



Context:

Southeast Asians in California

Volume 13, Number 98, September, 1992

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

Language Development Specialist

Window closes in 1994

By the spring of 1994, already-credentialed teachers wishing to obtain the state-recognized qualifications to work with limited-English proficient students will have to pass three of six new tests to get a certificate and then enroll in a specialist credential program at a university. Teacher candidates will obtain the "CLAD/BCLAD" credential in their regular teacher training programs.

After receiving the CLAD (credential with a 'crosscultural'-'language'-'academic'-'development' emphasis) or certificate proving that exams 1-3 were passed, teachers will enroll in a program for the specialist credential. The specialist credential will not be available through exam.

Bilingual teachers—those who can teach in a non-English language—follow the same process, except they obtain a credential with a BCLAD emphasis ('bilingual' plus CLAD as above), either through a program or by taking and passing all six sections of the new set of exams. They, too, can go on to get the specialist credential.

Thus, specialists will be either English-only or able to teach in another language; all have the same core skills in language acquisition (test 1), methodology (2), and cultural diversity (3). Bilingual specialists will have additional skills in primary language instruction methodology (4) and profi-

ciency in a language (5) and culture (6).

Initially, tests 4-6 will be available for Spanish, but tests for Vietnamese, Cantonese/Mandarin, Khmer, Hmong, Pilipino (Tagalog), Korean, Lao, and Armenian will quickly follow.

A May 21, 1992, information sheet from Bob Carlson of the Commission for Teacher Credentialing (CTC) states: "It is expected that the new CLAD/BCLAD examinations will be operational in the spring of 1994."

It is unclear what will happen to all of us with LDS (Language Development Specialist) certificates. Presumably we will be "grandfathered" in. Or, we may be grandfathered as far as the CLAD credential, and then we'll have to take courses to obtain the specialist credential.

If you have 90 hours (6 units) of a foreign language, and if you can get two years' teaching experience with LEP students in the near future, and if you want to get an LDS certificate before the window closes, prepare to take the test this year or next. After that, who knows.

Sacramento County Office of Education conducts LDS training (BTTP); contact Dr. Crystal Olson, 366-2610. Folsom Cordova teachers interested in signing up for the next cycle of LDS training should contact Judy Lewis, 635-6815.

Refugee Educators' Network meetings:

September 17
November 19
January 21
February 18
May 20

9:00 to 11:30
Southeast Asia
Community
Resource Center,
2460 Cordova Lane,
Rancho Cordova
635-6815

9th annual
**Southeast Asia
Education Faire**
March 20, 1993
\$40.00

Pronouncing Names

This guideline for pronouncing unfamiliar Southeast Asian names has been revised for this beginning-of-school issue. The right-hand column gives an approximate English pronunciation; it gets you close, but it is not exactly like native speech. For better accuracy, listen to a native speaker. It may take hearing a word ten to twenty times before you can actually hear the sounds—and you need to hear the sounds before you can begin to pronounce them with native accuracy. Hearing words in *contrasting pairs* helps. Start out with a native Vietnamese speaker and the initial *ng* (as in Ngô or Nguyễn), the vowel *ư* as in Hưng, or the final *ng* as in Hồng.

Vietnamese Family Names

Mid-level

Châu	choe (rhymes with <i>toe</i>)
Đinh	ding
Lê	lay
Ngô	ngo (rhymes with <i>toe</i>); if you can't hear the initial <i>ng</i> , say <i>no</i>
Phan	fahn (not <i>fawn</i> or <i>fan</i> , but in between)
Trương	ʝt-uhng (ʝ is similar to the <i>oo</i> in <i>book</i> with the teeth together; <i>uh</i> is the hesitation sound)
Vương	vʝt-uhng

Low, abrupt end

Đặng	dahng (not <i>dang</i> or <i>dong</i> , but in between)
Phạm	fahm (like a New Yorker saying <i>farm</i>)
Trịnh	jing

Low falling

Hoàng	hwong (rhymes with <i>song</i>)
Huyền	hwing (rhymes with <i>sing</i>)
Trần	jun (rhymes with <i>fun</i>)

High

Lý	lee (not <i>lie</i>)
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Broken

Lữ	lʝt-ʝt
Nguyễn	ngoo-ien; (<i>oo</i> as in <i>soon</i>); settle for <i>nu-yen</i>
Võ	vaw-aw (rhymes with <i>law</i>)
Vũ	voo-oo

Vietnamese Given Names

Mid-level

Anh	ahn	Lam	lahm
Cung	koong	Lâm	luhm
Dung	zoong	Lan	lahn (between lan/lawn)
Hoa	hwah	Lân	luhn
Hưng	hʝng	Lê	lay
Hương	hʝt-uhng	Liên	lee-en
Khang	kahng	Linh	ling
Khiêm	kee-em	Loan	loo-ahn
Khôi	koy	Long	longm (long <i>o</i> ; for the final consonant, do <i>ng</i> with the lips)
Kim	keem		

Lexical tone makes two similar-sounding words different. English uses lexical tone when you understand the difference between “Now?” and “Now!” All the Southeast Asian languages represented in refugee groups—except Khmer—use lexical tone. Notice that words in these languages use very few, if any, final consonants. Take as an example **pa**: in English, consonants are used to differentiate “forms of pa”: pat, pad, pan, Pam, past, pats, pal, and so on. In Hmong, the final letter represents a tone: pab, paj, pa, pav, pas, pam, pag. It’s difficult for uninitiated English speakers to hear the tones—those Hmong words sound like pa, pa, pa, pa, pa, pa. Likewise, uninitiated Hmong-speakers don’t hear the final consonants: the English words above sound like pa, pa, pa, pa, pa, pa. Carefully constructed input, like minimal pairs, can help initiate the uninitiated.

	closed)
Mai	mai (like <i>mai-tai</i>)
Minh	ming
Nam	nahm
Nga	ngah; or else, nah
Ninh	ning
Phương	fɹ-uhng
Quân	koo-uhn
Quang	kwahng
Sang	sahng
Sơn	suhn (the <i>sun</i> ; my <i>son</i>)
Tâm	dtuhm
Tân	dtuhn
Thao	tao (rhymes with <i>Lao, how</i>)
Thiên	tee-en (T.N.)
Thu	too
Trâm	juhm
Xuân	soo-uhn

Low, abrupt end

Bạch	bike
Dậu	zoe (rhymes with <i>toe</i>)
Diệp	zee-ep
Diệu	zee-o (Z.O.)
Định	ding
Hạnh	haing
Huệ	hway
Lệ	lay
Lộc	loke (don't release the <i>k</i>)
Ngộ	ngaw (rhymes with <i>law</i>)
Ngọc	ngawp; nawp (this is another "double articulation": close the throat for the <i>k</i> , and the lips for the <i>p</i> .)
Nguyệt	ngoo-iet; nwet
Phượng	fɹ-uhng
Thạch	tyke
Thiện	tee-en (T.N.)
Thọ	taw (rhymes with <i>law</i>)

Low falling

Bình	bing
Đào	dow (rhymes with <i>how</i>)
Đi-ɳn	dee-en (D.N.)
Hì-ɳn	hee-en
Hồng	hongm (the <i>o</i> is long: <i>home</i>)
Hùng	hoongm
Mùi	moo-ee
Tài	dtai (as in <i>mai-tai</i>)
Thìn	teen
Toàn	dtoe-ahn
Tuy-ɳn	dtoo-ien

High

Bích	bick
Đức	đɹk

Ph	foo
Ph c	fook (don't release the <i>k</i>)
Q y	kwee
Sáng	sahng
Thắng	tahng
Tuấn	dtoo-uhn
Tuyết	dtoo-iet
Xuyên	soo-ien

Broken

Dũng	zoo-oong
Diễm	zee-em
Liễu	lee-oo
Mỹ	mee-ee

 **Rising (?)**

Bảo	bow? (rhymes with <i>how</i> ?)
Hải	high?
Hảo	how?
Thảo	tow? (rhymes with <i>how</i> ?)
Thủy	too-ee?

Rapport Who?

Can you remember the last time a bureaucrat called you by name? Chances are that you smiled, made eye contact, and wondered why that person knew your name. Producing a parent's name or their child's name is proof-positive that you know the child, and presumably care enough to provide sensitive services.

Doctors, dental hygienists, and salesmen seem to know the importance of using a person's name. Doctors pause outside the examining room to scan the folder for personal information. When the doctor greets you by name, and asks how your sixth-graders are doing this year, rapport is established—even though you know in your rational mind that he doesn't *really* remember you.

Teachers and other school personnel can easily adopt similar strategies for producing the name and even a few bits of personal knowledge about a family. Twelve years ago, I learned language minority students' names because I made out an index card on each one, with the I-94 pasted on the back. Patterns began to emerge: certain names with certain countries, certain middle names with certain families, etc. A computer database has replaced my pile of index cards, but the practice of noting details on students' records still gives me one set of tools for establishing rapport. I haven't found many strategies for linking school to home that produce better results for the time and effort invested.

I've had to stop myself from saying "Omigosh, your name is so difficult, I just can't remember it!"—even though the new Ukrainian, Byleorus, Latvian, Russian, and Armenian names challenge me to take an introductory Russian class. If I do use the "it's too difficult" excuse, what parents and children really understand is that they are not important enough for me to try. In this case, a bad pronunciation is better than no pronunciation!

Hmong Family (Clan) Names

High, short duration

<i>Khab, Khaab</i>	Khang	kah, kahng!
<i>Phab</i>	Pha	fah!
<i>Tsab</i>	Cha	jah!, jahng!
<i>Tswb</i>	Chue	jt̩! (# like book, teeth together)

High falling (like an exclamation!)

<i>Faj, Faaj</i>	Fang	fah!, fahng! (not <i>fang</i> or <i>fong</i> , but in between)
<i>Hawj</i>	Her	h̩h! (<i>uh</i> , then bite the teeth together)
<i>Lauj</i>	Lor, Lo	low! (not <i>high</i>)
<i>Thoj</i>	Thao	taw! (rhymes with <i>law</i>)
<i>Tsheej</i>	Cheng	cheng!
<i>Vaj, Vaaj</i>	Vang	vah!, vahng! (between <i>vang</i> and <i>vong</i>)
<i>Vwj</i>	Vue	vt̩!
<i>Xyooj</i>	Xiong	shyong! (long <i>o</i>)
<i>Yaj, Yaaj</i>	Yang	yah!, yahng! (between <i>yang</i> and <i>yong</i>)

Mid, longer duration

<i>Koo</i>	Kue	kong (like cold with <i>ng</i> in place of <i>ld</i>)
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Low, short duration

<i>Lis</i>	Ly, Lee	lee
<i>Muas</i>	Moua	moo-ah

Low, abrupt end

<i>Ham, Haam</i>	Hang	hah, hahng
<i>Kwm</i>	Kue	kt̩

Keep in mind that lexical tone has pitch, contour, and other features. High sounds can be short or long, the air can be stopped quickly at the end, or the breath can rattle the vocal cords. Listen for the contours of similar-sounding words.

Hmong Given Names

High, short duration

<i>Dawb</i>	Der	d̩h (uh, then bite the teeth together)
<i>Hnub</i>	Nou	noo
<i>Iab</i>	Ia	ee-ah
<i>Kub</i>	Kou	koo
<i>Ntsuab</i>	Youa	njoo-ah
<i>Txiab</i>	Xia	dzee-ah
<i>Yeeb</i>	Ying	ying
<i>Neeb</i>	Neng	neng
<i>Tsab</i>	Cha	jah
<i>Tswb</i>	Chue	jt̩
<i>Xeeb</i>	Seng	seng

Mid, longer duration

<i>Hli</i>	Hli	hlee
<i>Ntxhoo</i>	Song	nsong (long <i>o</i>)

Low, short duration

<i>Mos</i>	Mao	maw (like <i>law</i>)
<i>Npis</i>	Bee, By	mbee

Low, abrupt end

<i>Foom</i>	Fong	fong (long <i>o</i>)
<i>Ntxawm</i>	Yer	ntz̩h
<i>Txhim</i>	Chi	tsee

Low falling, breathy end

<i>Lag</i>	La	lah
<i>Ntxawg</i>	Yer	ntz̩h

High falling


<i>Tooj</i>	Tong	dtong! (long <i>o</i>)
<i>Leej</i>	Leng	leng!
<i>Nyiaj</i>	Nhia	nyee-ah!
<i>Txiaj</i>	Chia	dzee-ah!
<i>Txhiaj</i>	Xia	tsee-ah!


Rising (?)

<i>Mai</i>	Mai	mai? (<i>mai-tai</i>)
<i>Diav</i>	Dia	dee-ah?


Chinese Family Names

Chinese children from Vietnam have their names spelled in the Vietnamese style. Some change to the Taiwanese or Hong Kong style when they get their citizenship. Common Sino-Vietnamese names are listed below, with typical Cantonese romanization and common Vietnamese spelling (the choice of Vietnamese name may come from a close-sounding name, or a word that sounds different but means the same).

 High falling	<i>(Vietnamese form)</i>
Cheung, Jung	Trương
Chau, Jew	Châu
Chu	Chu
Gong	Giang
Fong	Phương
Van	Ôn
So	Tô

 High rising	Nguyễn
Yuen	

 Low falling	Trần
Chan, Chin	Hoàng/Hùynh
Wong	Vương
Wong	Hà
Ho	Lâm
Lam	Lê
Lai	Phùng
Fung	Lương
Leung	Lưu
Lau	Vân
Man	Ngô
Ng, Eng	Bành
Pang	Đặng
Tang	Hồ
Wu	Du
Yu, Yee	

 Low level	Trịnh
Cheng	Triệu
Chiu	Phạm
Fan	Lục
Luk	Thẩm
Shum/Sam	Dương
Yeung, Young	

Chinese Given Names


Chinese children from rural Vietnam often have a "home" name that is their ordinal position in the family: #1 son, #2, #3, and so on. Urban (educated) Chinese tend to have an "outside" name that has a meaning, to do with character or aspirations.

A Nhat	ah-nyut	#1
A Nhi (Yee)	ah-nyee	#2
A Xam (Tam)	ah-sahm	#3
A Xay (Say)	ah-say	#4
A Ung	ah-uhm	#5
A Loc	ah-loke	#6
A Chat	ah-chut	#7
A Bat	ah-baht	#8
A Cau	ah-cow	#9
A Sap	ah-sahp	#10

Other "home" names also denote the position in the family:

Dai, Tai	dtai	old, big
Mui, Muoi	moo-ee	sister
Tay, Tai	dtai	brother

Iu-Mien Family (Clan) Names

 High, short, abrupt end	Zuaq (Sae)Chou	dzoo-ahk
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 High falling (!)	Yangh (Sae)Yang	yahng!
	Bienh (Sae)Phan	pbee-en!
	Lorh (Sae)Lo	law!
	Lioh (Sae)Liew	lee-o!
	Zanh (Sae)Chin	dzahn!
	Siouh (Sae)Sio	see-ow!

 Low, abrupt end	Dangc (Sae)Teurn	dtahng
	Bungc (Sae)Fong	pboong

 Rising	Zeux (Sae)Chao	dzay-oh
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 Falling, rising	Leiz (Sae)Lee	lay
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 Mid	Tong (Sae)Tong	dtong (long o)
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RESOURCES

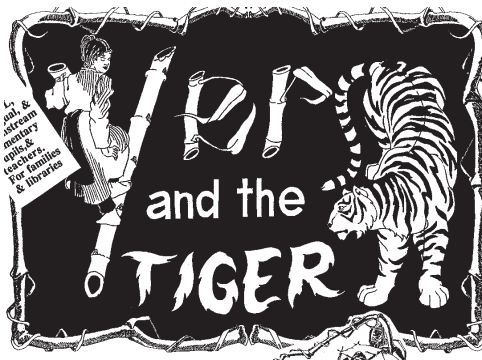
Cross Cultural Parenting Program

Resource manual for facilitators and materials for participants, designed for immigrant parents facing the challenge of parenting in a new culture.

210 pages. \$20.00, plus \$5.00 s/h. Order from Calgary Immigrant Women's Centre, 802 14th Avenue S.W., Calgary Alberta T2R 0N6 Canada, phone (403) 245-6785.

Voices of the Boat People

True accounts of Vietnamese refugees. Compiled and edited by Mark James Miller. Order from Tiger Moon, 1890 Saint James Road, Cambria, CA 93428. \$8.00, plus \$2.00 s/h, payable to Terry Kennedy.



Yer and the Tiger

Johnson's "The Lady and the Tiger" is presented in big book format. English text, full-page black & white hand-drawn illustrations on every page. Hmong text included on the last page. This is the story that often appears on *paj ntaub* (story cloths) from the Hmong refugee women in Thailand.

Order from Free People Publications, 1788 Sargent Avenue, St. Paul, MN 55105, phone (612) 690-1884. \$9.00, plus 15% s/h (\$2.00 minimum).

The Hmong

Robert Cooper, Nicholas Tapp, Gary Yia Lee, G. Schwoer-Kohl, 1991. Art Asia Press, Ltd., Bangkok.

\$7.20, plus \$3.50, 8-12 weeks. Order this and other books from Suriwong Book Centre, PO Box 44, Chiang Mai 50000, Thailand. Fax 66 (53) 27-1902. Contact Lue Vang at 635-6815 for a price list of available SEAsian titles.

American Immigration

Second edition, updated to 1990. Maldwyn Allen Jones. University of Chicago Press, \$17.95.

The Multiculture Institute

October 2-5, 1992, Washington DC

Fall Certificate Training Programs
Developing Cultural Awareness
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Contact TMI, 3000 Connecticut Avenue NW, Suite 138, Washington DC 20008-2549. (202) 483-07000. Fax (202) 483-5233.

Hmong and American Education: The 1990s

by Ronald Podeschi and Victor Xiong
17-page booklet.

Order from Educational Policy and Community Studies, c/o Lois Lee, PO Box 413, University of Wisconsin-Milwaukee, Milwaukee, WI 53201. (414) 229-4323. Booklets are \$1.00 each, plus \$10.00 handling (waived if books are picked up).

Hmong Refugees in Thailand: The Case Against Forced Resettlement

United States Catholic Conference/Migration and Refugee Service issued this report in May, 1992. This report says that most of the 18,000 Hmong at Ban Vinai are qualified as refugees and eligible to resettle in the U.S., but are reluctant to make a quick decision. They fear the alternative, returning to Laos. The report recommends that Ban Vinai should remain open as holding camp.

Walt Grazer and Shep Lowman, USCC/MRS, 3211 4th Avenue NE, Washington DC 20017-1194.

The Vietnamese Experience in America

Paul James Rutledge.
Cloth \$29.95, paper \$10.95. Indiana University Press, 800-842-6796.

The Sacramento Bee has a new service for teachers using the newspaper as a resource (a good idea for ESL, extra reading input, and acculturation topics):

Lesson Line
552-5252 X4012
Changes weekly

They don't focus on LEP students, but....

Resources

The Vietnam Connection

Isabel Molyneux. Links the events in Vietnam with the country's history and culture and the US cold war foreign policy.

Cloth \$29.95, paper \$19.95, Molyneux Books, 6219-144 A Avenue, Edmonton, Alberta, Canada T5A 1S3. (403) 476-0376. Fax (403) 472-1762.

The Vietnam War and American Culture

Edited by John Carlos Rowe and Richard Berg. Works of veterans, journalists, poets, scholars show how our culture represented and continues to represent the Vietnam War.

\$35.00, Columbia University Press, Dept T55, 136 South Broadway, Irvington NY 10533. (914) 591-9111.

Coming to America: A History of Immigration and Ethnicity in American Life.

Roger Daniels. Harper Perennial.

Fundamentals of Iu Mien (Yao) Grammar

Christopher Court. Ph.D. dissertation, University of California, Berkeley, 1985.

Vietnam at War: The History 1946-1975.

Phillip B. Davidson (Chief Intelligence Officer under Generals Westmoreland and Abrams).

\$16.95, Oxford Paperbacks (Oxford University Press), 200 Madison Avenue, New York NY 10016.

Meaningful Tone: A Study of Tonal Morphology in Compounds, Form Classes, and Expressive Phrases in White Hmong

Martha S. Ratliff, 1992. Center for Southeast Asian Studies, Northern Illinois University.

Cosmology and the Cycle of Life: Hmong Views of Birth, Death and Gender in a Mountain Village in Northern Thailand

Patricia V. Symonds, 1991. Ph.D. dissertation, Brown University, Department of Anthropology.

Minority Cultures of Laos: Kammu, Lua', Lahu, Hmong, Mien

Edited by Judy Lewis; contributors include Kam Raw, Lue Vang, Julia Elliott, Jim Matisoff, Yang Dao, Eric Crystal, and Kaota Saepharn. 1992, 402 pages.

Order from Folsom Cordova USD/SEACRC, 2460 Cordova Lane, Rancho Cordova CA 95670. (916) 635-6815. Fax (916) 635-0174. \$15.00, plus \$2.00 s/h and California tax.

Renew! This may be your last issue.

If you haven't sent a check or purchase order to Folsom Cordova Unified School District for \$10.00 this will be the last issue you receive. The subscription year is from September 1992 to June 1993, and there will be 7 or 8 issues of Context. Mail to 2460 Cordova Lane, Rancho Cordova CA 95670. Thanks for the support!

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Community
Resource
Center

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Order form

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- #9201 *Minority Cultures of Laos: Kammu, Lua', Lahu, Hmong, and Mien.* Lewis; Kam Raw, Vang, Elliott, Matisoff, Yang, Crystal, Saepharn. 1992. 402 pages. \$15.00 (carton discount \$12.00)
 - #S8801 *Handbook for Teaching Hmong-Speaking Students* Bliatout, Downing, Lewis, Yang, 1988. \$4.50 (carton discount for lots of 58: \$3.50)
 - #S8802 *Handbook for Teaching Khmer-Speaking Students* Ouk, Huffman, Lewis, 1988. \$5.50 (carton discount for lots of 40: \$4.50)
 - #S8903 *Handbook for Teaching Lao-Speaking Students* Luangpraseut, Lewis 1989. \$5.50 (carton discount for lots of 42: \$4.50)
 - #S8904 *Introduction to the Indochinese and their Cultures* Chhim, Luangpraseut, Te, 1989. ~~\$9.00~~ (carton discount for lots of 32: \$8.00) Out of print; a few with scuffed covers: \$5.00
 - #S8805 *English-Hmong Bilingual Dictionary of School Terminology* *Cov Lus Mis Kuj Txhais ua Lus Hmoob* Huynh D Te, translated by Lue Vang, 1988 \$2.00 (no carton price)
 - #S9006 *Vietnamese Language Materials Sourcebook* Huynh Dinh Te, 1990 \$2.00 (no carton discount)
- Add California tax if applicable. For orders under \$30.00 add \$2.00 per copy shipping and handling. For orders over \$30.00, add 10% shipping/handling. If you wish UPS for quantity orders, please request it.
- #S9999 *CONTEXT: Southeast Asians in California*, annual subscription \$10.00.

Make payable to Refugee Educators' Network—

- ___ #R001 Lao Alphabet Poster \$3.50
- ___ #R002 Lao Primer \$4.00
- ___ #R003 Lao 1st Grade Reader \$5.00
- ___ #R004 Lao 2nd Grade Reader \$5.50
- ___ #R005 Lao 3rd Grade Reader \$6.50
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- ___ #R007 Hmong dict. (Xiong) \$25.00
- ___ #R008 1992 Faire poster \$8.00

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



Make payable to Lue Vang,
PO Box 423, Rancho Cordova
CA 95741-0423.

Grandmother's Path,
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Lewis, revised printing 1990)
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Context:

Southeast Asians in California

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