Children's Festival. Old Sacramento. 558-3912.
- 11 Family Festival. Crocker Art Museum. \$3.50. 264-5423.
- 11-12 Old Sacramento Gospel Festival. Old Sacramento Waterfront Park.

**July 1994**

- 28-31 Strauss Festival. Elk Grove Park.

**August 1994**

- 6 Festa Italiana. Croatian Festival Grounds. \$4.00. 42-ITALY.

**September 1994**

- Open House and Student Cultural Conference, CSU Library. 278-6101.
- 21 Ukrainian Independence Day Picnic. 482-4706.

## Learning a second language: Helpful lists from the research.

The information on the next pages comes from two books that review the second language acquisition research. Keep in mind that when planning second language acquisition strategies for students, there is a difference between those who have already acquired their first language, and those who are acquiring two languages at the same time. Most of the information here applies most directly to learners who have a fully developed first language.

Larsen-Freeman, x, and x Long. xxxx. xxx: 1991.  
Littlewood xxxxx. xxxxxxx. xxxx: 1984.

**Good language learners are “willing and accurate guessers who have a strong desire to communicate, and will attempt to do so even at the risk of appearing foolish.” They attend to form and meaning. They practice and monitor their own speech and that of others.”**

Rubin 1975 (in Larsen-Freeman & Long, 1991:199)

### STRATEGIES FOR LEARNING A SECOND LANGUAGE

(Hatch 1978; Naiman et al. 1978; Wesche 1979; Wong-Fillmore 1976 in Littlewood 1984:67)

Successful language learners:

- **Repeat** words and phrases **silently** to themselves.
- **Think out their own response** when the teacher asks another student; **compare** their responses with the answer that is accepted by the teacher.
- When they memorize dialogues, they pay **attention to meaning and role**.
- They **discuss the lesson material** with classmates.
- They find ways to **get more of the language into their brains** (read newspapers, make friends with speakers of the other language, listen to the radio or TV).
- They find ways to **increase social interaction** with speakers of the other language, including how to keep a conversation flowing.
- They **get with a group of speakers of the other language** and pretend to understand.

### STRATEGIES FOR COMMUNICATING

(Larsen-Freeman & Long 1991, 127)

Language learners **paraphrase** by—

Approximating the meaning: using a vocabulary item that is close, even though the speaker knows it is not correct, e.g. “relative” for “grandparents.”

Coining words: making up a new word when the vocabulary item is not known, e.g. “airball” for “balloon.”

Circumlocuting (“talking around”): describing instead of using the vocabulary item or structure, e.g., “your father’s father” instead of “grandfather.”

Language learners **transfer** from their native language by—

Translating literally.

Using structure from the native language.

Switching languages.

Using native language word in the second language.

Language learners **appeal for assistance** by—

Pausing, appealing for help, e.g., “uhhh, the ...???”

Miming, gesturing, pointing, using other non-linguistic clues.

Language learners **avoid** unknown topics or **abandon** a message in the middle of it, e.g., “oh, never mind.”

*We know that language acquisition occurs whether or not there is instruction. What makes "instructed second language acquisition" most effective?*

**INSTRUCTED LANGUAGE ACQUISITION IS EFFECTIVE WHEN—**

(Littlewood 1984: 92)

There are **pre-communicative activities**...

- Learners master sounds and patterns through either a cognitive approach (grammar-translation: explanations, contrastive pairs) or a habit-formation approach (audio-lingual, repetition drills).

And **communicative activities**.

- Learners are involved in whole-task practice (meaning not form).
- Acquisition does not require production. Expect a silent period. Learners do a lot of reading and listening.
- Learners will follow a natural sequence of development. Comprehensible input contains all the structures necessary for the learner to abstract at the stage which is appropriate to him.

**THE TARGET LANGUAGE CAN BE MODIFIED TO MAKE IT MORE COMPREHENSIBLE**

(Larsen-Freeman & Long 1991, 125)

*Phonology*

- Speak slower.
- Use more stress on important words, and pause between segments of meaning.
- Articulate more clearly.
- Call attention to the tonal contour ("hum the tune before filling in the lyrics").
- Avoid shortened forms or idioms.

*Morphology and syntax*

- Use well-formed utterances.
- Use shorter utterances.
- Use less complex utterances.
- Use more regular utterances.
- Avoid dropping optional elements.
- Ask questions.
- Use negations.

*Semantics*

- Use nouns and verbs often.

- Avoid dropping optional words that provide clues to meaning.
- Work for repetition of target vocabulary and structures in natural flow of talk.

*Content*

- Use a narrower, more predictable range of topics.
- Connect topics to "here and now".
- Continue topics with short bits of information.

*Interactional structure*

- Use questions to initiate topics.
- More repetition.
- Use comprehension checks.
- Use confirmation checks; be aware of hurrying the speaker with "uhm-hmm," looking around, checking your watch, etc.
- Use question-and-answer strings.

**"The crucial factor becomes not so much whether a learner is actually speaking, but whether he is participating in a deeper sense: paying attention to the interaction and processing mentally the language to which he is exposed."**

Littlewood 1984:93

**"While comprehensible input may be necessary and sufficient for second language acquisition, instruction may simplify the learning task, alter the processes and sequences of acquisition, speed up the rate of acquisition and improve the quality and level of second language ultimate attainment."**

Larsen-Freeman & Long 1991: 304

**Development Stages**

(regardless of frequency of structures in the input)

*First language*

- Learning morphemes.
- Forming negatives.
- Forming questions.
- Joining clauses to form complex sentences.

*Second language*

- Learning morphemes.
- Forming negatives.
- Forming questions.
- Learning basic sentence pattern.
- Memorizing unanalyzed formulas and patterns.

**Morpheme order**

- present progressive (-ing)
- preposition **on**
- preposition **in**
- plural (-s)
- irregular past (e.g., **went**)
- possessive (-'s)
- incontractible copula 'to be' (yes, she **is**)
- articles **the** and **a**
- regular past (-ed)
- regular 3rd person singular (-s)
- irregular 3rd person singular (e.g., **has**)
- incontractible auxiliary 'to be' (she **was** coming)
- contractible copula 'to be' (she's **tired**)
- contractible auxiliary 'to be' (he's **coming**)

**LANGUAGE LEARNING STRATEGIES**

O'Malley et al. 1985 Larsen-Freeman & Long 1991: 201)

**Metacognitive strategies**

1. *Advance organization*—**preview** the principle in the activity.
2. *Directed attention*—**decide** to ignore distractors.
3. *Selective attention*—**decide** to attend to specific aspects of language input or situational details.
4. *Self-management*—**arrange** for the conditions that help learning.
5. *Advance preparation*—**plan for** and **rehearse** components necessary to carry out upcoming linguistic task.
6. *Self-monitoring*—**correct** speech for pronunciation, grammar, vocabulary, and appropriateness.
7. *Delayed production*—**decide** to delay production and concentrate on listening comprehension.
8. *Self-evaluation*—**check** learning against an internal measure.
9. *Self-reinforcement*—**arrange** rewards when a language learning activity is successful.

**Cognitive strategies**

1. *Repetition*—**imitate** a model with practice and silent rehearsal.
2. *Resourcing*—**use** resource materials (e.g., dictionaries, models).
3. *Directed physical response*—**relate** new words to physical actions.
4. *Translation*—**use** first language as a base to understand or produce the second language.
5. *Grouping*—**reorder** or **reclassify** material, e.g., group vocabulary by common attributes, or list items in alphabetical order.
6. *Note-taking*—**write** down main idea.
7. *Deduction*—consciously **apply** rules to produce new language.
8. *Recombination*—**combine** known elements in a new way to produce larger sequence.
9. *Imagery*—**relate** new information to visual images.
10. *Auditory representation*—**remember** a new word by **pairing** it with similar sounding word or phrase in the first language.
11. *Key word*—remember new word by **linking** it to a familiar word in the first language or thinking of an easily recalled image of a relationship between the new word and known word.
12. *Contextualization*—**place** the word in a meaningful language sequence.
13. *Elaboration*—**relate** new information to other concepts in the new language.
14. *Transfer*—**use** old knowledge to learn new material
15. *Inferencing*—use available information to **guess** the meaning of new items or predict outcomes.
16. *Question for clarification*—**ask** teacher or other native speaker for repetition or paraphrasing or explanation or examples.



**Southeast Asians in the School Community**

- Huynh Dinh Te *Jokes & Puns in Southeast Asia*
- Peter Tran *Laughter as a Social Medicine*
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