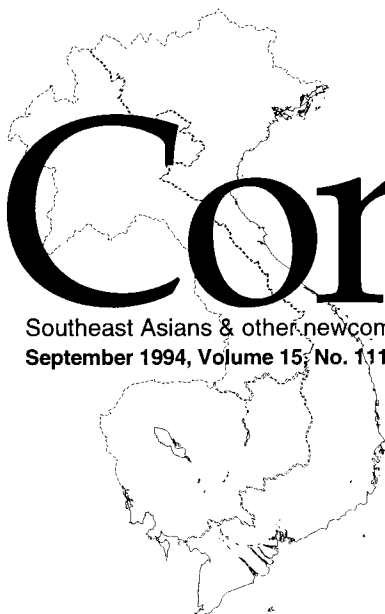




Context:

Southeast Asians & other newcomers in California's classrooms

September 1994, Volume 15, No. 111

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Refugee Educators Network

This group of educators meets at the above address 5 times per year to share information and plan an annual conference, the Southeast Asian Education Faire—9:00-11:30, 3rd Thursdays

Join us!

September 22, 1994 (4th Thursday)
November 17, 1994
January 19, 1995
February 16, 1995
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The “code of the streets”

In recent years, we’ve noticed an increase in the gang and “wannabe” behavior among the teenaged children of Southeast Asian refugees. Recent statistics from the California Youth Authority show that 33% of the Asian “commitments and contract cases” are Vietnamese; 9% are Cambodian, and 18% are “Laotian” (Lao, Hmong, Mien, Khmu). By contrast, 4% are Chinese, 1% are Japanese, 3% are Korean, 5% are Thai, 13% are Filipino, and 13% are Pacific Islander.

Why is it that some Vietnamese, Cambodian, Lao, Hmong, Mien, and Khmu youths choose to adopt the cultural rules of the gang when mainstream choices are available?

When two different cultures come into involuntary contact, tension builds. To resolve that tension one of four processes occurs: *isolation* (removing oneself), *rejection* (being segregated physically or economically), *acculturation* (learning to live by the rules of both groups—being bicultural), or *assimilation* (adopting the rules of the more powerful group and rejecting membership in the less powerful group).

Last year at a local high school there was a group of six or seven Korean and Hmong high-schoolers who at first glance could have been Crips—sagging pants, blue colors, that certain demeanor. There were very few other Korean or Hmong students at the high school, but equally few hard-core Crips. Was this a case of protective coloration? Was it because mainstream whites had rejected them? Was it blatant rejection of parental and community values in experimentation with personal identity? Some of these students were American-born and some were fairly recent immigrants.

Black sociologist Elijah Anderson, professor at the University of Pennsylvania and author of *Streetwise: Race, Class and Change in the Urban Community* (University of Chicago Press, 1990), wrote an article that analyzes black inner-city behaviors in terms of cultural norms. The analysis helps mainstream teachers better understand the behaviors of teens who choose the “code of the streets”—including the Hmong and Koreans who acculturate to an “inner-city black” culture.

On the next few pages, key passages from Elijah Anderson's article are juxtaposed with observations of Hmong background and cultural patterns. There are striking similarities—could it be that in the inner-city environment, acculturation to the “code of the streets” is an understandable choice when other choices are not apparent?

Inner-city black cultures

“Decent families”

Decent families (as they call themselves) tend to accept mainstream values and attempt to instill them in their children.

- They value hard work and self-reliance and are willing to sacrifice for their children.
- They harbor hopes for a better future for their children.
- Many go to church and take a strong interest in their children's schooling.
- They tend to be strict in their child-rearing practices, encouraging children to respect authority and walk a straight moral line.
- They are polite and considerate of others, and teach their children to be the same.

These decent people are trying hard to be part of the mainstream culture, but the racism, real and perceived, that they encounter helps to legitimate an oppositional culture, that of the “street people.”

On occasion they adopt street behavior. In fact, depending on the demands of the situation, many slip back and forth between decent and street behavior.

The Hmong: cultural contact and change

Hmong have for centuries been able to isolate themselves from other threatening cultures. Cultural norms have been slow to change, and are reinforced by importance of group reputation. Those who refuse to conform to the “unwritten rules” of behavior are literally or figuratively banished—a severe consequence in an agriculturally-based subsistence economy. Conflict that arises with cultural contact has traditionally been resolved by isolation, by moving to new remote highland locations. Traditional values of self-reliance, hard work, and loyalty fit well with American middle-class values.

Hmong, like other immigrants and refugees, have been accustomed to leading double or even triple lives. The youngsters, taught by American culture “to be true to yourself” have more difficulty accommodating dual cultural identities, especially when the “outside” identity requires extremes in dress or demeanor.

“Street people”

So-called street parents, in contrast to the decent families, often show a lack of consideration for other people and have a rather superficial sense of family and community.

- They are unable to cope with the physical and emotional demands of parenthood, and find it difficult to reconcile their needs with those of their children.
- The lives of the street-oriented are often marked by disorganization.
- They have limited understanding of priorities and consequences, and so frustrations mount over bills, food, and at times, drink, cigarettes, and drugs.
- Some tend toward self-destructive behavior; many street-oriented women are crack-addicted (“on the pipe”), alcoholic, or involved in complicated relationships with men who abuse them.
- They seem themselves as a group opposed to the mainstream culture, and this view is reinforced by police behavior, the lack of opportunities to succeed financially, and the culture of dependency that characterizes those who receive public assistance.

From self-sufficiency to dependency

War and post-war conditions changed Hmong cultural norms radically. Self-reliance has been replaced by dependency and an “external locus of control.” In the confusing and often hostile American inner city, the “dependent Hmong” share with other welfare-dependent groups a sense that they have little control over their own lives.

Child rearing patterns—

- Street parents can be quite aggressive with children, yelling and striking them for the least little infraction of the rules.
- Often little if any serious discussion follows the verbal and physical punishment.
- Children learn that to solve any kind of interpersonal problem one must quickly resort to hitting or other violent behavior.

- Many mothers in the community subscribe to the notion that there is a “devil in the boy” that must be beaten out of him or that socially “fast girls need to be whupped.”
- Many parents impose sanctions if a child is not sufficiently aggressive. For example, if a child loses a fight and comes home upset, the parent might respond, “Don’t you come in here crying that somebody beat you up; you better get back out there and whup his ass. I didn’t raise no punks! Get back out there or I’ll whup your ass!”
- The child obtains reinforcement for being tough and showing nerve.

Among child rearing practices—loving, laissez-faire, and Confucian—are ineffective in preparing children to make responsible decisions in the face of a wide variety of choices. It’s difficult for a teen-ager to accept the consequences of poor choices when they have been lovingly protected from smaller consequences throughout childhood. Honoring the parents by doing as they wish... contributing to the group’s reputation... repaying the gift of life with respect... these are the parents’ expectations. But “individuation,” the task of adolescence in the U.S., is what teens who have been socialized in America expect. Each episode of non-conforming personal choice is an act of disrespect and damage to the group’s reputation.

Socialization of children

- Street-oriented children learn to fend for themselves.
- They forage for food and money any way they can.
- Physical prowess takes on great significance.
- They gravitate to the streets where they “hang”—socialize—with their peers.
- Children from these generally permissive homes have a great deal of latitude to “rip and run” up and down the street.
- On school nights, 8- and 9-year olds remain out until 9 or 10 o’clock (and teenagers typically come in whenever they want to).
- On the streets they play in groups that often become the source of their primary social bonds.
- In the street, through their play, children pour their individual life experiences into a common knowledge pool, affirming, confirming and elaborating on what they have observed in the home, and matching their skills against those of others.
- And they learn to fight. Even small children test one another, pushing and shoving, are ready to hit other children over circumstances not to their liking.
- In turn, they are readily hit by other children, and the child who is toughest prevails.
- Thus the violent resolution of disputes, the hitting and cursing, gains social reinforcement.

In a homogeneous village, children did not need much monitoring. Children were expected to learn appropriate behavior from their older siblings and cousins, and most did. Children had the run of the village in gender-alike “packs,” benign and friendly gangs of kids. Social bonds between members of these groups are strong, and this pattern continues throughout life—adult gender-alike social groups provide support and companionship.

Parents, especially mothers, are responsible for children’s safety and comfort, and the idea of deliberately subjecting a child to the discomfort of consequences is seen as neglectful or cruel. In American society, this style of parenting can result in children manipulating parents to satisfy their own needs and wants. Combined with the ability to damage the group’s reputation, children have considerable influence over their parents’ efforts to discipline.

Many parents have a fear of child abuse laws (usually reinforced by their children and by stories of horrible mistakes), and use this as a reason not to discipline at all. They have not learned replacement parenting techniques, and in fact, don’t understand or accept the concept of rearing children to think and make decisions for themselves. (Independent thinking is dangerous in a society that values conformity and depends on group strength.)

Choices between cultures

When decent and street kids come together, a kind of social shuffle occurs in which children have a chance to go either way. Tension builds as a child comes to realize that he must choose an orientation. The kind of home he comes from influences but does not determine the way he will ultimately turn out—although it is unlikely that a child from a thoroughly street-oriented family will easily absorb decent values on the streets. Youths who emerge from street-oriented families but develop a decency orientation almost always learn those values in another setting—in school, in a youth group, in church. Often it is the result of their involvement with a caring “old head” (adult role model).

Tradition teaches that in the face of hostile cultural contact, the “best” choice is to move away from the contact, or to form kin-like relationships with members of the other group who may be able to help with betterment of the group. The most beneficial relationship is one that allows success in the new cultural setting without forcing abandonment of the home culture.

Code of the streets

The “code of the streets” is a set of informal rules governing interpersonal public behavior, including violence. Everybody knows that if the rules are violated, there are penalties. Knowledge of the code is thus largely defensive; it is literally necessary for operating in public.

Many Hmong live in black inner-city areas, where housing is cheaper and landlords close their eyes to large families. The cultural rules that they absorb are those of the people who live by the code of the streets. (For an example of an Asian boy growing up in a black inner city, read “China Boy” by Gus Lee.)

Proper comportment

- The code provides a framework for negotiating respect.

- The person whose appearance—including his clothing, demeanor, and way of moving—deters transgressions feels that he possesses a measure of respect.
- The basic requirement of the code of the street is the display of a predisposition to violence.
- One’s bearing must send the unmistakable message in public that one is capable of violence and mayhem when the situation requires it, that one can take care of oneself.
- The nature of this communication can include facial expressions, gait and verbal expressions—all of which are geared to deter aggression.
- Physical appearance, including clothes, jewelry, and grooming, also plays an important part in how a person is viewed; to be respected, it is important to have the right look.

Clothing that identifies one’s regional and dialect group has always been an important part of Hmong life. Head-dress, pant style, embellishment, and jewelry form a kind of instant visual marker of those who are appropriate for social (especially courtship) relationships.

- Objects play an important and complicated role in establishing self-image.
- Jackets, sneakers, gold jewelry reflect not just a person’s taste, which tends to be tightly regulated among adolescents of all social classes, but also a willingness to possess things that may require defending.

A group’s ability to accumulate wealth is also displayed in ceremonial dress. Marriageable girls wear the family’s silver and gold at the new year gatherings, and potential suitors (and their mothers) take note of the girl’s family’s industriousness.

Disrespect

- With the right amount of respect, a young man can avoid “being bothered” in public. If he is bothered, he is in physical danger and he has been disgraced or “dissed” (disrespected).

- The forms that dissing can take might seem petty to middle-class people—for example, maintaining eye contact for too long.
- To those who know the code, these actions become serious indications of the other person's intentions.
- People become very sensitive to advances and slights, which they understand as warnings of imminent physical confrontation.

The street code emerges where the influence of the police ends and personal responsibility for safety begins. The code is actually a cultural adaptation to a profound lack of faith in the police and the judicial system, exacerbated by the proliferation of drugs and weapons.

"Dissing," or showing disrespect for, has been a constant in the lives of the Hmong, forever a low-status minority living in another people's country. Proverbs and stories (especially of the clever orphan defeating the oppressive king) provide strategies for handling disrespect without engaging in potentially deadly responses. These strategies aren't reinforced in American culture, where confrontation is the norm.

Hmong acquire understanding of new cultural rules governing interpersonal behavior through exposure to others, just as they acquire facility in English by understanding what they hear. Thousands of tiny incidents of disrespect—a sneer, a long look, spitting, name-calling,—can result in the generalization that mainstream white society doesn't offer any avenue for acculturation. Other minorities, who have also internalized rejection from experience, are natural if sometimes wary allies.

The difference between the decent and the street-oriented youth is often that the decent youth makes a conscious decision to appear tough and manly; in another setting—with teachers, say, or at his part-time job—he can be polite and deferential. The street-oriented youth, on the other hand, has made the concept of manhood part of his very identity; he has difficulty manipulating it—it often controls him.

Response to challenge

- At the heart of the code is the issue of respect—loosely defined as being treated "right" or granted the deference one deserves.
- Respect is viewed as almost an external entity that is hard-won but easily lost, and so must constantly be guarded.
- There are always people around looking for a fight to increase their share of respect (or "juice") on the street.
- Moreover, if a person is assaulted, it is important, not only in the eyes of his opponents but also in the eyes of his "running buddies," for him to avenge himself. Otherwise he risks being "tried" (challenged) or "moved on" by any number of others.
- To maintain honor he must show he is not someone to be "messed with" or "dissed."
- The person must "keep himself straight" by managing his position of respect among others; this involves his self-image, which is shaped by what he thinks others are thinking of him in relation to his peers.
- To walk or run away from a challenge would likely leave one's self-esteem in tatters. Hence people often feel constrained to stand up to and at least attempt to resist during an assault, but also to "pay back"—to seek revenge—after a successful assault on their person. This includes going to get a weapon or getting relatives involved.
- Many street-oriented boys are much more concerned about the thread of "justice" at the hands of a peer than at the hands of the police.
- Many feel not only that they have little to lose by going to prison but that they have something to gain. The toughening-up one experiences in prison can actually enhance one's reputation on the streets.
- Among the hard-core street-oriented, the clear risk of violent death may be preferable to being "dissed" by another, for that is proof that they fear no man.
- They often lead a life that acquires meaning only when they are faced with the possibility of death.
- To be not afraid to die is by implication to have few compunctions about taking another's life.

- When others believe this is one's position, it gives one a real sense of power on the streets.
- Such credibility is what many inner-city youths strive to achieve, whether they are decent or street-oriented, both because of its practical defensive value and because of the positive way it makes them feel about themselves, a sense of physical and psychological control over their lives.
- The craving for respect that results gives people thin skins.
- Shows of deference (getting your "props" or "proper respect") can be highly soothing, contributing to a sense of security, comfort, self-confidence and self-respect.
- Transgressions by others that go unanswered diminish these feelings and are believed to encourage further aggression.
- Everybody is held responsible for being familiar with the code. If a victim of a mugging, for example, does not know the code and so responds "wrong," the perpetrator feels justified even in killing him and may feel no remorse. He may think, "Too bad, but it's his fault. He should have known better."

Reputation results from self-sufficiency and cleverness at exploiting the bleak environment to better the group. Historical identity places importance on the Hmong ability to defeat the stronger oppressive group, whether in China or Laos. Their reputation during the war was of gritty determination and toughness against a stronger and better-equipped enemy. The street view of white oppression of blacks is both familiar and understandable.

Self-defense and survival

So when a person ventures outside, he must adopt the code—a kind of shield—to prevent others from messing with him. It is sensed that something extremely valuable is at stake in every interaction, and people are encouraged to rise to the occasion, particularly with strangers. For people who are unfamiliar with the code—generally those who live outside the inner city—the concern with

respect in the most ordinary interactions can be frightening and incomprehensible. But for those who are invested in the code, the clear object of their demeanor is to discourage strangers from even thinking about testing their manhood. And the sense of power that attends the ability to deter others can be alluring even to those who know the code without being heavily invested in it—the decent inner-city youths. Thus a boy who has been leading a basically decent life can, in trying circumstances, suddenly resort to deadly force.

Weapons are equalizers for the physically smaller Asians and even for girls. It is suddenly possible to successfully challenge or retaliate, rather than running away or turning the other cheek.

One strategy adopted by Hmong, whose cultural values include early marriage of girls, is to encourage the marriage of teenaged boys. This shifts them into their adult roles early. While unusual in Laos, this is an adaptation of a familiar pattern that is actually helping derail gang behavior by bypassing the teen period.

Girls and boys

Increasingly, teenage girls are mimicking the boys and trying to have their own version of "manhood." Their goal is the same—to get respect, to be recognized as capable of setting or maintaining a certain standard. Because boys are believed to control violence, girls tend to defer to them in situations of conflict. Often if a girl is attacked or feels slighted, she will get a brother, uncle, or cousin to do her fighting for her. Some girls form groups that attack other girls or take things from them.

One major difference between girls and boys: girls rarely use guns. Their fights are therefore not life-or-death struggles. Girls are not often willing to put their lives on the line for "manhood." The ultimate form of respect on the male-dominated inner-city street is thus reserved for men.

For Hmong girls especially there is no precedent for adolescence. In this country, unlike in Laos or Thailand, girls go to school, and are expected to delay adulthood until

they complete their education. Mothers, who have never been to school and who were young brides, have no frame of reference to use in teaching their daughters. Early marriage is not discouraged, in large part because it is familiar and avoids the pitfalls of guiding a daughter through the teenage period of life.

Implications

If the inner-city blacks had just arrived in the United States as immigrants or refugees, there would be considerable effort to understand their cultural differences from the mainstream. In attempting to explain "why," it would be natural to look for the coherent system of "unwritten rules" that organize their lives.

There would be descriptions of how sub-groups differ, much as has been done for the Chinese who came from Saigon in comparison to the Chinese who came from the fishing islands off the coast of northern Vietnam.

Elijah Anderson has contributed to understanding that can help non-black educators deal more effectively with black students in urban middle and high school settings. With this knowledge, educators can:

- 1) chip away at stereotypes of institutional exclusion by providing counter-stereotypes;
- 2) facilitate relationships between those who have made a choice to follow the code of the streets and

"caring old heads;"

- 3) engineer success in situations that relocate the "locus of control" from external to internal; and
 - 4) provide avenues for respect other than violent response to challenges.
- 1) Recognize the Hmong need for membership in groups, and provide opportunities for a wide variety of groups based on interests and skills as well as ethnicity and culture. The idea that "everyone is an individual" is terrifying to people socialized to groups.
 - 2) Help Hmong (and other newcomer) parents learn new styles of parenting that foster esteem by allowing children to learn from choices within well-defined limits.
 - 3) Help parents understand the stages of development considered typical in American culture, including "individuation."
 - 4) Help parents understand the difference between "authoritarian," "authoritative," and "passive" parenting styles, and the way to help children make responsible choices of greater and greater importance.
 - 5) Support parents as their children grow through adolescence. Keep in mind that the Hmong language does not even have a word for "teen-ager."

Schools Attack the Roots of Violence

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School crime and violence have been major concerns of educators and the public since the early seventies. According to Moles (1991), some types of school crime, such as theft and drug use, have remained level or diminished in recent years. However, some evidence suggests violent crime may be increasing.

In California, the first state to require school districts to keep statistics on school crime, the Department of Education (1989) reported that assaults in the schools increased by 16 percent in the four years ending with the 1988-89 school year; incidents of weapons possession rose by 28 percent. The lack of comparable data from other states makes a national trend difficult to confirm. In 1987, the National School Safety Center estimated that nationwide 135,000 boys carried guns to school daily (Gaustad 1991).

This evidence suggests that schools must work to improve discipline and physical security. These measures are not enough, however, to halt school violence; educators must go further and attack the roots of violence.

WHY IS VIOLENCE INCREASING?

Availability of weapons is one cause. According to the Center to Prevent Handgun Violence, for every household in the U.S., two guns are owned by private citizens (Gaustad). It's not surprising that some of these guns fall into the hands of young people. Barrett (1991) reports that in Washington, D.C., which has one of the nation's toughest anti-handgun laws, juveniles can easily buy guns on the black market. Or, for short-term use, a youth can even "rent" a weapon.

Increased gang activity and drug trafficking contribute to the escalation in violence. Battles over gang "turf" and drug territories often spill over into the schools. Sophisticated weapons financed by drug profits are making these battles increasingly bloodier (McKinney 1988).

Many students in crime-ridden inner-city areas carry weapons for "protection" from robberies and gang fights, even if they are not gang members themselves. "But if they're armed, as soon as they get into an argument—boom—they're going to use it," says James Perry, a former crack dealer turned youth counselor (Barrett).

For some students, violence is a part of life. Their parents interact abusively; violent behavior is the norm in their peer groups and community. "In addition to the culture saying it's OK to be violent, they also don't have the skills not to be violent," says Catherine Schar, supervisor of the Portland, Oregon, Public Schools Student Discipline Programs (Gaustad).

ARE SCHOOLS RELUCTANT TO ACKNOWLEDGE THE PROBLEM?

A reluctance to acknowledge violence as a problem is all too common. Greenbaum (1989), communications director for the National School Safety Center, explains that administrators may mistakenly believe that bullying, fights, and intimidation are "just something all children go through...(but) these are *crimes*. The fact that they were committed by minors on minors does not make them less than crimes."

In addition, attackers naturally prefer to act where adult witnesses can't see and hear. Kids are afraid of looking like "tattletales" if they report problems, Greenbaum points out, so administrators often remain unaware of many violent incidents. In recent years, gangs and drug trafficking have spread from the big

cities where they originated to smaller communities and suburbs. But according to police and gang experts, some educators and community leaders resist admitting these problems exist until they have become firmly established—and much harder to fight.

Some school districts do courageously face the real-

ity of violence. Following a 1987 high school shooting death, Portland, Oregon, school officials acted swiftly to counter gang activity. Superintendent Matthew Prophet held a press conference in February 1988 to announce the school board's new anti-gang policies. The district joined other agencies in a community-wide anti-gang effort and was instrumental in persuading the governor to establish a gang task force at the state level (Prophet 1990). Today, though gang violence remains a city-wide problem, it has been controlled in the schools.

HOW CAN SCHOOLS TEACH KIDS TO BE NONVIOLENT?

"When a child is displaying antisocial behaviors," says Schar, "you can't just say 'Stop.' You also have to teach them prosocial skills." Curricula that teach non-violent ways of resolving conflict are a promising preventive strategy.

Portland schools use a program produced in Seattle, Washington, "Second Step: A Violence Prevention Curriculum" (Gaustad). Lessons work to build empathy and teach impulse control and anger management. For example, in a lower grade lesson, the teacher displays a picture of a face. "How is this person feeling?" she asks. Other pictures show groups of children in social situations involving conflict. Discussion is aimed at helping children identify and describe emotions.

In grades 6 through 8, problem-solving is added; students identify the problem and think of different possible responses. When faced with conflict, many youths see "fight" or "flight" as the only alternatives. Becoming aware of other options is important.

The "Violence Prevention Curriculum for Adolescents," developed by Massachusetts Commissioner of Public Health Deborah Prothrow-Stith, shows high school students how violent interactions begin and escalate, and teaches them anger management and non-violent problem-solving techniques (Greenbaum). First tested in Boston area schools, the program is now used by 5,000 schools and other community agencies nationwide, according to Millie LeBlanc of the Education Development Center (telephone interview, September 26,

1991).

Peer conflict management, which evolved from successful peer tutoring programs, is used at elementary, middle, and high school levels. Volunteer "conflict managers" are given training in problem-solving and communication skills, then act as mediators for conflicts among fellow students. Mediators use a prescribed problem-solving process to help disputants find their own solutions.

A similar program, "Conflict Resolution: A Secondary School Curriculum," was developed by the Community Board Center for Policy and Training in San Francisco. The staff and students at Woodrow Wilson High School in San Francisco have noticed a difference in halls and classrooms since the program was implemented in 1987. "More tussles are being confronted with humor...a more peaceful environment is being developed."

HOW CAN SCHOOLS KEEP KIDS OUT OF GANGS?

Experts emphasize the importance of reaching kids before gangs do. In recent years "gang prevention" curricula have been developed in cities around the nation, including Portland (Prophet), Chicago, and Los Angeles (Spergel 1989). There is some evidence that anti-gang curricula change attitudes toward gangs, reports Spergel; however, it has not yet been established whether gang behavior is also reduced.

Reaching kids who are already gang-involved is more difficult, but not impossible. An alternative program, implemented in Portland schools in spring 1990, yielded promising results, according to Schar. High school students suspended for fighting, assault, weapons violations, or gang violence—most of them hardcore gang members—were required to go through an antiviolence curriculum before returning to their regular schools. Small class sizes and specially trained teachers contributed to the program's effectiveness, says Schar.

Interactions with caring adults can make a difference. Some former gang members who have turned their lives around credit the influence of officers who

took a personal interest in them, says Portland Public Schools Police Chief Steve Hollingsworth (Gaustad). Ronald Huff, who conducted a two-year study of Ohio gangs, heard similar stories from a number of former gang members (Bryant 1989).

According to Spergel, many gang youth would choose reputable employment if they could; unfortunately, they usually lack the skills and attitudes needed to hold good jobs. Programs that provide job training or referrals can give kids alternatives to gang crime.

WHERE CAN SCHOOLS TURN FOR HELP?

Schools alone can't solve problems with complex societal origins. Experts agree that comprehensive efforts involving schools, community groups, and local agencies are much more effective. And as California crime prevention specialist Dolores Farrell points out, "There's not the money to do it alone" (Lawton).

Schools can find willing allies in the community. Portland schools work with local businesses to provide job-related programs for high-risk youths. Special instruction prepares kids for job interviews and teaches them appropriate on-the-job behavior (McKinney). Lawton describes a community anti-gang effort in Downey, California, in which private funding supports self-esteem programs and sports programs for at-risk youth.

Police departments and other city and county agencies are logical resources for schools. In addition, districts that have developed effective programs are usually happy to share information.

State leadership can also aid schools. In California, the state education department and attorney general's office recently drew up a model plan for school safety, emphasizing prevention and interagency cooperation. The "Safe Schools" plan spares schools the effort and expense of creating their own individual plans (Lawton). The state also provides minigrants to help districts implement plans.

The preventive programs described above are too new to have yielded long-term results. But if they produce the effects they promise, schools will have played a vital part in breaking the cycle of violence.

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Descriptors: Crime; Crime Prevention; Delinquency; Early Intervention; Elementary Secondary Education; Juvenile Gangs; School Role; School Security; Violence

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LEP Students in California

Every March California school districts conduct a census of language minority students enrolled in their schools. They report the language, grade, and proficiency status of each student and the kinds of staff assigned to teach them.

The March 1994 language census identified 1,215,218 limited-English proficient (LEP) students, an increase of 5.2% in the year since March 1993. This represents the slowest annual growth in the past five years: 1993–6.3%; 1992–9.4%; 1991–14.5%; 1990–16%. These 1.2 million LEP students are 23% of California's 5.2 million students. There are other language minority children, those who are fluent in both oral and reading skills; when the 623,268 fluent students are added to the LEP total, 35% of all students have some degree of exposure or proficiency in a language other than English.

The top ten languages of LEP students are: Spanish (78% or 943,412 students); Vietnamese (4% or 49,797); Hmong (2% or 28,493); Cantonese (2% or 23,684); Cambodian (2% or 21,499); Tagalog (2% or 21,367); Korean (1% or 16,363); Ar-

menian (1% or 15,471); Lao (11,382), and Mandarin (9,203). The remaining 7% speak more than 100 other languages.

The Department of Education's LEP Initiative has 6 primary thrusts: 1) including LEP students in the accountability system; 2) increasing the number of bilingual teachers; 3) identifying curriculum and supplementary materials in languages other than English; 4) improving professional development opportunities for Department of Education staff; 5) providing students with instruction that develops full proficiency in English in an effective and efficient manner; and 6) providing access to the core curriculum through the native language or specialized instruction in English, based on the needs of the student. The Department will work closely with educators at the school level to establish the best possible program for their LEP students. For more information, contact Elena Vasquez in the Bilingual Education Office at (916) 657-2566.

Building Personal and Professional Competence in a Multicultural Society

November 3–6, 1994
Vista Hotel, Washington DC

- *Training of Trainers: Developing Cultural Diversity Programs for the Workplace*
- *Initiating Cross-Cultural Dialogues*
- *Exploring Our Cultural Assumptions*
- *Race and Racism: Going to the Core*
- *Multicultural Education*
- *Cross-Cultural Counseling*
- *Beyond Awareness: Building Cross-Cultural Competence*
- *Mediating Cultural Conflict*
- *Diversity in the Workplace*

Contact: NMCI, 3000 Connecticut Avenue NW, Suite 438, Washington DC 20008-2556. (202) 483-0700, fax (202) 483-5233. NMCI will also sponsor February and May conferences. 4-day training ranges from \$595 to \$795; 2-day training from \$165 to \$420. Hotel rooms are \$120.

Educational materials:
Developing Diversity in the Workplace: A Guide, \$129.95.
Crossing Cultures in Mental Health, \$11.95.

The Highland Heritage:

Collected Essays on Upland North Thailand

Edited by Anthony Walker (Singapore: Suvarnabhumi, 1992) Available from Suriwong Book Ctr, Chiang Mai

Eleven papers which have appeared in the past in the journal *Contributions to Southeast Asian Ethnography*, and a new introductory essay, "North Thailand as Geo-ethnic Mosaic" (Walker) Includes Lahu, Akha, Mlabri, Yao (Lu-Mien), Lisu

Have you renewed for 1994-95? If not, this is your last issue. Call (916) 635-6815 or fax (916) 635-0174 (district employees), or send \$10 made payable to Folsom Cordova Unified School District to 2460 Cordova Lane, Rancho Cordova CA 95670.

3rd Annual Southeast Asian Conference: *Building School and Community Partnerships*

**October 20-21, 1994,
Long Beach Marriott Hotel**

- Dr. Dang Pham, OBEMLA
- Khamchong Luangpraseut
- Chin Kim
- Jennie Cerullo
- Wei-lin Lei
- Kikuko Nishi
- Barbara Allen
- Gerald Chan
- Judy Lewis
- Lue Vang
- Prany Sananikone
- Carmencita Davino

Southwest Regional Laboratory,
Southwest Center for Educational
Equity, Office of Bilingual Education/
California Department of Education.
Organized by Huynh Dinh Te and Van
Le. \$95 (\$125 onsite). (310) 598-7661.
Deadline: October 7.

Thai Ways

Segaller, D (Bangkok: Post Books, 1980/1993)

Inside Thai Society:

An Interpretation of Everyday Life
Mulder, N (Bangkok: Editions Duang Kamol, 1990)

Ku Daeng—Thirty Years Later:

*A Village Study in Northern
Thailand, 1954-1984.*

Kingshill, K (Northern Illinois University, Center for
Southeast Asian Studies, 1991)

Changes in rural village life over 30
years. 7 themes characteristic of
village life: Utility; Profit; Fun; Indi-
viduality; Communal responsibility;
"Do good, receive good—Do evil,
receive evil;" Playing it safe.

Handbook for Teaching Vietnamese-Speaking Students (1994)

The original resource book devel-
oped by the Bilingual Education
Office (California Department of
Education) in 1982 has been revised
and reprinted. The format is similar
to others of the series: Cantonese
(1984), Japanese (1987), Korean
(1992), Pilipino (1986), and Portu-
guese (1989). Each book is \$5.50,
plus tax. Phone (916) 445-1260. Fax
(916) 323-0823. Chapters I and II
address background and education
factors, Chapter III the linguistic
characteristics of the language, and
Chapter IV appropriate program
services.

Handbooks for Teaching...

Hmong, Khmer, Lao are available
from the Southeast Asia Community
Resource Center (see order on back
page). A handbook for Armenian
students will be available in early
spring.

Introduction to the Indochinese and their Cultures

- Introduction to Vietnamese Culture
(Te)
- Laos Culturally Speaking
(Luangpraseut)
- Introduction to Cambodian Culture
(Chhim)

This handbook has been out of
print, but is now available. See order
form on the back page.

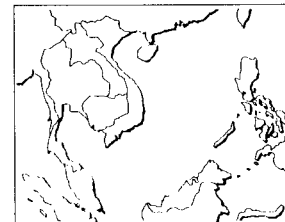
Parent Involvement in School—A Handbook for Language Minority and School Personnel

By Huynh Dinh Te, 1994 (Rancho Cordova:
Southeast Asia Community Resource Center, 1994)

Three sections in this handbook: one
for language minority parents, one
for school personnel striving to
involve language minority parents,
and a Vietnamese glossary and
summary of text. (See order form.)

Local Pride

Virginia Shih (who was then known as Candy Thi) arrived in Rancho
Cordova in 1982, and within literally a few hours began working as a bilin-
gual aide for Folsom Cordova Unified School District. She enrolled in col-
lege and earned a BA in Liberal Studies four
years later, a Master of Library Science at San
Jose State University two years later, and then
enrolled in Cornell's Southeast Asia Studies
Program. Virginia was appointed Southeast
Asian Librarian at UC Berkeley in May, 1994.
Way to go, Virginia!



The “Instructional Conversation”

Teachers lead their students to understanding by asking questions. ERIC provides the following conditions for great “Socratic” teaching. Instructional plan should include:

1. **Thematic focus.** Teacher selects a theme on which to focus the discussion and has a general plan for how the theme will unfold, including how to “chunk” the text to permit optimal exploration of the theme.
2. **Activation and use of background and relevant schemata.** Teacher either “hooks into” or provides students with pertinent background knowledge and schemata necessary for understanding a text, weaving the information into the discussion.
3. **Direct teaching.** When necessary, teacher provides direct teaching of a skill or concept.
4. **Promotion of more complex language and expression.** Teacher elicits more extended student contributions by using a variety of elicitation techniques: invitations to expand, questions, restatements, and pauses.
5. **Promotion of bases for statements or positions.** Teacher promotes students’ use of text, pictures, and reasoning to support an argument or position, by gently probing: “What makes you think that?” or “Show us where it says.....”

The teacher–student verbal interaction should include:

6. **Fewer “known-answer” questions.** Much of the discussion centers on questions for which there might be more than one correct answer.
7. **Responsiveness to student contributions.** While

having an initial plan and maintaining the focus and coherence of the discussion, teacher is also responsive to students’ statements and the opportunities they provide.

8. **Connected discourse.** The discussion is characterized by multiple, interactive, connected turns; succeeding utterances build upon and extend previous ones.
9. **Challenging, but non-threatening, atmosphere.** Teacher creates a challenging atmosphere that is balanced by a positive affective climate. Teacher is more collaborator than evaluator and students are challenged to negotiate and construct the meaning of the text.
10. **General participation, including self-selected turns.** Teacher does not hold exclusive right to determine who talks; students are encouraged to volunteer or otherwise influence the selection of speaking turns.

Bilingual aides and parents

Many children, particularly those in cultures that are adult-focused rather than child-focused, have limited exposure to complex questions and the thinking answers they require.

Teach bilingual aides and parents how to ask fewer “known-answer questions,” to ask questions that create or reinforce connections to prior knowledge, and to ask questions that do not contain the answer.

Human themes



Halloween, like other holidays and festivals, is a regular theme of classroom activities in the fall. One way to infuse diversity into the curriculum is to expand festival topics to investigations of the different ways that people all over the world deal with the same human concerns. For example, as Edward Hall characterizes human activity—

1. **Interaction** (speech, language, nonverbal communication; one-to-one relationships).
2. **Association** (groups, roles, status; group-to-group relationships).
3. **Subsistence** (food and how to get it; work, economy, food).
4. **Gender and reproduction** (male/female issues; mating and rearing the young).
5. **Territoriality** (use of space).
6. **Temporality** (use of time).
7. **Teaching and learning** (passing on the unwritten rules; adapting to change).
8. **Play and creativity.**
9. **Protection** (religion, medicine, police, army)
10. **Exploitation** (man's use of nature; material culture).

Halloween

Now a children's holiday, Halloween was originally a Celtic **festival for the dead**, celebrated on the last day of the Celtic year, October 31. Elements of that festival were incorporated into the Christian holiday of All Hallows' Eve, the night preceding All Saints' (Hallows') Day. Until recent times in some parts of Europe, it was believed that on this **night witches** and **warlocks** flew abroad; and huge bonfires were built to ward off these malevolent **spirits**. Most of the Halloween customs are probably survivals from the Celtic festival.

All Saints' Day

In the Christian church, All Saints' Day is the feast of all known and unknown **saints**. It is observed on November 1 in the West. During the Middle Ages, the feast was called All Hallows' Day, giving its name to Halloween (All Hallows' Eve), the preceding day.

evil spirits

Belief in evil spirits is widespread in traditional cultures all over the world. In many tribal societies they are held to be the **ghosts** of dead ancestors who are hostile to the living and must be placated by magical rites.

What are the "festivals for the dead" in various cultures?

Los Dias de los Muertos (Days of the Dead) (Mexico)

Ching Ming (Chinese)

Memorial Day (U.S.)

Ancestor altar rituals (Hmong, Mien, Chinese, Vietnamese).

Why do the living want to keep the spirits of the dead happy and peaceful?

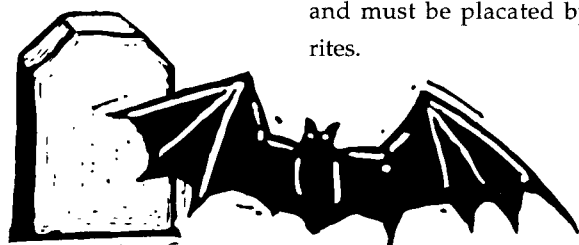
How does remembering the names of ancestors help the living? Who are your ancestors? How would you remember them if you couldn't read or write their names?

In Mexico and the Americas, the Days of the Dead (Los Dias de los Muertos) is celebrated on November 1 and 2. This makes it a natural counterpart to Halloween observances.

Families visit the graves of family to bring "bread of the dead," flowers, food, drink, and special toys to decorate the graves.

Ritual altars are prepared in the homes to honor the returning souls. A kind of marigold is the traditional flower of the dead. Favorite foods are put out for the returning souls to enjoy

Children have colorful toys, and eat sugar skulls with their names painted in icing.



During the year, I hope to use "human themes" as a page of idea-starters for teachers, based on everyday, ongoing topics in the classroom. If you have ideas, please help out! Send them to me, Judy Lewis, fax (916) 635-6815, or e-mail —julewis@eis.csunet.edu. You may be surprised, as I was, to find the amount of religious symbolism contained in familiar Halloween symbols ...how will you handle this potentially explosive topic? Certainly all people have beliefs, fears, and concerns with death. With the diversity of people in the classroom, any treatment of symbols of belief can be tricky. An old Chinese grandmother was horrified when her first-grade granddaughter brought home a paper ghost and proudly taped it to the window.



amulet

An amulet is an object used as a **charm**, either to protect against harm or to promote good fortune. It is usually worn or carried on the person but may be attached to animals, houses, automobiles, or other property. Examples of amulets include the **scarab** of ancient Egypt, the **horseshoe** and other iron objects used against witchcraft in early European tradition, the **blue beads** used in some Islamic countries to guard against the **evil eye**, and charms for good luck, such as the **rabbit's foot**. **Stones, horns, bones, figurines, coins and medallions**, and many other objects are used as amulets in a great range of cultures. Persons especially vulnerable, such as children or the sick, are often thought to need amulets. Some amulets bear religious images or texts; others have astrological significance. The source of power attributed to amulets may be defined within a particular belief system or may remain an obscure supernatural influence.

Fears

What are people afraid of?

What are different ways of dealing with fear?

What are different superstitions?
What are different amulets?

How does your body tell you that you are afraid?

How do different groups of people deal with death?

What are different kinds of funerary customs? What colors are associated with funerals in different cultures? What flowers? What music?

How do people grieve? What similarities are there?

What are the stages of grief?

How do people feel at different stages?

Do people grieve over losses of other kinds—like divorce, moving to a new house or town or country, etc.

What are some proverbs from different cultures that teach about life and death?

What are idioms and sayings that mention death? ("bite the dust," "he'll be the death of me," "do or die").

What songs talk about death?

Do humans try to protect themselves from death? What are different ways of trying to control nature?



demon

A demon is an evil spirit. The word is derived from the Greek *daimon*, which in ancient times signified various kinds of spirits or semi-divine beings, most of which were not specifically evil. *Daimon* came to mean an evil spirit in Jewish and Christian usage.

Spirits are believed to take possession of human beings. In traditional belief, such spirits were thought to be responsible for sickness, and could be expelled by special rites.

Various kinds of demons figure in the Hindu tradition. The **asuras** are spirits associated with drought. The **raksasas** (**goblins** who take the form of animals and deformed humans) are believed to devour corpses.

Mara, The Buddhist Satan, leads an army of demons depicted in Buddhist art as hideous **monsters** similar to the devils that appear in medieval European portrayals of hell.

The **jinni** of Islamic folklore is a desert spirit that may be either benign or malicious.

Demons represented in the Jewish tradition include Azazel, a desert spirit connected with the rites of atonement. Prominent in the folklore of eastern European Jewry since the 17th century is the **dibbuk**, a demon that takes possession of people and speaks through them, causing them to behave in a demented manner.



fairy (goblin, gnome, troll)

In folklore, a fairy is a creature that lives on the Earth and may be either helpful or harmful to human beings. Fairies are common to **folklore** all over the world. They resemble humans but are usually much smaller and possess powers of magic. They can become invisible at will and thus live unseen in the midst of human society.

According to tradition, some fairies live in an organized community, called fairyland, which is free of sickness and the passage of time. **Fairy tales** are common in almost all cultures.

Some types of fairies are associated with particular places or occupations. **Kelpies**, **mermaids**, and **nixies** live in water; **dwarfs** and **gnomes** populate underground places and are great experts in mining and metal smithing. Other popular fairy workers include the **leprechaun** shoemaker and the many varieties of fairies who are the secret inhabitants and helpers of households: **brownies** and **silkies** in Great Britain, **kobolds** in Germany, the **nissen** and **tomte** in Scandinavia.

Although the majority of fairy types are the product of European folklore, beings with magical powers appear throughout the world, although not all resemble the "little people" of Celtic or Saxon legend. Some Arabic **jinni** are described as monstrous demons, while others perform good deed for humans. The Japanese **kappa** are malicious spirits who capture swimmers in rivers and

lakes. In China, the wicked **hu hsien**, or fox spirits, are fairies with great powers over nature; they can transform their shape, pass through solid matter, and live in air, water or earth.

Different peoples ascribe different origins to their fairies. Many groups believe that fairies are the spirits of the dead. Often their origin is described as divine: they might be gods from earlier times who have lost their powers or fallen angels who have been trapped in the regions of earth.

oni

{oh'-nee}

In Japanese folklore, the oni are underworld demons who interfere in human affairs in the form of disease or evil. Sometimes they are the spirits of the dead. They are represented in art with horns, wearing a tiger-skin loincloth and carrying a spiked rod. Incantations and charms are effective against the oni, who become tame when their horns are cut off.

vampire

In Slavic folklore, a vampire is an evil spirit that takes possession of a corpse and, rising from its grave at night, sucks the blood of sleeping persons. The victims become vampires after death. Vampires are the ghosts of criminals, heretics, or suicides and can be put to rest only by having a wooden stake driven through their hearts.

tengu

{tayng-goo}

In Japanese folklore, the tengu are mischievous **goblins** who inhabit the mountains or the air and cause storms and volcanic eruptions. Bird-like creatures with wings and long beaks, they flock in cryptomeria trees, or evergreens. Their chief is Sojobo. The tengu are said to be reincarnations of proud or vindictive persons, especially priests or warriors.

nix

{niks}

In Germanic folklore a nix is a water **sprite**, usually half human and half fish, with a capacity to appear in many forms. Male nixes are often depicted as having long beards, females as combing their long hair. Normally old and ugly, they can assume the guise of young maidens; as such, they may join humans in music and dance, but they often lure their victims to a watery grave.

jinni

{jin'-ee}

In Arab and Muslim folklore, a jinni (often anglicized as **genie**) is a desert or wilderness spirit that can assume human or animal form and exercise supernatural powers. Often, as in the tale of Aladin's lamp in the Arabian Nights, it serves a summoner who knows the correct magical words or gesture. Most jinni are ugly, evil demons, but some are beautiful and good.

werewolf

In European folklore, a werewolf is a man who at night transforms himself or is transformed into a wolf (a process called lycanthropy) and roams in search of human victims to devour. The werewolf must return to human form at daybreak by shedding his wolf's skin and hiding it. If it is found and destroyed, the werewolf dies. A werewolf who is wounded immediately reverts to his human form and can be detected by the corresponding wound on his body. Similar creatures exist in folklore all over the world: the **tiger**, **boar**, **hyena**, **crocodile**, and even **cat** are were-animals in areas where wolves are not found.



Evil spirits

What forms do evil spirits take in different cultures? How are they similar? Different?

How do people protect themselves from evil spirits?

Fairies

Find fairy tales from different parts of the world. How are they similar? Different?

giant

In folklore and mythology, giants are primeval creatures of immense size, usually humanlike but evil and cruel. Giants in Greek myths rebelled against Zeus and the Olympian gods but were defeated—symbolizing the triumph of civilization over barbarism—and were buried in the Earth. Thus they were thought to cause earthquakes and volcanic eruptions. In Norse mythology, the Mountain Giants were also represented as powers of the Earth, and the Frost Giants were associated with winter storms.

In European folklore, giants usually appear as cannibalistic **ogres** whose stupidity makes it possible to defeat them by trickery. Examples in English folklore include Cormoran and Blunderbore, who were mastered by Jack the Giant Killer. In the mythologies of peoples of the Western Hemisphere, giants often have the form of birds or other animals. The Indians of the North American Great Plains believed that giants were the first race of people on Earth.

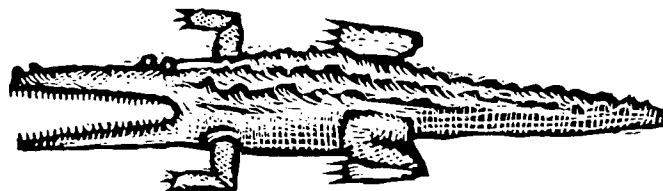
Belief in giants was often related to the myth that humans had degenerated to their present condition from a golden age in which they had been taller and stronger. This myth was inspired, in part, by fossil bones of huge extinct animals and by massive prehistoric mounds and structures like Stonehenge.

dragon

An imaginary creature common to many mythologies, the dragon has a reptilian body covered with scales. Many dragons have wings or the head and forelegs of a lion or bird of prey. They usually breathe fire and are associated with water. Most dragons are symbols of evil, but in China some are beneficent, and the dragon was the symbol of the emperor. Dragons are commonly associated with the gods, and in Christian symbolism they are seen as creatures of the devil. They often require human sacrifice. Perseus, Siegfried, and Saint George are among the legendary heroes who slew dragons.

abominable snowman

The abominable snowman, or **yeti**, is a giant creature believed by Himalayan tribesmen to roam the mountains at night searching for victims. It is described as having an upright stance, a covering of black to reddish hair, and the appearance of a bear, ape, or human. The yeti legend first became known outside the area in 1921, when English explorers found tracks in the snow resembling huge human footprints. Several scientific expeditions failed to find any other evidence of the yeti's existence.



Teachers: Choose cultures that are represented in your classroom, and create groups comprised of students from different backgrounds. Use parents, bilingual aides, or exchange students as resources. Students who have access to on-line services can leave questions on student bulletin boards or can "talk" to others via Kidnet. Think about inviting grief counselors or the school psychologist to talk about loss and the stages of grief. Ask the librarian to set aside books for different ages that deal with loss or fear. If information is not readily available, engage students in planning how to conduct and tabulate a survey, using a database to organize information. Create student teams of "anthropologists" to encourage non-judgemental talk about others.

Worksheet for comparing cultures

	Culture 1	Culture 2	Culture 3	Culture 4
What are peoples' fears?				
What kinds of evil spirits do people believe in?				
What an idiom or saying that deals with death?				
What is a proverb that deals with death?				
What is the name and date of a festival to remember those who have died?				
What things cause bad luck?				
How do people bring good luck?				

Mark your calendars now!



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Southeast Asia Education Faire No. 11: Folklore, Legends, Myths

**Saturday,
March 25, 1995**

Why do things happen? How is the world explained? How is this knowledge passed on? What are the similarities and differences in stories? How do common beliefs define cultural groups? What happens when oral lore becomes written tradition? What modern folklore is being created? How is folklore made public? How can folklore be used in the classroom? How can computer technology help produce stories in languages other than English? Several workshops will address these questions.

Other workshops will provide opportunities to try out classroom ideas, learn about the structure of the languages of newcomer groups, get information and resources about newcomer groups.

If you have ideas for presenters, send contact information or a short description to the Refugee Educators' Network for their September or November meeting (fax 916 635-0174).

Proceeds from the conference support the Southeast Asia Community Resource Center. In addition to making books, periodicals, and videotapes available, the Center supports community efforts to help themselves (Ukrainian/Armenian Saturday School; Cambodian Saturday Classes).

Make payable to Folsom Cordova USD/SEACRC—

- #9411 *Parent Involvement in School: A Handbook for Language Minority Parents & School Personnel (Vietnamese Glossary & Summary)*, Huynh Dinh Te, 1994. \$5.00. No carton discount.
- #9410 *Amerasians from Vietnam: A California Study*, Chung & Le, 1994. \$7.00. No carton discount.
- #9409 *Proceedings on the Conference on Champa*, 1994. \$7.00. No carton discount.
- #9308 *Selected Resources: People from Cambodia, Laos & Vietnam*. Lewis, ed. \$5.00. No carton discount.
- #9207 *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, 16 per carton)
- #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, 1994. \$9.00. Carton discount: \$7.00.
- #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 & other newcomers in California, annual subscription. \$10.00.**



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Grandfather's Way**
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#R002	Lao Primer	\$4.00	#R006	Hmong Primer	\$4.00
#R003	Lao 1st Gr. Reader	\$5.00	#R007	Hmong dictionary, Xiong,	
#R004	Lao 2nd Gr. Reader	\$5.50		(Hmoob Ntsuab)	\$30.00

Includes tax; \$1 00 per item shipping/handling up to \$30 00 Over \$30 00, 10% s/h

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