

SOUTHEAST ASIA RESOURCE CENTER

Resources for educators will be housed at Rancho Cordova Elementary School, in a new resource center, due to open in the fall. The center will have materials available for checkout, including books, videos, and artifacts. Eventually, slides and sample teaching units will also be available for use. The materials will be funded by TPRC money, and so, will concentrate on the refugee groups living in the area.

During the first year, a master list of traditional performers (including video clips) will be compiled. Emerging questions are: just what are the dances that are typical of each group? who can perform? who can teach? what songs, chants, oral poetry, instrumental music are typical? who can perform them?

The meetings of the Refugee Educators' Network will be held at the Resource Center this year. 2562 Chassella Way, Room 10, 2nd Thursday of the month, 9-11.

CALIFORNIA READING INITIA- TIVE BOOK LIST

Superintendent Bill Honig has just released a master list of recommended reading for grades K-8. By fall, Harper and Row will have book displays in supermarkets and bookstores.

There are three parts to the list: 1) core books; 2) extended literature; 3) recreational literature. The list has been sent to district superintendents within the past few months. For more information contact: **Francie Alexander, Assoc Supt of Curriculum, Instruction and Assessment Division, CA State Dept of Ed, PO Box 944272, Sacramento, CA 94244-2720, phone 322-0498.**

A recent federal study of factors that increase achievement in school points to the value of reading at home. For second language learners, reading is another channel for "input"--according to language specialists like Ste-

phen Krashen, second language acquisition takes place during input, oral or written. Not only do ESL students learn vocabulary, but they acquire the basic syntax, form, and American style of the English language.

Why not send home the book list? Students whose parents have been to school will probably be able to help their children find the local library or bookstore, and encourage them to read. Schools can provide a valuable parent education service by informing the non-educated parents about the value of reading and the procedures for getting to the library and applying for a library card.

If anyone adapts the list for ESL students, please let us know!

SAMPLE LIST:

CLASSICS

Aesop's Fables

grades 4-6

Aladdin and the Wonderful Lamp Lang, 4-6

Book of Greek Myths

D'Aulaire 4-6

Bremen Town Musicians

Brothers Grimm 1-3
Cinderella Brown 1-4
Devil and 3 Golden Hairs Bros.Grimm 1-3
Emperor's New Clothes Anne Rockwell 4-8
Ferninando, El Toro Munro Leaf K-3
Jack and the Beanstalk Galdone 1-4
Jungle Book Kipling 4-6
Just So Stories Kipling 3-6/7-8
Little Prince de Saint-Exupery 2-5
Little Red Hen Galdone K-2
Little Red Riding Hood Bros.Grimm 2-5
Peter Pan Barrie 5-6/7-8
Rapunzel Bros Grimm 2-5
St George and the Dragon Hodges 4-6
Shoemaker and the Elves Bros Grimm 1-3
Sleeping Beauty Perault 1-4
Snow White and the 7 Dwarfs Grimm 3-6
Story of Johnny Appleseed Alik 2-4
Three Bears Galdone K-2
Three Billy Goats Gruff Galdone 1-3
Thumbelina Enrich 3-5
Tom Sawyer Mark Twain (play)
Ugly Duckling Andersen 2-5

MODERN DAY CLASSICS

Blue Willow Doris Gates 4-5
Book of the Americans Benet 3-6
Call of the Wild London 7-8
Carlota O'Dell 4-8

Casey at the Bat Thayer 3-8
Cesar Chavez Fran- chere 3-6
Charlotte's Web E.B. White 4-6
Chicken Little Kellogg 1-3
Child of the Owl Laurence Yep K-3/7-8
Corn is Maize: Gift of the Indians Alik K-5
Crow Boy Taro Yashima 2-3
Dragon Wings Yep 5-6
Fables Lobel 3-5
Homer Price McCloskey 4-5
I'm Nobody! Who are You? Dickinson 5-6
Ishi, Last of his Tribe Kroeber 5-7
Island of the Blue Dolphins O'Dell 5-6
John Henry, An American Legend Keats 2-5
Little House on the Prairie Wilder 4-8
Martin Luther King: The Peaceful Warrior Clayton 4-6
Monkey's Paw Jacobs 7-8
Old Yeller Gipson 5-8
Paul Bunyon Kellogg 3-5
Pippi Longstocking Lindgren 4-5
Ramona and her Father Cleary 3-5
Where the Red Fern Grows Rawls 5-8
Winnie-the-Pooh AA Milne 2-3

Free E.S.L Classes from National University

Pre-register: 921-3100

Sep 12-13 Especially for Women!

8:45-4:00, 501 L Street

- *Using public education
- *Medical information
- *Home products
- *Where to find bargains
- *Employment in Sacto
- *Childcare facilities
- *Marriage, dating customs
- *Free assistance in Sacto.

Sep 19-20 Especially for Men

8:45-4:00, Call to find out address.

- *Employment in Sacto
- *Auto maintenance
- *Tools and household chores
- *Gardening, landscaping
- *U.S. sports, hobbies
- *Where to find bargains
- *Clothes and grooming
- *Marriage, dating customs

Sep 25-26 Filling Out Forms & Understanding Bills

5:45-9:00 p.m., Call for address.

- *Gov't forms & licenses
- *Bank accounts
- *Consumer loans
- *Unemployment benefits
- *Rental agreements
- *Employment applications
- *Medical forms
- *Insurance forms

CLEAR: CENTER FOR LANGUAGE EDUCATION AND RESEARCH. Ms. Barbara Avery, AA, CLEAR, 1100 Glendon Ave, Ste 1740, Los Angeles, CA 90024

EXCERPTS: THE WOMAN WARRIOR (MAXINE HONG KINGSTON)

When I went to kindergarten and had to speak English for the first time, I became silent. A dumbness---a shame---still cracks my voice in two, even when I want to say "hello" casually, or ask an easy question in front of the check-out counter, or ask directions of a bus driver. I stand frozen, or I hold up the line with the complete, grammatical sentence that comes squeaking out at impossible length. "What did you say?" says the cab driver, or "Speak up," so I have to perform again, only weaker the second time. A telephone call makes my throat bleed and takes up that day's courage. It spoils my day with self-disgust when I hear my broken voice come skittering out into the open. It makes people wince to hear it. I'm getting better, though. Recently I asked the postman for special-issue stamps; I've waited since childhood for postmen to give me some of their own accord. I am making progress, a little every day.

During the first silent year I spoke to no one at school, did not ask before going to the lavatory, and flunked kindergarten. My sister also said nothing for three years, silent in the playground and silent at

lunch. There were other quiet Chinese girls not of our family, but most of them got over it sooner than we did. I enjoyed the silence. At first it did not occur to me that I was supposed to talk or to pass kindergarten. I talked at home and to one or two of the Chinese kids in class. I made motions and even made some jokes. I drank out of the toy saucer when the water spilled out of the cup, and everybody laughed, pointing at me, so I did it some more. I didn't know that Americans don't drink out of saucers.

It was when I found out I had to talk that school became a misery, that the silence became a misery. I did not speak and felt bad each time that I did not speak. I read aloud in first grade, though, and heard the barest whisper with little squeaks come out of my throat. "Louder," said the teacher, who scared the voice away again. The other Chinese girls did not talk either, so I knew the silence had to do with being a Chinese girl.

Reading out loud was easier than speaking because we did not have to make up what to say, but I stopped often, and the teacher would think I'd gone quiet again.

When my second

grade class did a play, the whole class went to the auditorium except the Chinese girls. The teacher, lovely and Hawaiian, should have understood about us, but instead left us behind in the classroom. Our voices were too soft or nonexistent, and our parents never signed the permission slips anyway. They never signed anything unnecessary.

After American school, we picked up our cigar boxes, in which we had arranged books, brushes, and an inkbox neatly, and went to Chinese school, from 5:00 to 7:30 p.m. There we chanted together, voices rising and falling, loud and soft, some boys shouting, everybody reading together, reciting together and not alone with one voice. When we had a memorization test, the teacher let each one of us come to his desk and say the lesson to him privately, while the rest of the class practiced copying or tracing. Most of the teachers were men. The boys who were so well behaved in the American school played tricks on them and talked back to them. The girls were not mute. They screamed and yelled during recess, when there were no rules; they had fist fights. Nobody was

afraid of children hurting themselves or of children hurting school property. During recess the teachers locked themselves up in their office with the shelves of books, copybooks, inks from China. They drank tea and warmed their hands at the stove. There was no play supervision. At recess we had the school to ourselves, and also we could roam as far as we could go---downtown, Chinatown stores, home---as long as we returned before the bell rang.

PASSING TRADITIONS:

From the configuration of food that my mother set out, we kids had to infer the holidays. She did not whip us up with holiday anticipation or explain. You only remembered that perhaps a year ago you had eaten monk's food, or that there was meat, and it was a meat holiday; or you had eaten moon cakes or long noodles for a long life (which is a pun). In front of the whole chicken with its slit throat toward the ceiling, she'd lay out just so many pairs of chopsticks alternating with wine cups, which were not for us because they were a different number from the number in our family, and they were set too close together for us to sit at. Mother would pour Seagram's 7 into the cups and after a while, pour it

back into the bottle. Never explaining. How can Chinese keep any traditions at all? They don't even make you pay attention, slipping in a ceremony and clearing the table before the children notice specialness. The adults get mad, evasive, and shut you up if you ask. You get no warning that you shouldn't wear a white ribbon in your hair until they hit you and give you the sideways glare for the rest of the day. They hit you if you wave brooms around or drop chopsticks or drum them. They hit you if you wash your hair on certain days, or tap somebody with a ruler. You figure out what you got hit for and don't do it again if you figured correctly. I don't see how they kept up a continuous culture for five thousand years. Maybe they didn't; maybe everyone makes it up as they go along. If we had to depend on being told, we'd have no religion, no babies, no death.

MEMOIRS OF GIRLHOOD:

My American life has been such a disappointment.

"I got straight A's, Mama."

"Let me tell you a true story about a girl who saved her village."

I could not figure out what was my village. And it was important that I do something big and fine, or else my parents would sell me

when we made our way back to China.

When one of my parents or the emigrant villagers said, "Feeding girls is feeding cowbirds," I would thrash on the floor and scream so hard I couldn't talk. I couldn't stop.

"What's the matter with her?"

"I don't know. Bad, I guess. You know how girls are. 'There's no profit in raising girls. Better to raise geese than girls.'"

"I would hit her if she were mine. But then there's no use in wasting all that discipline on a girl. 'When you raise girls, you're raising children for strangers.'"

"Stop that crying!" my mother would yell. "I'm going to hit you if you don't stop. Bad girl! Stop!"

It was said, "There is an outward tendency in females," which meant that I was getting straight A's for the good of my future husband's family, not my own. I did not plan ever to have a husband. I would show my mother and father and the nosy emigrant villagers that girls have no outward tendency. I stopped getting straight A's.

I live now where there are Chinese and Japanese, but no emigrants from my own village looking at me as if I had failed them. Living among one's own emigrant villagers can give a good Chinese far from

China glory and a place. "That old busboy is really a swordsman," we whisper when he goes by, "He's a swordsman who's killed fifty." But I am useless, one more girl who couldn't be sold. When I visit the family now, I wrap my American successes around me like a private shawl; I am worthy of eating the food. From afar I can believe my family loves me fundamentally. They only say, "When fishing for treasures in the flood, be careful not to pull in any girls," because that is what one says about daughters.

I read in an anthropology book that Chinese say, "Girls are necessary too"; I have never heard the Chinese make this concession. Perhaps it was a saying in another village. I refuse to shy my way anymore through our Chinatown, which tasks me with the old sayings and the stories.

EYE TO EYE:

She has spacy eyes, as all people recently from Asia have. Her eyes do not focus on the camera. My mother is not smiling; Chinese do not smile for photographs. My mother does not understand Chinese-American snapshots. "What are you laughing at?" she asks.

Most emigrants learn the barbarians' directness---how to gather themselves

and stare rudely into talking faces as if trying to catch lies.

THE GHOSTS:

It seemed as if ghosts could not hear or see very well. Momentarily lulled by the useful chores they did for whatever ghostly purpose, we did not bother to lower the windows one morning when the Garbage Ghost came. We talked loudly about him through the fly screen, pointed at his hairy arms, and laughed at how he pulled up his dirty pants before swinging his hoard onto his shoulders. "Come see the Garbage Ghost get its food," we children called. "The Garbage Ghost," we told each other, nodding our heads. The ghost looked directly at us. Steadying the load on his back with one hand, the Garbage Ghost walked up to the window.

"The...Gar...bage...Ghost," he said, copying human language.

"Gar...bage...Ghost?" We ran, screaming to our mother, who efficiently shut the window. "Now we know," she told us, "the White Ghosts can hear Chinese. They have learned it. You mustn't talk in front of them again."

APPEARANCES:

"...and you haven't even fattened up yet. I know how

the Chinese talk about us. 'They're so poor,' they say, 'they can't afford to fatten up any of their daughters.' 'Years in America,' they say, 'and they don't eat.' Oh, the shame of it---a whole family of skinny children."

HOME SWEET HOME:

"When you're all home, all six of you with your children and husbands and wives, there are twenty or thirty people in this house. Then I'm happy. And your father is happy. Whichever room I walk into overflows with my relatives, grandsons, sons-in-law. I can't turn around without touching somebody. That's the way a house should be."

AS AUNT SEES IT:

Even the girls stared at her---like cat-headed birds. Moon Orchid jumped and squirmed when they did that. They looked directly into her eyes as if they were searching for lies. Rude. Accusing. They never lowered their gaze; they hardly blinked.

She liked coming upon them from the back to avoid being looked at. They were like animals the way they stared.

"She hovered over a child who was reading, and she pointed at certain words. 'What's that?' she tapped at a section that somebody had underlined

or annotated. "That's an important part."

"Why is it important?"

"Because it tells the main idea here."

"What's the main idea?"

"I don't know the Chinese word for it."

"They're so clever," Moon Orchid would exclaim.

"They're so smart. Isn't it wonderful they know things that can't be said in Chinese?"

"Thank you," the child said. When she complimented them, they agreed with her! Not once did she hear a child deny a compliment.

"You're pretty," she said.

"Thank you, Aunt," they answered. How vain. She marveled at their vanity.

She tried all kinds of compliments, and they never said, "Oh no, you're too kind. I can't play it at all. I'm stupid. I'm ugly."

She saw them eat undercooked meat, and they smelled like cow's milk. At first she thought they were so clumsy, they spilled it on their clothes. But soon she decided they themselves smelled of milk.

Kingston, Maxine Hong. *The Woman Warrior: Memoirs of a Girlhood Among Ghosts*. New York: Random House, Vintage Books, 1977, original © 1975, 76. ISBN 0-394-72392-9.

The author was born and raised in Stockton, CA, daughter of parents who came from a Chinese village. She teaches now at Mid-Pacific Institute, in Honolulu.

BETWEEN THE SEXES:

All the village were kinsmen, and the titles shouted in loud country voices never let kinship be forgotten. Any man within visiting distance would have been neutralized as a lover---"brother," "younger brother," "older brother,"---one hundred and fifteen relationship titles. Parents researched birth charts probably not so much to assure good fortune as to circumvent incest in a population that has but one hundred surnames. Everybody has eight million relatives.

SOUNDS OF SPEECH:

..... people shouted face to face and yelled from room to room. The immigrants I know have loud voices, unmodulated to American tones even after years away from the village where they called their friendships out across the fields. I have not been able to stop my mother's screams in public libraries or over telephones. Walking erect (knees straight, toes pointed outward, not pigeon-toed, which is Chinese-feminine) and speaking in an inaudible voice, I have tried to turn myself American-feminine. Chinese communication was loud, public. Only sick people had to whisper.

My father asks, "Why is it I can hear Chinese from blocks away? Is it that I understand the language? Or

is it they talk loud?" They turn the radio up full blast to hear the operas...and they yell over the singers that wail over the drums, everybody talking at once, big arm gestures. You can see the disgust on American faces looking at women like that. It isn't just the loudness. It's the way Chinese sounds, chingchong ugly to American ears, not beautiful like Japanese sayonara words with the consonants and vowels as regular as Italian. We make guttural peasant noises and have Ton Duc Thang names you can't remember. And the Chinese can't hear Americans at all; the language is too soft and western music unheard. I've watched a Chinese audience laugh, visit, talk-story, and holler during a piano recital, as if the musician could not hear them. A Chinese-American, somebody's son, was playing Chopin, which has no punctuation, no cymbals, no gongs. Chinese piano music is five black keys. Normal Chinese women's voices are strong and bossy. We Chinese-American girls had to whisper to make ourselves American-feminine. Apparently we whispered even more softly than the Americans. Once a year the teachers referred my sister and me to a speech therapist, but our voices would straighten out, unpredictably normal, for the therapists. ■

LAW ENFORCEMENT AND S. E. ASIANS

A recent research project report from Southern California identifies the extent and nature of the difficulties that law enforcement agencies face in dealing with the range of crimes affecting refugee communities in the U.S. --from youth gangs to racial violence to organized crime. The report also lists strategies that can be effective in overcoming many of the obstacles, when programs are based on prompt, informed action. A Research Project to Determine the Law Enforcement Needs of the Southeast Asian Refugees in the Year 1995: To Develop Strategies to Meet Those Needs, by Capt. Stanley L. Knee, Garden Grove Police Dept., 11301 Acacia Parkway, Garden Grove, CA 92640. (714) 638-6839.

REFUGEE REPORTS, VII-8, Aug. 8, 1986, reports on ways in which police departments grapple with crime against SE Asians. A successful program

in Dallas, a storefront operation that brings many services together, is described. Factors to consider in hiring SE Asians are also listed. (615) 377-3322.

MONTEREY'S BOAT PEOPLE, documentary video, 29 minutes, 3/4" and 1/2", purchase \$200, rent \$65.

Study of the racial, economic, and environmental controversies surrounding the newly-arrived Vietnamese fishermen in Monterey Bay. The current events are put into historical perspective by examining what happened to Chinese and Japanese fishermen in their time. Aired on PBS, 2nd place winner at the American Film Festival, NY. Vincent DiGirolamo, 1800 Prince St, Berkeley, CA 94703. (415) 845-2733.

IMPACTED LANGUAGE CLASSROOMS 1985-86

Fresno:	76 Hmong
	20 Lao
Goleta:	3 Hmong
Stockton:	23 Cambodian
	20 Hmong
	19 Lao
Visalia:	4 Hmong
Weaver (Merced)	7 Hmong
Rio Linda:	5 Hmong
Oakland:	3 Cambodian
	5 Hmong
Merced City:	22 Hmong
North Sac:	5 Hmong
	9 Lao
Riverside:	1 Lao
San Francisco:	1 Lao
	7 Cambodian

VIDEO:

CAMBODIA: YEAR ZERO
CAMBODIA: YEAR ONE
 British TV documentaries, the first filmed in 1979 to elicit donations for Cambodian relief. Scenes of the holocaust, starvation. The second, filmed in 1980 or 81, recaps the first documentary,

BOOK

SPIRIT OF SURVIVAL

Gail Sheehy, author of Passages, stopped by a Thai refugee camp on a book tour, and met Mohm, "the girl with the hungry eyes". It became Sheehy's personal crusade to bring the orphaned Mohm into her New York life as her daughter, and this book tells of personal struggles each of them faced, and how they coped with each other. Published by Morrow, \$17.95, at bookstores.

MATERIALS:

THE POSTER COLLECTION
 (manual, Thonis, #263-8, \$39)
ESL MYSTERY POSTERS
 manual, Green, #264-6, \$43)
COURTROOM ESL Std book #276-X, \$5; manual & posters, #275-1, \$30
 From Santillana, the latest additions to the Rainbow Collection and Picture Collections. Materials for multi-level elementary classrooms, natural language and TPR approach, discipline & legal system.

shows the relief efforts, and documents the political issues surrounding the US/China support of the Khmer Rouge, and the Thai refugee camp that is actually a rebel camp. Always interesting to see how other countries view the U.S. policies.

SELF DUB VIDEOS

Rent these videos for \$25.00 each, then make a copy for future use. Contact George Lillyman, (209) 688-0106

Titles:

Mundo Real (Real World)

39 half-hour tapes, Spanish and English, using a Puerto Rican family living on the mainland. For children 7-12 and families.

The New Americans

4 half-hour tapes, about the Indochinese culture and history, including Vietnamese, Chinese from Vietnam, Cambodians, Laotians, Hmong. For children 7-12 and families.

Sonrisas

39 half-hour tapes, dealing with everyday social situations that affect young Hispanic children in the US. Children 7-11 and families.

POLITICAL ASYLUM PROGRAM

(Lawyers' Committee for Human Rights)

Library of videotapes that gives lawyers a quick and easy way to review important considerations involved in representing asylum applicants. Format includes lecture and mock proceedings. VHS; with manual. Country conditions tapes introduce those unfamiliar with the home countries to the basic situation there (Afghanistan, Cuba, El Salvador, Ethiopia, Guatemala, Haiti, Iran, Poland. Contact Lawyers' Committee for Human Rights, 36 West 44th St., Ste 914, New York, NY 10036. (212) 921-2160. ■

HMONG AT COLLEGE

Cosumnes River College will offer a Humanities course which focuses on the Hmong refugees, here and in refugee camps such as Ban Vinai. The class professor is William E. Geffrey, who has recently traveled to Ban Vinai, Thailand. The course begins in Spring, 1987, and will include the study of other Southeast Asian peoples, as well as Chinese and Japanese. ■

Refugee Update

Folsom Cordova Unified School District,
909 Mormon St,
Folsom, CA 95630

TO: