



Context:

Southeast Asians in California

Volume 11, Number 86, November-December, 1990

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

Human Mirrors and Self-Worth

We were in the “suicide lane”, waiting for a break in the oncoming traffic to make a left turn. Facing us was another car, also waiting for to turn left. My idling words froze in the air as I suddenly I became aware of the woman passenger in the other car. The malignant expression on her face as she talked to her companion, looking back and forth between him and us cut right through the insulating space and windshields that separated us. I was struck literally dumb. I was astounded that so much could be communicated without words or gestures. I don’t think it was paranoia—as a white girl raised in a mellow middle-class neighborhood, my experiences up until that moment had taught me that my fellow man was generally tolerant or at the very least benign in his disinterest.

I turned to the person who was driving the car, my friend and co-worker, a Hmong. “Does this happen to you very often?”

“What’s that?” he wondered.

“Look at them, over there, in that car. Can’t you see the hatred? What’s her problem?”

“Oh, that. Don’t worry about it. It’s only a look, it

can’t hurt anyone.”

“But do people do that to you a lot? Do you get that kind of look from people all the time?”

“Sure, I guess so. Usually I just ignore it. We say that when you come to another people’s country you have to act like a female cow. But my wife does get really upset. Sometimes she doesn’t want to go out.”

“I can’t blame her for that.”

“One time she was driving the Celica by herself and some Americans in another car drove up beside her and started yelling at her and pointing, saying things like why was she driving that kind of car, and why didn’t she go back to where she belonged, called her ‘nip’ and things like that. They drove along beside her for a long time, and she felt really afraid. Sometimes other people are hard to ignore.”

Sociologists and psychologists say that each of us forms an image of who we are by the reflections we see in the mirrors that are other people. What this woman reflected was very negative—if members of

(continues on next page)

minority groups see such reflections, and if the reflections are so easily seen over distance, without the use of words, how is it possible for them to learn self-worth? How do people get up the courage to go out into a world inhabited by people who communicate their attitudes so easily, so silently, so quickly?

Jade Snow Wong, author of *Fifth Chinese Daughter* was interviewed for a PBS program about Maxine Hong Kingston, author of *Woman Warrior* and *China Men*. She said, in response to a question about racial prejudice: “they called me ‘chinky chinky chinaman’, but I thought, ‘Well, Chinese were civilized before your ancestors were. I think that kind of thing kept me from feeling inferior. I never felt inferior even though I was discriminated against.’” I’ve heard the same kind of thinking when one Hmong says to another about an incident someone of ‘looking at me strange’: “Well, he doesn’t really know how to act like an adult yet...” Displays of emotion, especially out-of-control emotion, are seen as the province of children.

Actually, I *was* a minority once. I visited Thailand a few years ago, and there were times when I was the only white face—the only *falang*—in the crowd for days at a time. My Thai “mirrors” reflected curiosity, wariness and even eagerness, but not once hatred or prejudice. My difference seemed special rather than strange—a positively valued difference rather than a negatively valued difference.

Of course, in this country, to be *American* has been for 200 years synonymous with being *European*. As the implicit definition of *American* is in the times of change, there is resistance from those who want to keep the racial distinctions intact (“us vs. them” thinking). Those non-European who have come to live in America are immediately

faced with the reality of being minorities, of looking into mirrors where the image suddenly becomes menacing. Some newcomer groups are better prepared than others for dealing with these negative reflections.

Some groups arrive with a long history of being minorities in their former countries—the Hmong, Mien, Khmu, overseas Chinese. By choice most lived apart from the majority group, in different villages or sections of town. Still, they developed skills that enable them to maintain personal worth when faced with the “majority mirror”. These skills would be valuable to identify and teach in American schools.

Other newcomer groups *used to be* the majority (the Vietnamese, Lao, and Cambodians) and must be ill-prepared to deal with their new position as minorities. Their cultural orientation to life in America needs to include interpersonal skills that enable a person to recognize and deal with negative interactions, verbal and nonverbal, without losing personal worth.

The two problems that face us as educators are (1) how to identify those essential skills and incorporate them into teaching newcomers, and (2) how to break the generational cycle of xenophobia.

Any ideas? Do you have materials that work? Has anyone tried the old *Values Clarification* strategies in classrooms with both newcomers from various cultures and American-born students? Are there any materials for conflict resolution that focus on the nonverbal and intercultural?

OPINION

By Diana Ho:

Life, for anyone, begins as a simple journey; then as time passes, there emerge wide rivers to cross and high mountains to climb. These barriers are tests of strength and character an individual must overcome to mature both intellectually and emotionally. The major obstacle I've had to confront is being able to respect my family and myself as Vietnamese people, as non-whites in a society where customs are often completely contrary to the oriental value system. My experiences integrating into the American culture have proven that my heritage and family are blessings that have helped me become independent, confident, secure and appreciative.

I remember how much I desperately wanted to be a part of the American crowd in elementary school, especially after my parents told me to play with the white, middle-class kids because I would learn more from them than from the Orientals and Mexicans living in my housing area. Although I kept trying, I was never accepted as American because I was a shy, strange-looking Oriental girl who dressed in free clothes given by church charities to those who lived on welfare. I would try to eat my free lunch with the white children, but the seats were often saved for their friends. My real friends were the Cambodians, Hmongs, and Vietnamese with whom I played rubberbands or with whom I went apple-picking, tree-climbing, and crayfish-catching on Saturdays and Sundays. It was with those Asian kids that I had fun, yet I disparaged them at the same time because I felt shame at being a minority, poor and always dependent on charity. Ironically, however, it was these humiliations that

taught me to realize I must work hard to educate myself to acquire the sense of self-worth and dignity to be independent and confident.

As I stepped from childhood into adolescence, my culture and family values caused me many internal conflicts. Being restricted from participating in American fun activities of dating and parties made me feel different and insecure. I recall inviting very few American friends to come to my home because I was embarrassed about my parents' heavy accents. Yet my mom would always cut out magazine articles of successful Oriental students for me to tape to my wall, and at dinner my dad would often have discussions about education, morals and his life experiences. Feeling torn apart from what I assumed I had to act like at school and how I actually was at home often caused me to resent my parents; however, their constant pride and love made me ashamed of my own self-consciousness. Now as I shift to adulthood, I feel thankful to my parents for giving me a sense of identity in being Vietnamese; therefore, I consider myself unique, rather than strange, at never having shaved my legs, never having a boyfriend, or never having been to a school dance.

Looking back, I know I have discovered the best of me as evidenced by my leadership in extracurricular activities, my honors, and my number one rank in my class. I am committed to continue the pursuit of excellence by fulfilling my lifelong goal to become a doctor. I wish to be a university professor, teaching medical students, doing research, and offering my time at a free medical clinic to aid low income

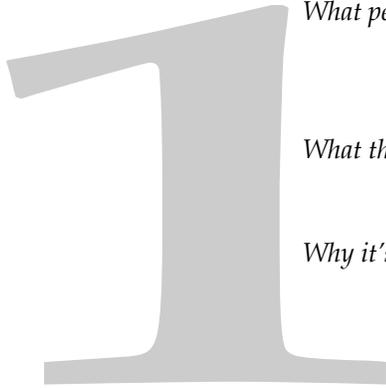
people. I would thereby repay this country for helping my family and me in our times of poverty, and I would give myself the gift of great personal satisfaction.

I have overcome feelings of disgrace and shame to learn pride. My family and background have had a profound and positive influence on my identity and values, both of which will help me for the rest of my life. From extremely modest circumstances, I have developed into an independent, confident, outgoing and respected person, which gives me courage to move forward. Wherever I go to college—whether it be U.C. Berkeley or U.C. Davis, both of which would be fantastic learning environments for me—I am determined to succeed for others and for myself. My journey has already taken me across the wide river of racial identity. I now seek the high mountains of an inspiring university education where I will find academic and personal success.

Follow up questions:

This essay was written to appeal to a panel of American essay evaluators, and follows "rules" for what is acceptable, desirable, etc. Can you identify the ways in which the writing conforms to American values? What conventional Vietnamese values have been abandoned for the purpose of this essay? Can you verbalize the values that would be in conflict? How might a bicultural person

What do you mean when you say that?



What people say... _____

“Speak English at every opportunity, so you can become proficient in English quickly.”

What they mean... _____

People learn English by speaking it.

Why it's a fallacy _____

This is a holdover from the old theoretical model of language learning in which a person memorizes set patterns of English, and that saying them over and over helps cement them in the speaker's repertoire. The current model holds that spoken English is only a *clue* that language acquisition has taken place—not the *process* by which English proficiency develops. Think of English output as a dipstick measuring the amount of English in the brain. Whether or not a person actually uses the English they know depends on many factors.

What the listener hears... _____

- 1—What does this person think I do all day long??? S/he is criticizing my effort! If only s/he knew how hard I try!
- 2—Does this person think I don't understand the importance of speaking English in the US? I may be new, but I'm not a fool.
- 3—I work hard at speaking English—I wish this person would work a little harder at *understanding what I mean*...even though my speech is imperfect.



What people say... _____

To newcomer adults: “Always speak English at home with your children.”

What they mean... _____

- 1—Speaking English with your children will speed up their acquisition.
- 2—Show your children by example that English is important.

Why this is a fallacy _____

Think of the number of hours children have English input in school, with friends, from TV. If parents have limited English, they will have limited verbal interaction with their children if they use English—children then end up with no language to think with.

It's preferable to recommend that parents provide plenty of English reading material in the home, to talk about all kinds of things in the native tongue, and to read to the children in any language.

What the listener hears... _____

- 1—Our children are learning English very fast as it is—they're losing the chance to be bilingual.
- 2—Does a/he think I don't encourage my kids to know English well?

What people say... _____
To children at recess: "English only at school! Don't speak _____ here."

What they mean.. _____
I don't feel comfortable when I don't know what you're talking about.
See #1.

Why this is a fallacy _____
Thinking in a second language is an energy-intensive occupation (it requires alert attention, and is often accompanied by anxiety). Finding a friend who speaks the same language is a chance to relax.

What the listener hears ... _____
This person doesn't like my language (doesn't like me).

What people say... _____
"You're in America now—do it *our* way."

What they mean.. _____
I think that diversity results in disunity. The US is a melting pot, so everyone must quickly become "American".

Why this is a fallacy _____
The US is monolingual by public policy and economic practice. Linguistic diversity does not result in separatism unless people—as a group—are denied access to the "American dream".

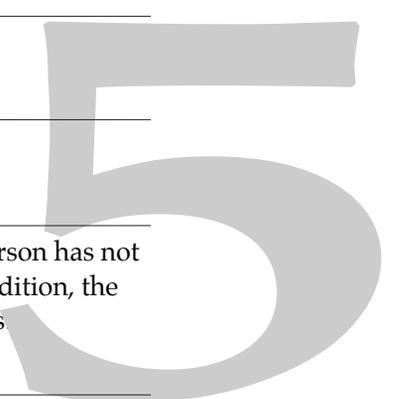
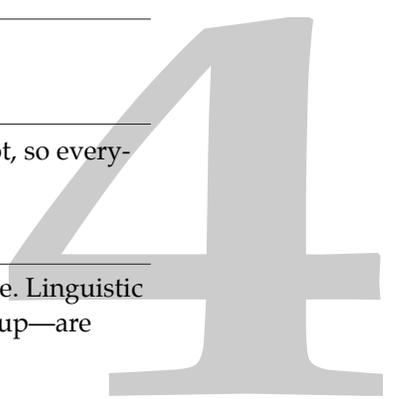
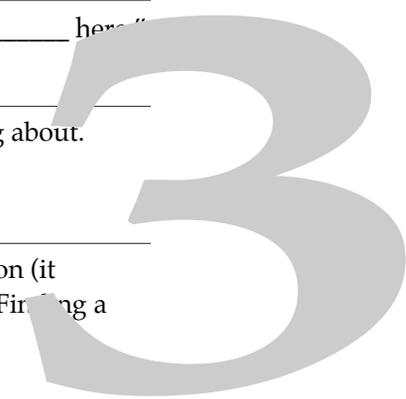
What the listener hears ... _____
It's not good to be different linguistically (however, it is good to be different artistically or athletically or intellectually).

What people say... _____
"You should _____" (fill in the blank).

What they mean.. _____
It's my place to teach you.

Why this is a fallacy _____
The verb *should* implies that there is a desired goal, and the person has not yet reached it. If the person is already aware of the desired condition, the *should* can be insulting or at the least a statement of the obvious.

What the listener hears... _____
This person is treating me like a parent treats his child. I wish this person would instead tell me *how Americans do things, and why*, and let me decide for myself if I *should* _____.



Refugee Ceilings for FY 91

The 1991 ceiling for refugees entering the U.S. has been set at 131,000, including 10,000 who will be sponsored at private expense. Southeast Asia and the Soviet Union account for more than 100,000 of the total number. Africa's ceiling has been raised to 4,900, an increase over prior years.

Highlights include:

	Estimated Refugee Arrivals FY 1990	Authorized Levels FY 1991
Africa	3,500	4,900
East Asia	51,800	52,000
Eastern Europe	6,200	5,000
Latin America & Caribbean	2,400	3,100
Soviet Union	42,800	50,000
Near East & South Asia	5,000	6,000
Subtotal: funded refugees	111,700	121,000
Unfunded USSR	8,000	
Other Private Sector	3,100	10,000
Total	122,800	131,000

- Ethiopians will comprise the largest number of African refugees, followed by refugees from South Africa. African countries of Angola, Ethiopia, Liberia, Mozambique, South Africa, Somalia, and Zaire are listed as FY91 concerns.
- Indochinese will enter from first asylum camps (about 14,500: 5,500 Vietnamese, 3,000 Lao, and 6,000 Laotian highlanders) as well as via the Orderly Departure Program. Cambodians are officially considered as "finished"—the 300,000 Khmer living in border encampments do not qualify as refugees. Those 12,300 remaining in the last UN run refugee camp, Khao-I-Dang, have been rejected as refugees. Their cases will be considered one by one on appeal.
- Burmese, Tibetans, and Chinese refugees will total about 1,500. This the the first time they have been listed separately. Last year the UN provided food relief to Burmans in refugee camps inside Thailand.
- Soviet refugees now process directly from the USSR (This means they do not have to be outside their country of residence to be considered refugees—the Lautenberg amendment presumes certain groups to be

refugees without individual proof—Soviet religious groups, Armenians, certain groups from Vietnam, Laos, and Cambodia.)

Approximately 40,000 will be Soviet Jews, 10,500 Evangelical Christians, 5,000 Armenians, and 3,000 Catholic and Orthodox Ukrainians.

- The American Jewish community privately funded 8,000 refugees last year. The US will provide about \$35 million to Israel to assist with the resettlement of Soviet Jews there.
- From Eastern Europe, 5,000 refugees will be Albanian, Romanian or Bulgarian. Hungarians, Polish, and Czechs are no longer considered to be refugees, except for close relatives entering with "Visa 93" (spouses and children) from Poland and Romania.
- 3,100 slots are available for Latin America and the Caribbean—3,000 slots are for Cubans, leaving 100 for all of Central America.
- 6,000 refugees from the Middle East will be Afghans, Iranians, Iraqi, along with a few Syrians, and Libyans. Those from Iran are religious minorities, and those who played significant roles under the Shah. This region

INFO

has the largest number of refugees and displaced persons: 5 million Afghans, 4 million Palestinians, 1 million Iranians, 100,000 Iraqis, and thousands of others; following the invasion of Kuwait, hundreds of thousands were displaced, including 240,000 Kuwaitis and

600,000 Arab and Asian nationals working in Iraq and Kuwait. The Iraqi Kurds in Turkey are a group of special concern. The Afghans are waiting for repatriation after conditions in Afghanistan stabilize.

Refugee Arrivals, FY 90 (11 of 12 months)

Country	FY90 Ceiling	Total, as of August 31, 1990		FY90 Ceiling	Total, as of August 31, 1990
Africa	3,500	3,070	East Europe	6,200	5,663
Angola		59	Albania		76
Benin,		10	Bulgaria		303
Ethiopia		2,856	Czechoslovakia		340
Ghana		11	Hungary		274
So Africa		24	Poland		1,417
Uganda		27	Romania		3,247
Zaire		59	Yugoslavia		6
Burundi, Cameroon, Chad, Liberia, Mozambique, Somalia, Sudan		24	Soviet Union	52,100	49,395
East Asia- 1st asylum	25,000	21,292	Direct		3,050
Cambodia		1,992	Via Rome, Vienna		46,395
China (PRC)		51	Latin America	2,400	1,610
Lac		2,857	Cuba		1,065
Laotian highlanders		4,462	El Salvador		22
Vietnam		11,298	Nicaragua		518
Burma		2	Peru, Argentina		5
ODF		10,437	Near East/ So Asia	5,000	4,567
Amerasian			Afghanistan		1,314
ODF Reeducation camp, other refugees		11,320	Iran		3,199

**Keeping Traditions Alive:
The Arts of Southeast Asia**

*The Peabody Museum, East India Square, Salem, MA 01970, 508 745-1876
March 1990 to June 15, 1991*
Exhibit of traditional arts of Cambodia, Lao, T'ai, Khmu, Hmong, and Vietnamese people in the United States.

**Hmong Odyssey: Tradition
in Transition**

*Science Museum of Minnesota
Wabash & 10th Streets, St. Paul, MN
Opens December 1, 1990*
The centerpiece of this exhibit is a traditional Hmong house, built by four Hmong men in the Twin Cities, led by senior crew member Nyia Yer Yang. The exhibit tells the story of the Hmong people, their traditional culture and their resettlement in the US and Minnesota.

SEASSI 1991

*Cornell University
June 3 to August 9, 1991*
Burmese, Indonesian, Javanese, Khmer, Lao, Tagalog, Thai, and Vietnamese. Ten weeks' language study carries eight credits, or 2 semesters' worth of study. Some tuition fellowships are available (deadlines for application are January 15 and April 1, 1991). Contact John Wolff, Director, SEASSI, Cornell University, G02E Uris Hall, Ithaca NY 14853, 607 255-1906. Deadline for application to the program itself is May 15, 1991.

Passages

Ordering information
\$24.95, plus tax and \$2.00 shipping & handling, from Katsuyao Howard, Southeast Asia Student Services, California State University, Fresno. 93740-0056. Phone 209 278-2782 for information.

FALCON

Cornell University's special year-long language study program. Students study language only, six hours per day—1,200 hours of study. FALCON programs are offered in Indonesian, Chinese, and Japanese. Contact Director, FALCON, Dept of Modern Languages and Linguistics, Cornell University, 203 Morrill Hall, Ithaca NY 14853-4701, 607 255-6457.

Burma Studies Foundation

Center for Burma Studies

John Ferguson, Secretary-Treasurer, Burma Studies Foundation, HCR1, Box 144, Warnerville, NY 12187, 518 234-2276.

Lines of Fire

*First Run Features,
153 Waverly Place,
New York, NY 10014, 212 243-0600.*
58-minute video of the September 1988 uprising of Burmese students for democracy. Following the bloody crackdown that ensued, many fled to the Thai border, where they wait in refugee camps.

Bank of Thailand—

**Grants for
Thai Graduate Students**

Support for graduate study in the US, UK, Australia, New Zealand for Thai citizens. Students must be under 25, in good health, have excellent academic records, and have financial support. Contact Bank of Thailand, Surawongse Road, Bangkok 10500.

**Lost Years: My 1,632 Days
in Vietnamese Reeducation
Camps**

1988. Vu Tri Tran. Institute of East Asian Studies, 2223 Fulton St., Univ of CA Berkeley 94720. \$15.00.

Southeast Asian Linguistics Society (SEALS)

1st annual conference

May 9-11, 1991

Wayne State University, Detroit MI

Key speakers will be Gérard Diffloth of Cornell, and James Matisoff of UC Berkeley. Presentations will address topics of Tibeto-Burman, Hmong-Mien, Tai-Kadai, Austroasiatic, and Austronesian language families. For information on SEALS or the conference, contact Martha Ratliff, Linguistics Program, Dept of English, Wayne State University, Detroit, MI 48202, 313 577-3358.

NCBE

National Clearinghouse for Bilingual Education

1118 22nd St., NW

Washington, DC 20037

202 467-0867, 800-321-NCBE

Fax 202 429-9766

Program Information Guide Series

No. 10: *Innovative Strategies for Teaching Math to Limited English Proficient Students* (W.G. Secada)

No. 11: *Teaching Writing to Potentially English Proficient Students Using Whole Language Approaches* (E.V. Hamayan)

No. 12: *Strategies for Involving LEP Students in the All-English-Medium Classroom: A Cooperative Learning Approach* (C. Cochran)

Occasional Paper Series

No. 10: *Limited English Proficient Students at Risk: Issues and Prevention Strategies* (R.C. Gingras, R.C. Careaga)

No. 11: *Training LEP Students for the Workplace: Trends in Vocational Education* (J. Lopez-Valadez)

No. 12: *English Literacy Development: Approaches and Strategies that Work with LEP Children and Adults* (C. Simich-Dudgeon)

The Center for Applied Linguistics National Clearinghouse on Literacy Education (NCLE)

1118 22nd St., NW,

Washington, DC 20037

202 429-9292

Directory of US literacy programs serving LEP adults and out-of-school youth, monographs, guides, fact sheet (ERIC Digests).

Sacramento-Stockton

Family English Literacy Project

Parenting Curriculum for Language Minority Students

Available in English, Hmong, Khmer, Spanish, and soon Lao. Contact the Cross-Cultural Resource Center, 916 929-3708, for ordering information.

Field program teachers at Kennedy Elementary School (Elk Grove USD), Ethel Phillips Elementary School (Sacramento City USD), Dyer-Kelly Elementary School (San Juan USD), and Marshall Middle School (Stockton USD) coordinate this text with two other ESL texts, *English for Adult Competency* (Prentice-Hall), and *A New Start: Literacy Workbook I and II* (Heinemann Educational Books).

Building on Diversity: Language Minority Students as an Asset in our Schools

February 28-March 1, 1991

Oakland Airport Hilton

Sponsored by Multifunctional Resource Center, 5th annual training conference.

For information, call Bruce Akizuki, 415 834-9458.

Resources

The Changing Lives of Refugee Hmong Women,

Ph.D. thesis, 1989.
Nancy Donnelly. Univ of WA. Southeast Asian Studies, DR-06, Univ of Washington, Seattle WA 98195, 206 632-4264.
Anthropological study that compares Hmong women's current lives with their Southeast Asian past.

Kampuchean, Laotian, and Vietnamese Refugees: A Bibliography

1988. Michel Mignot.
Centre National de la Recherche Scientifique and the Refugee Studies Programme, Oxford University.
£4.00 plus postage from Refugee Studies Programme, Queen Elizabeth House, 21 St. Giles, Oxford OX13LA England.

Cambodian Folktale Series

1989. Peng Kem.
Portland Multilingual Educational Programs, Portland Public Schools, 331 Veranda St., Portland, MA 04103, 207 874-8135. \$3.50. 15 illustrated bilingual folk tales.

The Amerasians: A 1990 Update

In America: Perspectives on Refugee Resettlement, No. 9, October 1990.
Douglas Gilzow & Donald Ranard.

Vietnamese Amerasians: Practical Implications of Current Research

J. Kirk Felsman, Mark C. Johnson, Frederick Leong, Irene Felsman.
Office of Refugee Resettlement, 370 E. St. N.E., Washington, DC 20447

Hmong Class

Repeat of Hmong 1 taught by Lue Vang

45 hours of class time, equivalent to 4.5 CEU's (or 3 units). Continuing Education Units granted through California State University Extension, useful for teachers and nurses professional growth. This class meets half the requirement for language study for the Language Development Specialist certificate.

One class has been scheduled for semester break (December and January, on CSUS campus); it is currently full. We have one or two people who want to meet at a different time and place. If there are a few more—who want to meet on Saturday mornings or in the evening—we can open a second class.

Students share the instructor fee, and those who want CEU's pay about \$60. Call Lue Vang at 916 635-6815 for information.

he Production and Marketing of Ethnic Handicrafts in the US,

A Curriculum and Teacher's Guide for Training Refugees

1988. *Refugee Women in Development, Inc.*, 810 First St. NE, Suite 300, Washington, DC 20002, 202 289-1104.

A 330-page guide for helping refugees establish a business for the development and sale of quality handicrafts. \$17.00 per copy. RefWID also loan a 384 slide collection to assist with presentations (\$20.00). Contact person at the above address is Phyllis Erikson.

Armenians

Bookstores

Armenian Language Lab and Resource Center

Armenian Diocese Bookstore
630 Second Avenue
New York, NY 10016
212 686-0717

Armenian Prelacy Bookstore
138 39th Street
New York, NY 10016
212 689-7810

National Association of Armenian Studies and Research
3985 Concord Avenue
Belmont, MA 02178
617 489-1610

Shirak Printing and Bookstore
4960 Hollywood Blvd
Los Angeles, CA 90027
213 667-1128

Sardarabad Bookstore
1110-B South Glendale Ave.
Glendale, CA 91205
818 500-0790

Uniarts Publishing Co.
1745 Gardena Ave., #102
Glendale, CA 91204
818 244-1167

Armenian Reference Book Company
PO Box 231
Glendale, CA 91209
818 504-2550

Abril Bookstore
5450 Santa Monica Blvd
Los Angeles, CA 90029

213 467-9483

Organizations

Zoryan Institute
16200 Ventur Blvd #423
Encino, CA 91436
818 784-0748

Armenian National Committee
419-A West Colorado St. #3
Glendale, CA 91204
818 500-1918

Armenian Film Foundation
2219 E. Thousand Oaks Blvd #29
Thousand Oaks, CA 91362

Hamazkayin
109 E. Harvard (basement)
Glendale, CA 91203
818 244-4477

Homenetmen, Ararat Chapter
544 W. Broadway
Glendale, CA 91204
818 246-3165

A.G.B.U.
589 N. Larchmont Blvd
Los Angeles, CA 90004
213 467-2428

Armenian Society of Los Angeles
221 S. Brand Avenue
Glendale, CA 91204
818 241-1073

Armenian Youth Federation
419-A West Colorado
Glendale, CA 91204
818 243-4491

Armenian Society of America
6311 Wilshire Blvd #222
Los Angeles, CA 90048

213 933-5238

Lutheran Social Services
333 W. Broadway #303
Glendale, CA 91204
818 502-0146

Armenian Educational Foundation
600 W. Broadway #130
Glendale, CA 91204
818 242-4154

Council for Armenian Students in Public Schools
213 663-8273

People

Alice Petrossian
Director, Intercultural Education
Glendale Unified School District
223 N. Jackson St.
Glendale, CA 91260

Zabelle Alahydoian,
213 664-1137, or
Nora Ashjian, 213 664-7610
Armenian Evangelical Service Center
5250 Santa Monica Blvd,
Suite 201
Los Angeles, CA 90026

Edward Tchakalian
St. Peter Armenian Apostolic Church
17231 Sherman Way
Van Nuys, CA 91406
818 344-4860

Armenian Relief Society of Western USA, Inc.
577 W. Glenoaks Ave.
Glendale, CA 91212

818 500-1343

In the Sacramento area, contact

Father Asbed Balian
Armenian St. James Church
3240 B Street
Sacramento, CA 95816
916 443-3633

[Taken from program book for the 1st Statewide Armenian Cultural Conference, May 8, 1990, in Pasadena, and Hach Yasamura, Sacramento Dept of Social Welfare (916 732-3514). The numbers have not been re-checked for current status, however....]

Resources

Iu-Mien, Yiu Mien, Kim Mun, Yao

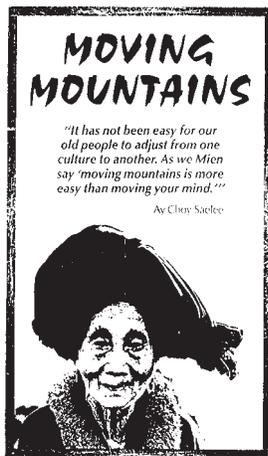
The Yao ethnic group in Southeast Asia has two main branches, the Yiu Mien and the Kim Mun. Many clans in northern Vietnam are Kim Mun, while the majority of Yiu Mien in northern Laos and Thailand belong to the Yiu Mien branch. Each branch has subdivisions with various names, distinctive dress and clan ritual customs.

This opening paragraph comes from David Tsanh Tzing Lee, of Portland, Oregon, who was one of several American Iu-Mien to attend the *Third International Colloquium of the International Association for Yao Studies*, held June, 1990, in Toulouse, France. The research conference was jointly sponsored by the French Association for Yao Studies, the Association of the Yao in France, the Research Centre on the Anthropology of South China and the Indochinese Peninsula, and the Department of Anthropology, The Chinese University of Hong Kong.

What is remarkable about the efforts of this group of Yao (Mien)-oriented associations is that it is a *global* effort. This recent conference used four languages: Mien (Yao), Chinese, English, and French. The proceedings are published in Chinese and English. The conferences have alternated between China, Hong Kong, France, and Thailand. Interested persons from all over the world work together to research and document (print) information on aspects of Mien life. At the very least, this kind of global association creates a network that can easily be linked by satellite. This effort emphasizes the rather remarkable fact that the Mien—in France, China, Laos, Thailand, Vietnam, etc.—see themselves as one people, and make decisions, for example, about the written language, with an eye to the needs of the Mien in all these different places.

[Another model of this world-wide linkage of “overseas” people is the Overseas Chinese Education program based in Taiwan. That program provides educational materials of high quality in Chinese and English (Spanish, Vietnamese, etc.) for Chinese schools to use in teaching the next generation. In addition, they provide a monthly bilingual newsletter that provides lessons and background information for teachers in these extra-curricular programs. With interesting and dependable materials, the communities locate teachers, who are not hindered by local credentialing hurdles, and organize programs that do in fact produce biliterate individuals. The parents pay tuition.]

Persons interested in Mien issues—worldwide—might want to subscribe to the IAYS (International Association of Yao Studies), and receive their occasional newsletter. Dues are \$15US per year, payable to IAYS, care of the Treasurer, International Association of Yao Studies, Dept of Anthropology, The Chinese University of Hong Kong, Shatin, New Territories, Hong Kong.



Moving Mountains: The Story of the Yiu Mien

a new film, by Elaine Velazquez

It has not been easy for our old people to adjust from one culture to another. As we Mien say 'moving mountains is more easy than moving your mind'.

Ay Choy Saelee

\$900 (16 mm color film)
\$100 (rental of film)
\$450 Videocassette
Feather & Fin Productions
2818 SW First Avenue
Portland OR 97201
503 294-0321

This hour-long video shows through images, interview, and sound the essence of “Mien”, past and present. Meeting three wives, the viewer catches a glimpse of the social changes taking place. It’s a

January in Florida! NAFEA Conference

St. Petersburg, Florida has been chosen to host the 12th Annual National Association for the Education and Advancement of Cambodian, Laotian, and Vietnamese Americans (NAFEA) Conference on April 18-20, 1991. The conference will be held at the St. Petersburg Hilton and Towers, situated near the harbor, the baseball stadium, Bayfront Center entertainment complex, museums, waterfront parks, and specialty shops.

NAFEA, a non-profit organization founded in 1979 as the National Association for Vietnamese American Education (NAVAE), changed its name in 1989. It was renamed NAFEA to better represent its ongoing agenda, one that has always sought to serve and reflect the interests of the Indochinese communities which are made up of Cambodians, Laotians, and Vietnamese. Today NAFEA stands as the only national forum for the development and the exchange of knowledge and expertise among professionals serving Indochinese.

The 1991 theme is **"Agenda for the 90's: Participation, Progress, Pluralism"**. The program committee invites proposals for presentations, workshops, or panel discussions dealing with issues related to the main theme.

For more information, contact:

Cindy Le, Program Chair: 800 328-6720 (FL residents), 800 328-6721 (all others); or Nancy Kelley Wittenberg, NAFEA Conference Coordinator: 904 488-3791.



To become a member of NAFEA, send \$20 (individual membership for 1990) to Pam Seubert, NAFEA Treasurer, Illinois Refugee Social Services Consortium, One South Franklin, Suite 805, Chicago IL 60606, or phone 312 444-2811 for information.

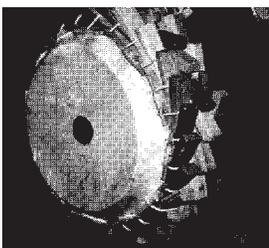
Folktales of the Mien

Stories will be told first by a Mien story-teller,
then by Nancy Lenz in English.
There will also be traditional music of the Mien.

Presented by the Outreach/Public Programs Office, **Asian Art Museum of San Francisco** and the **Laotian Handcraft Center** of Berkeley.

Wednesday, February 6, 1991
7:00 p.m.
Free

Adrian Gruhn Court
Asian Art Museum
Golden Gate Park
San Francisco, CA 94118
415 668-6404
Fax 415 668-8928.



Culturgrams

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Each *Culturgram* is 4 pages, and costs \$1.00 in quantities of 1-5; for 6-49 copies, the price is 50¢. The prices include shipping.

USA Culturgram for the International Visitor (\$1.00, 1990, 6 pages)

New Immigration Law

The new immigration law increases legal immigration by about 40% to 700,000 for each of the next three years. The category for skills increases from 54,000 to 140,000. (Refugees are counted outside this number; Congress and the President set the number of refugee slots annually—FY 91 will see 121,000-131,000 refugees enter from different parts of the world.) This is a revision of the 1965 Immigration Law that changed the face of the newcomer to America. This new law also tries to rectify inconsistencies in the law, as in deleting certain exclusions, including past membership in the Communist party and sexual preference. Other highlights:

- Salvadoreans now in the US will not be deported before June 1992, and may register for work. The Attorney General may extend similar protection to nationals of Kuwait, Lebanon, and Liberia.
- Individuals in the US as asylum-seekers will not be required to prove that they still meet the criteria for refugees, after changes in their home countries. They will be allowed to apply for permanent resident status (green card). This affects about 9,000 Nicaraguans, 1,000 Poles, 450 Hungarians, and 350 Panamanians.
- After 1995 there will be an increase in Irish immigration.
- Hong Kong is considered as a country rather than a territory for immigration purposes, doubling its number of slots from to 10,000 per year.
- There are provisions for persons coming into the US with \$1,000,000 to invest; they commit themselves to create ten new jobs by opening a new business.

The implication of all this for schools is that the next few years will bring an increased number of immigrants and refugees from a variety of places—and schools will continue to be the prime agent of acculturation.

I know
that you believe
you understand
what you think
I said,

but,

I am not sure
you realize
that what you
heard
is not what I meant.

—From a sign at the *Exploratorium*,
San Francisco

Expressions & Impressions



“Rhyming talk” is a secret language that has been used for hundreds of years, often by thieves and others who wished to outwit the police (or other authority). In England, it is known as “Cockney slang”. for example, “twist and twirl” is substituted for “girl”; “fisherman’s daughter” becomes a code for “water”, and of course, “alligator” is “later”—
see you later, alligator!

ESL teacher supplementary authorization

Window of opportunity

for those who have been teaching ESL since September 1, 1986.

Prior to the sunset of California’s bilingual law in 1987, teachers who held credentials in English or a foreign language were legally assigned to teach ESL. Post-sunset regulations have made some of these teachers illegal in their assignments.

Teachers that meet the requirements must apply before June 30, 1991 if they want to take advantage of the revised supplementary authorization.

Requirements include:

- Evidence of successful evaluation in an ESL teaching position after September 1, 1986 but before June 30, 1991.
- District verification that competence in ESL methods and subject matter has been determined in the past three years.
- Commitment to complete, prior to September 1, 1992, six units in ESL coursework or 30 hours of staff development in ESL.

This window of opportunity closes September 1, 1993.

Context:

Southeast Asians in California

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

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