Context:

Newcomers in California's classrooms
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Different Cultures, Different Kids

Children's native wiring interacts with each culture's lessons to shape the young

Hmong mothers are highly attuned to the needs of their little ones, who, even as children, perform important work for the family's well-being. This little girl in Laos will begin to contribute in a few years.

by Sue Mote

Introduction

•In a late afternoon conversation, the owner of a Seattle preschool comments on how rowdy certain groups of children are compared to her well-behaved Asian students. "The Chinese- and Japanese-born kids do what you tell them. Some of the others—they drive you crazy. You have to tell them ten times to sit down."

•A church professional studying conversational Spanish in Central America is horrified at the interaction he observes between children and parents at the grocery store: "The kid begs for candy, the parent says no, the kid escalates, and finally the parent gives in. It was against all the rules of parenting."

•A photograph of a Third World child weighed down by a crop basket, bundle of wood or a younger sibling on his or her skinny back upsets us. "They're being robbed of their childhood," we think.

Two observations on these examples.

First, different cultures view children and childhood differently. Regarding the first example above, conformity and not individual expression is valued in most Asian cultures. Japanese preschool is "a moral lesson in getting along," according to one anthropologist. Children are taught not to call attention to themselves and to work toward the success of the group. We Americans applaud this pliability in children because it makes discipline easier but worry later when a youth shows too little assertiveness.

In the case of the Central American parents, a little questioning revealed that parents believe they are teaching their children persistence by first denying them and then relenting.

As to the Third World children burdened with work, such labor is probably a vital contribution to the family's survival. This pattern is certainly true of most Hmong in Southeast Asia and other peoples who live in subsistence cultures. Curiously, we may now be learning that children are *designed* to make important contributions to their family. They *want* to work.

The second observation is that it can be difficult to look dispassionately at how other people raise their children. Even as we fret over whether we're doing it right, we have deep feelings that, on the whole, our ways *are* right. Adults in every culture hold the same

In this issue

certainty.

Generally, we don't take note of the fact that child-rearing systems evolve differently in different physical and cultural contexts. The way we think about the individual, the structure of how we make a living, where and in what time period we live, even our personal histories contribute to how we raise our children.

Another factor increasingly figures into this equation: the biology of children.

By virtue of how their brains are wired, children themselves unwittingly contribute to how childhood is culturally constructed. Babies are not blank slates at birth but are loaded with pre-installed programing that helps them grow to adulthood and reproduce. We know about their inborn capacity for language and their drive toward sociability. Now it seems there are other behaviors that helped *Homo sapiens*, a species fraught with difficulties, to flourish. Among these are the tending of babies by older children and performance of everyday food- and home-related chores, the more grown-up the better.

Such "adult" behaviors can be traced back to the emergence of our species 1.5 million years ago during the Pleistocene age. During the thousands of years that it took our brains to take shape, we were hunter-gatherers. The process of selecting for useful behaviors was slow, as those individuals with less adaptive behaviors died out before passing on their genes.

This stage represents ninety-nine percent of our history. Only recently did other modes of economic survival appear —first farming and then industrialism and beyond. And as ways of earning a livelihood diverged from where we began, we learned to behave in new ways that matched altered circumstances. Under the pressures of new cultural conditioning, adults generally, but not entirely, learned to override deep-rooted practices. Young children, however, are still limited to the ancient material, although prepped from day one for whatever cultural imprint their human environment gives them.

A broad understanding of how children's brains are wired, along with awareness that the interaction between a parent and a child is largely a learned behavior, can make us more effective when dealing with children from other cultures. Such a pursuit may give us sound reasons to stick with our ways, or it might provide insights into why certain things don't work with kids and what some alternatives might be.

Biology and culture

In the following discussion, Dr. Meredith Small, professor of anthropology at Cornell University and an author, will be referred to frequently. Her book *Kids: How Biology and Culture Shape the Way We Raise our Children* draws extensively on the research of scholars in multiple fields. Although written for a lay audience, the book is well footnoted and includes a lengthy bibliography. An earlier book by Small is *Our Babies, Ourselves: How Biology and Culture Shape the Way We Parent.*

Small describes how the content of different cultures interacts with the biology of childhood. For example, parents in some strongly hierarchical cultures, such as the Hmong, do not talk to their babies as American parents do. To do so would impart greater status to the child than is appropriate. Despite this, children learn to speak. They are wired to learn, and they do so merely by listening. They master not only syntax and vocabulary but also the marvelously intricate subtleties of social speech, e.g., when to speak, with what words and gestures, and in what tone of voice. (Of course linguistic skills develop in proportion to the quality and richness of language in the child's environment.)

Although Hmong and the children of other cultures may find themselves out of the conversation loop, such children, by virtue of

living in large extended families, find themselves bathed in the talk of older siblings and older generations, from morning to night. By contrast, the standard American household contains a lone child, or possibly two, and a lone caretaker. Lessons in the sometimes raw give-and-take of social interaction are limited in these isolated settings.

Babies' crying offers another example of how culture interacts with child biology. According to Small, a key to understanding why babies cry is our highly interactive social nature. We are made for human attachment. As physically vulnerable creatures, we had to depend on each other for survival. Babies are geared up from birth to connect with the people they need for survival. Newborns recognize their mother's voice immediately and give more attention to a schematic human face than to random designs. On the parents' side, both fathers and mothers exhibit universal attachment behaviors toward their newborns. No matter the culture, new mothers position themselves after birth to look into their baby's eyes, and most parents, given the chance at birth, first touch their babies in the same way, starting with the fingers and toes and working toward the infant's trunk, perhaps expressing a universal need for assurance that this new human being is complete.

Because human babies evolved in a hazardous time and in the context of a nomadic life, they were rarely left alone. Over thousands of years, hunger for constant physical contact paid off in the individual's survival. Babies retain the expectation now. (We know that preemies develop better, gain more weight, and are calmer when stroked regularly.) Studies among a group in Botswana, who value integrating the individual into society, an arrangement that benefitted their economic structure, showed that babies were never left alone. They were carried by day and slept with adults at night. In the West, where the cultural ideal is the individual's independence from society, babies are rarely carried next to the body and are put alone behind closed doors to sleep. Such routine separation, besides fostering self-reliance, also served the exigencies of an arrangement where work is located away from home and family, and few adults are available in any particular household to tend a baby. Yet babies are wired to expect physical and emotional attachment, Small writes, and when they don't get it, they're surprised and confused. They cry. In studies, increasing the amount of time a baby was carried, along with shorter intervals between feedings and quick response to crying, decreased not the frequency of crying but the duration. The quietest infants are those whose needs are most quickly discerned and met.

But most families in the industrialized world are not organized to respond in this way. And so we live with the crying. It's one of the tradeoffs we make for having moved so far afield from our hunting-gathering beginnings.

Although there are interesting implications for how children wired for attachment might better be served during their school years, we will focus here on two other aspects of the interaction between children's ancient wiring and the cultures into which they are born. These two aspects are, first, children's built-in desire to take responsibility and, second, multi-age groupings of children as the natural learning and teaching environment.

Children and responsibility

Picture a rough-and-tumble Hmong boy of maybe twelve years of age, at a big Hmong picnic attended by dozens of his peers. He is pushing two young children in a stroller, one child loaded on top of the other. There's a delighted look on the boy's face as he gives the two little ones giggle-inducing rides up and down the park's grassy hills. None of his peers tease him about doing this "girl's" job; he seems to enjoy being the entertainer. He appears to be in harmony with

Boys as well as girls are drawn to babies.

A young Hmong boy learns from his older companion the art of spinning-tops combat in Southern California. Hmong men engage in structured competition in the highly athletic and difficult game, which requires knocking out an opponent's spinning top by letting yours fly at it.

himself.

Both boys and girls, in all cultures, are like this. Not only do they enjoy the companionship of younger children. They also learn to feed, dress and toilet train a smaller child by imitating their parent, Small says, and they're good at it. They get a buzz out of doing these things. How often have we seen pride light up the face of a youngster chosen to be crossing guard or "recess queen." How about the two-year-old boy who insists, in a grown-up way, on helping his mother cook? Or the twelve-year-old who learns that a friend does her own laundry and asks to do the same? What is going on here? Children relish responsibility. They yearn to grow up.

Small writes about the Maya in Mexico. Field research indicates that the Maya put their kids to work beginning at age three and expect them to handle all adult tasks by age fifteen. And, notes the researcher, the society as a whole demonstrates a quality of happiness, of being "on top of the curve for mental health." The researcher, who spent more than a year in a village, attributed the mood to the good fit between the child-rearing practices and the children.

Most of the world's children spend their days in multi-age groupings. Dividing by age for classroom teaching by adults is a break from how children have lived since the beginning of our species.

The lesson in this is that appropriate work benefits not only the group but children themselves: They feel pride, learn responsibility, are less dependent as kids and better prepared for life as adults. They feel good about themselves and their ability to manage.

Though clearly still dependent on adults for survival, children draw confidence and reassurance by being given real responsibility. Just as play is natural—children don't have to be reminded to do it—accepting responsibility seems natural.

But rather than feeding this wired-in urge in kids, mainstream U.S. culture emphasizes children's dependence—at an unknown cost to their sense of competence and respect. In preschool we teach them tasks, Small writes, "that serve no obvious purpose, separated from the larger society." As they grow we tell them, "Your responsibility is school." But for the average student, school work may offer only a vague, shapeless future utility that is difficult for most youngsters to grasp.

Why do kids thrive on work? Small's explanation is that during the formation of our species, children's contributions in baby care and other chores allowed women greater fertility—a pregnancy every three to four years instead of every five as in the case of apes. Human infants, whose oversized brains required their birth three months before they were neurologically ready, required lots of care. Older kids, along with grandmothers and other retired elders, helped balance out the heavy demands and, most importantly, increased the availability of foods to which a baby could be weaned. The sooner a baby is weaned, the sooner a mother can pass the baby off to another for feeding and the sooner ovulation, and pregnancy, returns. By helping with the work load and shortening the period of mother-dependent infancy, children may have made the difference between success and failure for the species. (Apes, with a much longer infancy, haven't done nearly so well!) And because that wiring in children was rewarded by species survival, it is still with us.

Kids learn from kids

Watch any six-year-old or six-month-old when an older child enters. Even a beloved adult or favorite playground slide can lose its appeal, but let an older child appear and the younger one seems transfixed by the magical possibilities of lessons to be learned. Older children, for their part, are often very aware that they are being observed, and they make the most of the opportunity. Besides showing off on the playground, at home an older sibling may set up a pretend classroom and instruct younger ones in the mysteries of formal learning.

Even small babies can elicit this teaching urge in older children. "Can you say Baby? Say Baby. Can you stand up?" A nine-year-old geek will give up his books and Lego to play for hours with a baby. Such youthful teaching behavior seems as hard-wired as the play that it so closely resembles.

It's no accident that children are like this. According to Small, mothers in modern hunting-gathering societies generally regard their parenting task as physical care of their child, not teaching. As an adult, a mother may be too busy assuring physical survival. Older adults take on some teaching, but because children are naturally motivated to teach and to learn from each other, and because kids in these societies normally spend much of their time together, learning is inevitable.

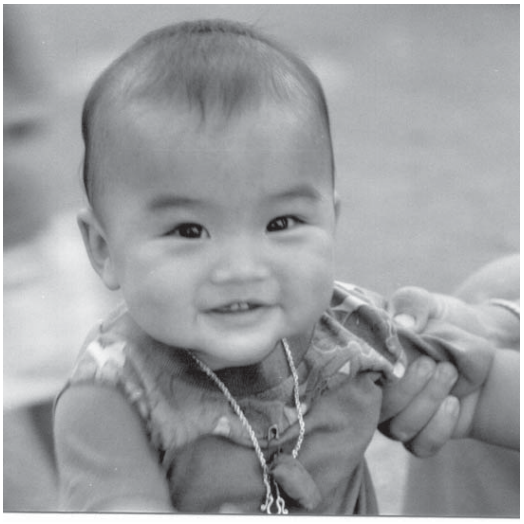
Again, mainstream U.S. culture has traveled so far from hunting and gathering that its attendant social goals and structures have largely vanished. Instead of multi-age clusters of children informally engaged in the transmission of knowledge, we divide kids by age for efficient teaching, by adults. It would be unfair to characterize child-taught lessons as less or more significant than what we teach in our well-ordered classrooms. They are simply two kinds of education, each adapted to its culture.

However, by giving most teaching responsibilities to adults, we may frustrate children's natural desire to practice being an adult.

What to do

This discussion inevitably has raised questions that don't have neat answers. How can we accommodate children's genuine, useful urges when the cultural structures we have built seem to allow little room for them?

I would suggest that by simply being more aware of these hungers in children, we can look for ways to satisfy them. We can make room for kids to learn from each other and allow them tasks that are genuinely helpful to family, school and community. In the process, they might be encouraged toward a more competent, confident adulthood.



Babies help shape how they are raised. This Hmong child in Sacramento, like all kids, is programmed to strive for adulthood.

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All photos by Sue Mote.

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Related Websites:

Ana Magdalena Hurtado: www.unm.edu/~anthro/vitae/a_hurt.html. Writings on family work and more.

Carol Worthman: www.raine.uwa.edu.au/rvp/cworthman.htm. Cross-cultural ethnographic and biosocial research in Africa, Papua New Guinea and the United States.

For more on babies: www.nd.edu/news/archive/pr1393.txt

Center for Children, Relationships, and Culture: www.inform.umd.edu/EDUC/Depts/EDHD/.CCRC/ The center facilitates the collaboration of research projects on the social, cognitive, and emotional development of children and adolescents in families, schools, and cultures. At University of Maryland. For the university's online databases: www.umd.edu/infores/

For other publications, search "Cross Cultural Studies" or "Personality and Culture" on Amazon.com. Used copies of some out-of-print books are available at this site.

Older children are drawn to younger ones, as demonstrated by these Hmong girls in San Diego.

APPENDIX: CHILD-REARING STUDY

Twelve Caucasian and twelve Hmong mother-child pairs in Minneapolis-St. Paul were studied by pediatrician Charles N. Oberg and Sharon Muret-Wagstaff, Shirley G. Moore, and Brenda Cumming.*

All twenty-four families came from low-income backgrounds. The children ranged in age from eighteen to twenty-one months. Most of these families had participated in earlier research beginning in the children's infancy. Since then, a quarter of the Caucasian families had experienced separation or divorce. None of the Hmong families had. During the same time interval, eight of the Hmong families had had another baby but only two of the Caucasian families had. The ratio of adults to children in the household was the same in both groups, but the raw numbers were larger in the Hmong households. Hmong grandmothers were significantly involved in child rearing; Hmong fathers were only slightly more involved than their Caucasian counterparts.

The researchers used three scales to measure mother-child interaction, as described in the article by the authors mentioned above. The first measured the mother's patience, responsiveness to fussiness, attentiveness, and expressiveness toward the child. Another measured the mother's emotional and verbal responsiveness, avoidance of restriction and punishment, and involvement with her child.

The most elaborately described of the three instruments, by M. Ainsworth, uses four scales, worth describing in detail.

1. *Sensitivity to the baby's signals and cues.* A mother rating 9, or highly sensitive, responds quickly and appropriately to her baby's signals. "She is empathic and respects the child's point of view," according to the article. "Her interactions with the child seem complete and well-rounded, and she monitors the child and the environment closely, anticipating problems." The sensitivity levels dwindle to "highly insensitive," in which the mother is motivated al-

most entirely by her own needs.

2. *Cooperativeness rather than interference*. The high-scoring mother "sees her baby as a separate person whose activities have a validity of their own" and avoids interrupting him or her arbitrarily.
3. *Acceptance of the positives and negatives of parenthood in relation to the child*. The accepting mother respects the child's will, does not resent responsibility for the child, and experiences frustration and irritation only briefly. The other end of the scale is marked by "pervasive irritation and scolding, rough handling and ill-concealed anger, and maternal escalation of conflict in power struggles."
4. *Accessibility rather than neglecting or ignoring the child*. An accessible mother "is aware of the baby consistently; she actively acknowledges and responds to him or her." The quality of her response is measured in number one above.

On Ainsworth's 1-to-9 scale, the Hmong mothers rated from 8.58 to a perfect 9.0 (Acceptance) compared to the Caucasian mothers' 5.17 (for Sensitivity) to 6.5 (for Acceptance). Comparable numbers appear on the other scales. There, the Hmong mothers' highest score came in "Frequency of expression of negative regard," namely, fussing at the child.

As to other aspects of the children's well-being, Caucasian children were significantly more likely to have accidents, hospitalizations and "ingestions." For these (and cultural) reasons, the Caucasian children made far more visits to emergency rooms. Caucasian children were more up-to-date on immunizations, but the Hmong children were fed more nutritional diets. Hmong children were somewhat slower in language development.

In discussing their findings, the authors of the study quote H.A. Bernatzik who wrote in 1963 that the Hmong child is regarded as "the most treasured possession a person can have." The baby's life is "rich in physical contact and social interaction" with mothers, grandmothers, and older siblings. Caucasian babies, on the other hand, while enjoying attentive, playful, and vocal interactions with their mothers, live in "object-filled rather than people-filled environments," according to another researcher quoted.

Oberg and his fellow researchers conclude that all twenty-four of the children in the study were healthy and normal. But they point to studies that connect early, secure attachments, based on consistent, sensitive caring, to a child's later cooperativeness, persistence, enthusiasm in problem-solving, and ego resilience.

Hmong mothers' success, the authors suggest, comes from "a cultural priority for attentive child-rearing and the availability and use of a strong extended family network."

*"A Cross-Cultural Assessment of Maternal-Child Interaction: Links to Health and Development." In *The Hmong in Transition*, edited by George Hendricks et al. New York: Center for Migration Studies of New York, Inc. and The Southeast Asian Refugee Studies of the University of Minnesota, 1986. Pages 399-416.

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Finding Out about Students from Afghanistan

Refugees have been coming to the United States from Afghanistan since the early 1980s, with very few arriving in the 1990s. The U.S. Committee for Refugees, which has published statistical data in *Refugee Reports* since the late 1970s, has the numbers (www.refugees.org). There were more than 200,000 refugees from Afghanistan in camps in Pakistan and Iran before the war against terror began in October, 2001, and the numbers have mushroomed since then. *Refugee Reports* published an article by Mark Hetfild, "U.S. Resettlement of Afghan Refugees" (volume 22, no. 7, 2001), that provides a general overview of the situation as of spring 2001. USCR finished *Pakistan: Afghan Refugees Shunned and Scorned*, one of their periodic issue briefs, in September, 2001, and in addition to publishing it as a booklet, staff have posted it on the website for downloading and printing (www.refugees.org/downloads/Pakistan.pdf).

Afghan refugees have been resettled in the U.S. since 1982, with very few arriving during between 1994 and 1999. Even at its peak, the number of Afghan refugees to the U.S. never exceeded 5,000 per year. Even before the current action in Afghanistan, the United Nations High Commissioner for Refugees recommended increasing the U.S. numbers to 10,000. That number will likely be re-examined in light of the current crisis.

Where are Afghan students located in California? A look at last year's annual language census reveals that about 1,100 students who speak Pashto attend school in California, in the districts listed to the left (only those districts with 50 or more students are included here). Another major language, Dari, is included in "other languages" for reporting purposes.

Source: R30 Language Census, March 2000, Department of Education, Educational Demographics.

Pashto			
District	**FEP**	**LEP**	**Total**
Los Angeles Unified	53	51	104
Fremont Unified	53	41	94
Lodi Unified	12	81	93
Hayward Unified	27	37	64
Mt. Diablo Unified	43	16	59
New Haven Unified	21	38	59
Elk Grove Unified	13	42	55
Irvine Unified	24	30	54
Washington Unified	21	31	52

The *Ethnologue* (at www.sil.org) lists all the languages spoken in various countries. A look at their webpage shows that the major languages of Afghanistan are Dari, Pashto, Hazaragi, Uzbek, and Turkmen, along with 40 other languages (see below).

Languages of Afghanistan

National or official languages: Eastern Farsi, Southern Pashto. The number of languages listed for Afghanistan is 45.

- Farsi, Eastern (25%-50% of population) Alternate names: Persian, Dari (Afghan Farsi), Parsi.
- Pashto, Southern (35% to 50% of the population). Dialects: Kandahar Pashto.
- Hazaragi (9% of population).
- Uzbek, Southern (9% of population).
- Turkmen (3% of population).
- Other languages: Aimaq, Arabic (Tajiki), Ashkun, Azerbaijani, Balochi (Western), Brahui, Darwazi, Domari, Gawar-Bati, Grangali, Gujari, Jakait, Kamviri, Karakalpak, Kati, Kazkh, Kirghiz, Malakhel, Mogholi, Munji, Ormuni, Pahlavani, Parachi, Parya, Pashayi, Pashto (Northern), Prasuni, Sanglechi-Ishkashimi, Savi, Shughni, Shumashti, Tangshewi, Tirahi, Tregami, Uyghur, Waigali, Wakhi, Warduji, Wotapuri-Katarqalai.

Ethnologue data from *Ethnologue: Languages of the World*, 14th Edition, 2001 SIL International, www.sil.org.

The Language Materials Project at UCLA (www.lmp.ucla.edu) shows 40 items for Pashto, from glossaries and dictionaries to language-learning materials. The Center for Applied Linguistics (www.cal.org) has developed materials for Pashtuns in the U.S. and for developing language skills in Pashto for the Defense Language Institute. The University of Pennsylvania will be offering Pashto courses (Mary Wheeler, Penn Language Center, 215.898.6309), and several universities have Middle East Studies departments.

Photos of Afghan children and others are available online at english.planetarabia.com.

2001 Hmong Population Facts

August 24, 2001, Researched and Collected by Dr. Vang Pobzeb, Lao Human Rights Council, Inc.

- From 1972 to 2001, approximately 126 Hmong persons received doctorate and other professional degrees in various majors.
- From 1984 to 2001, more than 3,500 Hmong Americans received B.A. and B.S. degrees and more than 350 received Master's degrees (M.S. and M.A.) in colleges and universities in the United States.
- There are approximately 6,500 Hmong American students in undergraduate schools (colleges and universities) in the United States in 2001.
- There are about 300,000 Hmong American people in the United States in 2001.
- In 2001, there are approximately 80,000 Hmong American people in Minnesota; and 80,000 Hmong Americans in Wisconsin.
- About 40,000 Hmong Americans moved from California to Minnesota, Wisconsin, and other states between 1996 and 2001.
- About 70,000 Hmong Americans still live in California in 2001.
- Many Hmong Americans moved from California to Minnesota and Wisconsin and other states because of the problems of welfare reforms and unemployment problems.
- About 70,000 Hmong Americans live in North Carolina, South Carolina, Georgia, Colorado, Washington, Kansas, Massachusetts, Rhode Island, Michigan, Oklahoma, Missouri, Alaska and other states in 2001.
- About 3,000 Hmong Americans live in Eau Claire, Wisconsin; 1,000 in Menomonie, Wisconsin; and about 3,400 in LaCrosse and more than 15,000 in Milwaukee, Wisconsin in 2001.
- Most Hmong Americans in Wisconsin, Minnesota, Massachusetts, North Carolina, Michigan and other states are working full-time. Many of them are homeowners.
- There are about 12 million Hmong people in the world in 2001.
- There are about 400,000 Hmong people in Laos in 2001.
- From 1975 to 1991, more than 500,000 people in Laos fled and became international political refugees in the world because of the legacy of the Vietnam War in Southeast Asia.

SOURCE: Lao Human Rights Council, Inc., and United Hmong International, Inc., in the United States, in 2001. For Additional Information Contact Dr. Vang Pobzeb, Lao Human Rights Council, Inc., P.O. Box 1606, Eau Claire, WI 54702, 715.831.8355

And the answer is.....

It's difficult to turn populations into valid numbers. People are born, people die, people are miscategorized, people are counted differently by different agencies. After a while, we look for communities to count themselves, and one such report is shown above. What do other tallies indicate?

In California (but not the nation), every school reports the number of students in kindergarten through grade 12 by language. In March of 2000, the number of Hmong school children reported was 34,750. The 2000 Census lists 65,095 Hmong in California. Taken with the above estimate of 70,000, this would mean that half of California's Hmong are in K-12 classrooms.

The US Committee for Refugees indicates that 109,201 "highlanders" (Hmong, Mien, Khmu, Lahu, Lua') and 93,790 "lowlanders" (Lao) from Laos were resettled in the U.S. between 1975 and 2000. The number above (500,000) is for those who left Laos, and the 200,000 in this paragraph is for those who arrived in the United States. It could be.

Language census data, www.cde.ca.gov (educational demographics), LEP and FEP files.

2000 Census data: "P7/PCT5: Asian Alone with one Asian Category for Selected Groups" California. www.census.gov.

"Refugees Admitted to the US, by nationality, FY 1877-2000," www.refugees.org; Indochinese Refugee Activity, *Refugee Reports*, 12/30/87, page 8.

One Story's Words

Judy Lewis

A story about Abraham Lincoln from a reader was taken apart word by word, to analyze the task facing English learners. How many of the words are high frequency words? Which words carry the key concepts of the story? What are the implications for English language development, reading comprehension, and content learning?

Below is a list of 415 words that make up the 1,162 words of the story. These are the

Words	S	D
1860	0	0
300	0	0
a	35	35
Abe	0	0
Abe's	0	0
across	1	0
after	1	1
again	3	3
against	2	0
all	5	0
along	1	0
always	1	1
America	0	0
an	1	1
and	18	18
animals	1	0
another	3	0
answer	2	0
anymore	0	0
are	3	3
argued	0	0
arguments	0	0
Armstrong	0	0
as	5	5
asked	3	0
at	7	7
away	2	2
back	1	0
bad	0	0
badly	0	0
band	0	0
be	4	4
beard	0	0
became	2	0
bed	0	0
beds	0	0
been	1	1
before	1	1
begged	0	0
believed	0	0
bell	0	0
bent	0	0
best	1	1
big	1	1
black	4	4
blacks	0	0
book	1	0
bought	0	0
boys	0	0
bright	0	0
buggy	0	0
bugs	0	0
built	1	0
but	10	10
came	3	0
can	1	1
can't	1	0
cane	0	0
cannot	1	0
carried	0	0
carrying	0	0
cat	0	0
changed	0	0
checkbook	0	0
cheered	0	0
clear	0	0
coat	0	0
cold	1	1
color	0	0
colt	0	0
cooked	0	0
could	12	12
country	2	0
course	1	0
court	0	0
courthouse	0	0
crawling	0	0
crowds	0	0
dark	2	0
day	5	0
decide	0	0
decided	0	0
deep	1	0
did	4	4
didn't	3	0
do	3	3
dollars	0	0
Douglas	0	0
down	1	1
dreamed	0	0
duff	0	0
each	2	0
early	1	0
easy	1	0
elected	0	0
election	0	0
every	3	3
everyone	4	0
everywhere	0	0
except	0	0
facts	0	0
fair	0	0
fall	1	0
family	2	0
famous	0	0
far	1	1
farms	0	0
few	1	0
fight	0	0
fine	1	0
fined	0	0
first	1	1
five	2	2
flew	0	0
food	1	0
for	10	10
forget	0	0
forgot	0	0
free	0	0
freed	0	0
friendly	0	0
from	5	5
full	2	2
gave	1	1
get	3	3
good	5	5
got	1	1
great	1	0
grew	0	0
grown	0	0
grunts	0	0
had	13	13
half	1	0
handkerchief	0	0
Hannah	0	0
hard	1	0
hat	0	0
have	1	1
he	50	50
head	1	0
headed	0	0
hear	2	0
heard	1	0
held	2	0
help	4	4
helped	0	0
her	3	3
hiding	0	0
high	1	0
him	7	7
himself	1	0
his	27	27
hold	1	1
holes	0	0
horse	2	0
horses	0	0
houses	0	0
how	2	2
hurried	0	0
I	0	0
I'll	0	0
idea	2	0
if	3	3
Illinois	0	0
important	2	0
in	24	24
inns	0	0
inside	1	0
into	1	1
it	12	12
its	2	2
itself	1	0
jail	0	0
job	2	0
joke	0	0
jokes	0	0
judge	0	0
judges	0	0
jumped	0	0
keeper	0	0
kept	1	0
kill	0	0
kinds	0	0
knocked	0	0
land	1	0
later	1	0
laugh	0	0
laughed	0	0
lawn	0	0
laws	0	0
lawyer	0	0
lawyers	0	0
least	1	0
leather	0	0
led	0	0
letter	5	0
letters	0	0
like	2	2
liked	0	0
Lincoln	0	0
Lincoln's	0	0
lived	3	0
lonely	0	0
long	2	2
look	1	1
looked	0	0
lost	0	0
loud	0	0
loudly	0	0
lying	0	0
mad	0	0
made	2	2
make	3	3
man	9	0
many	2	2
meal	0	0
men	1	0
miss	1	0
money	2	0
moon	3	0
more	2	0
morning	1	0
most	1	0
mostly	0	0
mother	2	0
Mrs.	0	0
much	1	1
mud	0	0
murder	0	0
my	1	1
name	1	0
Nance	0	0
nation	0	0
near	1	0
needed	0	0
never	1	1
new	6	6
next	1	0
no	5	5
not	8	8
notes	0	0
noticed	0	0
now	2	2
of	13	13
off	2	2
old	4	4
on	5	5
once	2	2
one	10	10
or	2	2
other	1	0
out	3	3
outside	1	0
over	8	8
own	1	1
owned	0	0
packed	0	0
pants	0	0
paper	1	0
papers	0	0
parade	0	0
people	8	0
pick	0	0
pigs	0	0
place	1	0
played	0	0
poor	1	0
pounds	0	0
president	0	0
problem	1	0
problems	0	0
prove	0	0
pulled	0	0
push	0	0
put	4	4
quiet	0	0
rain	1	0
ran	4	4
ready	1	0
real	1	0
remember	1	0
remembered	0	0
remind	0	0
repeated	0	0
right	2	2
ring	0	0
roads	0	0
rode	0	0
rooms	0	0
said	9	9
saved	0	0
saw	1	0
see	1	1
senate	0	0
sent	0	0
set	2	0
settle	0	0
settlers	0	0
sewed	0	0
share	0	0
she	4	4
should	1	0
side	2	0

silk	0	0
skinny	0	0
sky	1	0
slavery	0	0
slaves	0	0
slow	0	0
smart	0	0
snow	1	0
so	2	2
soft	0	0
sold	0	0
some	2	2
someone	1	0
sometimes	0	0
son	0	0
speech	0	0
speeches	0	0
spread	0	0
spring	0	0
squeals	0	0
state	4	0
states	0	0
station	0	0
stay	1	0
Stephen	0	0
stepped	0	0
stick	0	0
still	2	0
stop	2	2
storekeeper	0	0
stories	0	0
straight	0	0
street	0	0
string	0	0
strung	0	0
stuck	0	0
stuff	0	0
sure	1	0
talk	1	0
tall	6	0
that	3	3
the	64	64
their	2	2
them	5	5
then	5	5
there	2	2
these	1	1
they	10	10
this	3	3
thousands	0	0
tied	0	0
time	3	0
tired	0	0
to	27	27
told	1	0
too	2	2
took	2	0
town	3	0
towns	0	0
train	0	0
traveled	0	0
traveling	0	0
treated	0	0
trial	0	0
trials	0	0
trick	0	0
tried	0	0
two	3	3
under	2	0
understand	1	0
unite	0	0
up	5	5
us	1	1
very	2	2
walk	1	1
walked	1	0
want	1	1
wanted	0	0
war	0	0
was	25	25
Washington	0	0
way	1	0
ways	0	0
weeks	0	0
weighed	0	0
went	1	1
were	4	4
west	0	0
what	2	2
whatever	0	0
when	5	5
where	1	1
whispered	0	0
who	2	2
why	1	1
wilderness	0	0
with	4	4
won	0	0
wore	0	0
work	1	1
worked	0	0
worth	0	0
would	4	4
wrong	0	0
wrote	0	0
years	0	0
yelled	0	0
yes	1	0
you	4	4
young	1	0
your	1	1
	784	612

words that an English learner must understand to participate in classroom work.

If the student can recognize and understand the Dolch words (220 high frequency words), he can read 53% of the individual words in this story. If he knows Sitton's high utility list of 500 words, he can read 67% of the words. (On the chart, "S" stands for Sitton's words, and "D" stands for the Dolch words. A "0" indicates that the word is *not* on the high frequency list.)

Take a look at the similar words—verb tenses, plurals, possessives. If these functional variants also counted as high frequency words, the percentage of words known is even higher. Simply learning to discriminate small differences between words (them/then; bent/best; law/laws/lawn) is a task that faces English learners before comprehension even begins.

Learning to read any list of words quickly will not be sufficient for comprehension of the groups of words that make up the idioms, sentences and paragraphs of the story, but it does provide an essential foundation. Quick recognition of these words—fluency—is a crucial element of comprehension, but for English learners, reading the words quickly and correctly does not tell the teacher whether or not there is any understanding of the words. A high frequency word program has to link the English words to native language equivalents.

This list separates words that belong together—Stephen Douglas, get up, going to, argue against, and so on. English learners will need to learn multiple-word constructions as if they were single words. There is no automatic recognition of which words "belong together" until there is repeated exposure.

Words that don't occur in either of the high frequency lists are often the key concept words. For example, the following words—when understood—capture the key elements of the story: Abe Lincoln, Stephen Douglas, blacks, free/freed, slave/slavery, speech/speeches, argument, elected/election, state, nation, Illinois, America, president, senate. These are the words that need translation or concept development in the primary language. For this story, use of the History/Social Studies standards would help filter out the essential concepts words.

One way to differentiate assignments for English learners of varying levels of development in a mainstream class is to cut the number of words they have to read. For example, a beginning level student might have the above concept words and an additional 15 or 20 high frequency words selected to learn to read, to write, to connect with his mother tongue, and to use in transformation and substitution activities. A student at an "early beginning" level might work on ten sentences from the story, highlighted by the teacher, that contain the key concept words. As the student's reading proficiency develops, the number of highlighted passages increase. The regular materials are used, but the teacher filters the amount of reading to be done, and identifies the most important parts of the reading assignment.

A few conclusions:

- High frequency words are very important to know and understand.
- EL students have no way to automatically recognize words that go together.
- Tenses, plurals, possessives, and other forms of the same word need to be explicitly taught until recognized.
- Key concept words and sentences containing them need to be highlighted.

September 11 Resources

The U.S. Attorney Journal has asked for the assistance of all government agencies and private groups to combat the surge of bias and discrimination against persons of Muslim and Arab heritage. The Southern Center for Law and Poverty has established a 9-11-01 resource page for educators located at their website. The site contains many other cross-cultural and anti-bias resources, including information on the Center's free periodical entitled *Teaching Tolerance Magazine*.

Visit www.teachingtolerance.org

New at CREDE

The Center for Research on Education, Diversity and Excellence (CREDE) at the University of California, Santa Cruz, has recently published *Leading for Diversity: How School Leaders Can Improve Interethnic Relations* by Rosemary Henze of ARC Associates. The volume is based on 21 school site case studies across the United States.

For more information: www.crede.ucsc.edu

New at NCBE

The National Clearinghouse for Bilingual Education (NCBE), sponsored by the U.S. Department of Education, has announced the following new items:

- ***Literacy Practices for Hispanic Students***, a report by Rosalinda Barrera and Robert Jimenez.
- ***Testing English-Language Learners in U.S. Schools*** by Kenji Hakuta and Alexandra Beatty.
- ***Creating Supportive School Environments for Bilingual/ESL Learners*** by Frances and Phillip Segan.
- ***Standards-Based Instruction for English Language Learners*** by Joseph Laturnau.

NCBE also has a comprehensive database on English as a Second Language (ESL) resources.

Visit www.ncbe.gwu.edu

Manoa: Cambodian Journal of Literature

An international literary journal is being published by the University of Hawaii Press that will feature Cambodian literature. *Manoa* is seeking works on all aspects of the Cambodian experience.

For more information: www.hawaii.edu/mjournal.

EL and EIEP Accountability Reports

Lynch Computer Service, LLC of Salinas, California, assists districts with the planning, development and implementation of accountability and measurements for English learners and immigrant students—including EIEP final reports.

Visit: www.redshift.com/~ghlynch or call 831.759.2767.

Program Standards for Adult ESOL

Teachers of English to Speakers of Other Languages, Inc. (TESOL) has produced a set of program standards for English to speakers of other languages programs.

www.tesol.org

English Learning, Not!

Guadalupe Valdes of Stanford University has written a volume entitled *Learning and Not Learning English: Latino Students in American Schools* produced by Teachers' College Press and available from Owl Associates of Redlands, California.

www.owlassoc.com

CLAD and TEFL Programs

The University of California–Los Angeles Extension offers programs for the Crosscultural Language and Academic Development Teaching Credential and the Teaching English as a Foreign Language Certificate. For more information:

uclaextension.org

Linguistic Assets & Translation Services

The National Clearinghouse for Bilingual Education (NCBE) has established a National Linguistic Assets (NLA) Database with a comprehensive listing of translation and interpretation services.

To access the database go to: www.ncbe.gwu.edu/databases/NLAD/

One California translation service is Transcend of Davis California (www.transcend.net). Another company provides the hardware necessary to set up simultaneous interpreting stations for parents and community members who attend board or advisory group meetings.

Check out the offerings of United Communications Systems at www.unicomsys.com

Two-Way Web Site

The Center for Applied Linguistics (CAL) maintains a comprehensive website on two-way, bilingual-immersion programs. Included at the site, in addition to a directory of programs is an annotated bibliography of more than 100 journal articles, books, research reports, and other publications.

www.cal.org/twi/faq.htm

Phi Delta Kappa International

The Center for Professional Development and Services (CPD&S) of Phi Delta Kappa International has produced a publication entitled *ESL Smart! Ready–to–Use Life Skills and Academic Activities for Grades K-8*, a 621 page, lay-flat binder. CPD&S also offers a training program associated with this topic.

www.pdkintl.org

Bilingual Periodicals

Purple Mountain Press (AKA *Montaña Morada*) produces a student newspaper of the same title. The English and Spanish versions are published as independent volumes but contain the same material. Purple Mountain also produces teacher guides and other educational materials appropriate for English learners and immigrant students.

Contact: www.purplemountain.com

CABE 2001

The California Association for Bilingual Education (CABE) has announced its 27th annual conference to be held during the period of January 31 to February 3, 2001 at the San Jose Convention Center, San Jose, California. The theme this year is "The Students of Today—The Faces of the Future." The CABE Conference is the largest gathering of bilingual and ESL educators in the world.

Additional information: www.bilingualeducation.org or 866.613.2223.

Educational Resources 2000

The California Department of Education (CDE) Press has recently released ***Educational Resources 2000***, a catalogue of official publications plus a new feature called the "School "Bag," a collection of educational novelties.

Check out www.cde.ca.gov/cdepress.

Professional, Classroom Materials, and other Resource Catalogues

In each issue of *Context*, a few of the many organizations, agencies, and companies that offer catalogues of printed materials and other resources focused on immigrant and language minority students and their families are listed:

- Center for Applied Research in Education: ESL and bilingual education. www.phdirect.com
- Committee for Children: socio-emotional learning and related issues. www.cfchildren.org
- Live Oak Media: children's literature and audiovisual. www.liveoakmedia.com
- Pacific Learning: literacy, ESL, Spanish literacy development. www.pacificlearning.com

Things Asian: Explore the Cultures of Asia

Formerly *Destination Vietnam*, a print magazine, the concept has morphed into a community online publication that includes

a variety of writing and photos on *things Asian*. Choices include stories, photos, store, gallery, and travel. Threads of interest are travel and adoptions.

www.thingsasian.com

Dancing Through Death: The Monkey, Magic & Madness Of Cambodia

Janet Gardner producer/director; Sophy Theam associate producer

This is the story of Thavro Phim, who came of age under the Pol Pot regime and lost his father, brother, and grandfather to the Khmer Rouge. What kept him whole was his Buddhist faith and his dedication to Cambodian classical dance where he performs the role of Hanuman, the magical white monkey. Now middle-aged and residing in California, Thavro travels to the Kingdom of Cambodia, a country still in turmoil.

The film takes us back to the years 1975-79 when 90 percent of the dancers were executed or died of starvation or disease. The film shows how Khmer children, whose parents survived Cambodia's darkest hour, are being taught in Cambodia and America to carry on their traditions.

56 min. Video. $295 purchase; $75 rental. www.filmakers.com

The Split Horn: Life of a Hmong Shaman in America

Directed by Taggart Siegel. Produced by Taggart Siegel and Jim McSilver

The Split Horn chronicles the seventeen-year journey of a Hmong shaman (Paja Thao, subject of the earlier *Between Two Worlds*) and his family transplanted from the mountains of Laos to Appleton, Wisconsin. His family faces challenges familiar to many acculturating Hmong families: role changes, generation gaps, influence of peers, media, school learning, and Christianity. This was shown on local PBS stations in October 2001.

55 min. Video. $285 purchase;. $75 rental. www.filmakers.com

Love Songs of The Miao in China

Produced by NHK

The film captures young Hmong [known as *Miao* in China] men and women singing their courtship songs [*kwv txhiaj*] at the annual regional festivals called Pa-po-jeh [*pov pob*?], where the young go in search of marriage partners from other villages. The film focuses on a seventeen-year-old girl who attends the festival, and her family's every day life within their village.

45 min. Video. $250 purchase; $65 rental. www.filmakers.com

Precious Cargo: Vietnamese Adoptees Discover Their Past

Directed & co-produced by Janet Gardner. Co-producer Pham Quoc Thai

This film reveals the story of Operation Babylift, when 2,800 South Vietnamese children were airlifted during the last days of the war. Those babies—now in their mid-20s to early 30s, met and journeyed back to Vietnam. This video was produced in association with the Independent Television Service (ITVS) with major funding provided by the Corporation for Public Broadcasting.

56 min. Video. $295 purchase. $75 rental. Closed-captioned. www.filmakers.com

Piecing Earth & Sky Together

Adaptation by Nancy Raines Day, illustrated by Genna Panzarella, Shen's Books, 2001, ages 7-12.

This creation story features a Mien grandmother telling the story of two siblings who compete to create the most beautiful world, one the sky and one the earth. Created in secret, the worlds don't fit together until Faam Toh stitches them together.

Shen's Books, 800.456.6660, www.shens.com

English-Hmong Dictionary of Special Education

MN Dept of Children, Families and Learning

cfl.state.mn.us/SPECED/Hmongforms/hmongdictionary.pdf

Hmong Studies Journal

Volume 3 (Winter 2000)

Warlord (From Harvesting Pa Chay's Wheat: The Hmong and America's Secret War in Laos), Keith Quincy

Literacy and L'Armee Clandestine: The Writings of the Hmong Military Scribes, John Duffy

The passing of a Hmong Pioneer: Nhiavu Lobliayao (Nyiaj Vws Lauj Npliaj Yob), 1915-1999, Kou Yang

Recent Research and Publications on the Hmong: 1995-1999, Anne Frank

Volume 2 Number 2 (Spring 1998)

The Hmong and Health Care in Merced County, California, Miriam Warner and Marilyn Mochel

Repatriation: How Safe Is It?, Joseph Davy

Practicing Modern Medicine: "A little medicine, a little neeb" (Review of The Spirit Catches You and You Fall Down: A Hmong Child, Her

American Doctors and the Collision of Two Cultures by Anne Fadiman, Yeng Yang

Recent Research and Publications on the Hmong: 1995-1998, Anne Frank

Volume 2 Number 1 (Fall 1997)

The Hmong Qeej: Speaking to the Spirit World, Gayle Morrison

The Hmong Cultural Repertoire: Explaining Cultural Variation Within an Ethnic Group, Jeremy Hein

The Thousand-Year Myth: Construction and Characterization of Hmong, Mai Na M. Lee

Por Thao's Funeral (documentary photo essay), Joseph Davy

Recent Research and Publications, Anne Frank and Robin Vue-Benson

Volume 1 Number 2 (Spring 1997)

Growing Up Hmong American: Truancy Policy and Girls, MayKao Yangblongsua Hang

Labor-Force Participation Among Southeast Asian Refugee-Immigrants: An Update on 1975 to 1984 Entrants, Howard Berkson

Hmong Mens' Adaptation to Life in the United States, Kou Yang

The Xiong Family: A Documentary Photo Essay, Joseph Davy

Recent Research and Publications on the Hmong (1994-1997), Anne Frank and Robin Vue-Benson (compilers)

Volume 1 Number 1 (Fall 1996)

Upon Meeting the Ancestors: The Hmong Funeral Ritual in Asia and Australia, Catherine Falk

Cultural Identity In Post-Modern Society: Reflections on What is a Hmong?, Gary Yia Lee

Visualizing Change Through Interactive Photography: Transforming Identities, Transforming Research, Sharon Bays

Recent Research and Publications on the Hmong (1994-1996), Anne Frank

www.hmongnet.org

mienh.net

Very nice website created by Mienh students at UC Davis.... hope that it's not a short-term experiment! From their website, these students provide reasons that a Mienh website is important:

"First, very little information about the Iu-Mien exists. Of the available information, many are either largely biased, negative, or uninformed. Scholarly articles or books are difficult to get ahold of and most require extensive time investment. There is even less literature about the Iu-Mien written by Mienhs. In an effort to solve these problems, mienh.net was born.

There are other, more idealistic, reasons too. After 25 years, Mienh people as a group are still struggling in the United States. Problems such as high rates of drop-outs, gangs, low educational achievement, high unem-

ployment, generation gaps, language barriers (the list goes on and on) are continually plaguing our community. Underlying all these problems may be a cultural one. Most elders hold firmly to their long-established beliefs that conflict with American ideas. Youths often have no knowledge of their past or of their parent's struggles. Kids don't speak Mienh anymore and elders have limited English skills. All these cultural problems can manifest itself in many destructive ways. By providing information about our past and present, and by facilitating discussion, we hope to bridge some gaps."

Contacts: Fahm (21 years old, in her third year at UC Davis, majoring in anthro and econ, from Merced); Taen (folktales) & Nai (history); San (design and software); Lai (drawing); Ou (technology).

Radio Free Asia

Provides news in Burmese, Cantonese, Khmer, Korean, Lao, Mandarin, Tibetan, Uyghur, and Vietnamese. Users will need to download and install fonts, available on the site.

www.rfa.org/press_room/index.cgi

Documentation Center of Cambodia

Website with links to the database collection at Yale (Cambodian Genocide Program, www.yale.edu/cgp). Among the selections is an unoffical translation of what school children are learning about Cambodian history (click on "social studies texts in Cambodia," or www.bigpond.com.kh/users/dccam.genocide/social_study.htm). There is also a listing of films related to the Khmer Rouge.

www.bigpond.com.kh/users/dccam.genocide

Cambodian Genocide Program (Yale) Created by legislation during Clinton's term, this center is collecting the various pieces of information related to the genocide in Cambodia, including information on tracing "disappeared" relatives.

The Hmong of Southeast Asia

(First Peoples) by Sandra Millett, Lerner Publications, 2001, 08225485526. Ages 9-12.

The Hmong in Fresno: A Study of Welfare Participation & Self-sufficiency

Pacific Asia Press, February 2002, ISBN 1879600781

Chao Fa

by Piriya Panasuwan, Benya Publishing House, 2000. ISBN 9748530973.

Hmong & English Dictionary

by Loua Lo, Pa Houa Lo, Lynne Etzell (Ed.), Lomation Inc, 2000. ISBN: 0970165501

Culture and Customs of Vietnam:

(Culture and Customs of Asia) by Mark W. McLeod, Nguyen Thi Dieu, Greenwood Publishing Group, 2001. ISBN: 0313304858

Vietnam : Spirits of the Earth

by Frances Fitzgerald, Mary Cross (photographer), Bulfiinch Press, 2001, ISBN: 0821227424.

Children of the Dragon: Selected Tales from Vietnam

by Sherry Garland, Trina Schart Hyman (illustrator), Harcourt Brace, 2001, ISBN: 0152242007.

Reauthorization of IASA

A joint congressional committee consisting of representatives from both the House and Senate continue to work on the reauthorization of the Improving America's School Act, the federal umbrella legislation for programs such as Title I and Title VII (Bilingual and Emergency Immigrant Education).

Earlier, Congress had expected to finish its work on the reauthorization but events on and subsequent to September 11, 2001, have taken precedence. Now, it appears that negotiations will continue throughout the winter and perhaps even into spring.

One implication for school districts is that funding for federal programs will be more uncertain than usual. There is a debate over the amount of funds that should be allocated to Title I. With mounting stresses on the federal budget, projected increases for this program may not materialize.

Title VII was scheduled for major changes which would rework both bilingual and immigrant programs into formula grants under a new Title III, Programs for English Learners. Moving these programs to a funding formula was based on projections to double the funding allocated to students who are English learners and/or immigrants. Now that increased funding is in doubt, it is not clear that plans for formula funding will continue to receive support.

In the past, when reauthorization of federal education programs was delayed, congress often extended the current legal framework for another year. That would mean that in the 2002-03 school year, federal programs funding could remain *status quo* under IASA.

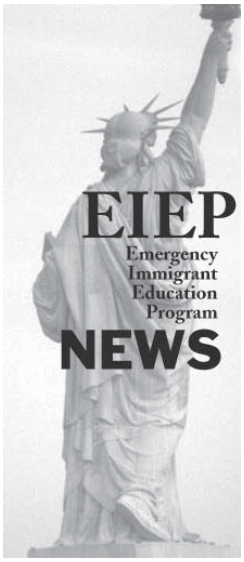
The only thing for certain is that there will be a lot of uncertainty surrounding federal program requirements and funding in 2002-03.

Education Code Advocacy for Immigrant Students

In this issue of *Context*, we begin a new feature of EIEP News that will highlight a section of the Education Code (those statutes enacted by the State Legislature) that is often overlooked or forgotten by school districts and boards but which when leveraged, can be used to advocate for equal educational opportunities for immigrant students and their families.

Our inaugural article contains the text of Education Code (EC) Section 48985, which specifies the language rights of non-English speaking families.

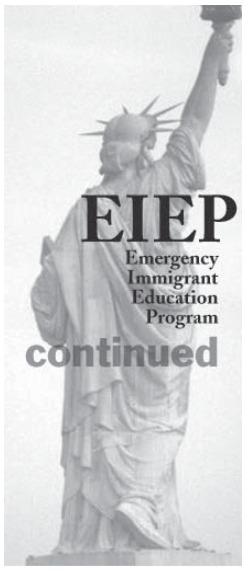
> EC 48985. When 15 percent or more of the pupils enrolled in a public school that provides instruction in kindergarten or any of grades 1 through 12 speak a single primary language other than English, as determined from the census data submitted to the Department of Education pursuant to Section 52164 in the preceding year, all notices, reports, statements, or records sent to the parent or guardian of any such pupil by the school or school district shall, in addition to being written in English, be written in such primary language, and may be responded to either in English or the primary language.



This section of the newsletter contains notices and features from the Emergency Immigrant Education Program (EIEP), California Department of Education (CDE).

This article was developed by **David P. Dolson**, Coordinator of the Emergency Immigrant Education Program, California Department of Education, Language Policy & Leadership Office:
(916) 657-2566
ddolson@cde.ca.gov
www.cde.ca.gov/cilbranch/bien/eiep

EIEP
Emergency Immigrant Education Program



EIEP Final Reports for 2000-02

November 1, 2001 was the deadline for submission of the final fiscal, activity, and performance reports for the 2000-01 school year.

Since the CDE is experiencing severe budget constraints, fewer staff are available to process the final reports. Priority will be given to the final fiscal report. Any district that failed to expend or encumber their entire EIEP grant by June 30, 2001, will be billed for the unexpended amount by the CDE. There is no carry-over provision in the EIEP.

Subsequently staff will review final performance (accountability reports). Reports that were incompletely or inaccurately developed will be returned for revisions. If your district receives a letter requesting that your accountability report be revised, please read all instructions carefully before reworking your report. To assist directors, this issue of *Context* contains an article entitled "Common Mistakes – Annual Program Performance Report." Please take the time to read this article carefully.

Resources for English Learners

Below are a few of the links available at www.cde.ca.gov/el (click on *resources*).

Bilingual/ESL/Multicultural Education Resources. Information compiled by staff of the Center for Multilingual Multicultural Research, University of Southern California. Topics include research, teaching methods, model programs, Web sites, and resource centers. Also provided are full text resources and articles. www-bcf.usc.edu/~cmmr/BEResources. html.

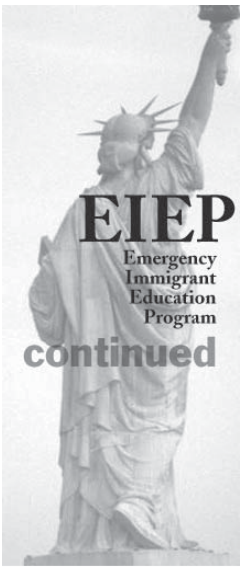
*California Teachers of English to Speakers of Other Language*s. Organization that promotes excellence in education for English learners and a high-quality professional environment for their teachers. www.catesol.org.

Center for Language Minority Education and Research. Provides information and technical assistance related to diversity and language-minority education. Focus areas include two-way bilingual immersion education and educational technology. The Center is located at California State University, Long Beach. www.clmer.csulb.edu

Conference Calendar. Conferences of interest to educators, parents, and members of the community. The calendar also contains the websites of many professional organizations. An on-line form is provided for submitting additional events. www.cde.ca.gov/calendar

James Crawford's Language Policy Website & Emporium. Links to current articles, research, and opinion related to language education in the U.S. ourworld.compuserve.com/homepages/JWCRAWFORD

National Clearinghouse for Bilingual Education. Information on materials, programs, research that can help educators meet the needs of language-minority students._www.ncbe.gwu.edu



Common Mistakes: Annual Program Performance Report

Every EIEP director needs to be intimately familiar with each of the following concepts, so that Annual Program Performance Reports are well-done.

1. *Students Included in the Report*. The report attempts to capture a "longitudinal" view of how immigrant (foreign-born) pupils are doing in U.S. schools. Consequently, a Local Educational Agency (LEA) is asked to include ALL immigrant pupils in the report, not just the eligible immigrant pupils that are currently participating in the EIEP.

   Immigrant pupils are defined as pupils who are foreign-born. This distinguishes them from EIEP pupils who form a subgroup of immigrants—those newcomer pupils who have been enrolled in U.S. schools for three years of less.

2. *Disaggregation by Cohort*. In this report, performance data are to be disaggregated according to cohorts of immigrant pupils formed on the basis of their first year of enrollment in a U.S. school. For example, immigrant pupils, regardless of grade level, who enrolled in a U.S. school for the first time in 1999, are members of the 1999 cohort. These pupils will remain permanently in the 1999 cohort for reporting purposes as long as they remain enrolled in school. For instance, in the year 2000, the 1999 cohort pupils will have attended school in the U.S. for one year. In 2005, the 1999 cohort will have attended school in the U.S. for six years.

3. *Year of Initial Enrollment*. The year of initial enrollment should be determined according to the Education Code's legal definition of a school year: July 1 to June 30. For example, the 1999 school year began on July 1, 1999 and ended on June 30, 2000. Immigrant pupils making up the 1999 cohort would be those pupils who enrolled in a U.S. school for the first time between the dates of July 1, 1999 and June 30, 2000.

4. *Performance Data Used for Report*. LEAs should use performance data collected from the spring 2001 administration of the Stanford 9 (SAT 9) examination. No historical performance data are needed for the report—only current year results. Thus, the report allows an analysis of how immigrant students, who enrolled for the first time in a particular school year (cohort), are doing in the current school year. In other words, the LEA will be able to indicate, for example, that X percent of immigrant students who started school in the U.S. X years ago are meeting grade level standards this year. For the 2000-2001 Annual Performance Report, LEAs are to report on the Total Reading and Total Mathematics performance of immigrant pupils in grades 2-11 assessed on SAT 9.

   For the 2000-01 report, results based on multiple measures are not to be reported. No data are to be reported for immigrant pupils in kindergarten and grades 1 and 12 and no data are to be provided for English Language Development (ELD).

5. *Counts of Immigrant Pupils*. As part of this report, the LEA must provide the following data: (1) the count of all immigrant pupils enrolled grades 2-11 in the LEA in the 2000-2001 school year for each annual cohort requested (based on year of initial enrollment in a U.S. school); (2) the count of immigrant pupils by cohort who were assessed in the spring of 2001 on the SAT 9 in Reading and Mathematics; and (3) the count of immigrant pupils by cohort who scored at the 50th percentile or above on the SAT 9 in Reading and Mathematics.

6. *Changing the Report Parameters*. If an LEA is unable to provide the data as requested, alternative or modified data should be not be submitted without the written permission of the Language Policy and Leadership Office. LEAs requesting hardship exemptions should contact David Dolson, preferably via e-mail at ddolson@cde.ca.gov or by calling (916) 654-3883.

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Refugee Educators' Network. This group of educators meets at the above address five times per year to share information and oversee the operation of the nonprofit corporation. Meetings are 9:00-11:30, on the 4th Thursdays of the month. Notes are posted on the website.

September 27, 2001
November 29, 2001
January 24, 2002
March 21, 2002
May 23, 2002

Hmong Literacy Development Materials, 1999 (call or email for price list).

#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.

#9613 *Introduction to Vietnamese Culture* (Te, 1996. $5.00. Carton price $4.00).

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

#9410 *Amerasians from Vietnam: A California Study,* Chung & Le, 1994. $7.00. No carton discount. OUT OF PRINT. Available online.

#9409 *Proceedings on the Conference on Champa,* 1994. $7.00. Available online.

#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) Available online.

#S8802 *Handbook for Teaching Khmer-Speaking Students* Ouk, Huffman, Lewis, 1988. $5.50 (carton discount for lots of 40: $4.50). Available online.

#S8903 *Handbook for Teaching Lao-Speaking Students* Luangpraseut, Lewis 1989. $5.50. Available online.

#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)

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#S9999 ***CONTEXT: Southeast Asians & other newcomers in California*, annual subscription. $17.00 (5 issues, October to September).** Available online.

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