Context:

Newcomers in California's classrooms
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Hmong Come in Bunches, Like Grapes:

How acculturation through schooling widens the generation gap

By Sue Mote

Of all the recent immigrants to the United States, the Hmong from Southeast Asia have been viewed as among the least prepared for this country. Fleeing for their lives in 1975 from the victorious communists in Laos, the vast majority of them arrived with knowledge of subsistence farming on mountainsides but little familiarity with formal education, technology or our civic and social customs.

As it turns out, the Hmong have embraced technology and as a group have shown eagerness to become part of the civic culture, if only to protect a place for themselves.

They also have a passion for education. As a 19-year-old woman told me, "It is a wish from the ancestors." But it turns out that the social values of American education run counter to what the Hmong, perhaps unconsciously, anticipated. Rearranging their heads to accommodate reality in American education has been one of the toughest adjustments for parents—a source of anguish and rupture. At issue is the gap between the deeply group-oriented way of life of the Hmong—their "groupness" (Vang)—and the fact that formal education here, being an inseparable part of American culture, pulls in the opposite direction, toward individuality.

Historically, the Hmong may be forgiven for expecting something different.

I first became acquainted with the Hmong in 1988 while writing a story for the *Sacramento Union*. The more I learned, the more I became fascinated by their energy, friendliness and the antiquity of their culture. The following stories illustrate some things I learned about them and how their lives are being broken apart and re-formed.

What's mine is yours

I'll start by describing an event that became central to my understanding of the Hmong mind set.

Early one April Saturday in a Southern California park, I joined a Hmong family at their church's Easter picnic and egg hunt. Women tended chicken and hot dogs on barbecues, while young men played a

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vigorous game of volleyball and old men watched intently. Kids tore around or whispered secrets to friends—probably cousins. One boy of 11 or 12 cheerfully wheeled two children around in a stroller.

After we ate, and as raindrops began to spatter, the children were called to a big field nearby for the egg hunt, and I went along. Two teenage girls were running the event, but no parents were present.

I wasn't pleased that these Hmong had taken up the American Easter egg hunt. The last egg hunt I had observed had quickly become a display of greed and ill temper, and I wasn't looking forward to this one.

The two teenagers explained the rules to the fifty-some kids, who listened with only a little squirming. Then off the youngsters ran, the littlest children first. In minutes, the kids were back, and I braced myself for the grousing and whining.

It never happened. What I saw instead was kids checking others' plastic bags and contributing from their own store of candy and eggs if there was a shortage. Even the awarding of prizes to those who had found specially marked eggs brought no complaint from non-winners, only curiosity and brief commentary on the prizes.

I was floored. I had already observed Hmong kids' open-handed spirit, and I admit that I had doubted its genuineness. But this clinched it. What I had been seeing appeared to be the standard.

The children's behavior could not have been more unself-conscious, more automatic. It is as normative for Hmong to practice harmonious cooperation as it is for us to carry money. The two are, in fact equivalent, since cooperativeness is a basic ingredient of survival among people who live as close to hunger as the Hmong have (Kim et al., p. 44). Where crops may fail or sickness incapacitate workers, the safety net is defined by the number of people who can count on each other. Cooperativeness is not a parenting choice based on a moral value, as we urge "sharing" on our children. Rather, it evolved from the ancient experience of needing others in order to stay alive. As Geert Hofstede put it, persons in a group-oriented society "from birth onwards are integrated into strong, cohesive in-groups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty" (Kim et al., p. 2).

I witnessed a negative affirmation of this principle while visiting a Hmong friend's family in a mountain village in Laos. A man complained that his wife refused to be pleasant to the other village wives. He was genuinely afraid that, should he need help, he could not count on the villagers. He felt that his family's survival was threatened.

Thus the children I observed at the park, despite the nontraditional religion and alien location, in sharing their "crop" of eggs were behaving in a very Hmong manner. It was a picture of serenity. Everything was as it should be.

Different worlds

While the economics of subsistence living required harmony in Hmong culture, survival in America is tied to *its* economic system, which often requires individuals to leave families to take a job, to abandon old ideas in place of new, to limit the extent to which they deplete their capital by sharing it too broadly with others. Members of an individualistic society are but loosely tied to each other. The basic unit of survival is the self (Kim et al., p. 277).

Hofstede (Kim et al., p. xii) found that the greater the wealth in a nation, the higher the chance that individualism flourishes. People who feel secure don't need networks in the same way as those who don't. In a study, the United States emerged as the most indi-

The theme of individuals bunched together in groups is repeated in visible patterns for Hmong.

The traditional Hmong headdress shown here, from the mid-1980s, is based on the Luang Prabang style of costume. Look at the "bunch of grapes" clustered on the young girl's head... could this capture the idea of individuals in groups?

Within this group-oriented society, there are remarkable opportunities for individual expression. For example, the traditional sung poetry has to be sung by an individual—it's extemporaneous. The structure and even some of the phrasing is familiar and borrowed from other versions, but each person's *kwv txhiaj* is unique.

Likewise, the textile pattern—learned by example—is individual expression within a recognizable set of characteristics.

Individuals within groups. (See page 8).

[–Editor]

vidualistic among 53 nations—in fact, an anomaly. Others at the high end of the scale are Canada and Western European countries. Scoring high in collectivism, on the other hand, were African, Asian and Latin American nations (Kim et al, p. 1).

What's becoming of our children?

The stories of Sai Sue and Ge, a Hmong husband and wife in their 20s, illustrate the collision between contrasting worlds around the issue of school. Note that the two young people seem to have felt the greatest pressure not from school itself, which held real appeal for them, but from their parents. Though tensions did exist at school, the real war took place at home.

The three of us met at an upscale coffee shop in South Sacramento. I had arranged through a mutual friend to interview Sai Sue about his gang history. The couple was late—there had been a last-minute change concerning a wedding—and I had missed them as they pulled into the parking lot in a big brown Cadillac, not the average Hmong car.

They came inside, dripping rain, Sai Sue was in his mid-20s, handsome, outgoing, eager to meet me. He spoke in Hmong-accented English, while his wife's speech was very American. Over steaming mugs, Sai Sue told his story of decline into trouble and I took notes.

His wife, Ge, sounded the theme: "Growing up in this country can be hard." Here is Sai Sue's story, from his beginnings in a family that was repeatedly forced to flee. Notice the theme of isolation in the U.S.

I was born in Laos, in Long Cheng (the big military base built by the U.S. where thousands of Hmong found refuge). *But the family was from Xieng Khouang originally. We moved to Ban Vinai* (a refugee camp in Thailand) *and to the U.S. in 1981.*

I came to the U.S. when I was 9 and went into third grade [in Denver]. I knew not a word of English. The teachers and students were very helpful.

[At] the school I attended, my family and a Chinese family were the only Asians. Once we moved here [to California], there were so many Asians.

[In Laos] my father was an officer in the CIA. What experiences he had I really don't know. He has a scar on his leg and two other scars. My mother stayed home and farmed. Now my father stays home.

I'm the seventh generation. The first is my great-great-great-great grandfather, Giatou. (This ancestor defines his closest kin.) *Within my [immediate] family are 12 kids, six boys and six girls. I'm the oldest son of all my relatives* (a position of responsibility).

Growing up in the U.S., we were the first generation. We kind of put our feet in both sides. Sometimes it drives us nuts.

As for Sai Sue's wife, she was the first of just three children, born some time apart. Her parents wanted more, she said, but her father, a sergeant in the army, was gone a lot. His military role, however, meant that they had priority in coming to the United States after the war.

We came in 1978. The first place we landed was Nebraska. There were no Hmong. We were sponsored by Catholics. They spoke only English, and we spoke only Hmong. It was very hard on my grandma, father and uncle. Grandma used to cry all the time, "Why did we come? There's nobody here! How are we going to survive?" All they knew how to do was farm. The Catholics brought food, took us places, showed us how to use money. They enrolled me in preschool. I was about 5.

We were on TV. A Hmong family in Denver saw us and came. They drove to support us. They said, "Don't worry; we're here." They were not the same clan.

We moved to Denver and then Alabama, where there were a group of relatives and jobs. Dad was a welder and Mom worked in a hotel as a maid. Father had an accident welding, so he couldn't work, and we came to California. Mom had stomach problems and had surgery. We thought we were going to lose her.

From that point, my parents went to school. They were still getting disability.

They still didn't speak English. It was real hard in that period. I had to teach my parents how to pronounce things.

In all my schooling, there were so few Asians or Hmong that I felt closed up. There was this tension. I was just quiet and would study. I never raised my hand. I was scared. I never missed a day even if I was sick. I didn't want to fall behind. It was fear.

I didn't have that many friends, because with moving it's hard to establish friends. In high school I went through a stage of self-hate. Asians were projected to be this or that way, so I would try to be as American as can be. I was all closed up. I didn't open up until college.

This is a painful story of the younger generation. But readily apparent in the tale is the parents' distress, too. The worried, even frightened, actions of parents is clear as Sai Sue told about his school years.

Parents expect a lot. You try hard to achieve in school, but they expect more and more. Father was drilling, drilling: I should attend school so I can be smart and help my cousins and relatives, not so I *can be smart*. (Ge added, "When one gets a degree, it's the whole community's degree.")

If you get a C or B, maybe the class was hard. But they say, "Too lazy!" They want you to become a doctor or a teacher, but they don't help you that much, [because] they don't speak English.

When we came [to California], there was a lot of influence of other nationalities. (His circle, for good or ill, was expanding.) *I got more pressure from my parents. "Why you not have homework?" "Lunchtime, I do homework." My sister collects homework all day [and brings it home]. My goal is to try to finish everything there.*

They don't like my friends. Even three blocks down I can't go. I should stay home and study. They would deny, deny, deny. Can't go to a friend's house or to a party. When you're a teenager, you want to explore. I have to lie to them. The typical thing (he caught my eye and grinned)*—to trick your parent.*

Despite his willfulness, Sai Sue was doing his best.

I attended school every class period, eight classes a day. I planned everything ahead for five years, what I was going to achieve. Every year is a [dinner] plate. I wash the dishes, one each year (he mimed placing washed dishes in a rack). *LIke for one year I planned this class, that class. At high school I was one of the best math students. My father was proud, but it was not good enough. They want me to be a doctor or pilot* (a reflection of his father's war experience). I *want to be an engineer or a mechanic.*

As the father's pressure built, so did the son's resistance.

With my father I got into fights. He was always putting you down, never satisfied. Year after year, to the point of breaking.

In high school my hair was shoulder length in back. My parents and uncle complained. In the Hmong community, if your hair is long, you're bad. You have to have it a certain length, and the shirt has to be tucked in. They always assume you are this or that. I tell parents, it's the style. You can't just wear tight jeans. You have to go along.

To my parents I said, "I'm a good person. Don't assume I'm not." I told them, "I quit (I'm not listening to you anymore)."

The anger finally had opened a chasm between generations, and Sai Sue began to get in trouble with the law, the very thing his parents feared. His uncles and aunt lectured him.

When I reached my junior year, it was the crucial point. I told my aunt and uncle, "I see myself as a bright kid. I have everything planned ahead."

I told [my father], "Every school year, every summer, I never missed—eight classes a day. That's how hard I worked, but you put me down."

While the household dynamics in Ge's family may have been quieter, the parental pressure was similar, this time from the mother.

My dad doesn't speak. My mom is a real outspoken woman. My father was a soldier and not very family-oriented. She had to be the mother and father, make sure we did everything right.

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My father went into the army, so his salary and sale of extra rice enabled [his brother] to go to school in Laos. (Sai Sue added, "Every family picks one to go to school.")

As among Ge's kin, education is broadly valued in Hmong families and has been for long enough that the custom of choosing one child has gained broad acceptance. Ge went on:

[In high school], I explained to Mom what I was doing. I saw other parents at school meetings, so I took her to school meetings [and told her what was going on]. So she let me go [to events]. I went to the first annual Hmong conference in Minnesota as a representative for our club. Because I took Mom everywhere, she was more trusting.

Even with that, she still said, "You can't go out late. You can't date." ("Dating is always for the purpose of finding a wife," Sai Sue added.) Even now Mom says, "You still going to school to get a degree?" Hounding me. Maybe she didn't have that and wants it for me.

[My mother] since high school said, "Be a nurse or doctor." I got accepted to several colleges (including well-regarded schools out of town). *But there's a double standard: Parents want you to go to college, but stay home.*

Ge and Sai Sue have bought into the American education system, including its social aspects. Sai Sue apparently had no quarrel with his school experience and although Ge felt intense isolation through high school, she too did her best, including making sound extracurricular choices. But their parents seemed to be on another continent.

In a sense, they were. All four of Sai Sue's and Ge's parents were miserable to one degree or another. "This they're not used to," Ge told me. All four parents want to go back to Laos. Many such elders feel as lost here as the average American city-dweller would if dropped on a mountainside in Laos and told to farm for their livelihood. With their agricultural expertise now rendered nearly useless, these elders feel diminished. But there is more than humiliation behind the discomfort they experience as parents. There is the matter of a most basic social value.

It is my belief that the long history of the Hmong as a communitarian people *in China* has uniquely set them up for difficulties in their encounter with education in individualistic America. We've already noted the reflexive cooperativeness of the egg-hunting children. The related lament of Ge's grandmother, "There's nobody here! How are we going to survive?" indicates the emotional intensity with which that value is embraced.

What many parents from group-oriented cultures—not just Hmong—learn is that the flip side of having American-educated children is often a dismaying weakening of communitarian bonds.

A bit of Hmong history is in order. The Hmong, who number some seven million or more in China today, are believed to be among the first peoples to occupy that land. Nicholas Tapp (p. 178) argues that Hmong and Chinese, along with other subgroups in China, are not genetically or linguistically bounded islands of people but emerged as identifiable people out of a fluid population. This fluidity was the result of intermarriage, acculturation, trade, warfare and the like. Despite later centuries of physical separation between Hmong in the mountains and Chinese in the more fertile lowlands, therefore, there is ample evidence of shared culture. For example, the practice of geomancy, known today as *feng shui*, was a joint possession from the start (Tapp, p. 162). Other ideas were held in common, too.

Written language, plus the schools and scholars that are necessary to sustain it, were held in high esteem since ancient times in China. Among other precepts, Confucius (ca. 551-479 B.C.) taught the importance of education, giving learning a preeminence that has persisted to modern times (Roberts, p. 15). Education included moral as well as intellectual knowledge. One needed to know right behavior toward others, not just the details of history, rituals, and so on. Tapp (p. 128) observes that probably no state has accorded higher status to writing than China.

During the centuries when the independence-minded Hmong were harried and driven repeatedly from their homelands by the

Chinese, they possessed a rich oral culture but no written language and no schools, advantages the Chinese had. According to Tapp (chapter 6 and 9), indignity at their powerlessness took the shape of a dream for those things the Chinese possessed—land, a king and a written language, interlocking cornerstones of power.

Education inevitably bears the fingerprints of the culture in which it finds itself. In China, education was and is primarily in the service of society. In America, where the economic heroes known to school children are sports or entertainment stars or the geek with the billion-dollar invention created in a garage, individualism is the currency.

So we find Hmong parents in the United States who believe in the value of education—the "desire from the ancestors." What they don't comprehend is that in America, education produces a very different citizen from that student with a Chinese education. Indeed, the American classroom is a hothouse of flexibility, creativity and intellectual independence. We teach students to think for themselves. We feel we have succeeded when a student graduates, leaves home and enters a worthy field of work. Hmong long for the dignity of a profession, but it is dignity that would be at the service of family and kin, and the graduate would remain physically close.

They had no idea that education would lead their children away, not because they knew so little about education but because they were familiar with education that served a different master. Instead of success and group solidarity, Hmong are being pushed to choose *between* success and solidarity.

What can be done? Probably not as much as we would like. School is simply the nexus where this group-oriented people encounters a different way of organizing human society.

For the Hmong, learning the ways of individualism is like struggling to learn a truly foreign language. Ge did what she could by taking her mother to school and explaining everything. She let her mother see and hear the teachers—hoping to forge human connections. Ge also engaged her mother in numerous conversations about her choice of career: Her mother insisted on medicine, but Ge knew she was not cut out for it and has chosen counseling.

Based on her own and her husband's stories, Ge tells Hmong parents, "You've got to understand and be easy on your children. You may feel their behavior is wrong, but give them a chance." She also insists that the older Hmong generation continue to teach the young right behavior, as Confucius taught in the fifth and sixth centuries B.C.

Sai Sue had a tougher time than Ge throwing a bridge across to his parents. He did his best to communicate the differences between Laos and America, but the differences were too emotional, too deeply ingrained and too elusive. His father insisted on his parental right to direct his eldest son. Ultimately he lost all control, and Sai Sue slipped into gang life, a different kind of community.

Interestingly, Sai Sue was rescued from the gang by one of his people's old ways. A Hmong fortune teller to whom his family went on another matter gave Sai Sue a new name, a common method of healing. In this case, however, the name given was a double adult name usually reserved for a man who is married and has at least one child. In one stroke, Sai Sue was granted adulthood. With it came a new respect. What's more, as an adult, his gang no longer had a claim on him. He was free to retire honorably. And that's what he did. Now he searches out young males and tells them, "Education is the best thing for your future."

At the time of the interview, Sai Sue was working for a fitness equipment company, preparing to become a father and taking night classes in math. At the same time, he has embraced many of the old Hmong ways, including traditional religion. Once again, he is firmly part of the Hmong community. He seems to have struck a balance between the inter-dependence of his heritage and the individualism of his new homeland.

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Hmong-related Websites

WWW Hmong Homepage: www.hmongnet.org Extensive general information, news, links by Craig Rice, St. Olaf College, Minn.

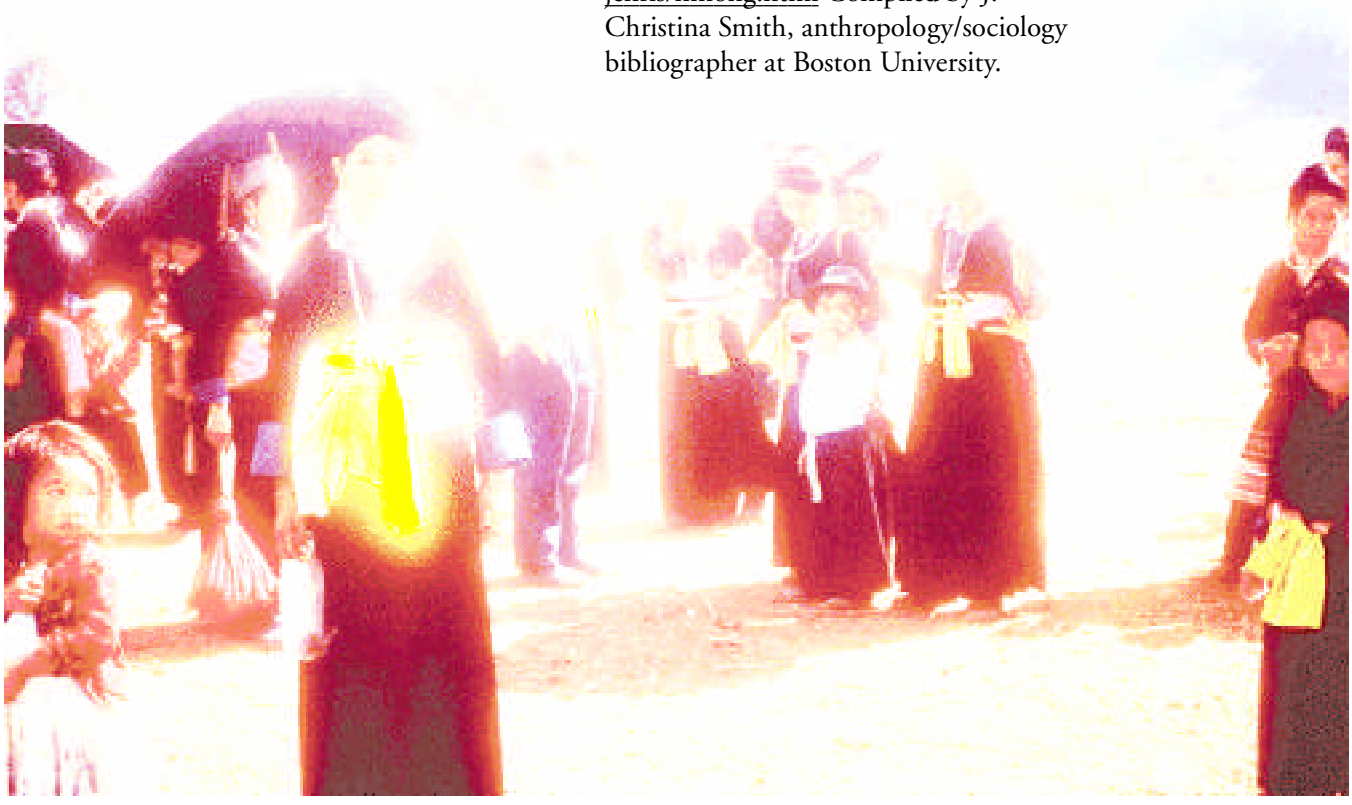
Hmong Studies Journal: http://members.aol.com/hmongstudies/hsj.html Articles, for example, "The Secret Army in the Vietnam War" by Robin Vue-Benson and UC Irvine librarian Anne Frank.

Resources About Hmong for K-12 Teachers: www.uwsuper.edu/library/hmong/hmong.html University of Wisconsin.

National Clearinghouse for Bilingual Education. www.ncbe.gwu.edu/index.htm at George Washington University, especially links to multiculturalism.

Gary Yia Lee's website: www.atrax.net.au/userdir/yeulee/index.htm History & migration; culture & traditions; topical issues such as cultural identity by Gary Yia Lee, PhD., anthropologist.

Hmong Sociology: http://people.bu.edu/jchris/hmong.html Compiled by J. Christina Smith, anthropology/sociology bibliographer at Boston University.



Raising children...

Educating children...

Understanding different socialization goals

	Interdependence	Independence
Raising children...	Socialize for interdependence	Socialize for independence
Educating children...	Social intelligence (holistic)	Technological intelligence (analytical)
	Carry out roles within a group (respect)	Source of knowledge is not known
	Apprenticeship model of learning	Literacy & decontextualized learning

Child care clusters

Interdependence	Independence
Prefer small baby.	Prefer large baby.
Wait 2-3 days before breast-feeding.	Immediate breast-feeding (colostrum).
On-demand feeding.	Scheduled feeding.
Late weaning.	Early weaning.
Sleeps with mother until age two or so.	Sleeps separately from parents.
Constant carrying of child.	Time spent alone (crib, playpen)
No need for cognitive stimulation.	Cognitive stimulation from birth.
Little verbal interaction with infant.	Encourages talking.
Naming shows individual's place in group.	Preference for unique given name.
Deathday observances honor ancestors, tradition, continuity	Birthday observances emphasize future, individual's importance, potential.
Talk emphasizes respect, appropriate responses, connections between people.	Talk emphasizes individual response, right answer, creative answer.

Details of child rearing tend to cluster together. One cluster is associated more with socialization for interdependence, and the other with independence.

The article by Sue Mote illustrates the disconnect between immigrant generations, made worse by the process of "becoming American," an important but implicit curriculum of mandatory schooling in the U.S.

Parents and families raise children to fit into their cultural worlds. Schools "raise" children to fit into American society. When the differences between the two are great, the more the child generation has to either bridge the gap or choose one over the other.

One way of viewing differences is by looking at the desired outcome of child-rearing. Many cultures place primary importance on *inter*dependence, social roles, and being part of a group. Others, including Euro-American, consider *in*dependence, the development of the individual, more important. As Mote pointed out, this is connected to economic pressures; while it's taken 5 or 6 generations for American frontier families to shift from interdependence to independence, recent immigrant parents and children are expected to shift within one generation.

If you look at the "independence cluster" above, it's easy to see that education and literacy are congruent and well-supported. In this way, child-rearing practices set the stage for American school success. Those socialized for interdependence will need to become "bi-social," operating in two worlds.

This piece highlights various articles and books on cross-cultural child-rearing. [—Editor]

The "Lost Boys" of Sudan

There's been a war going on in Sudan for 17 years, with more than 2 million people killed, and 4 million displaced internally or held in neighboring country refugee camps. In 1992, the war intensified, and 20,000 Sudanese fled to Kenya's Kakuma refugee camp.

Among those who arrived were thousands of orphans, whose parents had been killed during the escape. Without families, older boys became the family heads for groups of children, earning them the name "lost boys" by Bishop John Yanta of Amarillo, Texas, of the Catholic Bishops' Committee on Migration, who likened them to the lost boys of Peter Pan's world.

Nearly 4,000 of these "unaccompanied minors" and young men (and a few women) began arriving in the U.S. in November, 2000. According to the U.S. Catholic Conference, these refugees (some of the 18,000 refugees to be admitted from Africa during the current federal fiscal year) will be resettled in different parts of the country where Sudanese have already settled. Various churches and relief agencies will help the "lost boys" begin new lives in this country. Each agency will oversee the adjustment of a few hundred of the refugees, mostly between 10 and 25 years of age.

For information, go to www.nccbuscc.org/mrs/afropps.htm (US Catholic Conference), www.wr.org/lost_boys/index.html (World Relief), or www.lirs.org/pressrelease.htm (Lutheran Immigration and Refugee Services).

Other websites:
www.state.gov/www/global/human_rights/1999_hrp_report/sudan.html

Where were Sudanese recent immigrant students in March 2001?

San Diego	San Diego City Unified	1
Alameda	Alameda City Unified	5
Alameda	Fremont Unified	5
Alameda	New Haven Unified	1
Fresno	Fresno Unified	1
Kern	Bakersfield City Elem	3
Los Angeles	Long Beach Unified	2
Los Angeles	Los Angeles Unified	8
Los Angeles	Pasadena Unified	1
Los Angeles	Torrance Unified	1
Orange	Magnolia Elementary	1
Riverside	Riverside Unified	2
Sacramento	San Juan Unified	4
San Bernardino	Chino Valley Unified	1
San Bernardino	San Bernardino City	5
San Diego	Cajon Valley Union Elem	2
San Diego	Chula Vista Elem	5
San Diego	Grossmont Union High	3
San Diego	San Diego City Unified	41
San Diego	San Dieguito Union High	1
San Diego	Sweetwater Union High	3
San Francisco	San Francisco Unified	3
San Mateo	Redwood City Elem	1
Santa Clara	San Jose Unified	3
Sonoma	Santa Rosa High	4
Yolo	Davis Joint Unified	3

(2001 EIEP Census, CDE/EIEP)

Facts About Sudan

- More than 1.9 million people in south and central Sudan have died in the past 17 years as a result of Sudan's civil war.
- This massive loss of life surpasses the civilian death toll in any war since World War II.
- Sudan's civil war is the longest ongoing civil war in the world.
- Over 4 million southern Sudanese have been forced to flee their homes and have become "internally displaced." Sudan has produced more internally displaced people than any other country on earth.
- Nearly 500,000 southern Sudanese have fled Sudan and are now refugees in other countries.
- There were an estimated 70,000 war-related deaths in the war-produced famine of 1998.
- Slave raids are occurring on a regular basis in parts of the South.
- Aerial bombardment by the Sudanese government, including the bombing of schools, hospitals, and relief centers, is increasing throughout southern Sudan (continues March 2001).
- Sudan has 132 languages; literacy rate is about 25%.

www.refugees.org/news/crisis/sudan.htm (U.S. Committee for Refugees)
www.sil.org/ethnologue/countries/Suda.html (Ethnologue)

Photo and map from UNHCR
www.unhcr.ch/fdrs/ga2001/ken.pdf

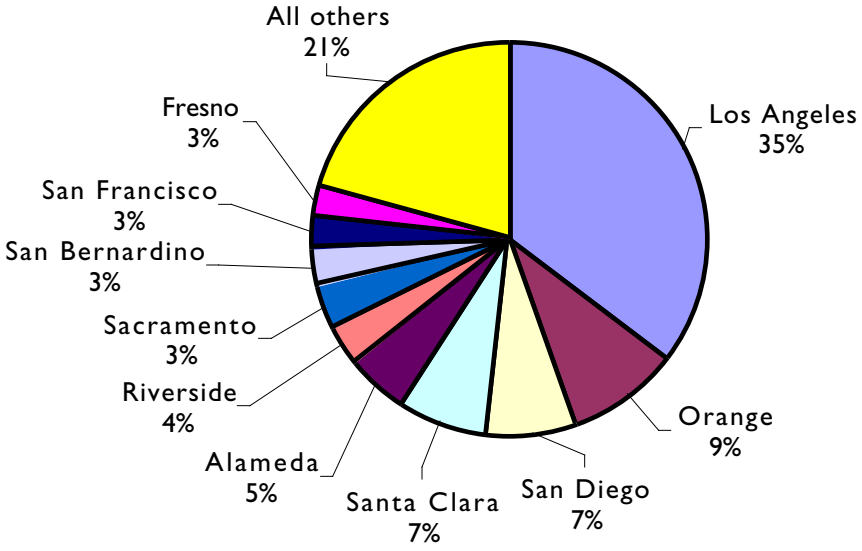
Emergency Immigrant Education Program (EIEP)

March 2001

March 2001 EIEP Census

County	#Immigrants	% Total
Los Angeles	72,114	35%
Orange	18,689	9%
San Diego	15,251	7%
Santa Clara	14,680	7%
Alameda	10,042	5%
Riverside	7,178	4%
Sacramento	7,004	3%
San Bernardin	6,794	3%
San Francisco	5,299	3%
Fresno	5,145	3%
Ventura	4,477	2%
San Mateo	4,060	2%
Kern	3,855	2%
Contra Costa	3,705	2%
Monterey	3,514	2%
Santa Barbara	2,774	1%
Stanislaus	2,320	1%
Sonoma	2,035	1%
Tulare	1,845	1%
Imperial	1,605	1%
Santa Cruz	1,556	1%
Merced	1,502	1%
Yolo	1,367	1%
San Joaquin	1,174	1%
Madera	1,041	1%
Napa	815	0%
Solano	708	0%
Sutter	598	0%
San Benito	499	0%
Marin	375	0%
Humboldt	367	0%
Colusa	324	0%
Mendocino	316	0%
Kings	235	0%
San Luis Obisp	230	0%
El Dorado	206	0%
Tehama	180	0%
Placer	163	0%
Butte	82	0%
Glenn	66	0%
Mono	53	0%
Grand Total	204,243	100%

2001 Emergency Immigrant Education Program
Top Ten Counties = 79%



Each year the Department of Education conducts a census of the recent immigrant students in grades K-12 in California's public, private, and charter schools. This census provides the basis for distributing federal Title VII-C funds for ensuring that immigrant children reach the same high standards as all students (Emergency Immigrant Education Program or EIEP).

The annual count also gives an indicator of the impact of recent immigrants on schools and realization of the great diversity of California's population. Students counted are those who are born outside the U.S. or its entities and who have been enrolled in U.S. schools for less than 3 full years. The California totals for the past five years are:

Spring 2001	204,243
Spring 2000	192,540
Spring 1999	196,515
Spring 1998	224,905
Spring 1997	234,969

Other results will be posted on the website at www.cde.ca.gov/cilbranch/bien/eiep and at the Southeast Asia Community Resource Center's website at www.seacrc.org.

Immigrant Students in US Schools Less than 3 Years, Mar 2001 (EIEP)

Country	Total	Country	Total	Country	Total
Mexico	117654	Lebanon	166	Libya	12
Philippines	9411	Nigeria	162	Congo, Republi	11
Korea, South	6606	Switzerland	159	Ivory Coast	11
China	5949	Belize	156	Qatar	10
El Salvador	5432	Panama	155	Rwanda	10
Vietnam	5131	Cuba	151	Senegal	10
India	4722	Spain	148	Tanzania	10
Guatemala	3482	Uzbekistan	144	Zambia	9
Japan	2918	Netherlands	141	Cyprus	8
Iran	2497	New Zealand	140	Gambia	8
Russia	2413	Samoa, Wester	137	Marshall Islands	8
Ukraine	2334	Sri Lanka	133	Turkmenistan	8
Taiwan	2309	Turkey	132	Virgin Islands, E	7
Hong Kong	2305	Singapore	125	Brunei Darussa	6
Armenia	1912	Poland	118	Burundi	6
Honduras	1463	Macau	113	Luxembourg	6
Canada	1353	Sudan	110	Papua New Gu	6
Thailand	1229	United Arab Em	105	Malawi	5
Peru	1150	Jamaica	99	Oman	5
Germany	1134	Hungary	98	Palau	5
Pakistan	1106	Finland	97	Palestine	5
Nicaragua	1080	Greece	91	Togo	5
Colombia	996	Kazakhstan	90	Angola	4
Fiji	945	Belgium	80	Bermuda	4
France	816	Algeria	79	Botswana	4
United Kingdor	806	Latvia	76	Grenada	4
Brazil	787	Denmark	73	Guinea	4
Indonesia	745	Czech Republic	70	Macedonia	4
Israel	560	Norway	69	Madagascar	4
Korea, North	556	Georgia	68	Monaco	4
Iraq	502	Kuwait	67	Solomon Island	4
Argentina	497	Azerbaijan	63	Tunisia	4
Egypt	482	Portugal	61	Cape Verde	3
Bosnia and Her	440	Lithuania	57	Central African	3
Moldova	419	Estonia	48	Mauritius	3
Afghanistan	399	Ghana	48	Slovenia	3
Cambodia	396	Austria	47	Suriname	3
Ecuador	392	Paraguay	47	Vanuatu	3
South Africa	378	Haiti	45	Aruba	2
Romania	354	Morocco	45	Bahamas	2
Somalia	346	Albania	40	Benin	2
Myanmar	341	Sierra Leone	40	Gabon	2
Ethiopia	340	Kyrgyzstan	39	Swaziland	2
Australia	318	Eritrea	36	Antigua and Ba	1
Chile	307	Croatia	35	Barbados	1
Saudi Arabia	271	Liberia	35	Burkina Faso	1
Bangladesh	252	Iceland	34	Cayman Islands	1
Bulgaria	240	Ireland	33	Comoros	1
Costa Rica	238	Trinidad and To	33	Cook Islands	1
Italy	234	Slovakia	32	Djibouti	1
Syria	234	Mongolia	31	Dominica	1
Yemen	225	Dominican Rep	29	Equatorial Guir	1
Venezuela	222	Uruguay	26	Mali	1
Laos	221	Zimbabwe	26	Malta	1
Malaysia	213	Congo, Democ	24	Mauritania	1
Yugoslavia	204	Cameroon	21	Mozambique	1
Bolivia	197	Nepal	19	Namibia	1
Belarus	194	Guyana	18	Netherlands An	1
Sweden	186	Uganda	17	St. Kitts, Nevis	1
Jordan	176	Micronesia	16	St. Vincent and	1
Tonga	174	Bahrain	13	Tajikistan	1
Kenya	170	Chad	13	Grand Total	204243

Hmong Community Resource

Hmong National Development Inc. is a national non-profit organization that has since 1993 worked with Hmong communities and public and private agencies in the economic well-being and education for Hmong in the United States in order to resolve current problems in self-sufficiency and provide a foundation for future security for the Hmong. The 6th annual national conference was held March 30–April 1, 2001, in Sacramento.

For information write to Post Office Box 423, Rancho Cordova, CA 95741 or go to the website for Hmong National Development.

Immigrant Programs in Secondary Schools

The Center for Applied Linguistics (CAL) recently published a volume by Aide Walqui, Professor at the University of California, Santa Cruz, entitled *Access and Engagement: Program Design and Instructional Approaches for Immigrant Students in Secondary Schools.*

www.cal.org/prime/pubs/walquibio.html

Literacy Conference

The University of California Language Minority Research Institute (UC-LMRI) is sponsoring a conferencing on "Developing Biliteracy" during the period of May 4-5, 2001 at the University of California, Los Angeles.

http://lmrinet.gse.ucsb.edu/

Research Briefs

The National Clearinghouse for Bilingual Education (NCBE) has published a number of research monographs as part of their "Issue & Briefs" series. Titles of interest include:

- *Lessons from Research: What is the length of time it takes limited English proficient students to acquire English in an all-English classroom?* (Gilbert Garcia).
- *What are the critical issues in wide-scale assessment of English language learners?* (Kate Menken).
- *Technology trends and their potential for bilingual education (*Ana Bishop).

CARLA Summer Institutes in 2001

The Center for Advanced Research on Language Acquisition (CARLA) of the University of Minnesota offers a number of summer institutes on topics such as immersion education, strategies based instruction, developing materials in less commonly taught languages, developing language assessment, culture as the core in the second language classrooms, and technology in language teaching.

For more information visit their webpage at http://carla.acad.umn.edu/summerinst.html

Vocabularies and Dictionaries of Mexican Indigenous Languages

Obtaining information regarding indigenous languages can often be very difficult. The Summer Institute of Linguistics has posted on its webpage a listing of dictionaries and vocabulary lists for a number of indigenous languages spoken in Mexico and sometimes spoken by Mexican immigrant students in California.

www.sil.org/mexico/pub/vimsa.htm

Arrival of Sudanese Refugee Youths

Livinia Limon of the Office of Refugee Resettlement of the U.S. Department of Health and Human Services issued a letter to state refugee coordinators in January advising of a potential influx of more than 3,800 Sudanese male youths from the Kakuma refugee camp in northern Kenya. These youths have been caught up in a civil war between the northern ethnic Arab-controlled government of Sudan and southern groups. (See page 9.)

For more information obtain a copy of the fact sheet "Refugees from Sudan" at www.culturalorientation.net

Refugee Information Exchange Conference

The California Department of Social Services is sponsoring the 12th Annual Refugee Information Exchange Conference scheduled for August 28-31, 2001 at the Marriott Marina Hotel in San Diego, CA. Additional information regarding the conference will be made available by the Language Policy and Leader-

ship Office at the California Department of Education. Contact David Dolson or Jorge Gaj at 916.657.2566.

Literature for Immigrant Students and Their Teachers

Teaching Tolerance, the magazine published by the Southern Poverty Law Center, has done it again. The spring 2001 issue (N.19) contains a section on Teaching Tools (pages 58-63) which features many selections of children's literature featuring immigrant themes. Among the most interesting are:

- *A Band of Angels*. The story of a Russian Jewish family. Simon & Schuster. 800.223.2336.
- *My Name is Jorge: On Both Sides of the River*. Bilingual account of Mexican immigrant child's adjustment in the United States. Boyds Mills Press. 800.490.5111.
- *Kids Like Us*. Teaching diversity through the creative use of persona dolls. Redleaf Press. 800.423.8309.
- *One Boy from Kosovo*. Story of a 12 year-old immigrant boy. Harper Collins. 800.331.3761.
- *Arab American Encyclopedia* For grades 5 and up. The Gale Group. 800.877.4253.
- *Multicultural Resources on the Internet*. Teacher guide. Libraries Unlimited. 800.237.6124.

We have recommended the *Teaching Tolerance Magazine* many times. It is free to educators just for the asking from the Southern Poverty Law Center.

www.teachingtolerance.org.

Resource Center for the Americas

The Resource Center for the Americas has produces many publications and other resources concerning Latin America and Latin Americans who reside in the United States. A recent release is a volume titled *Latin Voices: Stories of Latin American Immigrants and Their Impact In A Community*.

For additional information and a catalogue of materials visit www.americas.org.

Teachers of English L2 Conference

The California Association of Teachers of English as a Second Language (CATESOL) will sponsor its 32nd annual conference at the Ontario (CA) Convention Center during the period of April 19-22, 2001.

Conference information and registration forms are available online: www.catesol.org

Catalogues of Material Resources

The agencies, organizations, and companies listed in this section provide catalogues of materials which contain publications and other educational media designed for immigrant and language minority students.

- Knowledge Unlimited. Social studies, language development, diversity. www.knowledgeunlimited.com
- The Psychological Corporation. Assessment and intervention products; vocabulary pictures. www.psychcorp.com
- Kagan Professional Development. Collaborative and cooperative learning, teacher inservice. www.kaganonline.com
- National Geographic School Publishing. Content reading, science, social studies. www.nationalgeographic.com/education
- Pearson Learning. Assessment, reading, math, bilingual education (Globe Fearon) www.personlearning.comwww.mhschool.com
- Committee for Children. Social and emotional learning, violence prevention, crosscultural materials. www.cfchildren.org
- Recorded Books. ESL audiobooks. www.recordedbooks.com
- pro-ed. Special Ed., rehabilitation, gifted, and developmental disabilities. www.proedinc.com
- PCI Educational Publishing. Learning differences in middle and high school. www.pcicatalog.com

Grammar Background for English Language Development:

Infinitives & Gerunds as Nouns

Grammar is not the native English speaker's favorite subject. Why should it be? We can rely on "it sounds right" to choose among alternative assemblages of words when expressing ideas.

Even for native English speakers, grammar helps the learning of obscure constructions that mark "standard" English from all other variants.

A common error is confusing the use of verbs when they are not used as verbs—when they are used as nouns, for example.. The verbs listed on this page (underlined verbs are on the high frequency "Sitton" and "Dolch" lists) are those that commonly precede the infinitive (to + verb) and gerund (verb + ing) forms used as nouns.

Use these in substitution exercises. Among EL students who prefer rote memorization, have students memorize verbs that an be used in the sample sentence. Among those whose learning styles don't include memorization, use plenty of aural, oral, reading, and writing practice, so there's ample exposure. Select the number of verbs that students can handle, then use them in regular substitution exercises (a pocket chart can be useful).

*Additional verbs are:
condescend
consent
dare
detest
hesitate
leap
neglect
ought
proceed
propose
shoot
strive
swear
threaten

Verb Followed by Infinitive

*He agreed **to speak** to the class.*

agree
aim
appear
arrange
ask
attempt
be able
beg
begin
care
choose
continue
decide
deserve
dislike
expect
fail
forget
get
happen
have
hope
hurry
intend
leave
like
long
love
mean
offer
plan
prefer
prepare
promise
refuse
remember
say
start
stop
try
use
wait
want
wish
*

Verb Followed by Object & Infinitive

*I advised **him to stop.***

advise
allow
ask
beg
bring
build
buy
challenge
choose
command
dare
direct
encourage
expect
forbid
force
have
hire
instruct
invite
lead
leave
let
like
love
motivate
order
pay
permit
persuade
prepare
promise
remind
require
send
teach
tell
urge
want
warn

Verb Followed by Gerund

*We missed **seeing** her.*

admit
advise
appreciate
avoid
can't help
complete
consider
delay
deny
detest
dislike
enjoy
escape
excuse
finish
forbid
get through
have
imagine
mind
miss
permit
postpone
practice
quit
recall
report
resent
resist
resume
risk
spend (time)
suggest
tolerate
waste (time)

Verbs + Preposition Followed by Gerund

*We **complained about doing** that.*

admit to
approve of
argue about
believe in
care about
complain about
concentrate on
confess to
depend on
disapprove of
discourage from
dream about
feel like
forget about
insist on
object to
plan on
prevent (someone) from
refrain from
succeed in
talk about
think about
worry about

For more information, go to the Guide to Grammar and Writing website at webster.commnet.edu/grammar/verbs.htm#gerunds

Application Cycle, 2001-2002

The due date for applications for the Emergency Immigrant Education Program (EIEP) for the 2001-2002 school year was March 1, 2001. Staff in the Language Policy and Leadership Office at the California Department of Education (CDE) have forwarded the applications to the United States Department of Education (USDE) for approval. A response is expected in June at which time, all applicants will be notified of their funding level. At that time, Local Educational Agencies (LEAs) may begin to submit their planning documents (proposed budget, activities, and accountability report assurance) to the CDE. The earlier that the planning documents are received and approved, the sooner the LEA will receive its grant award (spending authority) for the 2001-2002 school year.

Fiscal Year Calendar

Beginning with this school year (2000-2001), the EIEP will follow the state Fiscal Year (FY) calendar from July 1 to June 30 of each year and not the federal FY calendar (July 1 to September 30 of each year).

This means that LEAs are now required to expend or encumber their 2000-2001 school year funds on or before June 30, 2001. Since there is no carry-over provision in the EIEP, any 2000-2001 school year funds not encumbered or expended by the deadline will need to be returned to the CDE.

Change in Final Report Deadline

Generally, final annual reports have been required from LEAs approximately 60 days after the close of the FY. Since EIEP used a federal calendar, the end of the FY was September 30th and the due date for final reports was December 1st. Following that logic, when we announced the change to the state FY calendar (which ends on June 30th), we stated that the due date for school year 2000-2001 final reports would be September 1, 2001.

Well, sometimes we do listen to EIEP directors. Several pointed out that while this new due date was adequate for the fiscal and activity reports, it might cause problems with the Annual Performance Report which requires the compilation of student performance data. The EIEP directors argued logically and successfully that the LEAs might not receive STAR assessments results from the publisher in time to meet the September 1, 2001 deadline. Accordingly, we have decided to revert to our previous calendar with regards to the final reports. For the 2000-2001 school year, the final fiscal, activity, and performance reports will be due on December 1, 2001.

EIEP
Emergency Immigrant Education Program

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Immigrant Voices

-As nossas tradiçoes estao sempre na moda[1] (Slogan of Luso-American (Portuguese) Youth Group, Santa Maria, California)

Introduction

As staff from the CDE, we oversee the administration of the EIEP in approximately 350 school districts, charter schools, and county offices of education. Quite frankly, over the years, just like the title of the 1968 film, we have seen "The Good, The Bad, and The Ugly." Much has occurred since the initiation of the EIEP grants in the 1970s [originally referred to as the Transitional Program for Refugee Children (TPRC)]. Sometimes we feel that progress related to educational policies, programs, and resources for immigrant children and their families has slowed to an unacceptably slow rate or in some cases, perhaps it has actually regressed.

But something that never fails to encourage us and renew our spirit is direct contact with immigrant students and their families. Unfortunately, because of the nature of our assignments, most state and LEA administrators have only limited contact with our primary clients. We should take time occasionally to visit classrooms and speak with the students, to frequent parent meetings, and go on home visits. Although there is no substitute for personal contact, the following excepts, taken from the English Language Learner Newsletter of the Jefferson Union High School District (*The World In A Classroom,* Spring 2000) provide poignant examples of why administrators should listen to the voices of immigrant students.

The Day I Left My Country

I left my country on February 18, 1997. A few days before I left my country, I gave a party for my friends. I am from India. I miss my country and my best friends….

In India, I lived in Punjab where there are very nice people. We are a Sikh family. Before I came here, I went to the Golden Temple in Amrit Sar to pray for my good wishes to my family and for me. I am going to my temple every Sunday in San Pablo near Berkeley. There are a lot of Indian people who go there and we like to listen to God's Prayers (Guru Kibani). I am happy in the United States but I still miss my country.

GurPreet Singh, ESL III, WHS

Things I Enjoy Doing

…I have many things that I like to do, like watch TV, listen to music, sleep, and talk on the phone. I love to take pictures and look at them.

If I have money I would travel all the world because I love to travel and to know new places, new people, and everything. But I wouldn't go alone I would go with my best friend, or with my brother. But the first place that I would visit is Colombia, and see all my people and my things again.

Catalina Valencia, ESL II, JHS

My Dreams for the Future

When I was young, I really wanted to be a doctor, because I always see the doctor in our town in the Philippines. He did not do anything but answer questions. So I thought it was an easy job. Now I know it's not. First, it is very expensive to study medicine. My thinking is always changing. I think it's too early for me to choose my profession.

I want to have my own school so I can help the poor, especially the children. I want to be a politician someday. I want to change the bad laws in my country. I want to have fair rights, no matter if the person is poor, rich, or disabled. Or maybe I want to be a human rights lawyer. For me, it's not important to have lots of money. It is most important to help a person who is in need. I did not come to the United States to be rich but to see what I'm going to change in my country.

Buenmar Compuesto, ESL III, WHS

Dreams

Hello! I am sixteen right now. I still go to Jefferson High School and I am happy about that. There is a lot of nice and kind people to

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me in my school.

I work at the Russian Bakery for almost two years and I like my work. There are many interesting people I meet. Also, I helped my best friend to get a job in the bakery. She likes it there too. Also my boss is too kind to me, he raised my salary and I am so glad about that.

I have a plan about going to Russia this year, before Christmas. I really miss my mother, and I want to see her so much. I haven't seen her almost three years and believe me it is so hard.

I am lucky to have many nice people around me when I feel bad.

Elena Mishchenko, Transitional English, JHS

My Korean Friends

I left my country, Korea, on Sunday, Dec. 27th, 1998. I stayed in the church with my friends that morning. They said good-bye to me with tears. They were really sorry to part from me and they deeply regretted that I didn't tell them I was leaving sooner.

On Dec. 24th, we had an event for Christmas… I was trying to tell my friends that I would leave soon… But I was more surprised than my friends. My teacher had already told them about that. They gave a party for me and they gave me many presents. One of my teachers even made a film. I was so thankful to them for everything.

I have not contact with them… I want to contact them and I miss them very much… I really miss you, my precious friends!!!

Eugene Kim, ESL III, WHS

I Miss My Old Country

Hello! I am 14 years old. I was born in 1985 and I'm from Brazil. I have been in the United State for 1 year and 8 months. I think I'm doing pretty well in school, getting good grades and meeting new people.

Sometimes I think about going back to Brazil, because I really miss a lot of people and things from there like my grandma, my grandpa, my aunts, my uncles, my cousins, my older sister and especially my friends that I grew up with.

I dream about going back to Brazil almost every single day, but I don't really know if I want to live there or not. It is not so easy to have to decide if I want to live in a country that for sure is going to give me really good opportunities in the future or if I want to live in a country where my true happiness is. I never thought that I would have to make such a big decision so young.

Bruna Martini, ESL III, WHS

A Good Student

Students today are leaders of tomorrow. To be a good student is our precious duty. In the United States there are millions of students. But I am afraid that not all of them are good students.

...So a good student is devoted to learn. First of all, he goes to school regularly. He never absents himself unless it is absolutely necessary. He is also punctual.

In class, he pays attention to the teacher. He is all ears and takes notes while the teacher is teaching or explaining something.

He does all the classwork and homework or assignments in time. He also does homework daily. After school finishes, he reviews all the lessons at home. He never wastes his time fooling around. He must concentrate on his studies.

He obeys his teachers and abides by the school rules. He behaves properly and never quarrels with anyone. Avoiding arguments is the best way to live peacefully.

He takes part in co-curricular activities too, to acquire a well-rounded education. Playing games can refresh a student. He participates on sport teams and games for his physical development.

Reading is one of the hobbies of a good student. He reads good books and periodicals for his mental development.

There are so many ways to be a good student. Among them, going to the library is an easy way to get general knowledge. The habit of reading is a perfect thing to make ourselves

wise.

He must wear his clothes neat, clean, and tidy. He speaks politely. He observes discipline both of school and at home. He bears a good moral character. He manages to pass every test and examination, even if he is not very bright because he studies hard. He must avoid smoking and live healthily. Every good student's way should not lead to the wrong way.

This is a portrait of a good student.

Francis Wong, ESL III, WHS

Summary

I'm certainly glad these students are here. I've have always felt that the diversity of knowledge and different ways of thinking brought to our country by immigrants is a tremendous and unique resource. Maybe that's because I come from an immigrant family. Defining ourselves as "Americans" in the broader sense rather than in a narrower sense has so many advantages.

I've often wondered how some people rationalize the fact that so many successful "Americans" have immigrant backgrounds (including many Nobel Prize winners). Does their success stem from the opportunities provided to them in the United States or does the success have its roots in the backgrounds that the immigrants bring with them from their homelands? My guess is that it is the combination of both of these factors as well as a bolstering of character that comes from overcoming the many challenges faced by immigrants in adapting to their new country.

I have also noticed that most, if not all immigrant students, tend to be at different times in their lives, polarized emotionally and socially between loyalties to their home and adopted countries. It's surprising to me that more teachers are not fully aware of this predicament faced by immigrant students. Conventional wisdom has been that immigrants must inevitably relinquish their former heritage for that of their adopted country. Only recently have sociologists and psychologists along with educators realized another possibility—that is, bicultural individuals may maintain dual identities. In my case for example, I feel perfectly comfortable both as a person of Portuguese heritage living in the United States and as an American of Portuguese descent. Actually, I not only identify with both the American and Portuguese cultural groups but I have a special affinity for those bicultural individuals like myself who constitute the Portuguese-American subgroup. I think teachers should empower immigrant students by sharing with them the knowledge that, although there are many opinions about the way that immigrants should adapt in the United States, in the end, each immigrant may select the path that is most appropriate for them as individuals.

-Recordando o passado e olhando para o futuro[2] (Slogan of the Luso-American youth group from Gustine/Los Banos, California)

[1] Translation: "Our culture is always fashionable."
[2] Translation: "Remembering the past and hoping for the future."

Annual Goals: Refugee Educators' Network, 2000-01

1 Make information resources more widely available.

1A Website with monthly updates, VISA purchase of materials.

1B Digitize and upload materials (pdf documents, data, images, out of print books)

1C Interactive database (7000 entries)

1D Multilingual capabilities (VN, CHI, Russian, Ukrainian, Armenian, Lao)

1E Database of materials available for checkout, research

1F Check out materials to visitors; track down late returns

1G Assist visitors with use of information resources

1H Support projects that increase links between global SEAsn communities.

1I Reprint Out of Laos, Hmong Literacy Dev materials.

1J Develop new materials

1K Increase access to Hmong and other primary language materials.

1L Get out of print L1 materials on the website.

2 Produce and distribute *Context*

2A Editing and formatting (5 issues)

2B Printing (5000 copies)

2C Mailing

2D Maintain mail list

2E Process orders, payments

3 Strengthen REN as independent nonprofit agency

3A Identify suitable grant opportunities & apply

3B Manage new grants & projects

3C Link to similar efforts

3D Expand & support use of Hmong Literacy Development Kit

3E Plan for Mien Literacy Development

Projected Income, 10/00 to 9/01

		(Actual to date)
Donations	6,000	(5,000)
Context, individuals	3,000	(1,000)
Context, agencies	29,000	(21,500)
Subcontract	6,000	(6,000)
Reprint (sales income)	14,000	(13,000)
Total	58,000	(46,500)

Costs, 10/00 to 9/01

Clerk (parttime)	13,000
SEACRC collection	4,000
Office share	2,000
Website	5,000
Reprints	5,000
Non-profit development	6,000
Context	10,000
Projects	1,500

Progress to date

Website redone, updated monthly, but needs weekly or better attention. Applied for web-based VISA account. Out of print handbooks (see back) on-line for printing. Immigrant and English learner data for 1998, 99, 2000, and soon 2001. Working on searchable database; have search capability on website. Need to index Context pdf volumes. Database available on disk, by email, can be printed out (200 pages), and on the website in sections. Able to purchase books from Cambodia, Laos, Armenian, Ukraine by "courier." Projects thus far include links to Din Daeng village in Laos, Ukrainian solo competiton in Los Angeles, student teachers' attendance at Hmong National Development conference. Reprint of Out of Laos (bilingual version) done.

This is the 3rd of 5 issues of Context for the 2000 year (October to September). Mail 900 to directors statewide. Mail 300 to individual subscribers. Mail 1500 to agencies.

Goal is to identify funding sources for appropriate projects for at least $250,000 per year, providing support sufficient to have dedicated staff to carry out and strengthen the activities of the Refugee Educators' Network.

We need donations, agency support (bulk subscriptions), or foundation support in the amount of $11,500 to make our 2000-01 goal. Call Judy Lewis 916 635-6815 for an information sheet on the Refugee Educators' Network, or go to the website at www.reninc.org or www.seacrc.org.

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2000-01 Supporters:

- **Dept of Education, Emergency Immigrant Education Program**
- **Coachella Valley USD**
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Sept 14, 2000
Nov 16, 2000
Jan 11, 2001
Mar 8, 2001
May 10, 2001

Hmong Literacy Development Materials, 1999 (call or email for price list). http://mills.fcusd.k12.ca.us/ctrsite/hmlitdev/HLDorder.pdf

#9616 *Tawm Lostsuas Mus (Out of Laos: A Story of War and Exodus, Told in Photographs*). Roger Warner. English/Hmong. $18.56 per copy, $89.10 per 6-pack, $445.48 per carton of 40.

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#9512 *Handbook for Teaching Armenian Speaking Students,* Avakian, Ghazarian, *1995, 90 pages. $7.00.* No carton discount.

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#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)

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