Context:
Southeast Asians in California
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Folsom Cordova Unified School District
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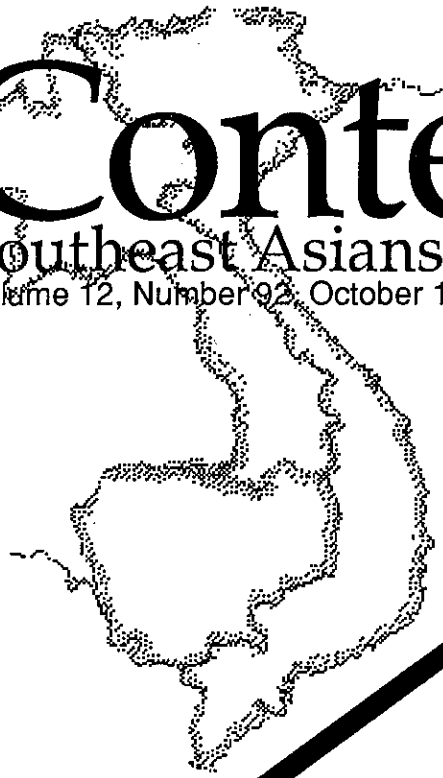


"At risk" youth: Who are they? And then what?

The 8th annual
Southeast Asia Education Faire
will be
March 21, 1992

at Sacramento City College
8:00-4:00
$35.00 per person

Order tickets from "Refugee Educators' Network", 2460 Cordova Lane, Rancho Cordova, CA 95670, (916) 635-6815 or fax (916) 635-0174.

(Note the date change—the Faire will not be on March 7, 1992 as previously advertised.)

What about the Southeast Asian kids who are joining gangs....? What can we do? Can we identify them early enough to intervene? What factors seem to put some youth "at risk" of choosing a gang-like lifestyle?

During the past week in Sacramento, two Vietnamese young men were shot while they were standing in front of a pool hall. A Mien youth has been arrested for shooting a Mexican teen-ager, although his family say it's a case of mistaken identity. A red Camaro full of "Asian" teen-agers pulled up next to a car full of black teen-agers and opened fire, wounding one of the blacks in the shoulder and neck. In evident retaliation, masked men opened fire on an apartment house where many Hmong families live—three times in less than 24 hours, wounding a 13-year old girl. Last year, a Hmong friend delivering pizza in Stockton was shot point-blank through the neck by a 14-year old Hispanic boy. The motive was not theft of the pizza, but just "something to do," according to the victim, who has regained partial speech and movement.

What do all these examples mean? Obviously, it means that adolescents are well-armed with fire power. It is also graphic evidence that not all Southeast Asians fit the "model minority" image. It would also seem that co-territorial minority youth are skirmishing violently in the neighborhoods. The trigger for the violent attacks and counterattacks does not seem to be control of turf or competition over drug sale —it is often retaliation for insults, real or imagined, present and past.

In the most recent Sacramento case, the newspapers said that the red Camaro was known to be affiliated with a Laotian gang, some kind of Asian chapter of the Crips. Yet the apartment complex was full of Hmong, who have, to date, not been involved as much as the Lao and Mien youth in gang-like incidents. Was this a case of mistaken identity—one kind of Asian receiving retaliation for the violent actions of another kind of Asian? Or, was it really Hmong in the red Camaro, the same Hmong who lived at that apartment house? It's too soon to know, but Asians of all kinds are looking warily around, as

are blacks, whites, and Hispanics.

Looking for solutions

School is the one place where all these people come together. Is there something the school personnel can do to intervene, or at least to prevent future generations of thugs shooting it out in the neighborhoods? Schools—because they are the one social institution to see everyone at one time or another, and because their fundamental charge other than literacy development is to pass along the dominant culture—are given the assignment of solving every kind of social problem. Those of us working in schools know too well that the agendas are already full, and that there are few resources with which to meet additional challenges.

For this problem, there are very few sources of good information, and even fewer proven solutions. Jeanne Nidorf, at the University of California at San Diego has worked with problem youth from Vietnam, Cambodia, and Laos for over ten years; she told us years ago about the way in which unaccompanied Vietnamese youth encounter problems at a high rate. She advocates finding out about each client's background, as a starting point for intervention and resolution.

Law enforcement agencies have put together "gang task forces" that use photos and high-speed cooperation between departments in different cities to combat the elusiveness and mobility of the "hasty gangs", a phenomenon that Jeffrey Munks of AT& T's Language Line described a few years ago. Assemblyman Isenberg (with Hung Le's urging) has promoted a statewide gang hotline (in various languages) to allow victims to report what they know.

There have been publications and news articles: *Dragons and Tigers* (James Badey, Loomis, CA: Palmer Enterprises, 1988); *Vietnamese Criminal Activity* (Jack Willoughby, New Orleans, LA, 1990); "Organized Oriental Crime: A Report of a Research Project Conducted by the .... FBI..." (US Dept of Justice, unpublished report, January 1985); "Nontraditional Organized Crime: Law Enforcement Officials' Perspectives on Five Criminal Groups" (US General Accounting Office: *Report to Permanent Subcommittee on Investigations*, September, 1989 (GAO/OSI-89-19); "A Look at Vietnamese 'Gangs'" (*In America: Perspectives on Refugee Resettlement*, February, 1991). By the time information is published, however, things have changed once again.

Everyone has learned the value of using bilingual staff, interpreters and informants for learning about the inner workings of the gangs and gang-like groups, and for keeping current with quick changes.

Until recently, the conflicts were between different kinds of Asians, rather than between non-Asian and Asian groups. While a Vietnamese may not be able to correctly predict the response of a Hmong or Lao victim, there is a band of cultural and historical similarity that allows for some fair guesses. But, what happens when a Lao confronts a Mexican—does he have enough familiarity with the Mexican "unwritten rules" of culture to make a good guess about his response? What about a black confronting a Vietnamese? And on and on and on.

To the difficult problem of adolescent interpersonal violence, we now must add an intercultural factor. On this dismal note, what can school personnel do?

To begin with, the violent and criminal behavior has more than one form, more than one cause. One issue is this: how can culturally different youth resolve conflicts without violence? The second issue is more one of survival: how do unsuccessful youth get money and a sense of competence and power over events? The second issue (which may, of course, lead to the first) seems to be easier to identify in a school setting, and may be more amenable to fairly simple kinds of intervention.

The Senate's Government Affairs permanent investigations subcommittee is hearing testimony November 5 and 6 on organized Asian crime. They intend to unmask the leadership of such Mafia-like gangs as the Wo Hop To, Wah Ching, and United Bamboo gangs. This tactic proved effective 25 years ago with the Mafia.

Identification

Those Vietnamese, Chinese-Vietnamese, Lao, Cambodian, Hmong, Mien, Khmu, and Lua' youth who have already entered a world of violence and crime were at one time sitting in classrooms waiting to see what this new life would bring. Could we have spotted these youth as "at risk" before they started wearing their badges of counter-culture—hairstyle, clothes, walk, attitudes, cars, weapons—and dropping out of school? Were there any clues?

Suppose that your high school has invited a consultant to work with the "at risk" Southeast Asian students—which individuals would you select for that consultant work with? All the Asians? All the Asian boys wearing long black trench coats and a punk queues? All the Vietnamese? For someone to intervene, the students needing intervention first have to be identified.

I'd look through the list of language minority students at the school and select all those (male and female) who have been in the country more than four years, who read at less than the third grade level, and who have been truant three or more times.

Length of time in the country

The first year or two in a new country is a time of learning to survive, and for many newcomers it is an opportunity to start anew, without the disadvantages of birth that controlled access to opportunity in the home country. During those first few years, the insecurity and fear, along with the battering an ego takes for being as helpless as a baby, creates in some a seething desire for vengeance and an expectation of conflict.

Every group seems to handle the problem of harrassment (and worse) differently: those with an ethnic history of "living in others' land" teach their children how to survive when confronted by an aggressive majority, while those who were the majority groups at home have not developed coping strategies other than retaliation. After four or five years, the optimism of a successful new start is gone. Ironically, it is during the time that school personnel understand the students least that they need connection and a sense of mastery the most.

Acquiring the language requires exposure to natural language with some understanding. The "language acquisition device" does the rest—observing regularities, formulating rules, testing rules, and so on. After six to eighteen months, the incredible human brain produces strings of recognizable sounds that can be understood by others.

Acquiring the rules of culture happens in a similar way. From the beginning, the brain takes notice of events that transpire between people, looks for regularities, formulates rules, then tests the rules, and revises them to fit new situations. All of this goes on at an automatic level, outside conscious thought. The newcomer's "culture acquisition device" formulates a set of unwritten rules about how to operate in the culture.

After four or five years, the unwritten cultural map is pretty well in place. It guides a person's choices and predicts responses from others. The choice of gangs and gang-like behavior somehow "makes sense" according to the person's internal guide to his social world. To change his choice (an undeniably American endeavor) means altering the set of acquired cultural rules and making other choices available.

Intervention at this point—consciously relating rules of the norm—has less relevance and impact than the rules that were acquired through day-to-day interaction. Changing the kinds of interactions a person has may cause a revision in the person's internal cultural map. Likewise, learning about other's experiences can become part of the raw material with which the "rule acquisition device" operates.

Reading level

For those who have not learned the basic English decoding skills and a reading vocabulary of 500 to 1000 words in the first four to five years, success in school is out of reach. Third-grade reading skills, along

Hmong
Cha, Chang
Cheng
Chue
Fang
Hang
Her, Heu
Kong
Kue
Lee, Ly
Lo, Lor
Moua
Pha
Thao, Thor
Vang
Vue
Xiong
Yang

Mien
SaeChao
SaeChin
SaeChou
SaeFong
SaeLee
SaeLieu, SaeLio
SaeLo
SaePhan
SaeSio
SaeTeurn
SaeTong
SaeYang

Vietnamese
Chau
Dang
Dinh
Hoang
Huynh
Le
Lu
Ly
Ngo
Nguyen
Pham
Tran
Trinh
Truong
Vo
Vu
Vuong

Lao
Souksomboun
Viengkham
Soukbandith
Vongkhamkeaw
Vongsawat
Vathanatham
(many different names, most of several syllables)

with motivation, self-discipline, primary language literacy, and a dictionary are enough to make it through to a high school diploma. For students with no primary language literacy, a program that entices the student into reading (actually connecting with the content) for a minimum of twenty minutes per day will speed up the process of vocabulary acquisition.

There are drivers' test booklets written at the third-grade level, and since most adults in the United States eventually drive a car, this could serve as an operational definition of functional literacy. With reading skills below the third grade level, a student is battling every word on the page, rather than reading along easily until encountering a new word (these new vocabulary words, taken alone, provide a skeletal outline of the passage's content).

A student without a sense of power over difficulties, without an adult who believes and expects, without rudimentary reading skills is ripe for other, more lucrative and esteem-enhancing alternatives in the neighborhood.

Truancies

A student who is not coming to class either cannot understand the "text and talk" in class, or has already dropped out mentally. There are examples of students hiding in the bathrooms, lurking around the campus, or leaving school for particular periods during the day. Look at the absence record: is there a pattern? Look at the absence notes: were they signed by the student? Have a bilingual aide call home to verify absences, and to explain to parents their role in compelling students to attend school, and in excusing their absences.

Look at the list of students you have so far—language minority students in the U.S. more than four years who read at below a third grade level. Which of these students have three or more absences that the parents did not know about? These are the "at risk" students.

Other, less apparent factors

Within each group there are other factors that are connected with its particular place in history. Have a bilingual aide talk to the Vietnamese boys: which ones are here as unaccompanied minors, or with adults who are not their parents? These are also "at risk" students. Talk to the Cambodian and Lao boys: which ones have widowed mothers and no significant father figures? Talk to the Hmong boys: which ones live in the area without their fathers, and with none of the fathers' lineage group nearby? Those who have attended several schools during the past eight to ten years may also be "at risk", although they probably showed up as low readers.

The Vietnamese boys who left Vietnam without parents are a unique group. Since 1979, Vietnam has had the world's fifth largest standing army, most of it stationed in Cambodia. Universal conscription led many parents to send their sons out with relatives, with unrelated "foster" parents, or on their own. Once here, boys who do well remain a tangential part of their new family. There is little "parental" investment of time and energy from the loosely adopted adults. If the boy encounters trouble, the usual response is to kick him out, especially if he is older than sixteen. On his own, without a source of income, a place to sleep, or the skills to support himself in the American job market, life becomes a matter of living on the street and "foraging" the urban jungle to earn a living.

Intervention strategies

Once the "at risk" students have been identified, what can be done? The following are not sure-cures, but they are possible, fairly easy, and seem to help with some students.

Know names

Anonymity is part of the problem: no one knows who the student is, and no one expects anything him or her. Recognizing a student by name is incredibly powerful.

While Southeast Asian names seem difficult, they are new enough in the American mix to still be somewhat connected to their origins. By learning the 19 Hmong clan names, the 12 Mien clan names, the 12 most common Vietnamese family names, and recognizing the long and twisting names as Lao, 75% of the battle is won. For example:

Q—I see your name is Vang. Is that your family name?
A—Yeah.
Q—So, are you Hmong?
A—How did you know?

Q—May I see your student ID, please? Hmm....Pham....that's Vietnamese, isn't it?
A—(quick look)
Q—Your given name is Thanh? What's this 'V' for? Van?
A—You know about Vietnamese?
Q—Not much, but I like to learn. How long have you been in the United States?
A—Five years.
Q—Your understand and speak English pretty well. Can you read pretty easily too?
A—Not too bad. Just science is difficult.
Q—Do you read and write Vietnamese?
A—Yeah.
Q—Who did you come with? Your mother and father?
A—No, mother still in Vietnam. Father pass away long time. In the war.
Q—Ah, did you leave because of the military?
A—Well (quick look). Mother say go with uncle.
Q—How do you get along with your uncle?
A—Not too good.

Usually, the person to learn the names is the one who who maintains the database. If the files are maintained for the whole district, it is easy to see the patterns in names and connect students to their families. Of course, in districts with 15,000 LEP students, this is impossible for one person to do. At an individual school, it is usually the counselor, vice-principal, ESL teacher, or other key teacher who knows names. By working at the school level, it is difficult to know the "family" connection and know the local history of individuals, but there is an advantage in knowing other details—teachers' names, friends, school activities, and so on. A natural consequence of learning the students' names is that associating names with languages comes fairly easily. Once the languages are identified, the correlated background factors fall into place.

Non-literate parents

Students with educated, Westernized parents see a different kind of social interaction, and their internal cultural maps are different than those of rural non-literate parents. In addition, they learn differently—less reading and abstract logic, more personal experience and narrative.

Which students are likely to have non-literate parents? Since U.S. immigation law requires literacy as a hedge against "being on the dole", they would be either refugees or illegals.

Watch the parent sign the registration form—is the signature easily written, or it is laboriously traced? Is the pencil or pen a familiar instrument, or is it held as though it's a poisonous snake? If the "gatekeeper" is able to establish a friendly, non-judgemental relationship with the student, it's possible to simply ask if the parents have ever been to school; if there are books, newspapers, and magazines in the home; if the parents can read and write their own language.

The non-literate parents are not only the least familiar with the process of schooling—expectations, support, logic—but are also the most likely to throw up their hands when their children challenge their authority and parental guidance.

Groups and identity

Southeast Asian students, in particular, come from societies in which identity and a sense of self is hooked up with group membership. In American culture, where group membership is fluid, short-term, and self-selected, students without access or encouragement to become members of groups with positive identities may join up with less desirable groups—in particular, gangs or gang-like groups. Membership in gang-like groups is tempting—access to money, cars, good times, and protection from

The 1990 Census counted...

•614,547 Vietnamese
•147,411 Cambodians
•90,082 Hmong
•149,014 Laotians

Refugee Reports X(12) says that for the federal fiscal years years 1975-89 (as of 9/30/89):

•570, 516 refugees arrived from Vietnam (excluding Amerasians)

•204,800 refugees arrived from Laos

•144,745 refugees arrived from Cambodia.

The Census says that California has...

•280,223 Vietnamese
•68,190 Cambodians
•46,892 Hmong
•58,058 Laotians

harrassment or victimization.

In schools, sports teams and being part of a respected teacher's "in-group" are two of several possibilites. Being part of a football, volleyball, or soccer team provides identity, something to do after school, respect from others at the school, and clear expectations for performance —performance that does not hinge on literacy.

Coaching

Watching Cordova High's football coaches work with the forty or fifty high school students has been an eye-opener. Becoming a member of this group is voluntary; no one compels members to join. This voluntary nature of team membership is important; the student has demonstrated a commitment by choosing to join.

Surviving the harrowing conditioning and practice schedule (June through the end of November for a minimum of three hours a day) becomes a badge of honor. The coaches (six or seven of them) devote extraordinary energy and commitment to the building of players' strength and skills. This brings respect from the players, even those who get angry or discouraged.

The coaches are very direct in pointing out mistakes—grabbing the face-mask and screaming eyeball to eyeball; lambasting a player in front of all his peers; bringing a player to the edge of tears. This is, however, followed with immediate, clear instructions on how to correct the mistake—the dry-marker board is as necessary to practice and the game as are the helmets and pads. A player knows when he has performed successfully because the coaches and players slap him on the shoulder pads or bang on his helmet.

All of this clear and specific "reteaching" of skills is backed up with videotape of actual play. The lessons are reviewed and specific instruction is given again.

The coaches stay in touch with the teachers to make sure players' grades stay high enough for eligibility. If a starting player is not behaving in class, one of the coaches shows up to watch and give him a word or two. The coaches hold study hall at night after practice, another three hours tacked onto an eleven-hour work day.

Why do the students put up with all this?

There is always the possibility that—if they learn their positions well enough—they may get to play in one of the ten games. And, in that game, there is always the possibility that they might make a great play. They'll get all kinds of helmet-banging and back-slapping. They'll be the example of how to do the play right during "films". They'll get notice and recognition from others. They'll feel absolutely competent at a difficult task that everyone else wants to have the chance to do.

Ultimately, the coaches control access to time on the field—and the chance to become a football hero. They also provide, however, very clear reteaching of skills, and immediate and very clear feedback on whether or not the skill has been performed adequately. The students learn how to take on a challenge and overcome it. They also learn some of life's toughest lessons about fairness and the earning respect through accomplishment rather than defending "face".

Other coaches and other teams are no doubt like this football team. I watch the interaction between coaches and players, and wonder how algebra, physics, or poetry might be taught using some of these methods (certainly the film *Stand and Deliver* shows Jaime Escalante coaching a "calculus team" and *Dead Poets' Society* shows students who identify themselves as part of a special teacher's group).

To some extent, these groups —with strong positive identity, clear expectations and specific teaching, motivation to meet high standards, strong leaders whose approval is important— resemble the "family teams" of successful Vietnamese students, those who have become high achievers, the "model minority".

Of course, no one can coerce an "at-risk" student to join a team or become part of a teacher's identified group—this is an approach that will only work with students

well in advance of their facing a decision to run with gang-like fun-seekers, cut school, or get money from illegal activities. These experiences have to become part of the cultural map that each one carries within.

Americans are, by and large, fond of the underdog—the guy who has no chance to succeed, but through cleverness or dogged perserverance overcomes obstacles. Tales in Chinese, Vietnamese, Lao, Hmong (Cambodian? Mien?) cultures also feature a clever but disadvantaged protagonist who defeats the overlord (who is more powerful, wealthier, more educated).

However, there is a counter weight in most Asian world views. Buddhists, ancestor worshippers, and animists greet life's events with a sense of destiny or fortune—good or bad—that forestalls active self-initiated attempts to alter a course of action once begun. At this point, the defender of the under-dog can come to be part of the destiny of the one who is in the grips of bad fortune.

Conclusion

Those who have already made their choices will bear the consequences of those choices. Not all those students who are identified as "at risk" are actually committed to a violent, criminal way of life. There are those who are just now in the midst of choosing. If we can figure out who is teetering on the brink, call him by name, recognize what language he speaks, and drop a small detail of accurate incidental knowledge that shows someone knows who he is, he may just put his foot down in a different direction.

Who is "at risk"? Identify those who:

- are in grades 6-12 (Chinese, Vietnamese, Lao, Hmong, Mien, Cambodian);
- have been in the U.S. four or more years;
- read with a comprehension score of 3rd grade or below;
- have more than three truancies (absences the parents know nothing about);
- have non-literate parents; have no parents in this country; have no other parent-like figures.

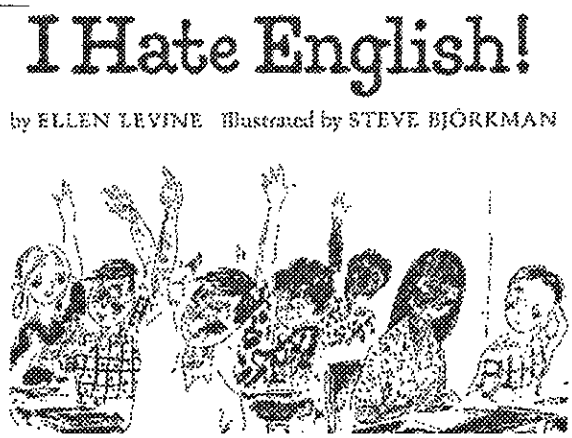
What can be done? Identify someone at the school or in the district who will

- learn the names of the students;
- know the languages and general background factors for each group;
- hook the student up with a group that has a strong identity and strong "coaching" or an individual in the school or community who will hold expectations for performance, and provide limits;

Parenting Curriculum for Language Minority Parents

English literacy activities within a parenting context. Bilingual guides provide vocabulary in Chinese, Hmong, Khmer, Korean, Lao, Spanish, and Vietnamese, along with hints for parents on such topics as "Helping Students with Homework" and "Participating in School Activities".

Order from Cross-Cultural Resource Center, California State University, 650 University Avenue, Suite 101B, Sacramento CA 95825. $18.00 each, plus 10% postage, and applicable California tax.



Mei Mei wouldn't speak in school.
Most of the time she understood what her teacher said. But everything was in English, and
Mei Mei wouldn't speak English.

I Hate English!

by Ellen Levine
Illustrated by Steve Björkman
Scholastic Hardcover, 1989. $12.95.

When her family moves to New York from Hong Kong, Mei Mei finds it difficult to adjust to school and learn the alien sounds of English.

Core Knowledge

Remember the Cultural Literacy books, and the controversy that greeted their publication? E.D. Hirsch Jr. published a list of 5,000 items that a person needed to know in order to read with comprehension, to be able to understand what is left unsaid in American conversations. The controversy centered on the Eurocentric nature of the list, and a link that critics drew between the concept of core cultural knowledge and the English-only movement.

Even if an arbitrary list of items is incomplete, or if items on the list are contested by various groups, the idea seems eminently fair to newcomers to American culture. One needs only imagine going to live in a different culture to appreciate the fairness: if I went to China and expected to become competent enough to compete and succeed, an identified set of important Chinese concepts would be very helpful.

I might learn to play soccer by playing....as I violate each rule, I'll learn the basics of the game. However, it would save time and provide me with a lot more early success if I was provided with information on the rules of the game and strategies in advance. (Of course, if I had never before played a competitive sports game, abstractly learning the rules would make little sense.)

Hirsch has now had a diverse team of advisors and practitioners divide the list into groups—bits of American content to be learned at different ages. He has now published a book for each grade level, with the items selected for that age group. (Well, actually, he has finished only the first two grade levels.) The "core knowledge" has been reworked to reflect the various cultures—in addition to the Roman, Greek and European—that have contributed to the American mix. Each book includes sections on Language Arts, Geography/World Civilization/American Civilization, Fine Arts, Mathematics, and Natural Sciences. The books are aimed at parents and teachers, and Hirsch maintains the material can be covered several times over if given 15 minutes per day.

Despite the controversy, Hirsch has taken a first step towards making explicit the "background knowledge" that is important to understanding American English.

From *What Your 1st Grader Needs to Know* comes the common nursery rhymes, songs, sayings, and these stories, fables, and myths:

Anansi Rides Tiger
Chicken Little
Cinderella
Goldilocks and the Three Bears
Jack and the Beanstalk
The Little Red Hen
Medio Pollito
Peter Rabbit
The Pied Piper of Hamelin
Pinocchio
The Princess and the Pea
Puss-in-Boots
Rapunzel
Rumpelstiltskin

Doubleday, 1991 (Core Knowledge; Cultural Literacy Foundation, 2012-B Morton Drive, Charlottesville VA 22901).

Classification

Each language categorizes things into groups differently—partly because of the structure of the language, partly because of their perception of the natural and cultural world.

Children learn classification through experience, and then after age five, through activities in school and experience with new and different things. In school, teachers teach classification directly at younger ages; teachers assume that older students already know how American English classifies objects into groups. Newcomers who arrive in American schools at older ages, especially those without prior Western-style education, do not know these implicit rules of classification.

The "natural" ways to classify—ones that develop throughout childhood according to Piaget and others—are by color, shape, and size. After several years in school, things are often classified by function as well as form.

In second language learners, the brain will have two ways to classify some things—the native way and the new way. Languages that utilize classifiers (including Chinese, Vietnamese, Lao, Hmong, Thai, Khmer, Lahu, Lua'...) have a built-in scheme that may interfere with new ways to group things. For example, in Hmong, common classifiers include *tus* (long cylindrical object; living thing), *lub* (round bulky object; abstract notion), *daim* (flat object), and so on. In this world a pencil (*tus cwj mem*), a river (*tus dej*), a human (*tus neeg*), and a dog (*tus dev*) could all go together. Likewise, a ball (*lub pob*), a liver ("heart") (*lub siab*), the sun (*lub hnub*), and a house (*lub tsev*) could belong in the same group, as could a leaf (*daim nplooj*), a sheet of paper (*daim ntawv*), and a skirt (*daim tiab*).

How might a Hmong student group a tomato, a strawberry, a cucumber, and an orange? How about a Vietnamese? Are they grouped by shape and color (red, round)? by how they're eaten (raw, cooked)? by where they grow (not on a tree)? by where the seeds are (inside, outside)? by their place in the diet (main parts of a meal, extras)?

Providing practice with classification for older students should be part of vocabulary building for second language learners. Teachers can learn a few basic activities, then insert vocabulary items as they arise.

The following lists and activities come from *150 Skill-Building Reference Lists* (Bush, Communication Skill Builders, 1989).

Grouping into classes

(Give the word(s) listed first; student gives a class to which the concept(s) belong(s); one correct answer is listed to the right.)

hop	movements
football	sports equipment
square	shapes
trout	fish
spoon	utensils
pillow	soft things
lira, yen, ruble	money
emperor, shah, queen	rulers
date, fig, tangerine	fruits

See more activities on page 10.

Sleeping Beauty
Snow White
The Three Little Pigs
The Ugly Duckling
Why the Owl Has Big Eyes
The Boy Who Cried Wolf
The Dog in the Manger
The Wolf in Sheep's Clothing
The Maid and the Milk Pail
The Fox and the Grapes
The Hare and the Tortise
The Goose and the Golden Eggs
A Troll Story: The Three Billy Goats Gruff
The Legend of Oedipus and the Sphinx
The Legend of the Minotaur, Daedalus, and Icarus
The Fable of Brer Rabbit and the Tar Baby

From *What Your 2nd Grader Needs to Know* comes these stories and poems:

Beauty and the Beast
The Blind Men and the Elephant
A Christmas Carol
El Pajaro Cu
The Emperor's New Clothes
Hansel and Gretel
Inktomi Lost His Eyes
'Twas the Night Before Christmas
One-Inch Fellow
Paul Revere's Ride
Peter Pan
Robin Hood
From Tiger to Anansi
Zeus
Hera
Apollo
Poseidon
Aphrodite and Eros
Ares
Hermes
Hephaestos
Athena
Hades
Demeter and Persephone
Prometheus and Pandora
The Quest of the Golden Fleece
Sailing with the Argonauts
Finding the Fleece

Class inclusion

(Ask the question, and show the four choices. The student should choose the ones that belong, then tell why the others do not belong.)

Which ones swim?	whale, shark, beaver, deer
Which are cold?	snow, refrigerator, summer, hail
Which have legs?	dog, snake, table, house
Which are vegetables?	lime, pumpkin, cucumber, sweet potato

Categories

(Brainstorm all possible things for a given category.)

clothes	cold things	things you can pull
colors	things that make you laugh	planets
animals	places you keep money	countries
drinks	hard things	cities
cereals	things made of paper	things that stick up out of water
TV programs	flat things	things that come in pairs
boys' names	kinds of flowers	things that are not real
kinds of jobs	parts of a pizza	things you spray
tools	liquids	ways animals move
sports	metalsthings that turn	things that are painted

What Doesn't Belong?

Part 1	*Part 2*	*Difference*
pie, cookies, cake	ice cream	(cold dessert)
boot, sandal, shoe	slipper	(wear inside)
elephant, zebra, bear	horse	(farm animal)
baseball, golf, tennis	boxing	(no ball)
bell, alarm, telephone	lamp	(no noise)
referee, umpire, judge	coach	(does not judge)
nickel, dime, quarter	penny	(not silver colored)
uncle, brother, grandfather	aunt	(woman)
milk, paste, glue	chocolate	(not white)

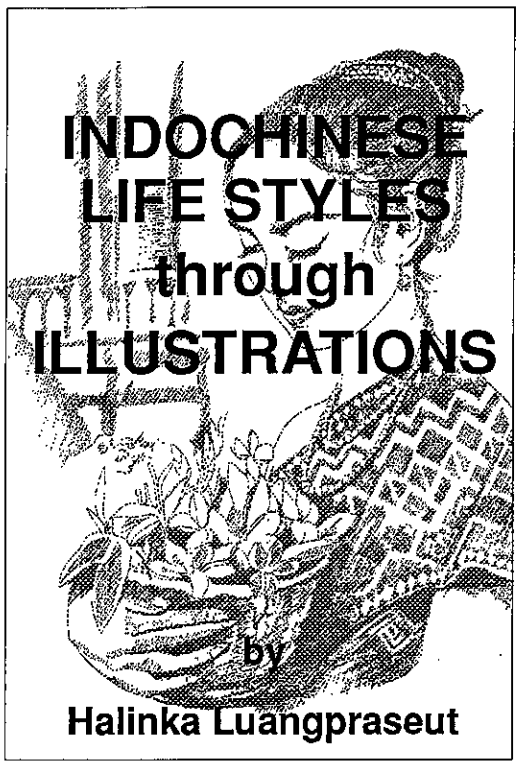
Similarities and Differences

bracelet	necklace
comic book	coloring book
president	king
intelligent	educated
food	fruit

Associations

(Students tell why the two items go together)

chalk—chalkboard	fingers—pinch
pencil—paper	spring—flowers
table—chair	wand—magician
mouse—cheese	chord—music



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"Shelters, garments, food, musical instruments, tools, plants, fruit, ornaments, as well as people and animals are all important providers of information for our better understanding of our own human cultural heritage. ...

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