



Context:

Southeast Asians in California

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Folsom Cordova Unified School District
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Judy Lewis, Editor

*Number 79 was mistakenly skipped over.

Becoming a Nation of Readers: What About Language Minority Students?

*Report of the Commission on Reading,
1984 (National Institution of Education,
U.S. Dept of Education, Washington DC
20208.)*

Most newcomer students acquire the oral language skills of English quickly—within two years, usually. However, their reading skills often lag behind, and go unnoticed by teachers who listen to them speaking fluently. Students who arrive in American schools after third grade, and those who arrive without much prior school experience find reading English especially difficult. Overall, recommendations for improving the reading skills of native English speakers also apply to second language learners, with some modification.

In a nutshell, students *learn to read by reading* with understanding. In addition, reading—as a form of language *input*—increases general language skills. Speaking and writing (both forms of language *output*) emerge as the result of acquisition; thus, reading improves both these skills as well.

The major conclusions of the Commission on Reading are listed below, with parenthetical statements related to LEP students inserted by the editor.

Findings:

- **Skilled reading is constructive.**

Pulling meaning from text involves reasoning and the use of background knowledge.

[Use bilingual personnel to build background knowledge. Resources like Hirsch's Dictionary of Cultural Literacy may be helpful. Classroom periodicals like the one from New Reader's Press or US Express from Scholastic are designed for second language students. The old SRA rate-builder cards are great for general knowledge when used for comprehension rather than speed.]

- **Skilled reading is fluent.** Basic word recognition must be automatic.

[Ideally students should know a

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word—recognize it in oral language as well as know the meaning—before reading or writing the word. This is why learning to read the language one understands and speaks best is easier and more meaningful. Literate students can learn the new decoding rules fairly easily, and for older students there needs to be a comprehensive, sequential program that covers an entire phonics course in a fairly short period of time.]

- **Skilled reading is strategic.** Readers should learn to monitor comprehension and take corrective actions (keeping the problem “on hold” in the hope that later parts of the text will clarify; rereading parts of the text; looking ahead; seeking help from outside sources).

[Second language learners may miss, for example, every fifth word....try it and see how difficult it is to comprehend a passage. Students with prior school experience will bring competent reading strategies with them; students with no prior school will need to be taught strategies explicitly.]

- **Skilled reading is motivated.** Having access to a variety of written materials at a variety of levels is important. Watching others in the home/school actually reading, by choice, is also important.

[Reading anything is still reading. Steve Krashen recommends comic books, which provide plenty of context, along with dialogue and story elements. Imagine the number of comics every school’s PTA could collect for every classroom!]

- **Reading skill improves with more reading.**

[Just as language acquisition improves with “comprehensible input”, literacy improves with “comprehensible reading”. Steve Krashen said recently that literate students read a million words a year. Each small reading experience builds towards that goal.]

- **Parents begin the process of learning to read.** The single most important

thing that parents can do for children is to read aloud to them, in any language, over and over again. *[Parents begin to “scaffold” a child’s language environment from the earliest age. This means reducing the number of new words, simplifying the structure of sentences, repeating key words, creating routines in which the language is very predictable. It also means expecting the child to communicate, and guessing at what the child means to say. All these same factors are important in reading, and reading the child’s favorite story over and over again helps “scaffold” the early reading experiences. If parents don’t read any language, provide experiences in school with read-along books, cross-aged “story-tellers”, etc.]*

- **Parents should support reading throughout childhood and beyond.** This is done by acquiring books, magazines, newspapers, and other reading materials and by taking children to the public library.

[Providing newcomer students with reading materials they can take home is helpful. Schools can collect magazines and distribute them; can send home discarded books; can encourage community groups to buy up paperbacks and comics for distribution; etc. Whatever happened to the bookmobile?]

- **Phonics instruction improves word identification skills.** The most important skills are learning the sounds of letters in isolation and in words; learning to blend sounds together; thinking of other words with a similar pattern (word families or decoding by analogy). Phonics should be taught early and kept simple. There should be immediate practice by reading interesting sentences and stories. *[For second language learners, it is important to separate the issues of standard pronunciation from decoding skills. Pronunciation will approach the local standard with continued exposure and feedback. Teachers who wish to improve students’ pronuncia-*

tion should provide adequate listening practice with minimal pairs...sounds that are not heard cannot be produced. Sight words have to be memorized, as most do not follow decoding principles.]

- **Both oral and silent reading are important.** Children should read a passage silently before reading it aloud. Repeated reading of the same passage by different members of a reading group until an acceptable level of fluency is reached is a good strategy. Most errors should be ignored unless they affect the meaning.

[Repeated reading of the same passage a good strategy for second language students. They have the opportunity to hear the words and sentences several times before having to produce the passage.]

- **Reading lessons should be devoted to explicit teaching** of the reasoning sequences used to arrive at conclusions. The teacher explains, models, demonstrates, and illustrates the strategies the students should be using. Teachers need to teach comprehension strategies directly. This needs to be done for science and social studies as well as literature.

[This is especially important for students without prior schooling in their own country. It is also important in teaching the cultural expectations for logical sequences and the structure of paragraphs, etc.]

- **Students need to do more independent reading.** By the 3rd or 4th grade, students should be actively reading self-chosen materials for a minimum of two hours per week.

[Remember, the goal is one million words a year, more or less!]

- **Teachers should maintain classrooms that are stimulating and well-disciplined.** There should be time allotted to independent reading, the pace should be brisk, and the rates of student success should be high.

50 most common words

These 50 words make up 60% of speech. 1,500-2,000 words are used in 99% of all American speech.

Uncle John's Bathroom Reader, Bathroom Readers' Institute, St. Martin's Press, NY, 1988. p. 79. (Stuart Flexner, I Hear America Talking.)

I	about
you	now
he	just
she	not
it	that
we	this
they	is
me	get
him	was
her	will
them	have
what	don't
the	do
a	are
an	want
on	can
to	would
of	go
in	think
for	say
with	be
out	see
from	know
over	tell
and	thing

Look at the most common word: "I". Does this reflect an American emphasis on individualism? Nine of the first ten are pronouns that refer to people—and the subjective form occurs more often than the objective. Does this mean that we more often talk about initiating actions rather than being the recipients of actions? Could this reflect the American "can-do" attitude towards life? Many of the other words are prepositions—see the next page.

Prepositions show relationships between words—

in terms of space, direction, time.

Look at how Hmong accomplishes the same thing with verbs that incorporate the relationship:

nrog = to accompany, to be with

Nws nrog kuv tuaj.

S/he—accompany—me—come.

S/he comes with me.

nrog poj niam mus

accompany—wife—go

go with wife

txog = to arrive at

Nws tuaj txog lawm.

S/he—come—arrive at—already.

S/he has arrived.

Nws mus tsis txog lub zos.

S/he—go—not—arrive—village

S/he has not arrived at the village.

English prepositions are difficult for most language minority students. Do you live *on the street* or *in the street*? Are you sitting *in the chair* or *on the chair*?

The Boehm Basic Concepts is both a test of general knowledge for young children and teaching program for preschool. Yet even adult learners of English experience confusion because of prepositional concepts.

BOEHM BASIC CONCEPTS WITH SAMPLE SENTENCES

(A bilingual aide can use these sentences to teach these essential English spatial, quantitative, and qualitative concepts. They are basic to understanding classroom instructions!)

25 EASIER CONCEPTS

1. Put a pencil **on top of** your head.
2. Walk **through** the doorway.
When you're **through**, sit down.
Draw a line **through** the circle.

3. Put your hands together. Move your hands **away from** each other.
Draw a bird **away from** the tree.
4. Put your hand **next to** your ear.
Draw a circle **next to** a square.
5. What things are **inside** your mouth?
This is the outside of your arm (point to it). Show me the **inside** of your arm.
Draw a square **inside** a circle.
6. Show me one finger. Show me all your fingers. Show me **some but not all** your fingers.
Give me **some but not many** of these paper clips.
(*some is more than two*)
7. What is **in the middle of** your face?
...in the middle of your body?
Put this paper clip **in the middle of** your hand.
Make an X **in the middle of** this square.
8. Show me one finger. Show me all your fingers. Show me **a few of** your fingers. (*a few is more than two*)
Give me **a few** paper clips.
Which pile has **fewer** paper clips?
9. Which part of your body is **farthest from** your head?
Look at these shapes. Which one is **farthest from** you?
10. Draw a line **around** this square.
11. Put your hand **over** your head. (*over* means there is a space between your head and hand)
Draw a bird **over** the tree.
Go **over there**.
12. Open your mouth wide. ..wider.
...widest.
Which stick is the **widest**?
Draw three roads. Color the **widest** one blue.
13. Put **most** of you under the table. (*most* means *almost all*)
Which pile has **the most** paper clips?
(make 3 piles of clips)
14. Put your hand **between** your knees.
Stand **between** two friends.
Draw a flower **between** two trees.
15. Put your **whole** body under the table.

(*whole* means *all*)

Mark the **whole** shapes.

16. Which part of your leg is **nearest** your body?

Look at these paper clips. Pick up the one **nearest** to you.

Draw a tree and three birds flying. Which one is **nearest** the tree?

17. Hold up 5 fingers. Your thumb is number one. Which finger is **second**? Who is **second** in line?

Make five circles in a row. Color the **second** circle red.

18. Move this book to the **corner** of the table.

Draw a circle **in the corner** of the paper. How many **corners** are there?

19. Hold up **several** fingers.

Put **several** paper clips in the box. (*several* means *four or more*)

20. Put your hands **behind** your back. Stand **behind** me.

21. Put these chairs **in a row**.

Walk **up the row**.

Draw **a row** of trees.

22. Draw 5 circles. Make one **different**. How are you **different from** me?

23. Clap your hands **after** you sit down. Sit down **after** you clap your hands.

24. Put your hands **almost** together. Color in **almost** all of the circle.

25. Cut this circle **in half**. Are the two **halves** equal?

Give me **half** the paper clips.

25 HARDER CONCEPTS

26. Put this paper **in the center** of the table. (*in the middle of*)

27. Clap **as many** times as I do.

Take some paper clips. Give me **as many** as you have.

28. Where is your **side**?

Sit **beside** me. Sit next to me.

You two walk **side by side**.

29. **Begin** to clap your hands.

Look at this word. Point to the

beginning of the word.

30. Stand on one foot. Show me your **other** foot.

31. Make two shapes that are **alike**. Make two shapes that are not **alike**.

32. Here are three children in a row. Who is **not the first or the last**?

33. Try to bend your elbow backward. You can **never** do it. Tell me something you can **never** eat.

34. Put one hand **below** the other.

(*under*)

Draw an X **below** the square.

35. Find two blocks that **match** in color. ...in size. (*alike*)

Look at this letter. Find another one that **matches** it.

36. Tell me something you can **always** eat. What **always** happens when you sit down? (knees bend)

37. Which are your **medium-sized** fingers?

I draw three circles, all different sizes. Which one is **medium-sized**?

38. Which is your **right** hand? Make an X on the **right** of the paper.

39. Lean **forward**. Here are three paper clips. Move one **forward**.

40. Show me **zero** fingers.

41. Put your hands **above** your head. Draw a bird **above** the tree.

42. Touch **every** finger to your head. Color **every** square.

43. Put your hands together. Take the apart. Now they are **separated**. Draw three circles that are together. Draw three circles that are **separated**.

44. Raise your **left** hand. Make a circle on the **left** side of the paper.

45. Look at your shoes. That is a **pair**. What parts of your body come in

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pairs?

(from page 5)

46. Say your numbers from one to five. Now say them again, but **skip** one of them.
47. Look at my fingers. Hold up an **equal** number of fingers. Fill up these two glasses so they have an **equal** amount of water.
48. Look at these three blocks, red, blue, green. Mix them up. Now put them **in order**. Write your numbers **in order**.
49. Who is the **third** person in row? What letter is **third**?
50. Hold up the **least** number of fingers that you can. Which glass has the **least** water? (3 glasses)

What is all this talk about ghosts? Do the Hmong really believe in ghosts?

Certainly, the animists do. The word *dab* might be better translated as *spirit*, however, since *ghost* carries connotations of Halloween and haunting.

There are many kinds of spirits in the animists' world. Some are helpful and benevolent, and bring good things to the household (silver, livestock, crops, children, health). These spirits have special places in the house, and one of the major functions of the New Year is to make a new altar, chase away all the bad luck of the passing year, and entice the benevolent spirits to reside in the home.

There are also spirits who bring misfortune, accidents, sickness, etc. The shaman, who can enter the spirit world to deal with the spirits, often bargains with them, promising a chicken or a pig or a cow or a water buffalo if the outcome is favorable. Remember the little Mien girl who was kidnapped in Sacramento last year? The newspaper reporters were appalled by the sight of a freshly slaughtered cow at the house of the girl. Obviously, the shaman had promised a cow if the girl returned home safely. Once sacrificed in this way (fortunately, the local ranchers allow the killing and butchering of livestock by individuals as well as by meat packing plants), the animal is the basis of a huge communal feast, attended by family and friends from near and far.

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Christian Refugees from the Soviet Union

(taken from an information sheet prepared by World Relief)

Since the late 1970's, close to 30,000 Soviet Christians have expressed their desire to leave the Soviet Union. The majority of these are Pentacostals, or "Christians of Evangelical Faith", as they are called in the USSR. They feel it is God's will for them to leave a country where they are not permitted to worship freely and where they face immense pressure to compromise their faith and Christian principles. In the fall of 1987 the Soviet government allowed a few of these families to leave. During Gorbachev's visit to the U.S., he and Reagan signed an agreement that would ease restrictions on dissidents, both political and religious. What began as a trickle in the early months of 1988 turned into a substantial flow of Soviet Christians—more than 2,000—by the end of that year.

The ceiling for Soviet (and Eastern European) refugees during the federal fiscal year 1989 was more than 45,000, and the ceiling for FY 1990 is 56,500. The refugees are housed in Rome pending processing, and at the beginning of 1990 there were close to 40,000 still in transit. The majority were Soviet Jews, destined for Israel. The 3,000 Christians remaining in Rome in January were due to be processed by mid-April, with 1,500 headed for Sacramento as their place of resettlement, and the other 1,500 assigned to other U.S. locations. After November 5, Christians still in the Soviet Union were allowed to enter the refugee "pipeline" only if they had immediate relatives in the United States. Recent political changes are taken to mean less repression of religious groups.

The religious persecution of the Soviet Christian emigration movement makes it rather unique in the 20th century. Most refugees since World War II have fled their homelands because of political or ethnic persecution. Virtually all Christians leaving the Soviet Union today are doing so because of religious persecution.

Evangelical Christianity was introduced into Russia in the 19th century through Baptist and Plymouth Brethren

missionaries. Pentecostalism first appeared in Russia around 1911 through Ivan Voronaev, an American missionary of Russian descent. Until the 1917 Bolshevik Revolution, evangelicals were persecuted by the dominant Russian Orthodox Church.

The new communist regime, trying to diminish the influence of the Russian Orthodox Church, gave evangelical Christian groups relative freedom to practice their faith openly and to evangelize. Hundreds of evangelical churches were established in the 1920's. Religious freedom halted abruptly, in 1928 with the rise of Joseph Stalin. Harsh anti-religion laws were created the following year and brutally enforced. Unparalleled persecution of all religious groups followed.

Pentecostals have particularly suffered because they are viewed, in the words of unpublished Soviet legislation, as "anti-Soviet and suspicious".

Because of resolve to conscientiously practice their faith and maintain identity, Pentecostal leaders and active church members have been imprisoned and harassed. Parents live under the threat of having their children taken from them by Soviet authorities. In such cases, children are placed in special state-run boarding schools.

In school, children of Pentecostals are often ridiculed by teachers and fellow students. Good students are denied access to higher education.

Pentecostals and other Protestant believers are also discriminated against in the work place. Many of them have been denied promotions, paid vacations, and bonuses—sometimes losing their jobs.

Perhaps the most insidious oppression is the pressure authorities put on Pentecostals to compromise their faith by informing on their fellow believers. For these reasons, believers seek new homes in the United States and Canada where they can worship and practice their faith freely.

The majority of these refugees are ethnic Russians or Ukrainians from cities, towns and villages all across the Soviet Union. Russians and Ukrainians are both Slavic groups with similar cultures and languages. Because of russification, all non-Russian refugees are able to understand Russian even though they may not speak it well.

Many of those born before World War II have had only a few years of elementary

education while most of the younger generation have completed high school and occasionally some kind of vocational or trade school. As Christians they have been denied higher education so the majority of them are working class people such as factory workers, farm workers, heavy equipment operators, truck drivers, construction workers, electricians, plumbers and mechanics. Because of their limited education, very few speak English.

The children begin school at seven years of age in the Soviet Union, so the 5, 6, and 7 year old children will begin school for the first time in the U.S. The junior high and senior high students have studied a foreign language, usually German, French or English. Children are literate in Russian after only a year of school. Asking a child to "spell his name" will be confusing, since the Russian alphabet is recited using sounds, not letter names.

Soviet Christian Way of Life

It is important for Western sponsors to have an understanding of the political and social climate of the refugees.

Soviet evangelicals are divided into denominational distinctions, just as American evangelicals. These include Evangelical Christian—Baptists, Christians of Evangelical Faith (Pentecostals), Seventh Day Adventists and Mennonites. Furthermore, denominations themselves are divided on the issue of registration with the government.

Soviet Pentecostals, like their North American counterparts, differ from other evangelicals because of their emphasis on speaking in tongues, healing, prophecy and baptism. The outstanding characteristic of Soviet evangelicals is their solemn and serious attitude toward spiritual matters. This is reflected in the services that may last up to three hours, containing three or four sermons delivered by different men. Levity and frivolity are absent from their worship. Jokes or amusing anecdotes are not part of the preacher's sermon. Chewing gum or candy in church is disrespectful, as are crossing one's legs or leaving one's suitcoat unbuttoned.

There are several possible explanations for this seriousness. One reason may stem from the oppression the church endures.

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Hearts of Sorrow: Vietnamese Refugees Tell Their Own Stories

James Freeman, Stanford University Press, \$29.50.

This book is a collection of 14 first-person narratives collected over the past 6 six years. Erroneous, misleading and demeaning stereotypes in the media and community led Dr. Freeman to design a book in which refugees could "express themselves in their own terms about subjects they considered important and wanted other Americans to hear." The narrators include a school teacher, a Buddhist nun, an elderly civil servant, an auto mechanic, two former military officers and a young survivor of a massacre.

[*Refugee Reports* XI(2), February 23, 1990]

Evergreen Publ'r & Stationery

136 S. Atlantic Blvd, Monterey Park, CA 91754-2727. (818) 284-9066.

Chinese books and periodicals; music and language cassette tapes; Chinese/English materials; English books on the culture and life of China; videos of popular Chinese films.

- History of the United States*, 2 volumes (\$35.00), in Chinese.
- The Forty American Presidents*, 458 pages, (\$8.00), in Chinese.
- America Today*, Shu-Pu Wu, 356 pages, \$10.50.
- Chinese Shadow Show*, video, \$55.00.
- Lion Dance*, video, \$55.00.
- Fancy Lantern, Rope Jumping, Shuttlecock Kicking*, video, \$55.00
- Kites, Tops, Pull-Bell*, video, \$55.00.
- The Art of Chinese Calligraphy*, video, \$55.00.
- Chinese Opera*, video, \$55.00.
- Chinese Folk Dance*, video 2 parts, \$100.
- Chop Carving and Paper Folding*, video, \$55.00.
- Embroidery*, video, \$55.00.
- The Art of Paper Cutting*, video, \$55.00.
- The Wonders of Chinese Dance*, video, \$55.00.
- How to Fix Things in Your Home* (Faucets, Appliances, Walls, Floors & Carpets), 4 videos, Cantonese or Mandarin, \$42.00.
- English 900* (Collier/Macmillan), books 1-6, 6 cassettes, \$80.00.
- Kuo Chung K.K. Ying Han Tzu Tien* (Junior English-Chinese dictionary), Chen Po

Yung, \$49.00.
Garfield, five volumes in Chinese, \$5.60 each.

PanAsian Publications, Inc.

PO Box 131, Agincourt Stn, Scarborough, Ontario, Canada, M1S 3B4, (416) 292-4468.

From the Thai, Khmer, Lao, & Hmong Catalogue:

- Pang, Khat—*Jivit manuss*. Phnom Penh: Rong Pum Khmer, 1952. \$12.00. #60006. World philosophy.
- Seang, Kak—*Sadissabd*. Khao-I-Dang: Khmer Educational Development, 1984. \$14.00. #60012. Children's book of synonyms.
- Rian aksar Khmaer thnak II*. Khao-I-Dang: Khmer Educational Development, 1986. \$16.00. #60014. Khmer reader for 2nd grade students.
- Rian an thnak IV*. Khao-I-Dang: Khmer Educational Development, 1981. \$16.00. #60013. Khmer reader for 4th grade students.
- Rian aksar Khmaer thnak III*. Khao-I-Dang: Khmer Educational Development. \$16.00. #60015. Khmer reader for 3rd grade students.
- Hour, Heng—*Yoen an thnak 8*. Phnom Penh: Ramsey, 1971. \$14.00. #60017.
- Takkata Khau Itan*. \$12.00. #60039. [Children's book featuring puppetry].
- Siaobhau a'pram phnaek dhmen* [Dental care and hygiene, for children]. Sa Kaeo, 1980. \$14.00. #60040.
- Mai, Lon—*Dik Stin Prapus* (2 volumes). Khao-I-Dang: Ministry of Education, 1973. \$24.00. Children's tale about a poor man who struggles to become successful. #60043.
- Ea, Tav Ye—*Subhab nin phgar la'n*. Phnom Penh: Minsitry of Education, \$12.00. #60046. Story about two girls, one generous and kind, the other cruel and lazy.
- Ngeng, Sin—*Nay Bril citt broel*, 1967. \$12.00. #60051. Humorous comic book.
- Lim, Savat—*Nay Say loen than suarga*, 1967, \$12.00. #60052. Comic book.
- Dhammjati sasota thnak VI*. Phnom Penh: Ministry of Education, 1969. \$14.00. #600 57. Natural science book for children.
- Cambodian-English, E-C dictionary*. Glendale: Dai Nam, \$32.00. #60080.
- Bhikkhu Preap-Sok—*Dictionary English-Cambodian*. Lancaster: Xuan Thu, \$32.00.

#60081.

Other catalogs include:
 English Books About Asia
 Chinese Catalog
 Vietnamese

Willis Books

1307 Evans Avenue, San Francisco, CA
 94124. (800) 288-2788.
 Chinese and bilingual books.

Profiles Corporation

National Dissemination Center, 417 Rock
 St., Fall River, MA 02720. (508) 678-5696.

ESL and bilingual materials. Non-profit
 distributor of educational materials in Cape
 Verdean, Chinese, French, Greek, Haitian
 Creole, Italian, Korean, Portuguese, Spanish,
 Lao, Cambodian, Hmong, and Vietnamese.

*New Life in a New Land (Doi Song Moi Tren
 Dat Moi)*, Nguyen Thi Duc Hien, 143
 pages, \$5.00. #165-0. 4th grade reader in
 Vietnamese. Teacher's guide, 22 pages,
 \$2.00. #166-9.

*Vietnamese Refugee Students: A Handbook for
 School Personnel* (2nd edition), Tam Thi
 Dang Wei, 51 pages. \$4.00. #164-2.

Chinese Cultural Resource Book (for elemen-
 tary school teachers), Irene Kwok. 324
 pages. \$6.50. #000-X.

Chinese American History, 298 pages, \$6.75.
 #267-3. (in Chinese).

Journal of Vietnamese Studies

\$15.00 per year. Australian Association of
 Vietnamese Studies, GPO Box 2918DD,
 Melbourne, Victoria 3001, Australia. FAX
 (03) 350 1259.

Greenshower Corp.

10937 Klingerman St., S. El Monte, CA
 91733. (818) 575-1000. FAX (818) 443-4020.

The Boy Who Cried Wolf. \$14.50.
 Bengali/English, Gujarati/English,
 Hindi/English, Punjabi/English, Greek/
 English, Vietnamese/English, Urdu/
 English.

Stories and Storytellers from Indochina,
 Morag Loh, 1985. \$14.95. Stories from
 the Khmer, Chinese, Lao, Hmong and
 Vietnamese.

The Peoples From Indochina, Bennoun and
 Kelly, 1984. \$14.95.

Bilingual Language Development Series (5
 graded books, bilingual in Chinese,
 Japanese, Korean, Vietnamese, Cambo-
 dian, or Lao). \$7.95 each book.

Bilingual Flash Cards (5.5 x 8.5, color).
 Chinese, Japanese, Korean, Vietnamese,
 Cambodian, Lao. \$72.00 each set.

New Model English Lao Dictionary by So
 Sethaputra, \$18.50. #72044. This is the
 small red dictionary that's been hard to
 locate.

Jati Khmer (Cambodian News)

PO Box 91134, Long Beach CA 90809, (213)
 591-7433. \$48.00 per year.

Keeping Traditions Alive:

The Arts of Southeast Asia

will be at the Peabody Museum of Salem,
 Massachusetts, from now until June 15,
 1991. The exhibit includes objects made by
 nearly 50 artisans, including jewelry,
 textiles, clothing, musical instruments, and
 ritual objects. For more information, call
 508 745-1876.

[from Monday 9(8) 3/26/90]

New at the

Southeast Asia Community Resource Center

Khan, Tayanin, Manokoune, Proschan. *The Story
 of the Flood* (Khmu 2158)

Khammeung Manokoune et al. *Song By Ya's
 Seuth Tempraseurt* (Khmu 2159)

Duangpraseurt, Ta'Kham. *Story of Lying Jaaq*
 (Khmu 2160)

Oxford Univ. *Journal of Refugee Studies*
 (REF2161, REF2171)

Sinclair, Kevin. *Forgotten Tribes of China*
 (CHI2165)

Matisoff, James A. *Grammar of Lahu* (LAO2178)
 Yathay, Pin. *Stay Alive My Son* (CAM2179)

Langer, Paul & JJ Zasloff. *North Vietnam and the
 Pathet Lao*. (LAO2180)

Brodrick, Alan. *Little Vehicle: Cambodia and Laos*
 (CAM2181)

Huffman, Franklin. *Cambodian System of Writing
 and Beginning Reader* (CAM2185)

Jones, John. *Guide to Vietnam* (VN2186)

Sos, Heang, Ehrman. *Cambodian-English
 Dictionary v.v.* (CAM2187)

Vo, Phien/James Banerian. *Intact* (VN2188)

Nguyen-Hong-Nhiem, Lucy and Halpern, Joel.
The Far East Comes Near (SEA2190)

Plus! About 125
 old *Life* maga-
 zines from the
 late 1960's
 through the early
 1970's....coverage
 of the Indochina
 War.

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To be identified as an evangelical believer is to invite persecution. The fervency and devotion evident among believers probably corresponds to the oppression they face from government and society. Another possible explanation may be influences from the Russian Orthodox Church, which is characterized by solemn ritual. Still another explanation may lie in the serious orientation of all Soviet life. It has often been noticed, for example, that Soviets seldom smile for pictures. Many visitors to the USSR are especially struck by the seriousness (and even gruffness) among people in public places. Seriousness seems to be a cultural characteristic of the Soviet people.

The oppression which Soviets have endured for centuries under the Czars, and now under the communists' rule, has bred a serious approach to life. Russian and Ukrainian culture seems to have stepped beyond seriousness into pessimism and a suffering mentality. According to famed novelist Fyodor Dostoevsky, Russians find solace and even a kind of redemption in suffering.

Soviet evangelicals reflect seriousness in their personal lives. Believers are encouraged to live apart from sinful society. Drinking and smoking are not permitted, and one can be excommunicated for these reasons. Films, even ones censored for profanity or nudity, are unacceptable. Some believers do own television sets. Generally they do not participate in sports, which are seen as aimless activities. Slacks are not permitted for women, because in the Bible it says that women should not wear men's clothing. Women usually have long hair. Married women cover their heads during services. Cosmetics, perfumes, and jewelry other than wedding rings are rarely worn. Men wear slacks and jackets to church, but not ties, which are considered too fancy.

Social Relationships

Russian, Ukrainians, and other Soviet ethnic groups place great value on personal relationships. Living in a society where there are few luxuries, friendships tend to be the most valuable possession a person can have. In the case of Soviet Christians,

in addition to the hardships of life in the Soviet Union, they have had to live in a society hostile to Christians. Therefore, they are used to very close fellowship.

Soviets may find it difficult to accept American individualism. In North America, personal independence is encouraged. People find satisfaction in many areas of life—work, hobbies, recreation—and Soviets may have difficulty adjusting to this attitude, and become discouraged.

Soviet hospitality, more than anything, reflects their love of people and fellowship. They never seem to tire of inviting friends to their homes for evenings together. Friends can usually expect to have a standing invitation to visit any time. If you do unexpectedly call, they are likely to drop everything, provide food, and then expect you to stay the evening. They are used to hours of conversation, usually around the kitchen table, and greatly value these times of friendship.

Russian and Ukrainian cuisine is relatively bland when compared to the average North American diet; they may have a hard time with spicy foods. Salami sausage, cheese, potatoes, cabbage, tasty meat broth and vegetable soups are staples. Borscht (a beet soup), pelmeni (meat or potato filled dumplings) and pirozhki (meat or cabbage filled rolls) are favorite foods. They also enjoy fish, such as smoked salmon and pickled herring. Most Soviets have a sweet tooth, and love spoonfuls of sugar in their tea and any kind of candy, cake or ice cream.

Soviet evangelicals have large extended families. It is not unusual to have 10 or more children, with the average being around six. Children often stay with their parents, regardless of age, until they marry. Many even then live with parents or in-laws until they can find housing (a problem in the Soviet Union). Since there is little mobility in the Soviet Union, believers marry only other believers, and often it is hard to find two families in the same congregation that are not related in some way.

In the home, husbands help their wives, but less than in North American families. Children are less independent, and parents continue to have authority even after marriage. Grandparents are revered, particularly the grandmother

(babushka), who serves as a stable figure in home and spiritual life.

Married women continue to work, especially if there is a grandmother to care for the children.

Soviet evangelicals are more conservative than their North American counterparts in their approach to relations between the sexes. Young people usually develop friendships with the opposite sex in the context of church youth groups. A young man and woman attracted to each other are encouraged to seriously consider marriage and not delay a decision. Engagements are short and binding. A young man who breaks an engagement without the girl's consent can be excommunicated.

Adaptation

Most refugees will experience some degree of culture shock upon arrival in North America, and this can persist and hamper their adjustment for years. The primary reasons for culture shock include: 1) preconceived and inaccurate perceptions about North America which produce unrealistic expectations of life here; 2) the complexity of life here, arising from overwhelming choices; 3) the independence and individualism of North American Christianity in contrast to intensity of relationship in the Soviet Union.

Soviet refugees consider the U.S. and Canada as the promised land, and expect to slide right into a life of prosperity. They may not have considered the responsibilities that come with freedom. They will have to be shown that with freedom comes the burden of making choices in every area of life.

In the Soviet Union, the state provides for individuals. Medical expenses, schooling and many public services are provided for everyone. Because unemployment is unlawful (punishable by imprisonment), every citizen is prodded to find work. Much in life, including the price of commodities or school curriculums, is standardized throughout the country, so choice is not even an option.

The variety of choices that North Americans routinely make even on a daily basis will initially intimidate most refugees. In even minor events, such as shopping, they will be confronted by a matrix of choices. A person who wants to buy a

simple can of tuna is faced with a half dozen brands in three different sizes. They will learn that North American life is full of decisions, which can prove to be emotionally exhausting.

The refugee may become discouraged if the best housing and work situation is not easily available. The reality of large families and minimum wage will make public assistance a necessity for most, unless there are examples in the community of how to "make it" without relying on welfare. (Refugees are provided with cash assistance for the first 9 to 12 months). As with other newcomers, the greatest help is someone in the community who can help find jobs and act as an intermediary.

Soviet standards of hygiene are generally lower than most North Americans. Most do not use deodorant or brush their teeth. They bathe less frequently. If the sponsor senses a problem, he or she should sensitively communicate to them the North American standards. (This is often the first point of conflict with American schoolmates. School nurses, who teach hygiene in the lower grades, should coordinate a program for newcomers, teaching the local expectations, and, if possible, providing a kit of supplies—soap, laundry soap, deodorant, toothbrush, toothpaste, shampoo, etc. It is extremely difficult for the bilingual aide to instruct the parents or the children. If the nurse acts as the person who has a message to communicate, and the aide acts simply as the interpreter, it is somewhat less intimidating.)

Soviets, as a whole, are less conscious of time and tend not to be punctual. Teachers or sponsors should explain the importance of punctuality in American society. Students will learn quickly, after being "tardy" once or twice.

Soviets tend to be sensitive to conditions which may cause illness. For example, they are fearful of drafts, and in warm weather may prefer to sit in a stuffy room rather than open a window for a breeze. Children are bundled in multiple layers of clothing in the winter and are reminded to put something on their feet indoors to guard against cold floors. A Soviet may prefer home remedies to a doctor or medicine.

There are, of course, many cultural

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differences which will be discovered as interactions proceed. Differences may stem from different attributes—the fact that they are 1) Soviets; 2) Russians/Ukrainians/Uzbeks/Armenians, etc.; 3) refugees; and 4) members of fundamentalist religious groups.

Refugee Resettlement Agencies:

Catholic Social Services (CSS), 452-1445
Church World Service (CWS),
415 673-2358

International Rescue Committee (IRC),
739-0123

Lutheran Immigration/Refugee Services
(LIRS), 442-8200

World Relief Refugee Services (WRRS),
455-2712

English tutoring:

Sacramento Literacy, Mary Buehler, 456-
0437

Partners in English, Roberta Locher, 428-
7466

Information and Assistance:

Russian Evangelical Baptist
Mission of Sacramento,
2925 Franklin Blvd, Sacramento, 95817
Rev. Ted Karpiec, 451-2062

Russian Pentecostal Church,
Mission Radio to Russia
PO Box 476, Jackson 95642
Rev. Paul Demetrus, 209 223-3824

West Sacramento Resource Center
110 6th St, West Sacramento
Sergei Shkurkin, 372-0200

World Relief
4760 16th Ave, Sacramento
Nadia Lokteff, 455-2712

Word to Russia Radio Ministry
Mike Lokteff, 372-4610

Medical Services:

Physical exams on new refugees: County
Chest Clinic, 732-3723

Immunizations—

UCD Medical Center, 734-2011

Capitol Health Center, 1500 C St., 440-
5302

Chest Clinic, 2921 Stockton Blvd, 732-
3723

Del Paso Health Center, 3950 Research
Dr., 648-0970

Northeast Health Center, 7805 Auburn
Blvd, 726-1803/969-2724

Oak Park Health Center, 3415 Sacra-
mento Blvd, 732-3795

Primary Care Center, 2921 Stockton Blvd,
732-3770

South City Health Center, 7222 24th St.,
395-4580

(Translation is available at UCD Med Ctr.
Other county clinics can obtain telephone
translation service by using AT&T Lan-
guage Line).

Dental services—

Sacramento Dental Clinic (adults), 1500 C
ST, 442-0756

Children's Dental Center, 7227 29th St,
391-2101

(No translators. The Dental Referral
Service at 800-825-6384 is supposed to be
able to refer you to dentists in the area who
accept Medi-cal).

(Thanks to Gaye Wittkopp, who compiled this
information in a guide for helping Soviet refugees in
the Sacramento area.)

How were the Hmong *paj ntaub* fabric squares used in traditional village life in Laos?

Hmong stitchery was part of costume embellishment, not decoration for the house or wall or table. Aid workers in the resettlement areas in Laos in the 1960's and in the refugee camps in Thailand since 1975 encouraged the women to produce something to sell. Techniques used in producing collars, skirts, aprons, sashes, coin bags,

and baby carriers were enlarged and made into square "samplers". Originally, the square pieces were *noob ncoos*—"seed pillows"—or funeral squares. These pieces, along with the baby-carrier are part of an exchange ceremony between daughter and parents after the birth of a child. In the refugee camps the choices of colors and fabrics have been standardized by project organizers. Story cloths are also a fairly recent creation, a personal memoir from an oral society.

AB 4141

Toll-Free Hot Line

for Reporting Crimes in the Southeast Asian Communities

Two or three years ago, a bilingual aide came to my office and told me this story. She had been down at the apartment house where many rural Chinese from Vietnam lived. She overheard one old woman telling another about a robbery over the weekend. Three boys rammed into her apartment, demanding to know where her money was hidden and where her new VCR was. ("How did they know that I just bought a VCR," she thought.) They had weapons, and threatened her. She eventually told them where some money was hidden. They grabbed the money, the VCR, and a gold necklace from around her neck. They warned her that if she told anyone they would come back to kill her and her grandchildren.

She recognized one of the boys; he lived in the same apartment house, but had been gone several months. She knew who his family was, where they lived.

The old woman whispered all this, looking about for listening bystanders. The aide, who was a familiar figure in the community after so many years, asked about the incident, "Did you call the Sheriff?" The old woman became very frightened and wouldn't talk about the incident any more.

Over the next several days, the aide approached the old woman to find out if she wanted help in dealing with the robbery and the Sheriff's Department. The old woman denied that the robbery ever occurred.

The Southeast Asian community contains its less desirable characters—and they are preying on their fellow Southeast Asians. While it's a very small percentage of the total population, they cause grief for the victims, the other Southeast Asians whose reputations are damaged by association, and for the law enforcement officials who are assigned to the cases once they are reported.

Typically, a group of Vietnamese or Sino-Vietnamese boys join together to pull an armed robbery. Then the five or six thugs flee for other cities around the state and country. When they need more money, a new "hasty gang" (as Jeffrey Munks calls the) forms to pull a new job.

The problem is that the victims of the crimes—often tortured and terrified, always intimidated—are reluctant to report the crime to authorities. Even if the crime is reported, picking up a suspect is difficult because of the transient nature of the

criminals. In addition, it is difficult to make a positive identification; non-Vietnamese have trouble differentiating features and dress, and the Asian witnesses may recognize and know the suspects, but are reluctant to be the one to identify them. Even if the suspects are identified and charged, it is difficult to get the victim to testify in court, for fear of retaliation against themselves or their families.

The fear is not lessened any when they see how the American justice system works. A suspect identified in the morning can be knocking on their door by evening. Obviously, the victims are not eager to invite more heartache and physical danger.

The proposed legislation, AB 4141, by Phillip Isenberg, will create a toll-free hot line statewide, and will provide rewards for arrest and conviction. Victims and witnesses will be able to report what they know to people who speak their languages, without fear of retaliation.

If you support this concept, contact Hung Le at Phil Isenberg's Sacramento office for more information (916 324-4678). To write a letter urging passage of the bill, address it to:

Phillip Isenberg,
Assemblyman, Tenth District
California Legislature
State Capitol
Sacramento, CA 95814

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Other important spirits are those of the ancestors. It is the contentment of one's ancestors in the location of their burial site, and in the next world, that determines much of a person's good or bad fortune in life. Therefore, much attention is given to the welfare of the ancestor spirits. If a person is experiencing a run of misfortune, a diagnostician may discover that an ancestor spirit is displeased. This requires changes and practices on the part of the living, to pacify and please the ancestor spirits.

There are other, more evil spirits who cause misfortune in many ways—these are much more like *ghosts* than are the other spirits that inhabit the world.

We had a call about a young married girl who was failing in her health because of the actions of the "ghosts". She was Hmong, but was married to a Lao boy and lived with his family who followed Buddhism. The Buddhist rituals did little to "cure" her. When the family agreed to help her find a Hmong shaman in her new community, her health improved.

Disclaimer: These answers have been filtered through an "outsider" and may contain misleading or incomplete information. We suggest that interested persons search further to determine the differences between groups. We also invite responses to the kinds of answers that are given here.

Recommended Literature, 9-12

CA State Dept of Educ, 1990. The following materials are selected from the list, those that pertain to the Asia-Pacific Island region of the world. The handbook lists recreational materials in addition to these core and extended materials. The book can be ordered from CASDE, PO Box 271, Sacramento CA 95802-0271, for \$4.50, plus tax.

Biographies

- Chu, Louis. *Eat a Bowl of Tea*.
Gillenkirk, Jeff and James Motlow. *Bitter Melon: Stories from the Last Rural Chinese Town in America*.
Hyun, Peter. *Man Sei! The Making of a Korean American*.
Kikumura, Akemi. *Through Harsh Winters: The Life of a Japanese Immigrant Woman*.
Kingston, Maxine Hong. *Woman Warrior: Memoirs of a Girlhood Among Ghosts*.
Szymusiak, Molyda. *The Stones Cry Out: A Cambodian Childhood*.
T'ai-t'ai, Ning L. and Ida Pruitt. *A Daughter of Han: The Autobiography of a Chinese Working Woman*.
Uchida, Yoshiko. *Desert Exile: The Uprooting of a Japanese-American Family*.
Wong, Jade Snow. *Fifth Chinese Daughter*.
Yamasaki, Minoru. *A Life in Architecture*.
Yoshikawa, Eiji. *Musashi*.

Drama

- Chin, Frank. *The Chickencoop Chinaman and the Year of the Dragon: Two Plays*.
Izumo, Takeda. *Chushingura*.
Lum, Wing Tek. *Oranges are Lucky*.
O Yong-Jin and others. *Wedding Day and Other Korean Plays*.
Sakamoto, Edward. *In the Alley*.

Folklore, Mythology, Epics

- Carrison, Muriel. *Cambodian Folk Stories from the Gatiloke*.
Coburn, JR and Quyen Van Duong. *Beyond the East Wind: Legends and Folktales of Vietnam*.
Graham, Gail B. *The Beggar in the Blanket (Vietnamese)*.
Kendall, Carol and Li Yao-wen. *Sweet and Sour: Tales from China*.
Kuo, Yuan Hsi and Louise Hsi Kuo. *Chinese Folktales*.
Liyi, He. *The Spring of Butterflies: And Other Chinese Folktales*.
Mackenzie, Donald A. *Myths and Legends of China and Japan*.
Moyle, Richard. *Fagogo (Samoan)*.
Roberts, Moss, editor. *Chinese Fairy Tales and*

Fantasies.

- Schultz, George. *Vietnamese Legends*.
Seros, Kathleen. *Sun and Moon: Fairy Tales from Korea*.
Timpanelli, Gioi. *Tales from the Roof of the World: Folktales of Tibet*.
Uchida, Yoshiko. *The Dancing Kettle*.
Vuong, Lynette D. *The Brocaded Slipper and Other Vietnamese Tales*.
Werner, E. and T. Chalmers. *Ancient Tales and Folklore of China*.

Nonfiction, Essays, Speeches

- Chan, Jeffrey and others. *Fifty Years of Our Whole Voice*. (Chinese/Japanese)
Chang, Diana. *Woolgathering*. (Chinese)
Fisher, Ann R. *Exile of a Race*. (Japanese)
Houston, James and Jeanne. *Beyond Manzanar and Other Views of Asian-American Womanhood*. (Japanese)
Miyasaki, Gail Y. *Obachan*.
Santoli, Al. *Everything We Had: An Oral History of the Vietnam War*.
Seki, Joanne H. *Being Japanese-American Doesn't Mean Made in Japan*.
Shore, Bradd. *Sala'ilua: A Samoan Mystery*.
Sully, François, editor. *We the Vietnamese: Voices from Vietnam*.
Sutter, Frederick. *Samoa: A Photographic Essay*.
Tateishi, John. *And Justice for All: An Oral History of the Japanese-American Internment Camps*.
Yung, Judy and others. *Island: Poetry and History of Chinese Immigrants on Angel Island 1910-1940*.

Novels

- Kawabata, Yasunari. *Snow Country*. (Japanese)
Kim, Richard E. *Martyred*. (Korean)
Li, Fei-kan. *The Family*. (Chinese)
Lo, Kuan-Chung. *Romance of the Three Kingdoms*. (Chinese)
McCunn, Ruthanne. *Thousand Pieces of Gold*. (Chinese in early California)
Mishima, Yukio. *The Sound of Waves*. (Japanese)
Mo, Timothy. *Sour Sweet*. (Chinese)
Murayama, Milton. *All I Asking for is My Body*. (Japanese)
Nai-an, Shih. *Water Margin*. (Chinese)
Okada, John. *No-no Boy*. (Japanese)
Paul, Louis. *Pumpkin Coach*. (Samoan)
Ronyoung, Kim. *Clay Walls*. (Korean)
Shirota, Jon. *Lucky Come Hawaii*. (Japanese)
Tanizaki, Junichiro. *Some Prefer Nettles*. (Japanese)
Uchida, Yoshiko. *Picture Bride*. (Japanese)
Watkins, Yoko K. *So Far From the Bamboo Grove*. (Japanese)

Poetry

- Chang, Diana. "The Horizon is Definitely Speaking." (Chinese)
- Conjugacion, Noland. "Coconut Girl." (Filipino)
- Hongo, Garrett Kaoru. "Yellow Light." (Japanese)
- Huynh, Sanh Thong, editor. "Tale of Kieu." (Vietnamese)
- Kimura, Audy. "Lovers and Friends." (Japanese)
- So, Chongju. "Unforgettable Things." (Korean)
- Wendt, Albert. "What Do You Do Now Brother?" (Samoan)
- Balaban, John, editor. *Vietnamese Folk Poetry*.
- Basho, Matsuo. *Seven Poems*.
- Bay Area Filipino Writers. *Without Names: A Collection of Poems*.
- Chin, Marilyn. *Dwarf Bamboo*. (Cambodian)
- Hiura, Jerrold A. *Hawk's Well: A Collection of Japanese-American Art and Literature*.
- Hongo, Garrett Kaoru. *River of Heaven*. (Japanese)
- Huynh, Sanh Thong, editor. *The Heritage of Vietnamese Poetry*.
- Kim, Joyce Jarhyun. *Master Poems of Modern Korea Since 1920: An Anthology of Modern Korean Poetry*.
- Kim, Jungshik. *Lost Love: 99 Poems*. (Korean)
- Kim, Yeol-kyu. *Korean Poetry*.
- Lau, Alan C. *Songs for Jadina* (Cambodian)
- Lee, Peter H. *Poems from Korea*.
- Lum, Wing Tek. *Expounding the Doubtful Points*. (Cambodian)
- Okubo, Mine. *Citizen 13660*. (Japanese)
- Song, Cathy. *Picture Bride*. (Cambodian)
- Yamada, Mitsuye. *Camp Notes and Other Poems*. (Japanese)

Short Stories

- Akutagawa, Ryunosuke. "Rashomon." (Japanese)
- Chan, Jeffrey and others. "Aiiieeeee!" (Chinese, Filipino, Japanese)
- Chin, Frank. "Food for All His Dead." (Chinese)
- Chock, Eric and Darrell Lum, editors. "The Best of Bamboo Ridge." (Hmong)
- Hwang, Sun-won. "Scarlet Ibis: A Classic Story of Brotherhood." (Korean)
- Kang, Sinjae. "Young Zerkova," in *Flowers of Fire: Twentieth Century Korean Stories*, edited by Peter H. Lee.
- Laygo, Terisita M. "The Well of Time." (Filipino)
- Mori, Toshio. "Yokohama, California."
- Oe, Kenzaburo, editor. "The Crazy Iris." (Japanese)
- Santos, Bienvenido N. "The Scent of Apples." (Filipino)
- Sunu, Hwi. "Flowers of Fire," in *Flowers of Fire: Twentieth Century Korean Stories*, edited by Peter H. Lee.
- Tagatac, Samuel. "New Anak." (Filipino)

- Wong, Shawn. "Each Year Grain." (Chinese)
- Yamamoto, Hisaye. "Las Vegas Charley." (Japanese)
- Yi, Hoesong. "Woman Who Fulled Clothes," in *Flowers of Fire: Twentieth Century Korean Stories*, edited by Peter H. Lee.
- Yi, Hyosok. "Buckwheat Season," in *Flowers of Fire: Twentieth Century Korean Stories*, edited by Peter H. Lee.

Books in Languages Other Than English

- Anonymous. *Chunhyangjon*. (Korean)
- Anonymous. *Ise Tale: Azuma Kudari, Azusa Yumi*. (Japanese)
- Anonymous. *Kokin'shuu Tale and Others: Oochoo no uta*. (Japanese)
- Anonymous. *300 Tang Poems*. (Chinese)
- Anonymous. *Ujishuui Tale: Inaka no ko* (Japanese)
- Anonymous. *Yamato Tale: Ubasute*. (Japanese)
- Bulosan, Carlos, Jr. *The Philippines is in the Heart: A Collection of Short Stories*. (Pilipino)
- Chae, Man-Shik. *Selected Works of Chae Man-Shik*. (Korean)
- Chen, Jack (Chen Yi-fan). *The Chinese of America*.
- Cuu Long Giang-Toan Anh. *Nguoi Viet Dat Viet* (Vietnamese Land and People).
- Dao, Dang Vy. *Nguyen Tri Phuong, Nhat Gia Tam Kiet* (The Three Heroes in One Family).
- Doan, Quoc Sy. *Ba Sinh Huong Lua* (Keep the Fire Glow Forever)
- Duong Quang Ham. *Viet Nam Thi Van Hop Tuyen* (Selected Vietnamese Literature)
- Hagiwara, Asataroo. *Take: Chuugaku no kotei* (Japanese).
- Han Mac Tu. *Tho* (Poems).
- Hoa Bang. *Quang Trung Nguyen Hue*.
- Hoai Thanh, Hoai Chan. *Thi Nhan Viet Nam* (The Vietnamese Poets)
- Hoang, Trong Mien. *Viet Nam Van Hoc Toan Thu*, volumes 1 and 2 (Vietnamese Literature)
- Huffman, Franklin E. and Im Proum. *Cambodian Literary Reader and Glossary*.
- Huffman, Franklin E. and Im Proum. *Cambodian Reader*.
- Huy Can. *Lua Thieng* (The Sacred Fire)
- Hyon, Jin-Kon. *Selected Works of Hyon Jin-Kon*.
- Jin, Ba. *Spring* (Chinese).
- Johnson, Charles. *Dab Neeg Hmoob* (Hmong Folktales).
- Kamono, Choumei. *Hoojooki: Yuku kawa no nagare*.
- Kato, Shuuton. *Haiku en'kin*.
- Kim, Dong-Ni. *Selected Works of Kim Dong-Ni*.
- King Ang Duong Kakei. *The Story of Dame Kakei* (Cambodian)
- Lao She. *The Teahouse*. (Chinese)

- Lee, Kwang-soo. *Selected Works of Lee Kwang-Soo*.
- Le Ngo Cat and Pham Dinh To. *Dai Nam Quoc Su Dien Ca* (The History of Dai Nam in Verse)
- Luo Guan-Zhong. *Romance of the Three Kingdoms* (Chinese)
- Luu Trong Lu. *Tieng Thu* (The Sound of Autumn)
- Lu Xun. *Cry*. (Chinese)
- Miyoshi, Tatsuji. *Kame no ue (and others)*
- Nakajima, Atsushi. *Sangetsu ki*.
- Nguyen Khac Ngu. *My Thuat Co Truyen Viet Nam* (The Traditional Fine Arts of Vietnam)
- Nguyen Lang. *Van Lang Di Su* (The Extraordinary History of Van Lang)
- Nguyen Truc Phuong. *Van Hoc Bin Dan*.
- Nguyen Tu Nang. *Than Thoai Vietnam* (The Mythologies of Vietnam)
- Nhok, Them. *Kolap Peilin* (The Rose of Peilin). (Cambodian)
- Nhuong Tong. *Nguyen Thai Hoc*.
- Nou, Hach. *Phka Srapone* (The Wilted Flower). (Cambodian)
- Ogawa, Kunio. *Yoru no suiei*.
- Oono, Yasaumaro. *Kojiki: Taka ikuya*.
- Ootomono, Yakamochi. *Man'yooshuu*.
- Ouk, Mory. *Cambodian Primer and Readers 1-5*. Cambodian.
- Phan Nhat Nam. *Mua He Do Lua* (Summer of Glowing Fire)
- Preah Padumatther Som. *The Story of Tum Teav*. (Cambodian)
- Santos, Bienviendo. *The Day the Dancers Came*. (Pilipino)
- Seishoo, Nagon. *Makura no sooshi: Haru wa akebono*.
- Selected Vietnamese Writers. *Nhung Truyen Ngan Hay Nhat Cua Que Huong Chung Ta*. (Interesting Stories of our Homeland)
- Shen Cong-wen. *Border Town*. (Chinese)
- Shi Nai-an. *Outlaws of the Marshes*.
- Takamura, Kootaroo. *Boroboro Na Dachoo*. *Trang, Chau. Y Si Tien Tuyen*. (Frontline Physician)
- Trang, Ngea. *Ariyathar Khmer* (The Khmer Civilization)
- Vang Lue and Judy Lewis. *Grandmother's Path, Grandfather's Way*. (Hmong)
- Vu Khac Khoan. *Than Thap Rua* (The Turtle Tower God)
- Vu Ngoc Phan. *Nha Van Hien Dai* (Contemporary Writers)
- Wang Yu, editor. *Overseas Chinese Writers*.
- Wu Cheng'en. *Journey to the West*. (Chinese)
- Xin, Bin. *Selected Works of Bin Xin*. (Chinese)
- Yum, Sang-Sub. *Selected Works of Yum Sang-Sub*.
- Zhang Cuo. *Golden Tears*. (Chinese)

Notice to subscribers

Context will begin a new mailing list in September 1990. The subscription year runs from September to June, and the cost is \$5.00. You can pay with 20-25¢ stamps, or you can send a check, made out to *Folsom Cordova USD-Context*. The district currently covers the cost of development

and printing, but we need subscribers to cover the mailing costs. Overseas mail, of course, runs more.

In addition, *Context* will widen its scope to deal with other new refugee groups—changing with the times.

Context:

Southeast Asians in California

c/o Folsom Cordova USD
Transitional English Programs Office
2460 Cordova Lane,
Rancho Cordova, CA 95670