



Context:

Southeast Asians & other newcomers in California's classrooms

May/June 1995, Volume 15, No. 1116

Context is published six 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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12th annual Southeast Asia Education Faire—
March 23, 1996

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 21, 1995
November 16, 1995
January 18, 1996
February 15, 1996
May 16, 1996

Language: Speaking in Tongues

Refugee movements have brought to American schools children whose languages have only recently been written—Hmong, Mien, Khmu, Lahu, Karen, Somali... Missionary linguists gave these groups a written form to their languages, just as they did centuries ago for the Armenians. Christianity brings literacy, but also changes in the social structure of the groups, when conversion to Christianity requires rejection of traditional beliefs and behaviors. The article excerpted below, from the June issue of Atlantic Monthly, provides background on the Wycliffe Bible Translators and the Summer Institute of Linguistics.

Any day now Lezlie Cowley Allison, a preppy twenty-five-year-old with a mild Texas drawl, will be packing for a remote corner of the planet, probably somewhere in West Africa. Having recently completed a master's degree in linguistics, she is about to begin the decades of fieldwork necessary to master one of the world's dying oral languages. At the beginning of her studies, when she must find a way of communicating with the villagers among whom she will be

living, she will very likely have only one Western companion—her new husband, Sean Allison, who shares her interests.

Allison's primary motivation is not academic but spiritual. She is a missionary-in-training, soon to become a full member of Wycliffe Bible Translators, a Protestant organization based in Huntington Beach, California, that produces more missionary linguists than any other group. These linguists are now translating the New Testament and parts of the Old Testament into some 1,200 languages around the world. Portions of the Scriptures are already available in the native tongues of about 97 percent of the world's population. Today's projects involve languages that are spoken by fewer than 10,000 people, do not exist in written form, and have never been studied by outsiders. The missionaries who take on the enormous task of producing Scripture in these languages become crack linguists. They are the largest army of field linguists in the world, equipped with state-of-the-art linguistic software running

on battery or solar-powered laptop computers.

Wycliffe Bible Translators, named after John Wycliffe, a fourteenth-century religious figure who initiated the first English translation of the complete Bible, specializes in the most precarious languages. Approximately twenty other organizations around the world sponsor Bible-translation efforts, but Wycliffe's linguists are pre-eminent in working with the oral languages of remote groups. Most of Wycliffe's linguists, including Lezlie Cowley Allison, have been initially trained by the group's sister organization, the Summer

Institute of Linguistics, which offers rigorous college- and university-affiliated classes in Dallas, where its headquarters are located, and also in Oregon, North Dakota, and eight other countries. (Four of these sites now have year-round programs, so SIL's name has become a misnomer.) Since SIL was founded in the 1930s, its members have produced linguistic data on about 900 languages and have completed 400 New Testament translations. Currently more than 6,000 SIL translators, literacy specialists, and support-staff members are working on six continents.

SIL is not without its critics. Over the years the Bible transla-

tors have faced charges that they have cooperated with the CIA, organized counter-insurgency camps in Latin America, and trafficked in drugs and gemstones. Such allegations, which have never been substantiated but have led to their expulsion from Ecuador, often surface when the missionaries' presence cuts into the access that traders or businessmen have to indigenous people or their land. A more credible line of attack comes from secular anthropologists, who find the missionary linguists guilty of paternalism, ethnocentrism, and cultural imperialism. But even though these critics object to the missionary outcomes, many of them willingly concede that the organization's linguistic work is unimpeachable.

Bible translators have a long history of linguistic acumen. The writing systems of several Indo-European languages, for example, were first devised by missionaries during the course of translation. The missionary Ulfilas is generally given credit for putting Gothic into writing in the fourth century, Mesrob for Armenian in the fifth century, and Methodius and Cyril (as in "Cyrillic") into Slavic in the ninth century. The guides to several Latin American Indian languages which Jesuits produced in the mid-1500s are still used by researchers today. But linguistic work was historically a fortuitous side effect of translation—not a primary focus, as it is today.

It is painstaking work, and in the case of many minority languages, linguists must go in cold, without the benefit of a lingua franca such

The written (white) Hmong language was developed in the 1950's by protestant and Catholic missionary linguists Bertrais, Barney, and Smalley.



as Spanish, French, or Portuguese to serve as a mediating tongue. A prerequisite to all fieldwork is establishing a place within the community, which usually takes many months of silent observation and the patient guidance of colleagues who have worked with related minority groups. The goal is for the researcher, once he or she is able to begin communicating orally, to assume a social position that allows access to all members of the minority group, from leaders to paupers. That accomplished, he or she begins a long period of listening to and recording the speech of native speakers to determine which basic sounds make up the language. The building blocks of language are called *phonemes*, and they are a finite set—a set defined by the possible contortions of the vocal cords, mouth, lips, and tongue. (English-speakers use about forty-four distinct phonemes; Marghi, a language of Nigeria, uses at least seventy.) To transcribe the phonemes of a language and begin to establish a written form of it, researchers use or borrow heavily from the standardized International Phonetic Alphabet, which is based on Roman characters but spiced with diacritical marks and Greek letters.

Many languages in Africa, Asia, and Latin America require an additional system of notation to account for pitch levels. In these languages a word can have as many as five different meanings depending on the mixture of tones used to pronounce it. (Intonation is important in all languages, but in many it is used to change emphasis rather

than denotation: “This is *my* son” versus “This is my *son*.”) To help analyze tones—one of the trickiest tasks in descriptive linguistics—researchers sometimes ask native speakers to whistle their words. (In a few African cultures, however, whistling is taboo.) Another technique is to “play” words on simple flutes or on glasses filled with water to different levels, one for each register of the tone language. Nowadays field researchers also have the benefit of computerized tone analyzers, which convert live or recorded speech into graphic, EKG-like displays.

Once an alphabet has been established, researchers must transcribe words and then stories, such as historical or mythical accounts. This is the raw data enabling linguists to understand how sounds are strung together to form units of meaning: words, phrases, sentences, passages. Despite the irregularities inherent in all languages, linguists work under the assumption that word structure and grammar can be formalized into a set of rules that re-create in methodical, adult terms the formulas every native speaker internalizes as a child. Finding those rules requires a mind that thrives on puzzles. It is no coincidence that many of SIL’s most prolific scholars came to linguistics with a background in mathematics, engineering, or computer science.

The chief end products of the descriptive linguist’s work are an analysis of the sound system, a usable alphabet, a grammar, and a dictionary. SIL has always published these guides, but other kinds

of valuable field data and analyses often gather dust—literally—in old shoe boxes. Computers have begun to change that. SIL is a world leader in the creation of software for field linguists, and it will soon complete a series of linked computer programs to accommodate (and standardize) all linguistic data, including digitized sound recordings. After a linguist types in a particular story, for example, the computer can scan the new document for all the words and constructions in it that the linguist has previously encountered. The computer then automatically annotates the text it recognizes with various levels of linguistic description, such as part of speech and English translation. The researcher can then touch up the annotation by teaching the computer new rules and words for the next time around. When the researcher is translating a verse from the Bible, he or she can also call up on the computer screen many different English translations of the verse, plus the Greek or Hebrew original; search a 200,000-page library for exegetical commentary; refer to the same passage in an obscure but related tongue; and scan all the stories the computer has annotated for various ways of expressing a concept.

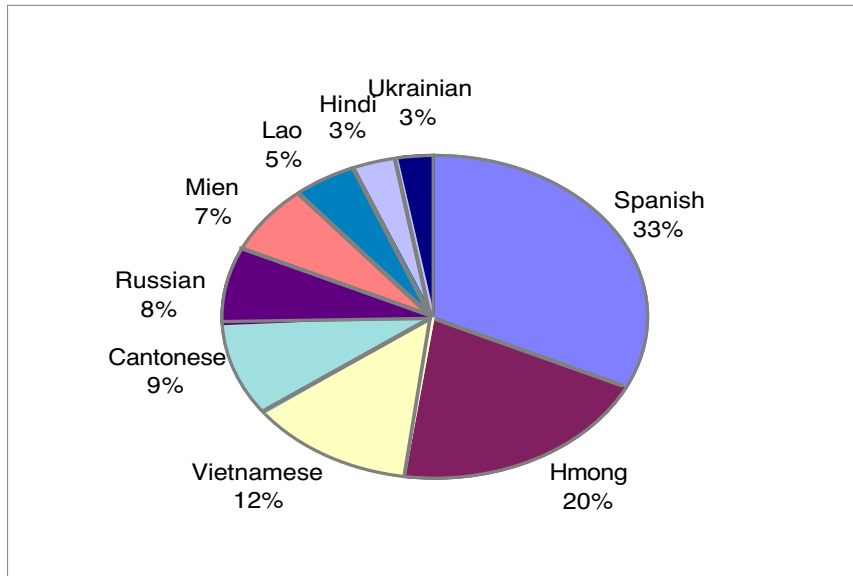
The series of linked computer

programs, known as CELLAR (Computing Environment for Linguistic, Literary, and Anthropological Research), is expected to revolutionize field research. "The average university linguist is on his own when it comes to software," says Gary Simons, SIL's chief computer expert, who earned a Ph.D. in linguistics from Cornell for his work on several languages from Papua New Guinea and the Solomon Islands. "He doesn't have this kind of support from his institution. We see our own members as a fraction of our software audience." SIL will sell the software to outside researchers. It charges buyers only the cost of printing the documentation that comes with it and the cost of several blank disks.

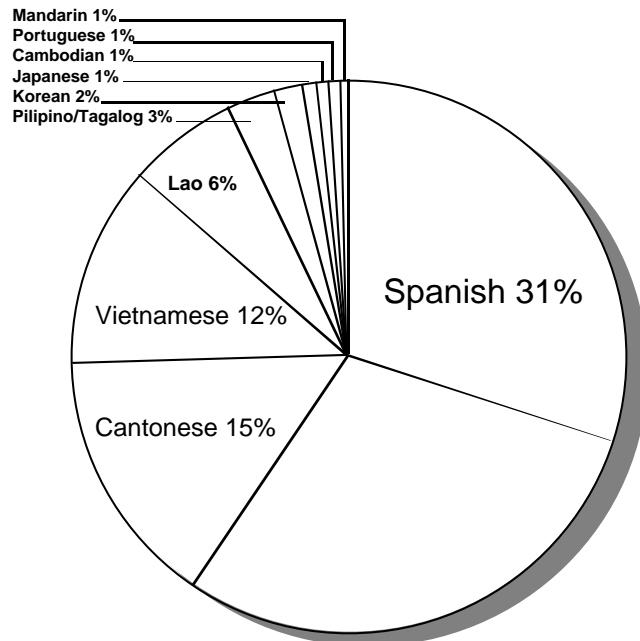
The Summer Institute of Linguistics has received several grants from development agencies, including the UN Educational, Scientific, and Cultural Organization, to promote minority-language literacy programs. These organizations seek to preserve a record of minority languages, but they have an economic-development agenda as well: indigenous peoples cannot be integrated into a larger national economy if they do not know the national language, and, it is believed, they tend to be more successful in learning it if they first become literate in their mother tongue.

Lowell Weiss. © 1995,
The Atlantic Monthly.

LEP groups in Sacramento, 3/94



LEP groups in Sacramento, 3/89



Year	Total Immigration	Refugee Admissions	Percent Refugees
1993	825,000	119,063	14%
1992	810,635	131,625	16%
1991	704,005	113,649	16%
1990	656,111	122,223	18%
1989	612,110	106,519	17%
1988	643,025	76,647	11%
1987	601,516	58,857	9%
1986	601,708	60,554	10%
1985	570,009	67,167	11%
1984	543,903	70,601	13%
1983	559,763	60,036	10%

Source: ORR 1/94, *Report to Congress*, FY 1993, page 6.
Total immigration excludes legalized aliens under Immigration Reform and Control Act of 1986 and refugees, and includes Amerasian immigrants.

The phrases are: good morning, good afternoon, good evening, goodbye, What's this in ____, please, thank you, you're welcome, how are you?, I'm fine, I love you.

The languages are:

Afrikaans	Latvian
Akan	Lingala
Albanian	Lithuanian
Ambo	Macedonian
Arabic	Malay
Armenian	Mandarin
Azeri	Mende
Belarus	Moldovan
Bengali	Norwegian
Bulgarian	Polish
Berber	Portuguese
Cantonese	Punjabi
Chewa	Quebecois
Czech	Romanian
Danish	Russian
Dutch	SerboCroatian
English	Slovak
Estonian	Slovene
Farsi	Spanish
Finnish	Spanish
French	Swahili
Gaelic	Swedish
Georgian	Tagalog
German	Tamil
Greek	Thai
Guarani	Turkish
Hebrew	Turkmen
Hindi	Ukrainian
Hungarian	Urdu
Italian	Uzbek
Japanese	Vietnamese
Kazakh	Xhosa
Kinyarwanda	Yoruba
Korean	Zulu

Small Blue Planet

Small blue planet (Now What Software, version 2.0) is a CD-rom that provides satellite views and political maps of the world. An intriguing feature is the ability to bring 11 common phrases into the classroom in 70 languages. (Not all are accurate; for example, the language for Cambodia is French.)

Click on a country, and hear the phrase in that country's language. Very quickly, a student can hear the similarities between languages that are closely related. Likewise, it's interesting to see the pattern of languages, and the real-world effects (Arabic in all the countries of Northern Africa and the Middle East, except for the tiny country of Israel). It's tough to translate a phrase so it works in all cases; for example, in Vietnamese, the greet-

ings are to groups of people rather than individuals, and in Thai, the greetings are specific to the gender of the speaker. It's interesting to wonder why in some languages the greetings for morning, afternoon, and evening are the same, and why some languages don't have a phrase for "please" or "you're welcome."

Imagine how this could be used in a classroom: a team selects a country, and becomes that country for a period of time; learns the phrases in that language; learns the script; learns a bit about the history (maps are accurate to September 1994). Within one classroom, the experience of sharing a language with a few others but not everyone, and the need for a lingua franca, becomes real.

Journeys—movements to destinations. **Journeys**—passages from one stage of life to the next. **Journeys**—growth in knowledge and understanding. Journeys through space, through time, all create new neural connections in the brain.

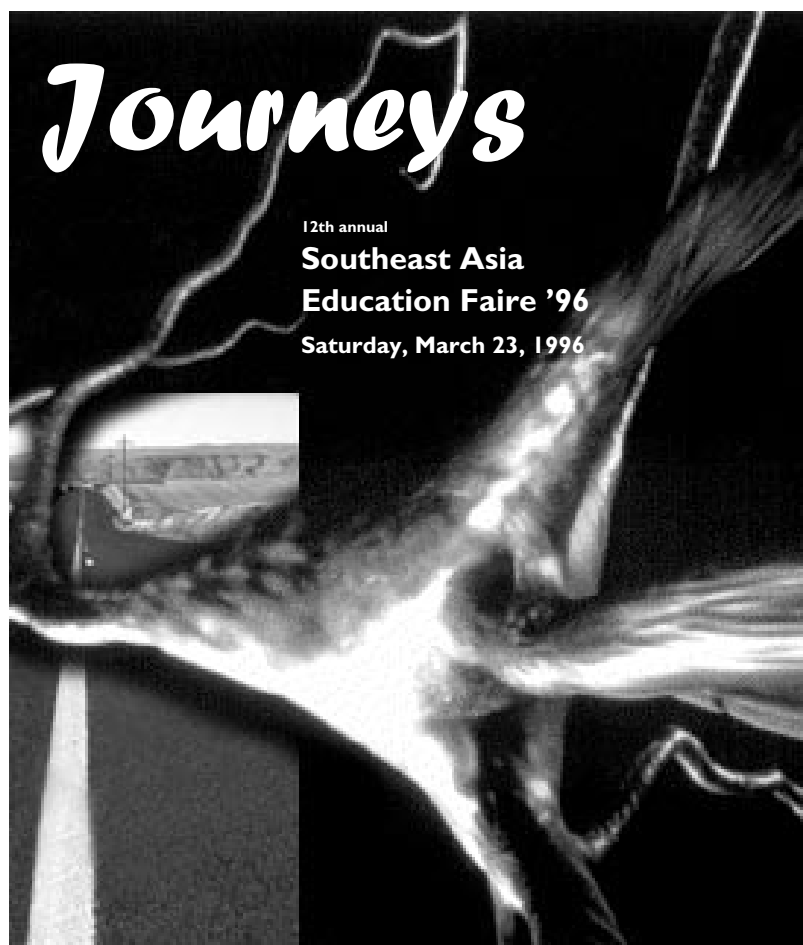
The **12th annual Southeast Asia Education Faire** will offer experiences and information about journeys:

- From one country to another.
- From one culture to another.
- From one language to another.
- From childhood to adulthood.
- From family to society.
- From living to ancestor.
- From limited to proficient.
- From outsider to insider.
- From theory to practice.
- From curiosity to respect.

There's a thematic approach to the Faires, with the goal of increasing intercultural understanding through experience. Outward expressions—proverbs, jokes, legends, tales and myths, and this year ceremonies and rituals—provide a window through which outsiders can gain an understanding of the "unwritten rules" of different cultural groups. It's experiential learning, a kind of "whole language" approach to culture. Even so, not everyone learns best through the inductive methods, so there will also be workshops that are more direct in their approach (the deductive style). Participants will choose four of forty workshops on the following topics:

- Newest refugee groups—political detainees from Vietnam, Karens from Burma, Somalis, Bosnian Muslims, Sikhs.
- Future for current refugee groups.
- Rites of passage.
- Ceremonies & rituals.
- Role conflicts.
- Acculturation & assimilation.
- Travel to Southeast Asia.
- Cultural comparisons.
- Language comparisons.
- Learning in oral societies.
- Remarkable success stories.
- Stages of development.
- Obstacles to success & promising practices.
- Multimedia ESL software.
- Classroom activities.
- Newcomer centers.
- International studies.
- Teaching the Vietnam War.
- Multicultural inservice programs.
- Process writing (word processing) in multiple languages.

The **Refugee Educators' Network** will meet in September and November to choose presenters and workshops. If you have ideas for presentations, contact the REN at the same address as *Context*.



Human themes

Material World: A Global Family Portrait

Peter Menzel (San Francisco: Sierra Club Books, 1994).

Questions & activities

- Find** each country on a world map.
- Read** what the families in different countries want. **Group** similar things together. Look at the countries from which the families with similar wants come. **Is there a pattern?** What is it?
- What does your family want?** Where would you fit in the pattern?
- Why** do some people have a better life than others?
- What has happened** in countries where some people have a lot and other people have very little?
- What are some folk tale and legends** that tell about a person who is poor who becomes rich or important? What personal characteristics enabled them to succeed?
- What stories come from other cultures that teach the same theme?** (Most stories are probably not in books yet. Students should go home and ask their parents. Better yet, record the story on audiotape or videotape, and ask students to transcribe it in the primary language. If there's a computer with the foreign language font, have it typed. Ask someone in the community to proof-read it, and have the students make corrections. Get someone to illustrate it. Have students work with native English-speakers to translate the story into English, type it on the computer, and edit it. Authentic bilingual literature on a theme is at the fingertips of thousands of classrooms.)
- Become a pen-pal (e-pal) to someone** from one of these countries. Use the internet.

Can all 5 billion of us have all the things we want?

Mali, Africa. The Natomo family wishes for an irrigation system, a motorcycle, an enclosed garden.

South Africa. The Qampie children wish for a computer and a typewriter, the adults wish for a house and a car.

Ethiopia. The Getu family wishes for more animals, a second set of clothes, better seeds, farm implements, peace in area and world.

Mongolia. The Regzen family wishes for a permanent house for all seasons made of wood and cement with a corrugated iron roof, and a garden inside a fence.

Japan. The Ukita family wishes for a larger house, or a 2nd apartment or house for rental outcome.

China. The Wu family (of Yunnan) wishes for a 30" TV, VCR, refrigerator, more tools, drugs to combat diseases in fish breeding.

India. The Yadev family (in Uttar Pradesh) wishes for 1 or 2 new cows for milk.

Thailand. The Kuankaew family wishes for a stereo, color TV, car.

Vietnam. The Nguyen family wishes for a TV, a radio, new beds, a motorcycle.

Uzbekistan. The Kalnazarov family wishes for a new TV, radio, VCR, car.

Cuba. The Costa family wishes for a car, and a videogame player.

Guatemala. The Calabay Sicay family wishes to stay alive, to have a TV, pots and pans, table.

Brazil. The DeGoes family wishes for a better car, a better stereo, a better home.

USA (Texas). The Skeen family wishes for tools, new carpet, camping trailer.

Mexico. The Castillo Balderas family wishes for a truck.

Germany. The Pfitzner family wishes for a new refrigerator, a house in the country, a cleaner environment.

Russia. The Kapralov family wishes to repair the car, to have children live in a society that has joined the mainstream of civilization.

Italy. The Pellegrini family wishes for a VCR and a farm.

Spain. The De Frutos family wishes for a 4-wheel drive vehicle, a dress and new shoes, a brother.

Iraq. The Saleh & Ali families wish for an end to the embargo.

Kuwait. The Abdulla family wishes for a fishing boat, more income and leisure time for vacations.

Israel. The Zaks family wishes for a future, and if there is one, then to have a VCR, a camera, more income.



Girl in Vientiane, Laos, 1994.
America Online
(Purcell, Travel photos).

What cost survival?

What percentage of the income goes to food (for the country)?

Albania	n/a
Argentina	35%
Bhutan	n/a
Bosnia	27%
Brazil	35%
China	61%*
Ethiopia	50%
Germany	12%
Guatemala	36%
India	52%
Iraq	n/a
Israel	21%
Italy	19%
Japan	16%
Kuwait	n/a
Mali	57%
Mexico	35%*
Mongolia	n/a
Russia	n/a
S. Africa	34%
Spain	24%
Thailand	30%
United Kindgom	12%
United States	13%
Uzbekistan	n/a
Vietnam	n/a
W. Samoa	59%

(*includes beverage & tobacco).

What percentage of the income goes to food (for the family interviewed)?

Albania	100%
Argentina	25%
Bhutan	16%
Bosnia	n/a
Brazil	55%
China	n/a
Ethiopia	n/a
Germany	n/a
Guatemala	66%
India	n/a
Iraq	90%
Israel	22%
Italy	n/a
Japan	30%
Kuwait	29%
Mali	n/a
Mexico	57%
Mongolia	68%
Russia	60%
S. Africa	34%
Spain	40%
Thailand	77%
United Kingdom	25%
United States	9%
Uzbekistan	70%
Vietnam	55%
W. Samoa	50%

Boy and a goat, India, 1994 (Purcell, America Online).



Hmong mother and child, Laos, 1994. (Purcell, America Online).



Do people go to school?

What percentage of the population is literate (can read a newspaper)?

	Female	Male
Albania	99%	99%
Argentina	95	96
Bhutan	25	51
Bosnia	88	97
Brazil	80	83
China	62	84
Cuba	93	95
Ethiopia	63 combined	
Guatemala	47	63
Haiti	47	59
Iceland	99.9 combined	
India	34	62
Iraq	49	70
Israel	89	95
Italy	96	98
Japan	99	99
Kuwait	67	77
Mali	24	41
Mexico	85	90
Mongolia	86	93
Russia	99 combined	
Spain	93	97
Thailand	90	96
United Kingdom	99	99
United States	95	96
Uzbekistan	99 combined	
Vietnam	84	92
W. Samoa	90 combined	

Market, Mali, 1994 (Purcell, America Online).



South Wind Changing

JOHN SKOW (Graywolf Press).

A little over 10 years ago, a beat-up '67 Pontiac Firebird with California plates rumbled into Bennington, Vermont, and died. The driver was a 26-year-old Vietnamese refugee, a re-education camp survivor who a few years earlier, on his third try, had escaped from Vietnam by boat. In the U.S. he had taken to calling himself Jade because Americans could not pronounce Ngoc Quang Huynh. With him were two teenage brothers and a nephew. They were headed not to Vermont but simply "east," to find a place to settle. In Ann Arbor, Michigan, sheltering in a church basement, Jade had a bad dream and decided to move on. The old buildings of Buffalo, New York, were depressing. Albany was O.K. but didn't feel right.

The dying car chose Bennington. Jade put a \$230 deposit on a shabby apartment and paid \$5 for a hot plate at the Salvation Army. He had \$10 left. He got the teenagers enrolled at Mount Anthony High School. An adviser there helped him with college applications. His English was shaky, but Bennington College gave him a full scholarship. He studied English and American literature: *The Waste Land*, *Dover Beach*, *Strunk and White's The Elements of Style*. He read Shakespeare and day-dreamed about writing books. When he graduated after three years, he had managed to write, in formal and rather literary English, the first draft of a haunting memoir of his youth in Vietnam.

This remarkable account, re-worked and eased of learner's stiffness, is now published as South

Wind Changing. The author's childhood was pastoral and amazingly peaceful. Although an older brother was a military pilot, the war at first did not touch the island in the Mekong Delta where his large, prosperous family grew rice. But fighting swept through with the Tet offensive of 1968, when Jade was 12, and afterward "the war continued on and off like a chronic disease." He had passed his university exams when the North won its victory and the Americans flew away, and therefore, as a suspect intellectual, he was sentenced to a re-education camp. Brutality in the camp was casual and causeless; what was learned in addition to parroted Marxist self-criticism was fear, hunger and aching homesickness. Jade and the others trapped rats for their guards' suppers and stayed alive by holding back some of the meat.

Opportunity for escape came in the form of a strange, dreamlike journey in which Jade helped a wounded prison guard reach a hospital (where North Vietnamese doctors shrugged and amputated a nearly healed leg). Jade managed to slip away into the chaos of a broken society. A boyhood friend sheltered him, and they scabbled to find money for an escape by boat to Thailand. Twice they were turned back. Before the third attempt was successful, pirates boarded their boat, stole everything and raped the women. Jade and one of his brothers found their way to a refugee camp and spent months becalmed there, far down a long list of prospective emigres to the U.S. Then their pilot brother, whom they had thought dead, sent a letter and money; he was already in the U.S.

Years later, safe in Vermont, but tormented by the thought that he may never see his parents in Vietnam, he wrote, "I sat on the hill, surrounded by trees in their spring blossom, looking over the pond at Bennington College, listening to the gentle voice of Arturo Vivante blending with the morning air as he lectured on Tolstoy's great novel *War and Peace*. I felt like one of the characters."

(*Time Magazine*, 1994)

Hmong Home Page

<http://www.stolaf.edu/people/cdr/hmong>

E-mail address: cdr@stolaf.edu

Pictures, maps, news articles, resources, SARS annotations.

A Cultural Interpretation of Thai Hmong: Beliefs, Traditions and Values about Education and Leadership

Lue Vang, dissertation, University of San Francisco, 1995.

Among the observations: the decision to pursue education past the 6th grade (village school) is embedded in ideas about group identity and reputation (or fear of shame), takes 2-3 generations, creates great barriers between parents and children which the children must mediate if communication is to occur, places females in largely untenable positions within the Hmong social world, and depends on the self-discipline and motivation of students. Change, whether in education or entering mainstream economic society, comes about by following examples examples.

The Customs of Cambodia

Chou Ta-Kuan (Zhou Daguang). Originally in Chinese, *Shou fu* 1368; translated into French by Paul Pelliot, 1902; translated into English by J. Gilman d'Arcy Paul, 1967; reprinted by the Siam Society in 1987, 1992, and again in 1993 (3rd edition).

Chou Ta-Kuan spent a year in Cambodia from 1296 to 1297 as part of a Chinese diplomatic mission to the court of Indravarman III. The Khmer empire, past its zenith, was still powerful and wealthy. Chou wrote this account sometime before 1312, and it is the only detailed account of Angkor. The book contains lithographs and colored illustrations.

Laos: A Personal Portrait from the Mid-1970's

Judy Austin Rantala (Jefferson, NC: McFarland, 1994).

The writing of this account of the years I lived in Laos (from 1970 to 1975) began following my husband's heart attack in 1989. I first wrote mainly about Khamnouy, the young man we sponsored to the university, about the views and customs of the Lao people that we came to know thanks to his presence in our lives.

In the midst of this a cousin sent me a box of all the letters I had written to various family. The story follows one Lao family through their placement in re-education camps to their resettlement in the United States. (Disappointingly, all is not accurate; for example, on pages 96 and 97 Hmong are identified as "Black Tai").

Shattered World: Adaptation and Survival among Vietnam's Highland Peoples During the Vietnam War

Gerald Cannon Hickey (Philadelphia: University of Pennsylvania Press, 1993).

Hickey examines the cultures of ten of the highland groups of Vietnam—the Rhadé, Roglai and Chru, Stieng, Katu, Bru and Pacoh, Sedang, Jeh, and Halang. The ethnographies focus on the adaptation of culture to the environment, and the changes in culture that took place as a result of the Vietnam War and the policies of post-war Vietnamese government.

EDNOTE: Many of the montagnards (mountain people) were affiliates of the Green Berets during the war, and a small group of refugees has settled in North Carolina.

Family Tightrope: The Changing Lives of Vietnamese Americans

Nazli Kibria (Princeton NJ: Princeton University Press, 1993).

In recent years the popular media have described Vietnamese Americans as representative of the American immigrant success story, attributing their accomplishments to the values they learn in the traditional, stable, hierarchical family. Through in-depth participant-observation with Vietnamese immigrants in Philadelphia, the author shows how the families construct their lives in response to social and economic challenges of resettlement. She found that the traditional family unit rarely exists, that the hierarchy is flattened by equality in resources that women, men, and children bring to family life. The author looks at the roles of

conflict, consensus-building, and accommodation during the transition to American life. She found that those families with the greatest internal variety seem to be more successful in taking advantage of economic opportunities in America. (Book version of dissertation.)

Laos: The Land of a Million Elephants

Photographs by Allen Hopkins, text by John Hoskin (Bangkok: Post Books, 1994).

Kou Chang's Story: The Journey of a Laotian Hmong Refugee Family

Kou Chang & Sheila Pinkel (Rochester NY: Visual Studies Workshop, 1993).

When I purchased a five foot by ten foot Hmong history embroidery at the Marin County Fair in the summer of 1987, it never occurred to me that I would ever visit the refugee camps where it was made. Soon after the purchase I visited Fresno, California, to have a Hmong family explain the stories and symbology embedded in the embroidery.

The author visited Chiang Kham camp in 1991, and her guide was Kou Chang. After she returned to her home, he sent her the manuscript of a book, and she sent money to have it printed. Kou Chang arrived in the U.S. in 1992, and his first draft has been revised and expanded.

4 Paws of Crab

Commercial CD-ROM that is terrific—attractive, Thai sounds, recipes, cultural notes, historical notes (Live Oak Multimedia).



Renew!

Current subscribers will receive the September issue of Context. Names of those who do not re-subscribe will be removed from the mailing list at that time. Still only \$10 (6 issues).

Make payable to Folsom Cordova USD/SEACRC—

- #9512 *Handbook for Teaching Armenian Speaking Students*, Avakian, Ghazarian, 1995, 90 pages. \$7.00. No carton discount.
- #9411 *Parent Involvement in School: A Handbook for Language Minority Parents & School Personnel (Vietnamese Glossary & Summary)*, Huynh Dinh Te, 1994. \$5.00. No carton discount.
- #9410 *Amerasians from Vietnam: A California Study*, Chung & Le, 1994. \$7.00. No carton discount.
- #9409 *Proceedings on the Conference on Champa*, 1994. \$7.00. No carton discount.
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