

Context:

Southeast Asians in California

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(formerly "Refugee Update")

Folsom Cordova Unified School District
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Judy Lewis, Editor

Kinzie, J.D. "The Concentration Camp Syndrome,"
in *The Cambodian Agony*, Ablin and Hood,
editors. ME Sharpe, 1987, pp. 332-353.

The "Concentration Camp Syndrome" Among Cambodian Refugees

Dr. Kinzie's article is based on experiences at the Department of Psychiatry at the Oregon Health Sciences University. During a five year period, more than 3,000 clinic visits were made by 250 patients, about 15% of them from Cambodia. In the course of treating the various Indochinese refugee patients, he became aware of differences in the nature of the problems confronting the Khmer who had survived in Cambodia during the Pol Pot years of 1975 to 1979. Dr. Kinzie and his staff designed a structured interview procedure that allowed them to obtain information about past trauma and the presence of symptoms. This article is based on the

detailed study of twenty Cambodian patients, nineteen of whom showed the major symptoms of the post-traumatic stress syndrome.

Several interesting patterns were noted:

- none of the Cambodians sought treatment for, nor was referred for, post-traumatic stress syndrome.
- none came to discuss the Cambodian experiences or symptoms that stemmed from the Pol Pot years.
- major depression was the most common symptom.
- all showed active avoidance or minimization of the events of the Pol Pot time.
- all showed unusually neutral emotional reactions when

asked to describe events during the Pol Pot years.

—their symptoms began within one to two years after the Vietnamese invasion of Cambodia in 1979.

—none had discussed their stories since their symptoms began, either to Americans or other Cambodians.

—they avoided activities that might remind them of the Pol Pot time (newspapers, movies, television—even depicting other violence or disasters unrelated to Cambodia); such exposure intensified their symptoms.

—the second most common symptom was intrusive thoughts and nightmares about the past.

—the intensity and frequency of such thoughts increased after they were drawn into discussing them at the clinic, for most of the patients.

—most had exaggerated startle responses to events like an unexpected knock on the door. The reactions included racing pulse, involuntary movement, sweating, and anxiety.

—about half the patients were detached, emotionally numb, and lacked any interest in the environment.

—the majority did not want to be with anyone outside the immediate family; about one-third had difficulty with family relations, and were irritable or aggressive.

—about half felt guilty about surviving when others didn't.

—almost all had poor concentration and sleep disorders.

—only one patient displayed anger towards his aggressors and displayed a wish for revenge; the others never mentioned this.

—all were severely impaired; for some, the stress of class deadlines or the pressure of working at manual labor (reminiscent of forced labor) were more than they could handle. Stress, whether from school, job, or social encounters, caused an increase in their symptoms.

Dr. Kinzie pointed out several distinctive features that set the Cambodians apart from others who suffered from persecution. The brutality was at the hands of other Khmer, members of the same ethnic group. The social and cultural fabric of Cambodian life was destroyed, and people were left with an overwhelming sense of powerlessness.

Cambodians tended to react by withdrawal and avoidance, non-confrontative ways of handling conflict that were consistent with traditional teachings. In addition, Buddhists believe that bad fortunes stem from events in a past life; the horrors of this generation may have been due to some kind of collective past deed. Rather than display this shame to the world, the people might have felt they had to bear their suffering in silence.

In addition, their difficulties did not end after the Pol Pot times: there was the Vietnamese invasion, escape and confinement, uncertainty about the future and about relatives. Once in the United States, the stress still did not end: there were language barriers, few social supports, a broken religious network, an unsympathetic environment, and uncertain means for survival usually beyond the person's control.

The coping techniques that allowed them to survive—

disguising who they were, becoming invisible in the crowd, coping one day at a time—all worked to hide their symptoms from social workers, doctors, psychiatrists, etc. It was only when some other symptom became obvious to others or incapacitating that people entered the world of the mental health professional, and then, there was very little information on which to base diagnosis and treatment.

Dr. Kinzie ends his article with a discussion of the factors involved in therapy—what can be done once post-traumatic stress syndrome is recognized? Psychotherapy, even if the language barriers could be surmounted, was a problem because of the difficulty of telling the story, on one hand, and listening to the story on the other. In the end, the traumatic memories will not simply go away once verbalized. In addition, the American method of dealing with problems by talking has no equivalent in Cambodian life, and seems strange and inappropriate. Group therapy would be most inappropriate, and would likely cause further stress. A simple therapy aimed at slowly building trusting reciprocal relationships, relieving symptoms, and focusing on future plans rather than past memories was the most workable. Some therapeutic drugs were helpful for the biological symptoms of depression, hyperarousal, and aggression.

The best results in Dr. Kinzie's practice occurred when the professionals were warm and consistent, without intruding into the patient's past or prying into their symptoms too much. It was important to help the person with other personal needs, such as obtaining benefits and dealing with the bureaucracy, and to document their impairment to reduce their guilt about not working, etc. It was

important to provide security for the patients, ensure a long-term relationship without pressuring them for a quick cure, and being sensitive to whether or not talking about the past would be beneficial.

Implications for Educators:

Often educators are called upon to recognize problems and make referrals to other service agencies. Dr. Kinzie maintains that the Khmer who survived the Pol Pot times in Cambodia are likely to suffer from post-traumatic stress syndrome to some degree. In other work, Dr. J. Carlin says that the successful adaptation of children is related to the success of the parents in their adaptation to a new life. If this is so, then even the Khmer children born in this country may be working against incredible odds to become successful on their own.

For schools with Khmer populations, it would seem essential to have respected, sensitive Khmer working on the staff, in positions that carry responsibility and can influence school decisions. There are very few, if any, Khmer who hold California teaching or counseling credentials, and very few schools that can afford to have social worker-type positions on staff. The school will have to be creative in developing ways to hire the right Khmer into the right position. Once that link is in place, the school staff members have the means to learn about the Khmer parents, and the parents have someone who can provide the long-term, warm, consistent relationship that can help them and their children.

Carlin, J.E. 1979. "The Catastrophically Uprooted Child: Southeast Asian Refugee Children." In *Basic Handbook of Child Psychiatry, Vol. 1*. New York: Basic Books, Inc.

LYRICS FROM A NEW EXPERIENCE

The following Hmong songs, and their approximate English translations, are from a cassette recorded by Vandee Lis, A-105 Madison Avenue, S. Kitchener, N-2G-3M4, Ontario, Canada, called "Xab Pheng Kim".

KHAWNS CUA NAB

Kuv khaws cua nab
Ntuj teb tag hmo,
Kuv khaws cua nab
Ntiaj teb txias to.
Luag lub cajj pw tsaug zog,
Ua cas yog kuv lub cajj sawv nrhiav noj.
Luag lub cajj pw saum txaj,
Ua cas yog kuv lub cajj sawv
Khaws cua nab.

Khaws cua nab
Khaws cua nab
Khaws cua nab

Xav txias yuav nyob
Tos noj welfare.
Los luag niaj hnuv cem,
Luag pheej niaj hnuv hais.
Sim xav hos nrhiav,
Puas muaj ib daim teb nyob qhov twg?
Los luag muaj tswv,
Muaj neeg xov tag.

Khaws cua nab
Khaws cua nab
Khaws cua nab

Kuv tau npab siab
Khaws ciaj khaws tuag.
Los twb tsis duav
Nqis vaj nqis tsev.
Nyob teb chaws no
Nyob zoo zoo huv li tiag,
Tiam sis nyuaj nyuaj siab
Xav tuag kiag thiaj li zoo.

Khaws cua nab
Khaws cua nab
Khaws cua nab

Sab sab kuv li
Khaws cua nab,
Mob npab mob duav
Khaws cua nab
Hab—sab sab kuv li.

PICKING UP

NIGHTCRAWLERS

I'm picking up nightcrawlers
in the middle of the night,
I'm picking up nightcrawlers
The world's so cool, so quiet.
For the others, it's time to sleep
sound.
So why is it my time to be up
earning my living?
For the others, it's time to sleep
on the bed.
So why is it my time to pick up
nightcrawlers?

Picking up nightcrawlers....
Picking up nightcrawlers....
Picking up nightcrawlers....

I think I could stay at home
wait and collect welfare.
But people would always sneer
at me,
They always talk.
I think and look--
Is there one piece of land any
where?

There's always an owner,
People surrounding the land.

Picking up nightcrawlers....
Picking up nightcrawlers....
Picking up nightcrawlers....

I have prepared my heart
To work myself to death,
But still it's not enough
To pay the rent.
Living in this country
Is high status living,
But the heart is so miserable,
Better to die at once.

Picking up nightcrawlers....
Picking up nightcrawlers....
Picking up nightcrawlers....

So exhausted I am
Picking up nightcrawlers
Aching arms aching back
Picking up nightcrawlers
And—so exhausted I am.

LUS LOOG

Lus loog
Lus loog

Wb ua lub neej nyob
Kaum tsib xyoo tag los no
Tsis muaj ib hnuv
Kuv pw yuav tsaug zog.
Nyob teb tag hmo
Muaj ib lub suab ua lus loog,
Kuv sawv los saib
no cas yog koj nroo.

Tsaug tsaug kuv zog li
Tsaug tsaug kuv zog li.

Kam teb kam chaws
Los kuv yuav tau ua.
Wb me tub me nyuam—hab
Los kuv yuav tau saib.
Kam noj kam haus
Los kuv yuav tau nrhiav.
Kuv ua npaum twg los
Tsis txaus koj lub siab.

Tsaug tsaug kuv zog li
Tsaug tsaug kuv zog li.

Kuv ua ib lub hnuv hauj twm los,
Mob mob kuv ib cev.
Kuv nkawm khau tsis tau hle
Txawm siv hnov koj suab cem.
Niag dabtsi yog neeg?
Thaum twg koj mas thawj thiab?
Kuv nroj koj nyob
Tsis muaj hnuv yuav zoo siab.

Tsaug tsaug kuv zog li
Tsaug tsaug kuv zog li

Muaj tsis—tag kis wb mam hais
os
Kuv maiv niam eb

Tsaug tsaug kuv zog li—os
Tsaug tsaug kuv zog li
Tsaug tsaug kuv zog li
Tsaug tsaug kuv zog li
Tsaug tsaug kuv zog li
Tsaug tsaug kuv zog li
Tsaug tsaug kuv zog li.

GRUMBLING WORDS

Grumbling words
Grumbling words

We've been together
About fifteen years now,
Haven't had one day
That I slept soundly.
In the middle of the night
There's a grumbling sound.
I wake up to listen—
it's her complaining about me.

So sleepy I am
So sleepy I am.

Community affairs, clan
problems
It's me who has to handle them.
Our sons, our daughters too,
It's me who has to watch out for
them.

Providing food, providing drink
It's me who has to do it.
I do all that I can but
Still not enough to satisfy you.

So sleepy I am
So sleepy I am

I come home from working all
day,
Aching all over my body.
My two shoes are not taken off
yet.
Already I hear your grumbling.
What kind of person are you?
When are you going to your next
life?
I've lived with you
Haven't had a day that was
pleasant.

So sleepy I am
So sleepy I am

Whatever you want—tomorrow
we can talk
My sweet wife....

So sleepy I am
So sleepy I am
So sleepy I am
So sleepy I am
So sleepy I am
So sleepy I am

1988 Session: Bills signed by the governor

ACR 138
(Chacon)

Urges California Schools to offer pupils, beginning in the elementary grades, in addition to English, courses in Pacific Rim languages, including Japanese, Spanish, Chinese, or Korean. Effective 9/15/88.

SCR 92
(Montoya)

Requests all California educational institutions to promote Asian, Spanish, or other foreign language, history, or culture programs. Effective 9/15/88.

AB3184
(Hughes)

Establishes the Saturday School Act of 1988 allowing ADA generated by elementary and secondary pupils in voluntary Saturday school programs beginning in the 1988-89 fiscal year to be eligible for summer school apportionments if the programs meet specified conditions.

§42239.5 Education Code,
Effective 1/1/89.

—Could Saturday School be used to provide "background knowledge" for students who have arrived with little prior education? Or, could it be used to provide literacy classes in primary language? Something to watch...

AB3535
(M. Waters)

Requires school boards to adopt a policy that will allow teachers to require the parent of a pupil who has been suspended for various infractions to attend school for a day with his/her child.

§35120 & 72425, Education Code,
Effective 1/1/89.

CONFERENCE Ethiopian Immigrants

"The Ethiopian Diaspora: Challenges and Opportunities for the Ethiopian Community in the Bay Area" will be the topic of a one-day conference sponsored by the Department of Anthropology of San Jose State University and the Ethiopian Research Advisory Group at San Jose State University on Sunday, February 12, 1989.

Educators who work with Ethiopian refugees will be particularly interested in the morning presentation of lectures on cultural and historical perspectives on the region and a demographic analysis of the Ethiopian community in the Bay Area. Dr. Yesalemush Zendeke, a mental health professional practicing in Berkeley, will lead a panel of physicians and psychologists on *"Migration and Health: The Case of Ethiopian Immigrants in the United States"*.

The afternoon will focus on building a community organization in the Bay Area. The \$10.00 general admission, or \$25.00 sponsor contribution, includes lunch. The day will conclude with a social evening of traditional Ethiopian food and entertainment.

Individuals interested in attending or obtaining information on the conference for friends from this region of the world should contact Alice Gosak, 401 South 15th Street, San Jose, CA 95112, (408) 993-1009, or Dr. Worku Negash, (415) 354-7632.

Resources

Most of the following titles are from the latest issue of *Southeast Asian Refugee Studies* newsletter (to order the free newsletter, see the SARS ordering section following the resources.)

The Uneasy Alliance: Religion, Refugee Work, and U.S. Foreign Policy.

Nichols, J. Bruce. 1988
NY: Oxford University Press.
\$24.95.

Case studies illustrate the conflicts that arise when religious groups deliver assistance in politically sensitive situations: assistance for Ethiopian Jewish refugees in Sudan, World Vision's position towards the "yellow rain" stories told by Hmong refugees at Ban Vinai refugee camp in Thailand, and the struggles over the fate of Salvadoran refugees in Honduras.

Hmong: History of a People.

Quincy, Keith H. 1988
Cheney, WA: Eastern Washington University Press.
\$12.95, \$3.00 postage.
(EWU Press, Mail Stop 132,
Eastern Washington University,
Cheney, WA 99004, Attn:
S. Cowen. (509) 359-2201.)

This history, the "most comprehensive history of the Hmong in English," is based on documented historical fact, oral history, eyewitness accounts by refugees now in the U.S., and Hmong legends. Interesting speculation includes the claim of a French scholar and some Hmong that Hmong were once blond-haired and blue-eyed, possibly part of the Caucasian population of Siberia. Quincy details

Hmong social and spiritual life, the importance of family and clan, interclan rivalries, the role of opium, legendary figures like Pa Chay, TouBy LyFoung, and Vang Pao, the anti-communist war in Laos, and its aftermath, including yellow rain and the Chao Fa messianic movement.

Liaj Luv Chaw Tsaws

(The Nest of Swallows and Sparrow-hawks)

(in French and White Hmong) Newsletter from the Association Communauté Hmong, 97318 Javouhey, Guyane. A donation is requested. This is the same group in French Guiana who, with Father Yves Bertrais' assistance, Macintosh computers, and Fr. Bertrais' hundreds of recordings of



Bua Chan, Thailand, 1986 (J. Lewis)

Hmong lore, are producing volumes of monolingual Hmong books. Among those already available are:

Hmong Cultural Patrimony series

- Kab Ke Pam Tuag: Cov Zaj* (Funeral Ceremonies: songs and recitations), 666 pp, \$18.
- Keeb Kwm Hmoob Raws Tsev Koom Haum Vib Nais* (Origin of the Hmong, according to the Vinai "Confraternity"). 166 pp, \$3.
- Dab Neeg: Phau Ib* (Tales and legends, book 1), 200 pp, \$3.
- Cim Xeeb Haav Txiv Daw* (Memoir of the Green Hmong of Anning China), 90 pp, \$3.
- Kab Tshoob Kev Kos: Phau Ib* (Marriage rites—volume 1), 138 pp, \$3.
- Nyeem Ntawv Hmoob* (First steps in reading Hmong), 70 pp, \$3.
- Xyum Nyeem Ntawv Hmoob Ntsuab* (Green Hmong primer), 37 pp, \$1.

Order from: Hmong Catholic Association, 951 East 15th Street, St Paul, MN 55106. 612-771-4644.

Journalism at Ban Vinai

Hmong Sia Fa Publishers, led by teacher Eng Xiong, has been formed by the students at the Hmong Sons Education school at Ban Vinai refugee camp. The publishing is funded by CAMA (Christian Missionary and Alliance Services). To contact Eng Xiong, write: Eng Xiong, C8 Q4, H19 D12/7, Ban Vinai Post Office, Pak Chom, Loei, Thailand 42150, or Rick Rabuck, PO Box 6, Chiang Khan, Loei, Thailand 42110.

[What a surprise to see Eng Xiong's name in the SARS newsletter! In November, 1986, when I visited Ban Vinai for a day with Lisa, CAMA's English teacher-trainer, I met Eng, and he helped me find my way around the camp. At that time he was

already transcribing and typing folktales and legends on CAMA's old typewriter, and the vocational training print shop operated by the Japanese had printed his first set of tales. As I recall, he had been at Vinai for ten years, one of the bright young men who torn between resettlement in the United States and the demands of family loyalty.—ed.]

Hmong Batik: A Textile Technique from Laos.

Mallinson, Jane, Nancy Donnelly, and Ly Hang. 1988. Seattle, WA: Mallinson Information Services. About \$10. 2311 N. 42nd, Seattle, WA 98103.

Illustrated book that tells the process of batik, and includes 31 illustrations of patterns.

Embroidered Hmong Story Cloths.

Bessac, Suzanne L. 1988. Missoula, MT: Department of Anthropology, University of Montana. \$10.00, plus \$2.00 postage. Order from the Dept of Anthro, Univ of MT, Missoula MT 59812.

Looks at the evolution of story cloths from abstract designs. May Youa states that the origin of representational stitchery began with the Flowery Miao (Hmong) who moved to the Chiang Mai area of Thailand from China in 1980, and that the themes of escape, village life, and stories came from refugees in the U.S. who were homesick for Southeast Asia.

Peterson, Sally, 1988.

"Translating Experience and the Reading of a

Story Cloth."

Journal of American Folklore 101 (Jan-Mar): 6-22.

Interesting, well-written look at the evolution of pictorial stitchery crafted at Ban Vinai refugee camp by Hmong refugees from Laos. Ms. Peterson describes the way that story cloths are usually drawn by men and sewn by women, and points out the different story-line influences and the way that the market forces determine color combinations and themes. She points out practices that seldom are pictured: funeral customs, opium growing, American personnel in Laos. She says:

"The majority of the story cloths present aspects of traditional life and experience, serving as a bridge between Hmong and Euro-American culture. The tenets of story cloth production place the artists in the reflexive position of *looking at us looking at them*; they must decide what is appropriate for us to see, and in what form we should see it. Such decisions suggest an acute consciousness of their own cultural categories, and at least an adequate comprehension of those of Euro-Americans."

Readers are given a look at the process of planning a new story cloth—the one that Sue Lee, an American Hmong woman, commissioned in 1985—and the logic of the elements and their placement is revealing in itself. Interesting for collectors of Hmong story cloths are the standards that Sue Lee set for quality work—minuscule curling stitches to portray the ear, proper proportion for the human figures (the nose not oversized), only one "hand" having sewn a cloth, ensuring the original drawing was done by her commissioned artist,

Yang Yer, accurate and extensive detail, correct colors, and an overall "truth" in representation.

The flag and soldier story cloths commissioned by Sue Lee were sold to raise money for the resistance forces fighting the Vietnamese occupation of Laos. They were, in fact, the story cloths that caused Hmong to be consumers, instead of just producers, of *paj ntaub*.

"She [Sue Lee] thinks most people who buy the soldier cloths put them away, saving them for a day of victory arrives, when they can take them out and celebrate. She believes the cloths hold a historic significance. If the Laotian exiles are able to regain their country, these cloths will mark the period of its loss. Even if the Lao expatriates lose, even if they don't get the country back, they will have the cloths to remember. The stitched documents record an important era in the history of Laos."

What is ironic is that

"many Hmong either have no access to story cloths or cannot afford to buy them for themselves. More story cloths are owned by Americans than by Hmong, with the exception of those made for Sue Lee's project. Nevertheless, the Hmong in America are creating an expanding number of uses for these textiles. The cloths have become pedagogic tools for teaching children about their heritage, and practical aids for translating Hmong vocabulary into English."

[It would be interesting to compare the stylization of the story cloths' themes and the passing on of oral history in ritual texts and sung poetry. It seems that both have a familiar core story or theme, one that is easily recognizable

to those who see/hear it, which is stripped down enough to be passed on fairly intact. Plus, the frequent repetition of the same core elements gives the younger generation frequent exposure, helping the memory process. An individual performer or craftsman is recognized by the skill with which the core elements are presented, as well as the embellishments or variations on the core. This is a different kind of individual creativity than that promoted in the American culture (to be as different and innovative as possible). In addition, there seems to be a message here for ESL teachers struggling with Hmong students learning to write essays, etc.—Editor]

Scott, George M., 1988.

"To Catch or Not to Catch a Thief: A Case of Bride Theft Among the Lao Refugees in Southern California."

Ethnic Groups 7:137-51.

How the intervention of outside authorities caused problems in the internal problem-solving strategies in the Hmong community.

Sheybani, Malek-Mithra. 1987.

"Cultural Defense: One Person's Culture is Another's Crime."

Loyola of Los Angeles International and Comparative Law Journal 9 (Summer): 751-83.

Two cases of cultural defense: the Japanese woman who survived a parent-child suicide, and the People v. Moua, a case of rape and kidnap (marriage by capture).

Downing, Bruce, Eric Egli, and Margaret O'Connor Kielkopf. 1988.

"Evaluation of Elderly Refugee Program: Final Report."

Mnpls: SARS, Center for Urban and Regional Affairs, Univ of MN.
\$2.80 plus \$1.05 postage from SARS, 330 Hubert Humphrey Center, 301 19th Ave South, Mnpls, MN 55455. (612) 625-5535.

The report presents the findings of pre and post tests administered to Hmong, Khmer, and Vietnamese elderly refugees involved in a state-sponsored project to assist elderly refugees. The Hmong reported greater unhappiness a year later, and felt they had no one to talk to. The Hmong showed a modest improvement in speaking English; the Khmer were least able to use English; the Vietnamese were most likely to invite Americans to their homes. The Khmer showed the most anxiety and depression, the Vietnamese the least. The Hmong also scored in the depressed range. The changes from pre to post testing were less than predicted, but still indicate a need for special services for the elderly.

Die, Ann H., and Wayne C. Seelbach. 1988.

"Problems, Sources of Assistance, and Knowledge of Services Among Elderly Vietnamese Immigrants."

The Gerontologist 28 (4): 448-52.

Elderly Vietnamese in SE Texas: most had been in the U.S. for 11 years; had few problems with survival needs, family problems, or loneliness; 97% spoke little or no English,

but 83% reported no problems with language; 90% were aware of or used public assistance; 10% were aware of or used public transportation.

Strouse, Joan. 1986.

"Educational Responsibility: The Hmong Experience."

Equity and Excellence 22(4-6): 115-118.

Strouse, Joan. 1988.

"Hmong Refugees and Educational Policy."

NABE 1987 Theory, Research and Applications: Selected Papers, edited by L. Malave, pp. 271-276. Fall River, MA: National Dissemination Center.

Sherman, Spencer. 1988.

"The Hmong in America: Laotian Refugees in the 'Land of the Giants'."

National Geographic 174 (4): 587-610.

Ritchie, Joan E. 1988.

"Story Blankets of the Hmong."

Threads Magazine (June/July): 70-72.

SARS Publications:

Prepaid orders (payable to Univ of MN), to CURA, Univ of MN, 330 Hubert H. Humphrey Center, 301 19th Ave S., Minneapolis, MN 55455. (612) 625-5535.

Annotated Bibliography of Cambodia and Cambodian Refugees (\$4.50)

Southeast Asian Refugee Youth: An Annotated Bibliography (\$6.50)

The Hmong: An Annotated Bibliography, 1983-87 (\$4.00)
Bibliography of the Hmong (\$3.00)

White Hmong Language Lessons (\$6.25), *Cassette Tapes* (\$10.00)

Hmong in the West: Observations and Reports (\$8.25)

Training Southeast Asian

Women for Employment (\$1.00)

White Hmong Dialogues (\$2.00), *Cassette Tape* (\$4.00)

SARS Newsletter (quarterly, free)

Indochinese Refugees Information Center (IRIC)

Institute of Asian Studies
Chulalongkorn University
Payathai Road
Bangkok 10500
Phone 251-5199 or 251-1985.
Dr. Supang Chantavanich, coordinator

Database includes research papers and documents, newspaper files, photographs and audio-visual materials, conference materials, and journals, newsletters, and government correspondence. Materials are available in English, French, Japanese, Thai, and Cambodian.

Passage: A Journal of Refugee Education

is no longer in production, cut because of declining refugee funds.

Asian Sudden Death Information Center

has been changed to Refugee Health Issues Center (RHIC).

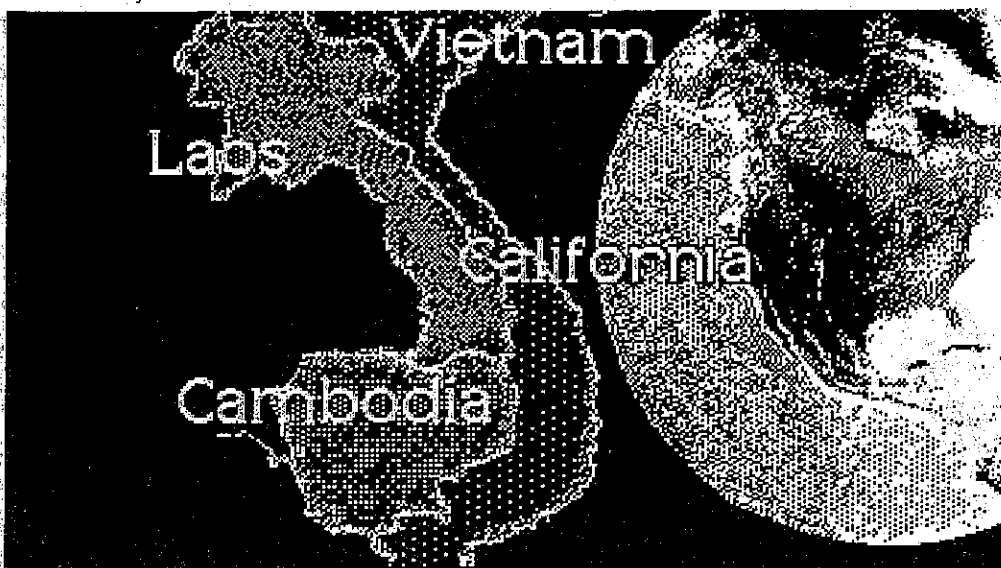
Garth Osborn, Manager
American Refugee Committee
2344 Nicollet Ave. S., Ste 350,
Mnpls, MN 55404
(612) 872-7060.

STAY ALIVE, MY SON

Pin Yathay
New York: Free Press, 1987

Delta College
Stockton, CA
February 25
8:00-4:30
\$30.00

\$15.00 community rate—
individual parents or
students not covered by
institution's purchase
orders.



5th annual

South east Asia

Sponsors:
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SDE, Bilingual Education Office
San Joaquin Delta College

Local organization: Stockton USD
Program & tickets: Folsom Cordova USD

Order tickets from Refugee
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Cordova Lane, Rancho Cordova
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For information, call (916) 635-
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Primary Language Talks	From Insiders to American Educators	Comparisons of SEAsian Youth in School	Adjustment	New Resources	Technical Workshops	Classroom Issues	CSSEAS Presentations	VIDEO Previews
Dao Yang (in: Hmong) What are the Hmong in China like?	Khamchong Luangpraseut How did Lao & Khmer villagers "parent" their children?	Kenji Ima The San Diego Study (1987-88)	Xuyen Le How have VNese women coped with role conflicts?	James Freeman Is there a place for oral histories in the social studies pro- gram? (New book)	BEO: What is in the new Social Studies framework?	Dorcas Lopez & Harry Maxey How did Stock- ton USD set up primary lan- guage classes in summer school?	Eric Crystal: Mien of Oakland (video)	To be arranged.
Mory Ouk (in: Khmer) How can parents & para- professionals help Khmer be more success- ful in school?	Dao Yang What are the Hmong in China like?	Kenji Ima (repeat) The San Diego Study (1987-88)	Jeanne Nidorf What back- ground factors are important to know? Ten questions to find out. (Part 1)	Kim Lan Nguyen & Van Le What information is available about Amerasian? (book in preparation)	BEO: How can cooperative learning enhance English acquisition?	To be arranged.	Eric Crystal: What is important to know about the Khmer living in Stockton?	Buddha & Blue Collar (Lao).
LUNCH								
Khamchong Luangpraseut (in Lao) What kinds of parenting skills are important in the U.S.?	Mory Ouk Handbook for Teaching Khmer-Speaking Students (just published).	Ruth Hammond The Minneapolis Study (1987-88)	Jeanne Nidorf How can school staff intervene with "at risk" SEAsian students?	James Freeman (repeat) Vietnamese oral histories.	BEO: How can schools differentiate between immigrant & refugee students for the TPRC and EIEA censuses?	BEO: Huyn Dinh Te How can schools teach content area to SEAsian LEP students?	Kao Ta Saepharn What were the obstacles this one lu-Mien refugee faced in becoming a student at UC Berkeley?	To be arranged

PANEL (Answers to questions raised by previous workshops—from several points of view.)

Amerasians

The ceiling for refugee admissions from Southeast Asia has been increased by 18,000 for fiscal year 1989. This increase is to implement the Amerasian Homecoming Act passed in December 1987, which provides for an unlimited number of Amerasians to arrive between March 1988 and March 1990. Of the total 25,000 Orderly Departure slots, 13,000 slots are allocated to Amerasians, and the other 12,000 to regular Vietnamese qualifying for ODP. Former prisoner camp detainees will also be allocated "many thousand" slots (it is unclear whether or not these are part of the 12,000). The Amerasians will enter as immigrants, but will be allowed full refugee benefits. (From *Refugee Reports*, October 14, 1988.)

High Lead & Arsenic Levels

In St. Paul, MN, research into the sources of unusually high levels of lead among Hmong children have been traced to two medicine powders used to treat fever and other minor symptoms in children. One is called *pej luam*, a reddish-orange powder, has tested as high as 90% lead. Another is *xyooj fa*, and has tested as high as 30% arsenic. Both are sold in Asian grocery stores, in plastic bags, and there is wide variation in the product. Because of inflammatory media coverage, the Hmong in St. Paul are now reluctant to answer questions about folk medicines.

Contact Refugee Health Issues Center, American Refugee Committee, 2344 Nicollet Avenue South, #350, Minneapolis, MN 55404. (612) 872-7060.

Apple's "Equal Time" grants

are available for 1988-89. The deadline for a concept paper is January 4, 1989. Application and guidelines are available from Community Affairs, Apple Computer, 20525 Mariani Ave, MS 38J, Cupertino, CA 95014. The focus is on the issue of equitable access to computer technology, especially for "at risk" students and their teachers. This year the program will read proposals for preschool programs.

In addition to the ability to handle a broad range of characters and word processors for other languages, including Khmer, Lao, Thai, Japanese, Korean, Chinese, Arabic, etc.,

there is an award-winning Apple project for ESL students. This K-12 project is called Project EXCELL, and has been developed and is in use in the Township of Ocean District in Oakhurst, New Jersey.

For community groups, there are "community grants;" information about the grant cycle of this program is also available from Community Affairs.

The newsletter you are reading is possible because of equipment awarded under an Equal Time grant to Folsom Cordova USD in 1987-88. It is actually a minor part of the *Applynx* project, designed to promote writing and computer skills in multi-level ESL high school classes.

ข่าวด่วน



Bulletin of the Thailand/Laos/Cambodia Studies Group of the Southeast Asia Council, Association for Asian Studies.

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New Voices

Immigrant Students in U.S. Public Schools

\$12.95, + \$2. s/h
(for schools, libraries, etc)
\$9.95 + \$2. s/h
(for individuals)

National Coalition of Advocates for Students, 100 Boylston St. Ste 737, Boston MA 02116



Cultural Literacy:
The List, Part 2: D-F
(Hirsch, 1988)

Damn the torpedoes. Full speed ahead.
damn with faint praise
Daniel in the lion's den
Dark Ages
dark horse
Darwin, Charles
data
date which will live in infamy
DC
D-Day
Dead Sea
Death Valley
debtor nation
decibel
deciduous
Declaration of Independence
declarative sentence
deduction
default
defense mechanism
deficit financing
definite article
deflation
d  ja vu
delusion
democracy
Democratic Party
demonstrative pronouns
Dept of Agriculture
Dept of Commerce
Dept of Defense
Dept of Education
Dept of Housing and Urban Development (HUD)
Dept of the Interior
Dept of Justice
Dept of Labor
Dept of State
Dept of the Treasury
Dept of Transportation
dependent clause
depreciation
Depression, the Great
despotism
d  tente
deterrence
devaluation
developing nation
developmental psychology
diabetes
diameter
diamond in the rough
Dickens, Charles
dictatorship
diehards
Dien Bien Phu
diffraction
diffusion
dinosaur
direct object
disciples
discount
Discretion is the better part of valor.
Disney, Walt
district attorney
District of Columbia
division of labor

DNA
Dr. Jekyll and Mr. Hyde
dog is a man's best friend., A
dominant trait
domino theory
Donald Duck
Don Juan
donkey
Don Quixote
Don't count your chickens before they hatch.
Don't cry over spilled milk.
Don't fire until you see the whites of their eyes.
Don't give up the ship.
Don't judge a book by its cover.
Don't look a gift horse in the mouth.
Don't put all your eggs in one basket.
Don't put the cart before the horse.
Doppler effect
Double, double, toil and trouble
double entendr  
double helix
double indemnity
double jeopardy
Do unto others as you would have them do unto you.
doves and hawks
Dow Jones average
down payment
Down's syndrome
Dracula
draft (military)
drive a nail into one's coffin
due process of law
duodenum
dust bowl
Dutch treat

early bird catches the worm., The
Early to bed and early to rise, / Makes a man healthy, wealthy, and wise.
earthquake
easier said than done
Easter
Easter Bunny
Eastern bloc
East is East, and West is West, and never the twain shall meet.
Easy come, easy go.
eat crow
Eat, drink, and be merry, for tomorrow we die.
eaten out of house and home.
eclipse
ecological niche
ecosystem
Eden, Garden of
Edison, Thomas A.
editorial
e.g.
ego
egocentric
egomania
Eiffel Tower
Einstein, Albert
electoral college
electrocardiograph
electromagnet
elephant never forgets., An
eleventh hour
elite
ellipse
Emancipation Proclamation

embezzlement
embryo
eminent domain
empathy
en masse
entrepreneur
entropy
environment/heredity controversy
enzyme
epic
epidemic
epidermis
e pluribus unum
epoxy
equal protection of the laws
equation
equator
equilibrium
equity
erosion
esprit de corps
ethics
ethnocentrism
euphemism
eureka
euthanasia
Every cloud has a silver lining.
eviction
evolution
excise tax
exclamation point
executive branch
Experience is the best teacher.
extrasensory perception (ESP)
extraterrestrial
extrovert/introvert
eye for an eye, an eye of a hurricane

Fahrenheit
fair-weather friends
fait accompli
fallacy
fascism
fatalism
father of his country
fauna
feather in your cap
feather your own nest
Federal Bureau of Investigation (FBI)
feet of clay
felony
feminism
fiber optics
fiction
Fifth Amendment
fifth column
fifth wheel
filibuster
Finders keepers, losers weepers.
fine arts
first come, first served
Fish or cut bait.
fission, nuclear
flash in the pan
fly-by-night
flying saucers
follow your nose
food chain
fool and his money are soon parted., A
Fools rush in where angels fear to tread.
forbidden fruit
foreclosure

**Recent Additions
to the Center Collection**

**Curriculum & Student/
Teacher Materials**

*Making a New Life in America:
A Social Studies Program for
Indochinese Students* (San Diego
City Schools)

- 1531—MNLA Secondary, Unit A-1: Self
- 1530—MNLA Secondary, Unit A-2: Families/Groups
- 1529—MNLA Secondary, Unit A-3: Communities/San Diego
- 1533—MNLA Secondary, Unit A-4: California
- 1551—MNLA Secondary, Unit A-5: US History
- 1547—MNLA Secondary, Unit A-5: US History (Hmong)
- 1548—MNLA Secondary, Unit B-1: US Geography (Hmong)
- 1549—MNLA Secondary, Unit B-1: US Geography (Cambodian)
- 1550—MNLA Secondary, Unit B-1: US Geography (Lao)
- 1552—MNLA Secondary, Unit B-1, B-2: US & US Culture
- 1543—MNLA Secondary, Unit B-1, B-2: US & US Culture (Vietnamese)
- 1555—MNLA Secondary, Unit B-3: American Government
- 1542—MNLA Secondary, Unit B-3: American Government (Vietnamese)
- 1525—MNLA Secondary, Unit C-1: North America
- 1522—MNLA Secondary, Unit C-2: Latin America
- 1532—MNLA Secondary, Unit C-3: Western Europe
- 1527—MNLA Secondary, Unit C-4: Middle East
- 1524—MNLA Secondary, Unit C-5: Eastern Europe
- 1526—MNLA Secondary, Unit C-6: Africa
- 1528—MNLA Secondary, Unit C-7: Asia
- 1541—MNLA Upper Grades, Unit A-1, 2, 3: Self, Groups, Communities
- 1540—MNLA Upper Grades, Unit B-1: California, parts 1 & 2
- 1534—MNLA Upper Grades, Unit C-1: US
- 1540—MNLA Primary, Unit A-1: Self
- 1537—MNLA Primary, Unit B-1: Groups

- 1536—MNLA Primary, Unit B-1: Groups continued
- 1535—MNLA Primary, Unit C-1: Communities/San Diego
- 1538—MNLA Kindergarten A-1
- 1558—Math Terminology 1 (VN) BABEL
- 1559—Math Terminology 2 (VN) BABEL
- 1564—Physics Terminology (VN) BABEL
- 1560—Natural Sciences Terminology (VN) BABEL
- 1561—Chemistry Terminology (VN) BABEL
- 1563—Geography Terminology (VN) BABEL
- 1562—Government/History Terminology (VN) BABEL
- 1557—World Cultures
- 1545—ESL Vol 1 & 2 (Anaheim Union HS Dist)
- 1546—ESL Vol 3 & Supp Mat'ls (Anaheim Union HS Dist)
- 1553—One of a Kind: A Practical Guide to Listening Styles, K-6 (Okla SDE)
- 1554—One of a Kind: A Practical Guide to Listening Styles, 7-12 (Okla SDE)
- 1556—A Manual for Indochinese Refugee Education (Nat'l IC Clearinghse, 1976-77)

Books

Cambodia

- 1511—Kampuchea: Balance of Survival (Carney, 1983)
- 1521—Cambodian-English Glossary (Huffman & Proum, 1977)
- 1523—Cambodian-English Illustrated Word Book (Long Beach, 1987)
- 1512—Angkor: Art and Civilization (Groslier, 1967)
- 1513—Cambodian Agony (Albin & Hood, 1987)

Laos

- 1514—Aspects of Village Life & Culture Change in Laos (Halpern, 1958)
- 1510—Kingdom of Laos (Berval, 1959—not to be checked out)
- 1515—La Fête du T'at (Archambault, 1960)
- 1517—Lao (Foreign Service Institute Course, 1970)

Misc. books

- 1519—Little Saigon (Parker, 1988) Fiction

Periodicals

- 1520—Vietnam Forum #11 (Winter 88)
- 1565—IC Issues: Amerasians in Vietnam: Still Waiting (Goose & Horst)

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*Refugee Educators'
Network meetings:*

January 19
March 9 (changed)
May 18

9:00-11:00 a.m.



**Community
Resource
Center**

Available for purchase from the SE Asia Community Resource Center

<i>Handbook for Teaching</i>	Hmong Primer	\$3.00
<i>Hmong-Speaking Students</i>	Lao Primer	\$3.00
\$4.50 (\$1.00 s/h, .27 CA tax)	Lao 1st grade reader	\$3.00
Make check payable to	Lao 2nd grade reader	\$4.00
Folsom Cordova USD/ SEACRC	Lao 3rd grade reader	\$4.00
	Lao alphabet poster	\$2.00

*Grandmother's Path,
Grandfather's Way* \$12.95
(\$1.25 s/h, .78 CA tax). Make
check payable to Lue Vang

Traditions of the New Year
\$3.00 (.50 s/h, no tax). Make
check payable to Lue Vang.

Make check payable to Refu-
gee Educators' Network

Subscription to *Context:
Southeast Asians in California*
— send 20 stamps per year to
2460 Cordova Lane, Rancho
Cordova CA 95670.

**For a short time:
For sale, watercolors by Pham
Bach Phi (the San Jose artist fea-
tured at last month's Capitol
showing).**

(continued from page 10)

forgive and forget
forte
fortissimo
forty-niners
forty winks
for whom the bell tolls
fossil fuel
four-letter words
Fourteenth Amendment
Fourth of July
Frankenstein's monster
Franklin, Benjamin
freedom of religion
freedom of speech
freedom of the press
free enterprise
free fall
free market
free trade
free verse
free will
freezing point
Freud, Sigmund
Freudian slip
friction
fringe benefit
From little acorns grow mighty oaks.
frontier
fulcrum
fusion, nuclear

Hirsch, E.D., Jr. *Cultural Literacy: What
Every American Needs to Know*. First
Vintage Books, 1988.

Context:

Folsom Cordova USD
Transitional English Programs Office
2460 Cordova Lane
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