



Context:

Southeast Asians & other newcomers in California's classrooms
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Context is published eight times during the academic year as a way to provide staff with information and ideas concerning their newcomer students and parents. While the focus is on Southeast Asians, most articles and resources apply to other newcomer groups as well. This newsletter is developed with Economic Impact Aid funds, and district staff with English learners receive an automatic subscription. Other district staff may request a subscription, at no cost. Outside subscribers pay \$10.00 per year to cover mailing and handling costs.

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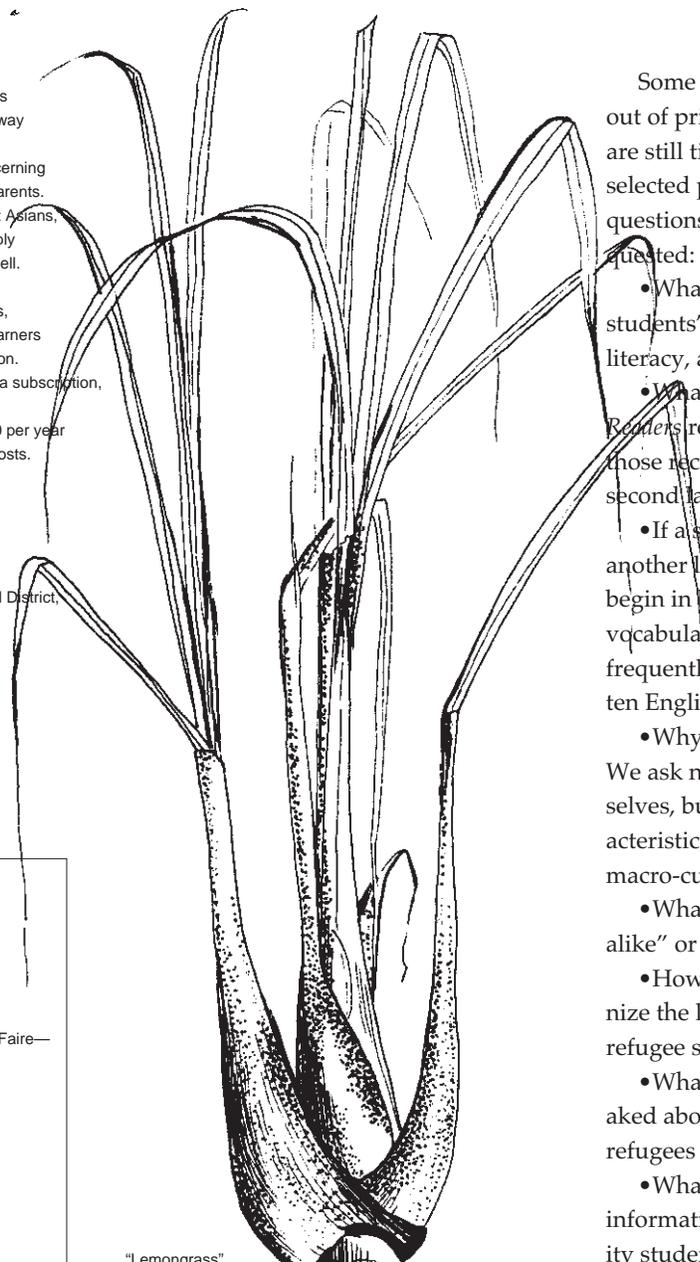
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Refugee Educators Network

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

Join us!

September 16, 1993
November 18, 1993
January 20, 1994
February 17, 1994
May 19, 1994



"Lemongrass"
Halinka Luangpraseut

Some past issues of *Context* are out of print, but contain articles that are still timely. This issue contains selected pre-1993 pieces that address questions that are frequently requested:

- What role do teachers play in students' acquisition of language, literacy, and culture?
- What does *Becoming a Nation of Readers* recommend, and how do those recommendations apply to second language learners?
- If a student is already literate in another language, where can s/he begin in building a base of English vocabulary? What are the most frequently occurring words in written English?
- Why do you do what you do? We ask newcomers to explain themselves, but cannot explain the characteristics of American macro-culture.
- What do we teach: "all of us are alike" or "each of us is different"?
- How can names help you recognize the language background of refugee students?
- What are common questions asked about the newest group of refugees the former Soviet Union?
- What is current demographic information about language minority students in California?

Intercultural Programs: Two Approaches

This panel is recognized by the peoples of Cambodia, Laos, and Thailand as Buddhist—each group could claim it as their own because Theravada Buddhism is a common cultural characteristic. Yet the Khmer, the Lao, and the Thai have cultural characteristics that distinguish one group from the other. Choosing to emphasize either the commonalities or the differences depends on the situation and on the experience and attitude of the person doing the choosing.



“People are all alike....”

Deductive learning
(general to specific)

8 Human Commonalities

1. Life cycle (birth, growth, death).
2. Use of symbolic systems (language).
3. Respond to the aesthetic.
4. Recall the past, anticipate the future.
5. Belong to groups.
6. Part of nature (ecology of Earth).
7. Produce & consume.
8. Search for meaning (answers to “why....”)

Ernest Boyer. *Quest for Common Learning*. Carnegie Institute of Advancement of Teaching. Taken from speech, May 1992.

“People are each different....”

Inductive learning

(specific to general)

1. Compare differences without judgement.
2. Brain generalizes commonalities.
3. Process more important than content.
4. “Deep” structure changes.
5. Mirrors language acquisition process.
 - First language acquisition: •Enculturation
 - Second language acquisition: •Acculturation
6. Critical thinking skills in social world.
7. Compatible with group process skills.
8. Allows cultural pride, human dignity.

Teachers & acquisition of language, reading, and culture

Henry Ho arrived in 1980 as an eleven-year old, a refugee from the rural fishing islands off the coast of Vietnam, unable to write his name and unfamiliar with the school setting. We plunked him into a fifth grade class, with one or two others who spoke his language, and waited a couple of years for him to absorb the language. By the time he

reached eighth grade, he could read and write at about a second grade level, could understand and speak fairly well, and fought regularly with other students. His parents hoped for the best, but gave him very little direction and few restrictions on his activity. Henry became very good at being very bad; this was his chosen area of competence.

His parents moved the family to Oakland, where there was a large Chinese community. After a year the family returned to our area because Henry and his brothers had begun to run around with thugs. Henry was very likely recruited by older gang members, and continued his association with the Oak-

land roving gangs while in Sacramento. Henry ended up shooting a waiter in a Chinese restaurant during a robbery, and went to the Youth Authority for six years.

Causes

Henry's outcome was not caused solely by his impoverished rural background, nor the fact that his parents had never been to school, and could not read or write Chinese, Vietnamese or English. It was not because his parents had been raised under a communist system that removed personal initiative, nor because major cultural values in Asia reflect the fatalism of Buddhism. It was not because of the gap between the children and parents,

Using Krashen's Model for Language Acquisition for Acquisition of Culture

Krashen's Hypotheses	Implications for Language Acquisition	Implications for Acquisition of Culture
Input Hypothesis	<ul style="list-style-type: none"> •Provide exposure to English. •Make input comprehensible. •Oral Language: listening produces speaking. •Textual Language: reading produces writing. 	<ul style="list-style-type: none"> •Interact with persons from other cultures. •Use information or analysis of conflicts to bring implicit rules of culture to awareness. •Non-verbal input produces generalizations about how people interact. Use discrepant events to force change in generalizations.
Natural Order Hypothesis	<ul style="list-style-type: none"> •Language is acquired in stages; rich language input provides the necessary structures. •Avoid teaching grammar without plenty of English input. 	<ul style="list-style-type: none"> •Universal human categories of behavior. Differences exist in ways behavior is expressed in different cultures. Hall's ten areas of human activity: interaction; association; subsistence; reproduction; territoriality; temporality; adaptation; recreation; protection; exploitation. •Avoid teaching cultural facts without interaction.
Monitor Hypothesis	<ul style="list-style-type: none"> •Receptive before expressive. Expect a "silent period." •Editor hampers expressive process. 	<ul style="list-style-type: none"> •Use interaction to drive "need to know" then provide information that helps understand how each way of doing things makes sense. •Teach, model process for becoming aware of underlying cultural "rules"; else tendency is to either ignore or destroy differences.
Affective Filter Hypothesis	<ul style="list-style-type: none"> •Anxiety blocks input. •Focus on message; provide interesting input. 	<ul style="list-style-type: none"> •Respect and non-judgemental curiosity allow interaction, input. •Arrange interaction in pursuit of mutually desirable non-threatening goal.

nor because there was a lack of reading material in the home. Henry's first cousin, son of his father's brother, a couple of years younger than Henry, went on to graduate with a 4.0 GPA, one of the first rural Sino-Vietnamese to accomplish that remarkable goal.

Henry's tragic outcome was likely the result of a number of factors in combination, including very poor choices on his part. I know that we did not give Henry the best start in school, although his cousin had the same sort of start. For whatever reason, Henry never found an area within the school setting in which he could see himself as competent, or even with the hope of becoming competent.

We didn't know enough at that time to pair him up with an adult mentor or a well-respected peer buddy, to structure his learning tasks so he could see his own progress; or even to know him well enough to know what his interests and (socially acceptable) strengths were. We benevolently ignored him, expecting little but compliance. Much to our surprise, while he was acquiring oral language he was also acquiring a second culture—the unwritten rules that govern interaction with others in American society. He learned about confrontation, competition, and peer recognition; he developed areas of competence in fighting, intimidation, and survival.

Because of Henry, we have come to believe that a newcomer arrives here with an expectation of success, but that experience teaches powerful lessons about the available choices. If better choices are avail-

able—if there is a person who knows the student and has realistic, progressive expectations of him (or her), one who can help him see the goal and work towards it, one who helps him understand and surmount obstacles—few will make choices that turn them into outcasts. Apparently some are more “disadvantaged” than others: Henry required more from us than did his cousin.

Model for Acquisition of Language—Oral, Textual, Cultural

In California, over the past ten years, the theoretical model for second language acquisition has been driven by Chomsky's “language acquisition device,” a label for the neural activity that turns input into generalizations that structure output. The theory is interpreted and applied to the classroom by researchers like Jim Cummins and Stephen Krashen, and the outcome is an emphasis on methods that call for understanding and communicating ideas rather than rote output drill.

Rule-driven production

Linguistic research refines and validates the basic mechanism of language acquisition—that neural processes of some sort equip the brain to sort out input, decipher regular patterns, form generalizations about how the pieces are put together, and then produce output that conforms to the generalizations. Feedback then becomes additional input that allows a shifting of the patterns and revising of generalizations. The classic evidence of rule-driven production, rather than memorization and recitation of patterns, is the way in which children

overgeneralize when first acquiring English (one car / two cars; one cat / two cats; one man / two mans), and the way in which pieces can be produced in novel arrangements.

Reading & writing competence is acquired

Krashen most recently has been publishing and lecturing on the way in which reading and writing skills are acquired, not learned. Not surprisingly, reading—a receptive skill like the comprehension of oral language—is acquired when there is comprehensible input; we learn to read by reading. Writing—an expressive skill like speaking—is output that represents the end result of the textual language acquisition process. To write well requires sufficient reading input.

Virtually everyone learns to understand and speak a language (or in the case of the deaf, to understand and sign a language), but not everyone learns to read and write. Some front-end direct teaching is required before the language acquisition device can operate in reading acquisition: recognizing two-dimensional shapes, association of written symbol with a unit of sound (or a unit of concept, in the case of Chinese), left-to-right organizational rules (in the case of English), breaking apart words into component sounds and blending them back together. Once the fundamental skills are in place, reading well is the result of reading enough, and writing well is the result of reading enough.

Direct learning of writing generalizations is also necessary, but it helps the editing process rather than the writing process.

LAD underlies culture acquisition

Why should the neural language acquisition device be limited to generalizations derived from input through only the ears and eyes? Why not assume for the moment that it also operates on other kinds of input: touch, space, smell, heat, pupil size, duration of eye contact, gesture, facial expression, and so on. If we can assume that the language acquisition device is a construct for the neural process of deriving generalizations from input, no matter what kind of input, then it makes sense that second cultures are acquired in much the same way second languages are acquired. (See the chart.)

While great attention is paid to skill in second or third languages, little attention is paid to skill in second or third cultures (the unwritten rules by which we behave and interact). There is very little educational research on acquisition of culture, yet hundreds if not thousands of studies focus on the most minute details of the acquisition of language and spell out the rules that underlie various languages. We accept that "culture" is all that is learned, the knowledge that passed from one generation to another, all that portion of ourselves that we are not born knowing, but we don't know exactly how such knowledge is

acquired, nor how our cultural maps are changed by contact with others. We understand what we need to do to speak or write a second language, but not what we need to do to operate "fluently" in a second culture. However, we do now know that newcomers are actively acquiring second cultures from the moment they first encounter the new culture. In Henry's case, I can only assume that the kind of input he received resulted in generalizations that led to generally combative and anti-social output (behavior).

IBM: Macintosh= learning: acquisition

I had brief experience with IBM-like computers, and found myself frustrated by not knowing the rules for input; a misplaced space, a capital letter in the wrong place, or a colon used "illegally" resulted in a message that basically said, "I don't understand." Compare this to interaction with a Macintosh computer, in which input is given directly by moving an arrow, clicking on icons, or double-clicking on key verbs. When an "illegal" operation occurs, it's because the process is wrong, not the format of the input. Some people unpack a new computer, plug it in, then sit down and read the manual—this is the grammar-translation method of learning a new language. Others plug in the computer, turn it on, and begin clicking on various icons until something happens. There is a basic belief that the computer operates according to a logical set of rules, and that it is possible to figure out what to do.

Trial and error revises generalizations until they are confirmed and internalized; actions then become

automatic, and the generalizations interconnect and build upon one another, pushing the level of communication with the computer to a new level.

Teacher's role: scaffold & coach

What, then is the teacher's role in the acquisition of language, literacy, and culture? Put very simply, the first is to make input comprehensible. The second, which is closely related to the first, is to arrange events so that a student realizes competence. The first role is sometimes called *scaffolding* in the process of acquiring a first language; the second role is that of *coaching*.

Scaffolding

In first language acquisition, scaffolding refers to simplification of language, repetition of key elements, responding in predictable ways, altering the input so that it just a bit more difficult than the current level of output, and so on. It also refers to pulling meaning from what output is produced. "Oh, 'di-di'...you mean 'kitty'. Yes, there's the kitty."

Teachers who use what are called "sheltered English" methods are scaffolding aural and textual input. They provide simplified text, drawings, models, real objects; they tell stories that have a sequence and can be located in space; they demonstrate actions. They make input more comprehensible in a variety of ways.

Persons who act as cultural interpreters or cultural brokers make the unwritten rules of culture more comprehensible. Sometimes

this takes the form of explaining why, of making the implicit explicit, of pointing out the connections between things. At other times, it means accompanying people into unfamiliar cultural situations and letting experience itself provide the input. Scaffolding, then, is making input—aural, textual, cultural—more comprehensible. The teacher's role—like a parent's role in first language and culture acquisition—is to provide scaffolding.

Coaching

The other major part of a teacher's role is arranging conditions so that the student is successful. Good parents do this with children: they understand, they follow directions, they respond to requests. They give choices that are consistent with the child's level: do you want cereal or oatmeal? do you want your egg scrambled or fried? will you put your toys away now or after dinner? do you want to do your homework in the kitchen or in the den? Parents encourage toddlers to test out their walking skills, then step back just out of range, but not too far. Teachers, ideally, would know their students as well as good parents do, although this is very difficult when there are 35 or 150 students for each teacher, changing every semester or every year.

I used to think that football was an over-rated expense in the school district's budget, but after watching coaches and players' responses to the them over the past two seasons, I have changed my mind. When my son comes home exhausted and demoralized, I ask him why he continues. He says that he likes the

comraderie of the team, the admiration of peers, and the fact that he has tackled something difficult and overcome the seemingly impossible.

The coaches can be foul-mouthed, rough, hostile, quick to criticize, and they single out favorites; all the things a teacher is cautioned not to do. On the other hand—and this seems to be the key—they devote tremendous time and energy to the pursuit of football, associating with thirty-some adolescent boys rather than doing something else from June to December every year. The players understand that the adults' sacrifice requires sacrifice on their parts.

The coaches are very clear in their expectations, and they have inspiring slogans they repeat every day, in every huddle, at every practice. There's no need for empty compliments, only to recognize correct play. When a boy does make a mistake, the coaches analyze the wrong moves in very clear terms. They draw mistaken plays on boards and then draw in the correct plays; they videotape the plays and go over the mistakes (and the correct plays) frame by frame. Once a mistake is clearly identified, they show the boys how to do it right; then the players try it again and again until they have it right. *Clear goal; point out mistakes; clear instruction; try it again.*

There are a variety of situations in which a child can enter into a coaching relationship with an adult. The key elements appear to be: 1) choosing to participate; 2) seeing clearly the goal and the steps leading up to it; 3) valuing the goal and

the rewards that success will bring; 4) shared sacrifice and reciprocal obligation between the coach and child; 5) willingness to try; 6) not "lowering the bar" but finding a way to get over it. Various summer camp self-esteem programs that have children walking tightropes are an example of this: accomplishment, not praise, engenders self-esteem.

Scaffolding, coaching and computerese acquisition

Let's look at the Macintosh again, in terms of scaffolding and coaching to competence. We have Macintosh computers in the office for people to use, with fonts for Vietnamese, Korean, Chinese, Lao, Armenian, Russian, and so on. When a person first begins, I have to start the computer, open the document, choose the font and type size, and click the cursor on the page where the typing will begin. After the person is finished, I have to save the document and print it. In this way, the very first time, the person produces a page of wonderful type, in various sizes and styles.

As time goes by, I don't have to turn on the computer or open the document any more, but I have to set up the footer so a page number is automatically printed, break the document in various places, or place a graphic in the document. "Teacher Sam", our Chinese aide, began this way, but since I couldn't read the Chinese operating system, he had to experiment on his own. It took hours of perseverance. He took the computer home on weekends and over vacations; eventually he learned three completely different Chinese word-processors

(which required learning Pinyin encoding as well as figuring out three different keyboard input methods). He now faxes messages to Taiwan for technical advice, and has worn out the reference manual to Pagemaker, looking for solutions to problems and seeking out new things to do. He has become competent, and has acquired Macintoshese (in Chinese).

Implications

In summary then, what are some practical implications of the proposition that oral skills, reading and writing skills, and cultural interaction skills are all the result of the "language acquisition device" (perhaps better re-named a "generalization-formulating device")? The following are specific practices that have had promising results in our district.

Gatekeeper & Transition Specialist

A *gatekeeper* has experience with other languages and cultures. A *transition specialist* is selected from the group least likely to succeed in the district. They serve as co-workers (sharing power, making budget and program decisions); their responsibilities include:

1. Learning the names and backgrounds of each student.
2. Establishing connections with parents.
3. Providing access to information.
4. Resolving problems and conflicts.

Teachers

Teachers provide scaffolding and coach to competence in any one area.

Scaffolding

1. Choose any interesting materials (this requires knowing the student well enough to know what is interesting).
2. Mix and match methods, selected to fit with background of students. (For example, audiolingual methods work well with Hmong, and grammar-translation works well with Russians, Armenians, and Ukrainians. Realize that these methods provide a level of "security" consistent with beliefs about learning English; acquisition takes place during the communication that surrounds the activity at hand.)
3. Provide impetus to interact with text (minimum of 20 minutes per day of self-selected reading). Anything interesting with English words will do: comic books, magazines, Nintendo hints, newspapers, encyclopedias, Hirsch's *Cultural Literacy* book(s), computer-based libraries on CD-ROM, question-and-answer books; fashion magazines.
4. Teach the most frequently occurring words directly; teach basic analysis and blending techniques directly. (Dolch words or any other frequency-based sight reading word lists; explicit phonics methods; word families; sound blending charts and recitation, dictation).
5. Arrange learning situations that require interaction: computer work, cultural journalism teams. Teach and model the process of making implicit rules of culture explicit. (Use materials from *A*

World of Difference, conflict resolution resource books, Simon's *Values Clarification*, and so on. Teach psychology at secondary levels.)

Coach to competence

1. Choose any progression of skills (Barnell-Loft, SRA reading or math, computer-based hierarchical programs) and make the steps clear. Let students know where they stand on the progression (tell them their scores on reading tests for example), and ensure that they accomplish the next step.
2. Point out mistakes; show how to correct mistakes, keep in mind differences in background and cross-cultural cognitive differences.
3. Know who the students are, and have expectations of them. Begin by recognizing ethnicity of names and knowing familial connections.

Bilingual aides

1. Hire aides from the same backgrounds as students. Make selection criteria group-specific.
2. Have aides explain key vocabulary and summarize lessons' main ideas in the native language ("preview-review", not concurrent translation).
3. Have aides help students deal with the grief-like stages that precede acculturation.
4. Realize that aides help parents understand American schools' expectations.
5. Aides provide role models, especially if they share a common background with students.

Why do you ? Characteristics of American culture

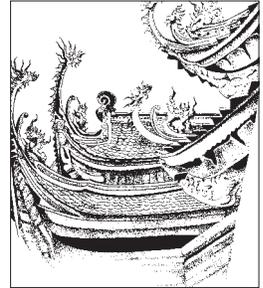
<i>Category</i>	<i>Macroculture assumptions & behaviors</i>
Activity	
ACTIVITY ("DOING")	Greetings? "Whatcha doin'?" "What d'ya do?" "Can do" approach. Identity = occupation and achievement.
PACE OF LIFE (TIME)	Fast, busy, productive, efficient. Leisure conveys status. Events organized by time.
IMPORTANT GOALS IN LIFE	Accomplishment, advancement, contribution. Material acquisitions, newness. Comfort, no pain, happiness, fulfillment. Control over events, future, others.
DECISIONS	Choices have consequences. Decision-maker bears consequences. Decision evaluated by consequences: Did it work? Verbal contract.
PROBLEM SOLVING	Identify problem, predict outcomes, brainstorm solutions, make a plan of action, evaluate outcome (based on belief in universal laws). Conflict results in better solution
NATURE OF LEARNING	Active, student-centered. Assumption that all students can learn. Idea of "potential"—used/unused. Equal access, minimal level of literacy. Abstract, inductive/deductive.
Social Relations	
ROLES	Loosely defined, negotiable. "Be true to yourself"
STATUS	Stress equality, minimize differences. Status depends on extent of power. Earnable.
GROUP MEMBERSHIP	Fluid membership, member of many groups. Limited liability. Responsibility varies. Voluntary membership.

<p>FRIENDSHIP</p> <p>SOCIAL RESPONSIBILITY</p>	<p>Short commitment, shared friends. Few responsibilities. Secondary to spouse, family. Come on strong early, terminate easily.</p> <p>Nonbinding, equal (Dutch treat) Not clearly defined. Apology erases insult or affront. Acceptable to be competitive, confrontational, aggressive. Competition, conflict healthy, productive.</p>
<p>Motivation</p> <p>MOTIVATING FORCE</p> <p>SOCIAL CONTROL</p>	<p>Achievement, acquisition, contribution.</p> <p>Persuasion, appeal to reason. Guilt. Power.</p>
<p>World View</p> <p>WHY THINGS HAPPEN</p> <p>NATURE OF MAN</p> <p>NATURE OF TIME</p> <p>NATURE OF SPACE</p>	<p>World operates according to knowable logical rules. Subject to man's intervention and control. Man vs. nature (winner/loser) Misfortune due to chance, probability.</p> <p>Separate from natural world. Man controls own fate. Man should exploit nature for his own ends. Man v. nature (pioneer spirit)</p> <p>Future-oriented. Time is a commodity—saved, spent, used. Activity is organized by time—one activity after another—linear. Emphasis on punctuality, efficiency. Youthfulness is valued. Privacy (time alone) and leisure is valued. Higher status people determine others' use of time.</p> <p>Space communicates status (office location, size) Privacy is valued.</p>

Vietnamese Family Names

	Mid-level	
	Châu	choe (rhymes with <i>toe</i>)
	Đinh	ding
	Lê	lay
	Ngô	ngo (rhymes with <i>toe</i>); if you can't hear the initial <i>ng</i> , say <i>no</i>
	Phan	fahn (not <i>fawn</i> or <i>fan</i> , but in between)
	Trương	jt-uhng (tt is similar to the <i>oo</i> in <i>book</i> with the teeth together; <i>uh</i> is the hesitation sound)
	Vương	vt-uhng
	Low, abrupt end	
	Đặng	dahng (not <i>dang</i> or <i>dong</i> , but in between)
	Phạm	fahm (like a New Yorker saying <i>farm</i>)
	Trịnh	jing
	Low falling	
	Hoàng	hwong (rhymes with <i>song</i>)
	Hùynh	hwing (rhymes with <i>sing</i>)
	Trần	jun (rhymes with <i>fun</i>)
	High	
	Lý	lee (not <i>lie</i>)
	Broken	
	Lữ	lt-tt
	Nguyễn	ngoo-ien; (<i>oo</i> as in <i>soon</i>); settle for <i>nu-yen</i>
	Võ	vaw-aw (rhymes with <i>law</i>)
	Vũ	voo-oo

A Dinh, in Ha-Dong region.
Detail of a Vietnamese roof.
Halinka Luangpraseut.



Characteristics

- Social status and role are reinforced every time one speaks (even the pronouns have to be chosen carefully to show the proper respect and relative status).
- Mayahana Buddhism and Catholicism are major belief systems; ancestor worship extends respect back through time. Buddhists tend to be fatalistic about life's events; the ability to endure well is important.
- Education is important in demonstrating social status. Differences in background (urban, rural) are related to education.
- Maintaining harmonious interpersonal relations is very important ("face"). "I'll try" or "We'll see" probably means "no". "Yes" may mean "I hear you."
- Addressing the teacher as "teacher" shows respect.
- Potential is much less important than performance.



One-footed Temple, Hanoi.
Halinka Luangpraseut

Vietnamese Given Names

Mid-level

Anh	ahn
Cung	koong
Dung	zoong
Hoa	hwah
Hưng	h ^h ng
Hương	h ^h -uhng
Khang	kahng
Khiêm	kee-em
Khôi	koy
Kim	keem
Lam	lahm
Lâm	luhm
Lan	lahn (between lan/lawn)
Lân	luhn
Lê	lay
Liên	lee-en
Linh	ling
Loan	loo-ahn
Long	longm (long <i>o</i> ; for the final consonant, do <i>ng</i> with the lips closed)
Mai	mai (like <i>mai-tai</i>)
Minh	ming
Nam	nahm
Nga	ngah; or else, nah
Ninh	ning
Phương	f ^h -uhng
Quân	koo-uhn
Quang	kwahng
Sang	sahng
Sơn	suhn (the <i>sun</i> ; my <i>son</i>)
Tâm	dtuhm
Tân	dtuhn
Thao	tao (rhymes with <i>Lao, how</i>)
Thiên	tee-en (T.N.)
Thu	too
Trâm	juh ^m
Xuân	soo-uhn

Low, abrupt end

Bạch	bike
Dậu	zoe (rhymes with <i>toe</i>)
Diệp	zee-ep
Diệu	zee-o (Z.O.)
Định	d ^h ng
Hạnh	haing

Huê	hway
Lệ	lay
Lộc	loke (don't release the <i>k</i>)
Ngộ	ngaw (rhymes with <i>law</i>)
Ngọc	ngawp; nawp (this is another "double articulation": close the throat for the <i>k</i> , and the lips for the <i>p</i> .)
Nguyệt	ngoo-iet; nwet
Phượng	f ^h -uhng
Thạch	tyke
Thiện	tee-en (T.N.)
Thọ	taw (rhymes with <i>law</i>)

Low falling

Bình	bing
Đào	dow (rhymes with <i>how</i>)
Đi- ⁿ	dee-en (D.N.)
Hi- ⁿ	hee-en
Hồng	hongm (the <i>o</i> is long: <i>home</i>)
Hùng	hoongm
Mùi	moo-ee
Tài	dtai (as in <i>mai-tai</i>)
Thìn	teen
Toàn	dtoe-ahn
Tuy- ⁿ	dtoo-ien

High

Bích	bick
Đức	dt ^h k
Ph	foo
Ph c	fook (don't release the <i>k</i>)
Q y	kwee
Sáng	sahng
Thắng	tahng
Tuấn	dtoo-uhn
Tuyệt	dtoo-iet
Xuyến	soo-ien

Broken

Đũng	zoo-oong
Diễm	zee-em
Liễu	lee-oo
Mỹ	mee-ee

 Rising (?)

Bảo	bow? (rhymes with <i>how</i> ?)
Hải	high?
Hảo	how?
Thảo	tow? (rhymes with <i>how</i> ?)
Thủy	too-ee?

Chinese Family Names

Chinese children from Vietnam have their names spelled in the Vietnamese style. Some change to the Taiwanese or Hong Kong style when they get their citizenship. Common Sino-Vietnamese names are listed below, with typical Cantonese romanization and common Vietnamese spelling (the choice of Vietnamese name may come from a close-sounding name, or a word that sounds different but means the same).



High falling	(Vietnamese form)
Cheung, Jung	Trương
Chau, Jew	Châu
Chu	Chu
Gong	Giang
Fong	Phương
Van	Ôn
So	Tô



High rising	
Yuen	Nguyễn



Low falling	
Chan, Chin	Trần
Wong	Hoàng/Hùynh
Wong	Vương
Ho	Hà
Lam	Lâm
Lai	Lê
Fung	Phùng
Leung	Lương
Lau	Lưu
Man	Văn
Ng, Eng	Ngô
Pang	Bành
Tang	Đặng
Wu	Hồ
Yu, Yee	Du



Low level	
Cheng	Trịnh
Chiu	Triệu
Fan	Phạm
Luk	Lục
Shum/Sam	Thẩm
Yeung, Young	Đương

Chinese Given Names

Chinese children from rural Vietnam often have a "home" name that is their ordinal position in the family: #1 son, #2, #3, and so on. Urban (educated) Chinese tend to have an "outside" name that has a meaning, to do with character or aspirations.

A Nhat	ah-nyut	#1
A Nhi (Yee)	ah-nyee	#2
A Xam (Tam)	ah-sahm	#3
A Xay (Say)	ah-say	#4
A Ung	ah-uhm	#5
A Loc	ah-loke	#6
A Chat	ah-chut	#7
A Bat	ah-baht	#8
A Cau	ah-cow	#9
A Sap	ah-sahp	#10

Other "home" names also denote the position in the family:

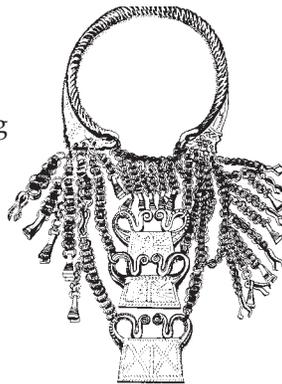
Dai, Tai	dtai	old, big
Mui, Muoi	moo-ee	sister
Tay, Tai	dtai	brother

Characteristics

- Chinese culture is ancient and has influenced Vietnamese, Mien, Hmong, Korean, and Japanese cultures. Many of the Vietnamese values towards scholarship, the role of children towards parents, and the nature of interpersonal relations are similar to the values of the Chinese.
- Filial piety and ancestor worship is a strong part of every family.
- Families are patrilineal, large groups of men who share a common ancestor and their wives. Kin keep track on one another by common "generation" names.
- Confucianism is a way of teaching values and behavior, not a religion.
- The Chinese came to the United States as ethnic refugees—the Vietnamese expelled them from the country after the war ended.

Hmong Family (Clan) Names

	High, short duration		
	<i>Khab, Khaab</i>	Khang	kah, kahng!
	<i>Phab</i>	Pha	fah!
	<i>Tsab</i>	Cha	jah!, jahng!
	<i>Tswb</i>	Chue	jt̩! (t̩ like book, teeth together)
	High falling (like an exclamation!)		
	<i>Faj, Faaj</i>	Fang	fah!, fahng! (between <i>fang</i> and <i>fong</i>)
	<i>Hawj</i>	Her	h̩t̩h! (<i>uh</i> , bite the teeth together)
	<i>Lauj</i>	Lor, Lo	low! (not <i>high</i>)
	<i>Thoj</i>	Thao	taw! (rhymes with <i>law</i>)
	<i>Tsheej</i>	Cheng	cheng!
	<i>Vaj, Vaaj</i>	Vang	vah!, vahng! (between <i>vang</i> & <i>vong</i>)
	<i>Vwj</i>	Vue	v̩t̩!
	<i>Xyooj</i>	Xiong	shyong! (long <i>o</i>)
	<i>Yaj, Yaaj</i>	Yang	yah!, yahng! (between <i>yang</i> & <i>yong</i>)
	Mid, longer duration		
	<i>Koo</i>	Kue	kong (<i>cold</i> with <i>ng</i> in place of <i>ld</i>)
	Low, short duration		
	<i>Lis</i>	Ly, Lee	lee
	<i>Muas</i>	Moua	moo-ah
	Low, abrupt end		
	<i>Ham, Haam</i>	Hang	hah, hahng
	<i>Kwm</i>	Kue	kt̩



Characteristics

- Hmong are organized into patrilineal clans. The last name represents the clan. People from the same clan can never marry.
- There are two main dialect groups: White Hmong and Green Hmong. White Hmong is the standard written form, although the only two-way dictionary is Green Hmong.
- Hmong believe in the power of various spirits and their ancestors. Many Hmong have converted to Christianity.
- Hmong came to the United States as political refugees because of their affiliation with the “secret army” that fought the communists during the war.
- In the mid-1970’s there were only about 35 Hmong at the university level, all overseas.

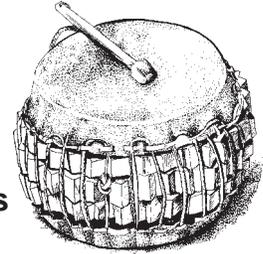
Hmong Given Names

	High, short duration		
	<i>Dawb</i>	Der	dt̩h
	<i>Hnub</i>	Nou	noo
	<i>Iab</i>	Ia	ee-ah
	<i>Kub</i>	Kou	koo
	<i>Ntsuab</i>	Youa	njoo-ah
	<i>Txiab</i>	Xia	dzee-ah
	<i>Yeeb</i>	Ying	ying
	<i>Neeb</i>	Neng	neng
	<i>Tsab</i>	Cha	jah
	<i>Tswb</i>	Chue	jt̩
	<i>Xeeb</i>	Seng	seng
	High falling		
	<i>Tooj</i>	Tong	dtong! (long <i>o</i>)
	<i>Leej</i>	Leng	leng!
	<i>Nyiaj</i>	Nhia	nyee-ah!
	<i>Txiaj</i>	Chia	dzee-ah!
	<i>Txhiaj</i>	Xia	tsee-ah!
	Mid, longer duration		
	<i>Hli</i>	Hli	hlee
	<i>Ntxhoo</i>	Song	nsong (long <i>o</i>)
	Low, short duration		
	<i>Mos</i>	Mao	maw (like <i>law</i>)
	<i>Npis</i>	Bee, By	mbee
	Low, abrupt end		
	<i>Foom</i>	Fong	fong (long <i>o</i>)
	<i>Ntxawm</i>	Yer	ntz̩t̩h
	<i>Txhim</i>	Chi	tsee
	Low falling, breathy end		
	<i>Lag</i>	La	lah
	<i>Ntxawg</i>	Yer	ntz̩t̩h
	Rising (?)		
	<i>Maiiv</i>	Mai	mai? (<i>mai-tai</i>)
	<i>Diav</i>	Dia	dee-ah?

Iu-Mien Family (Clan) Names

	High, short, abrupt end <i>Zuaq</i> (Sae)Chou dzoo-ahk
	High falling (!) <i>Yangh</i> (Sae)Yang yahng! <i>Bienh</i> (Sae)Phan pbee-en! <i>Lorh</i> (Sae)Lo law! <i>Lioh</i> (Sae)Liew lee-o! <i>Zanh</i> (Sae)Chin dzahn! <i>Siouh</i> (Sae)Sio see-ow!
	Low, abrupt end <i>Dangc</i> (Sae)Teurn dtahng <i>Bungc</i> (Sae)Fong pboong
	Rising <i>Zeux</i> (Sae) Chao dzay-oh
	Falling, rising <i>Leiz</i> (Sae)Lee lay
	Mid <i>Tong</i> (Sae)Tong dtong (long o)

Characteristics



- Mien are related to the Hmong in history, but their languages are not mutually comprehensible.
- Mien culture has absorbed more Chinese ways than Hmong. For example, Mien use Chinese characters to write their lineage history and ritual texts, eat with chopsticks, have generation names, and follow a Mien form of the Chinese belief system Taoism. Ancestor worship is important.
- “Mien” means “people”; “Iu-Mien” means “Iu (Yao) people”.
- There are several Roman writing systems for the Mien language. All are affiliated with missionaries, and are rejected by those Mien who see Christianity as destructive of ancient beliefs and customs. There is a world-wide Mien effort to adopt one of the systems as the standard, to form a common communication link. There is no dictionary yet, but there are Mien classes in churches and schools.
- Mien came to the U.S. as political refugees for their role with anti-communist war effort.

Lao Names

Surnames are multisyllable and given names have two syllables—a prefix and a main part. Friends may drop the prefix and use just the second syllable. To pronounce the names, break them up into parts.

Family names

Souk-som-boun (health, prosperity)

Vieng-kham (golden city)

Vong-kham-keaw (gold lineage)

Vong-pra-chan (moon lineage)

Luang-pra-seut (very precious)

Given names

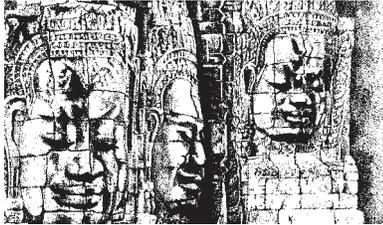
Kham-sy

Kham-say

Kham-phanh

Other common word parts in given names: thong, sone, souk, dang, vong, boun, pheng, phone, phoun, phouang, kham, bang, bone, my, ma, manh.

Cambodian Names



Angkor Wat walls. Halinka Luangpraseut.

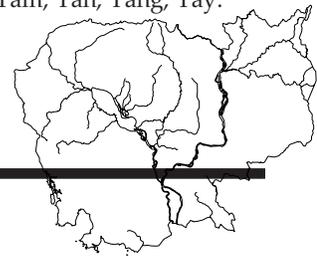
Characteristics

- The Khmer people are descendants of an ancient powerful and widespread kingdom, rich with arts and literature.
- Most Khmer follow Theravada Buddhism.
- The Khmer refugees have suffered tremendous social shattering, and most are holocaust survivors. Without Buddhist temples, villages, or family, there is little social support during acculturation to American life.
- Homeland political allegiances cause factions among Cambodian communities in the U.S.

Names are generally of two parts: the family name is one syllable and the given name is two or three syllables. Examples are:

Family Name	Given Name
Chea	Sokha
Chhom	Neary
Pok	Bona
Hem	Chantha
Som	Rattana

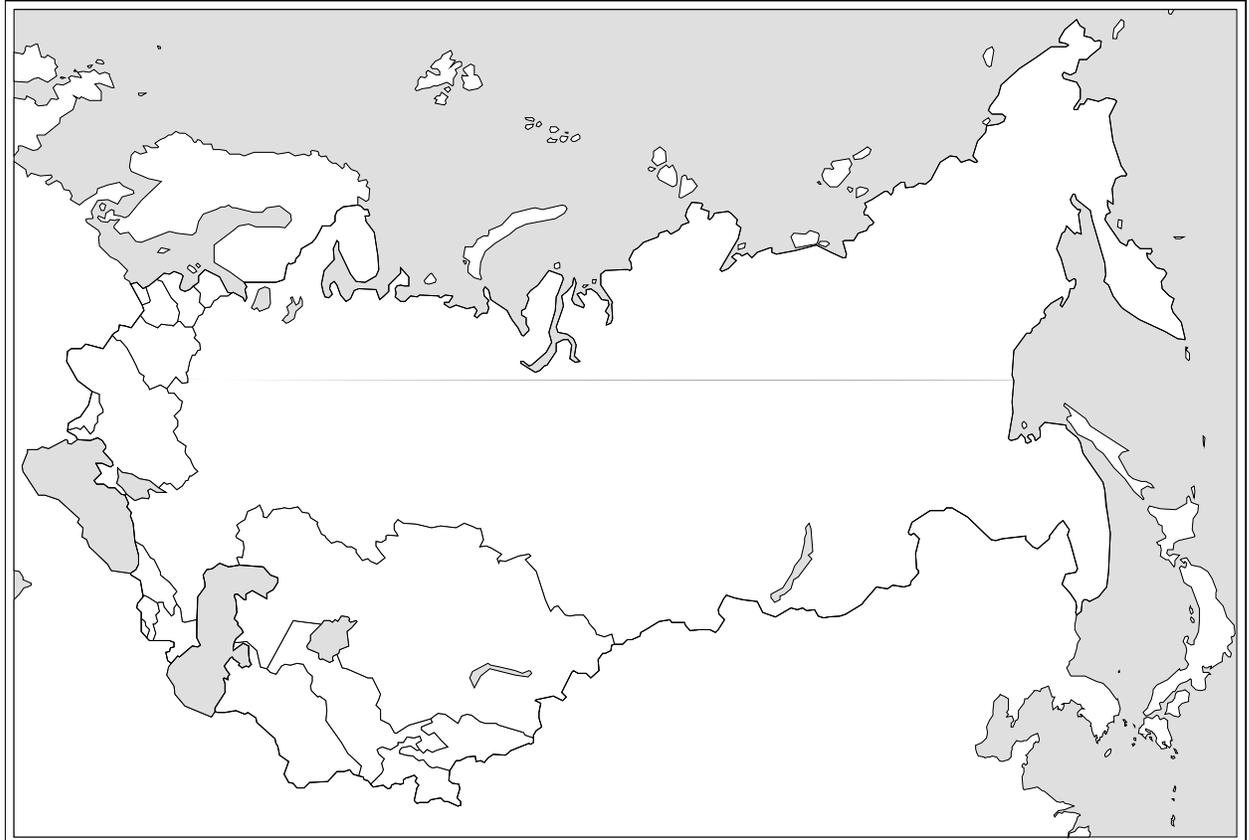
Only Cambodian names have 2 *h*'s in a row! Examples of other family names are: Ang, Ay, Boeun, Buon, Chham, Chhan, Chhay, Chhem, Chheng, Chhoeum, Chhuon, Choeun, Chuon, Hang, Hean, Heng, Hoeum, Hoeun, Hoeung, Hong, Hok, Huon, Keo, Kheung, Khlok, Khoeung, Koeuh, Lim, Loeun, Loeth, Lon, Loun, Luom, Luy, Ma, Mai, Mee, Men, Mon, Moung, Nay, Nem, O, Oeu, Ok, On, Ou, Ouk, Oum, Oun, Phen, Phoeun, Phuon, Pok, Ra, Ram, Roeun, Roeung, Sam, San, Sat, Seng, Som, Sous, Ta, Thoun, Vann, Voeun, Voeuth, Vuy, Vy, Yam, Yan, Yang, Yay.



Lao girl going to the temple during the new year observances. Halinka Luangpraseut.

Characteristics

- Lao are culturally more similar to the Thai and Cambodians than the Vietnamese, Chinese, Hmong or Mien.
- Lao are Theravada Buddhists, a belief system shared by only the Thai, Cambodians, Ceylonese, and Burmese.
- Village temples provided teaching of values and behavior, especially for boys.
- Families are organized bilaterally rather than patrilineally.
- The Lao had access to education, but once basic Lao literacy was learned, they turned to French textbooks. The best Lao dictionary is one-way only, and is no longer published. Thai dictionaries may be of use to some Lao.
- The Lao were the ethnic majority in Laos, but the many minority groups (including Hmong and Mien) comprised almost half the population.
- Lao came to the U.S. as political refugees.



Ukrainian Names

Tend to end with "o", "ik", "uk":

Eryomenko
 Goroshko
 Kirichenko
 Lyashenko
 Melnik
 Yakimchuk
 Zaharchuk
 Ivanyuk

First names are the same for Ukrainians and Russians. There is a short form for most:

Natalya	Natasha
Nadezhda	Nadya
Dmitry	Dima
Mikhiel	Misha

Armenian Names

End with "ian":

Muradyan
 Avagyan
 Ayvazyan
 Bunyatyan
 Mgeryan
 Deukmejjan

The "g" in Armenian names is a hard "h" sound; transliterated into Russian, which does not have the sound, it became a "g".

"Mgeryan" is "mm-hair-ee-an".

Russian Names

Surnames have a male and female form:

<i>Male</i>	<i>Female</i>
Kozlov	Kozlova
Petrov	Petrova
Fedorov	Fedorova
Ivanov	Ivanova
Zaikin	Zaikina
Istomin	Istomina
Bachinsky	Bachinskaya

The middle name identifies the father. **Ivan Kozlov** has two children (note the last name first):

Kozlov Petr **Ivanovich**
 Kozlova Svetlana **Ivanova**

Soviet Refugees

Why does the United States let Russians come here—aren't they communists?

Not everyone living in the fifteen republics formerly called the Soviet Union was a communist. Thousands—millions—of people had a government imposed upon them 75 years ago. Their lack of support for the communist government comes at a cost: “Oh, you're not a party member? Well, the schools are full. There are no ration coupons for you. There is no housing for you in the city. There is no job for you.”

At various times, party membership was much more directly “encouraged”: non-members could expect a visit from the KGB, relocation to the remote frontier, a new job in a labor camp.

Despite these efforts to “win the hearts and minds of the people,” some people continued to resist the communist system. Religious groups—Jews and Christians in particular—recognized that persecution was part of maintaining beliefs.

Those who have come here—Russian, Ukrainian, Uzbek, Armenian, Moldovan, Estonian, Belarus, Georgian, Latvian—are by definition *anti-communist* because they maintained their religious beliefs and practices.

Why have they come, and why do so many settle in Sacramento?

In 1988, as part of thawing relations between the U.S. and the

Soviet Union (read: Reagan and Gorbachev), an agreement was reached allowing greater freedom for political dissidents (like Sakarov), and religious dissidents (primarily the Jewish). The program ends in 1994.

Once people left the country, they became refugees, on the basis of persecution due to religious group membership. (The U.S. later defined the Christians, Jews and Russian Orthodox as refugees without having to leave their country of origin.)

Israel accepted (and continues to accept) millions of Jews from the former Soviet Union. The U.S. provides some financial support for the resettlement of Jews in Israel, and the international Jewish community has gathered millions of dollars for Operation Exodus. They privately sponsor ten thousand or so in the U.S. each year, assuming full costs. Another forty-five thousand or so have come each year since 1989 as official refugees.

In addition, some five thousand others are Christians who were also religious dissidents. Sacramento has become a favorite settlement site for these religious refugees and the relatives they sponsor.

The reason for this is probably that two of the pastors who have been broadcasting short-wave religious programs into the Soviet Union for decades have congregations in this area. It is *not* because the Capital Christian Center brought Pentacostal refugees here and then left them to flounder, as many mistakenly believe. The bond of Pentacostal faith has, however, produced many volunteers from

that congregation to help newcomers with their settlement and adjustment.

Is there a correct term for the people who come from the former Soviet Union?

A good question, one with which Dan Rather, Peter Jennings and other journalists wrestle. The organization of republics is now known as the Commonwealth of Independent States (CIS), but there is no equivalent term for the people—*CISeans*?!

Before the USSR changed to the CIS, we could call people by the general term “Soviet,” although this term smacks of communism, and thus represents what people have fled. There is no other term—like “European” or “Scandinavian”—that refers to the various peoples as a group. Using the USSR flag as a way to greet newcomer students is obviously a mistake.

One recourse is to use “Russian-speaking peoples” as a reference (which may not include everyone and is politically incorrect—see below), or to actually *know* to which of the different ethnic/linguistic groups you are referring. Europe provides a useful analogy. Italians are not Polish, Spanish are not Irish, Serbians are not Greeks; each speaks a different language. French is one of the near-universal languages: do we call all these different people “French-speaking peoples”? Probably not, within earshot. English is growing in popularity as a lingua franca: how about “English-speaking peoples”? Again, probably not—this kind of

linguistic colonialism doesn't provide much useful information.

What are the 15 new nations, what are the people called, and are they likely to be in the U.S.?

- **Armenians**—Armenia was the first Christian state in the 300's with a written language in 401. Religion is a strong part of peoples' identity. Much of their history can be read in the Bible. There are many Armenian Pentacostals and Baptists here, and Armenians are particularly sensitive about having to use the Russian language in the U.S.—most would rather use English! Because they began arriving about a year later than other Christian refugees, the schools and agencies are likely to have Russian or Russian/Ukrainian interpreters already on board.
- **Azerbaijanis**—They are Shiite Moslems, their language is closely related to Turkish, and they have ties to Iran. The conflict between Armenians and Azerbaijanis stem from Christian-Muslim and Turkish-Caucasian hostilities over the past 600 years. Azerbaijanis are not likely to be here as Christian or Jewish refugees, but Armenians from Azerbaijan are.
- **Belarus**—Belarus (the name is the same for the nation, nationality, and language) was formerly Byelorussia. Many are Christian, and this group is well-represented among recent refugees.
- **Estonians**—Estonians may be here as Christians. The people have been ruled by Germans, Swedish, and Russians in the past. The nation was independent between the world wars (1918-40).
- **Georgians**—They have had a written language since the 400's. Turks, Persians, and Russians have fought for control of Georgia. There are some Georgians here as Christian refugees.
- **Kazakhs**—They speak a Turkic language, are Muslim, and are descendants of the Mongols, who conquered various other peoples over the course of history. They are a minority in their own republic (41% are Russian, 36% are Kazakh). Kazakhs are not likely to be here as Christian refugees, but Russians from Kazakhstan might be.
- **Kirghiz**—These people speak a Turkic language, and have no tradition of literacy other than Russian. The nation is called "Kyrgyzstan", the nationality "Kirghiz" (singular or plural).
- **Latvians**—Latvia has been ruled by Germans, Swedish, Polish, and Russians in the past. There are Latvians here as Christian refugees.
- **Lithuanians**—Lithuania was once combined with Poland in a powerful union against first Germans and then Russians. The nation was independent between the world wars. There could be Lithuanian Christians here.
- **Moldovans**—They are ethnically Romanian, and Moldova may eventually reunite with Romania. There are Moldovian Christians here.
- **Russians**—They have long been the dominant ethnic group, and the Russian language has been the lingua franca (like it or not) for all the various peoples subsumed under the Soviet Union. Russia has colonized all the other republics—sent Russians to live in other peoples' lands—and are generally resented by non-Russians. Within Russia are autonomous regions ("ethnic groups without armies"?) inhabited by non-Russian ethnic groups like the Tartars and the Bashkirs.
- **Tajiks**—These people from Tajikistan are ethnically and linguistically related to the Iranians. The Tajiks found an unsuccessful guerrilla war against the Soviets for several years after Tajikistan's annexation.
- **Turkmen**—The people of Turkmenistan were nomadic tribesmen until the Soviets organized a republic in 1924. (The land they occupied was conquered by the Russian Empire in the 1800's.)
- **Ukrainians**—Byzantine Christianity was imported in the 900's and became Russian Orthodoxy, outlawed by the Soviets along with other religions. Ukraine was once part of Poland, so many Ukrainians and Polish are ethnically the same (look at the family names: "—sky"). The majority of Pentacostal refugees in Sacramento are Ukrainian.
- **Uzbeks**—They speak a Turkic dialect, and follow Muslim. Uzbekistan has been part of the Russian Empire since the mid-1800's. There are Uzbeks (or Russians or Ukrainians from

Uzbekistan) here as Christian refugees.

How can I tell who is who?

Ask. Most newcomers are thrilled to know that someone wonders who they are, what language they speak, what language they read.



Immigration policy—changing lives forever. When people around you begin to complain, find a chart that shows the historical peaks and valleys; also, check the proportion of refugees to legal immigrants (about 6-8%)

From Nyet to Da: Understanding the Russians

(Richmond, Yale, Yarmouth, Maine: Intercultural Press, 1992).

A book designed for Americans going to Russia—but helpful for Americans interacting with Russians (and to some extent Ukrainians and Belarus) in this country. In addition to comments about the impact of history, recent events, geography, climate, and religion on cultural characteristics of the people in comparison to Americans, there is a chapter devoted to negotiating with Russians. Among the author's observations:

- Moscow can be a cold and impersonal place, where a visitor's re-

quests all too often meet with an automatic nyet. But Russians respond to a human approach, and they can be warm and helpful once a good interpersonal relationship has been established. When this point is reached, *nyet* becomes *da*, and deals can be done. This is the key to understanding the Russians.

- The harsh climate explains the Russians' strength, their ability to endure extreme hardship, and their bleak outlook on life. Climate has also made them cautious.

- The Ukraine, located in a southern, more temperate zone...Ukrainians tend to be more outgoing and optimistic than their northern cousins.

- Weather, wars, violence, cataclysmic changes, and oppressive rule have made the Russians pessimistic. Americans should not be put off by their doom and gloom, nor should they try to make optimists of them. The best approach is to express understanding and sympathy.

- America's commercial experience and Russia's lack of a mercantile tradition have given the two countries different world outlooks. ..."Commerce is by its very nature conducive to compromise." Compromise is native to America but not to Russia.

- The New World is new, only some 400 years old, compared to Russia's more than 1,000. Russians have been living in their native environment from the beginning of time, and change has come slowly. The new has been welcomed in America, the

old has been revered in Russia.

- The tradition of the group pre-dates the communalism of communism. Russians carry the group with them. *Sobornost* (communal spirit, togetherness) distinguishes Russians from Westerners for whom individualism and competitiveness are more common characteristics.

- There is no real translation for *privacy*...

- Sobornost* helps explain behavior in crowds. Physical contact with strangers does not bother them...in crowds, they touch, push, shove, and even use elbows without hard feelings.

- The importance of the group affects Russians' attitudes towards individual success. It may be morally wrong to get ahead at the expense of others.

- Heritages of the past include a Russian preference for the spoken form of communication, which favors oral over written exams, and a dependence on rote replies.

- Masses of people and a chronic scarcity of goods and services can make Russians appear brusque, demanding, and insistent—very aggressive about trying to acquire things they need but do not have. A "no" is the expected official response, and is never accepted as the final word. Believing that every response can be manipulated and changed, they will repeat their requests over and over again, adding a new twist each time.

Learning to Read

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 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 communi-

cate, 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. What-ever 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' pronunciation 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.**

Words to Know

1st 100 *The High-Utility 500 (Rebecca Sitton)*

the	of	and	a	to	in	is	you	that	it
he	for	was	on	are	as	with	his	they	at
be	this	from	I	have	or	by	one	had	not
but	what	all	were	when	we	there	can	an	your
which	their	said	if	do	will	each	about	how	up
out	them	then	she	many	some	so	these	would	other
into	has	more	her	two	like	him	see	time	could
no	make	than	first	been	its	who	now	people	my
made	over	did	down	only	way	find	use	may	water
long	little	very	after	words	called	just	where	most	know

2nd 100

get	through	back	much	go	good	new	write	our	me
man	too	any	day	same	right	look	think	also	around
another	came	come	work	three	must	because	does	part	even
place	well	such	here	take	why	help	put	different	away
again	off	went	old	number	great	tell	men	say	small
every	found	still	between	name	should	home	big	give	air
line	set	own	under	read	last	never	us	left	end
along	while	might	next	sound	below	saw	something	thought	both
few	those	always	show	large	often	together	asked	house	don't
world	going	want	school	important	until	form	food	keep	children

3rd 100

feet	land	side	without	boy	once	animals	life	enough	took
four	head	above	kind	began	almost	live	page	got	earth
need	far	hand	high	year	mother	light	country	father	let
night	picture	being	study	second	soon	story	since	white	ever
paper	hard	near	sentence	better	best	across	during	today	however
sure	knew	it's	try	told	young	sun	thing	whole	hear
example	heard	several	change	answer	room	sea	against	top	turned
learn	point	city	play	toward	five	himself	usually	money	seen
didn't	car	morning	I'm	body	upon	family	later	turn	move
face	door	cut	done	group	true	half	red	fish	plants

a Place to Begin

4th 100

living	black	eat	short	United States	run	book	gave	order	open
ground	cold	really	table	remember	tree	course	front	American	space
inside	ago	sad	early	I'll	learned	brought	close	nothing	though
idea	before	lived	became	add	become	grow	draw	yet	less
wind	behind	cannot	letter	among	able	dog	shown	mean	English
rest	perhaps	certain	six	feel	fire	ready	green	yes	built
special	ran	full	town	complete	oh	person	hot	anything	hold
state	list	stood	hundred	ten	fast	felt	kept	notice	can't
strong	voice	probably	area	horse	matter	stand	box	start	that's
class	piece	surface	river	common	stop	am	talk	whether	fine

5th 100

round	dark	past	ball	girl	road	blue	instead	either	held
already	warm	gone	finally	summer	understand	moon	animal	mind	outside
power	problem	longer	winter	deep	heavy	carefully	follow	beautiful	everyone
leave	everything	game	system	bring	watch	shall	dry	within	floor
ice	ship	themselves	begin	fact	third	quite	carry	distance	although
sat	possible	heart	real	simple	snow	rain	suddenly	leaves	easy
lay	size	wild	weather	miss	pattern	sky	walked	main	someone
center	field	stay	itself	boat	question	wide	least	tiny	hour
happened	foot	care	low	else	gold	build	glass	rock	tall
alone	bottom	walk	check	fall	poor	map	friend	language	job

Here's a paragraph from a 6th grade text....the words that are **not** on the "High Utility 500" are replaced with "xxxx"....

By the time of the xxxx xxxx, xxxx in the long, xxxx line of xxxx had xxxx to the xxxx of xxxx. When a person xxxx, the xxxx of that person xxxx into two parts, the xxxx and the xxxx . The xxxx went to xxxx and the xxxx had to stay on earth. It was the xxxx of the family to feed the xxxx and look after it until it slowly xxxx to nothing. If the xxxx was not cared for, it xxxx xxxx and could xxxx the xxxx.

The key words are those replaced with xxx:

worship
 ancestors
 soul
 split
 hun
 po
 heaven
 duty
 restless
 disturb

Things we keep hearing....

“Speak English at home so your children learn English faster.” Is that good advice?

Think about it: if parents are limited in English, how much verbal interaction will there be with children?

Studies like the Caplan report on the success of boat children (*Scientific American*, February 1992) report that one factor associated with higher achieving students is having been read to—in the home language or in English.

What this advice reveals is the teacher's lack of awareness of the language acquisition process. It also sends a message that the teacher de-values the home language, and thinks that the human brain is capable of acquiring only one language at a time. It is also criticism of the child's progress in so speaking English.

Helpful advice is for parents to ask children questions and really listen to their answers; to read or tell stories; to make plenty of reading material available in the languages the child is learning to read.

Why preview key vocabulary? An example: *peanuts* and *public*.

Recently a Vietnamese youth in a Sheltered English class for Family Life asked the bilingual aide: “Why is this teacher talking about *peanuts* so much? Do we study about food in Family Life?”

What the teacher said was *penis*; what the student heard was *peanuts*. Since Vietnamese has few final consonants, and no final consonant blends, he heard *penis* and thought of *peanuts*, a word he had heard before.

Another student wondered why the teacher was talking about a *public* bone—what kind of bone is there that people can see? (*Pubic* bone, not *public* bone.)

This kind of confusion can be lessened when the key vocabulary is listed on the board, on the overhead, or on a sheet of paper. *Previewing* the vocabulary (hearing it; seeing it; understanding it) helps limit the range of guesses about the words heard during a lesson.

Some teachers have students copying from their book or from the board. Is this really helpful?

It's not as bad as we think at first, especially for students who can read and write another language. If a student is literate in Lao or Farsi or Chinese or Russian or Korean or Vietnamese, it is a familiar procedure to look at a series of shapes, place them in short-term memory, then recall them in the correct order and orientation and write them so that someone else can recognize them. It is only the particular shapes and sequences of English that are different.

The process of copying text verbatim is a decent exercise in shape recognition and reproduction, and gives students practice with the basic 200-300 reading words that make up more than 50% of any text. For languages that are written right to left, for languages that do not use spaces to separate words, or for languages that do not use punctuation marks, this kind of practice is good for learning new formats.

Finally, if the student knows some of the words, this is a predictable and “do-able” task that provides additional reading input, which will result in acquisition of reading and writing skills.

Language aptitude includes

- ability to identify and remember sounds.
- ability to memorize words.
- ability to show how words function grammatically.
- ability to induce rules from examples.

How can the choice of words affect interpersonal relations?

“You should...”

Do you find that the people you’ve been helping are ungrateful and difficult? It may be a matter of your chosen vocabulary. Record and listen to what you say to people: how often do the words *should* and *ought* occur?

Teachers and parents are generally allowed to use words like *should* and *ought*. It is an accepted role for teachers and parents to instruct children in the unwritten rules of conduct in our particular cultural groups.

Problems occur when we slip into the teacher/parent role in inappropriate situations, for example, when dealing adult-to-adult with people from other languages and cultures. We assume that people will appreciate our taking on the teacher/parent role, but...would you, in similar circumstances?

By using *should* and *ought*, we are implicitly saying to an other: “you are a child and it is my responsibility to instruct you”. If this is an un-asked-for relationship, the response will likely be (1) challenging the implied subordinate status or (2) avoiding future interactions.

“We’re teaching our students their own language so they can talk to their parents.” Is that so?

Think about it. Children grow up in a household and community in which Russian is spoken. They begin school in kindergarten, and acquire English quickly. By 2nd or 3rd grade, most are speaking accent-free English and reading English as well as many of their peers. How could teaching these children Russian help them communicate with their parents?! They already do. This is another example of “one brain, one language” thinking. In fact, these children have oral skills in two languages (“bilingual”), but literacy skills in only one. The goal is to encourage reading and writing in two languages (“biliteracy”). Why is this a good idea? Several reasons:

- being able to read a language greatly increases the amount of “input” the brain receives, and can take place whether or not there are any speakers of that other language.
- being able to read a bilingual dictionary greatly helps development in both languages.
- exposing the brain to the experience of sorting out the rules of four different language systems (oral English and Russian, written English and Russian) makes the brain much better at solving complex problems.
- helping parents provide literacy classes for students creates a strong bond of trust.

Traits of the culturally proficient...

CULTURAL FLEXIBILITY

Can tolerate ambiguity.
Search for multiple explanations.
Can change point of view.

ENTHUSIASM ABOUT INTER-CULTURAL RELATIONSHIPS

Lower levels of anxiety in intercultural encounters.
Positive behaviors (enjoyment).
Alert to culturally sensitive (and insensitive) behaviors.

EFFECTIVE CONFLICT RESOLUTION

Solve problem, save relationship.
Look for issues, collaborate on solution, assure mutual understanding
Verbalize both sets of “unwritten rules” without judgement.

WILLINGNESS TO COMMUNICATE

Use various ways to be understood.
Assume equal share of responsibility for understanding.
Monitor non-verbal counter-messages.
Maintain confidence that communication will occur.

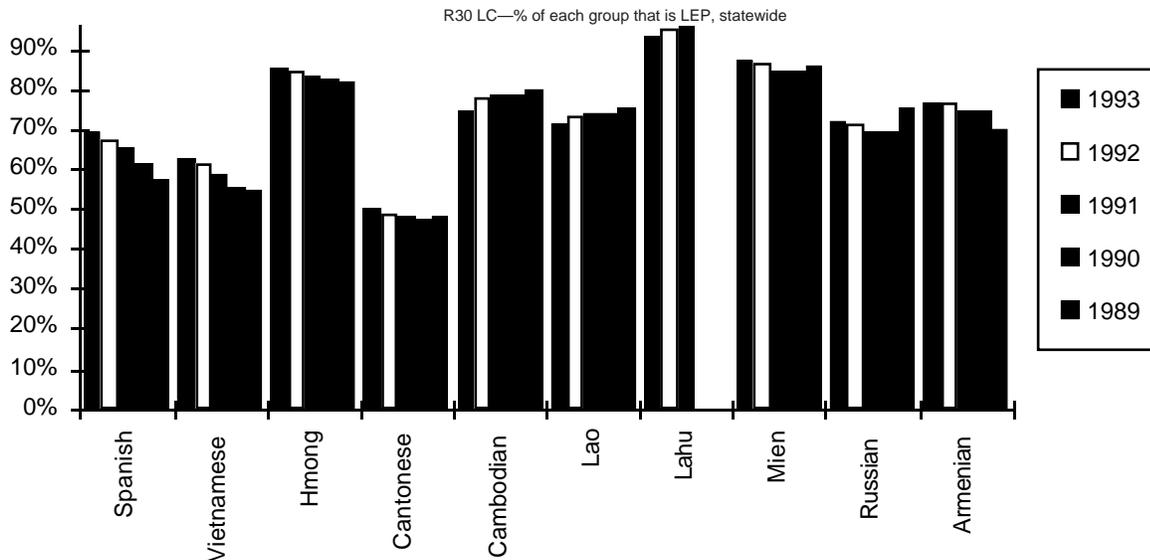
Language Minority Students in California, 1993

<i>Language</i>	<i>LEP</i>	<i>FEP</i>	<i>Language</i>	<i>LEP</i>	<i>FEP</i>
Arabic	4,748	5,451	Portuguese	2,870	4,297
Armenian	15,156	4,551	Punjabi	3,880	3,013
Assyrian	815	614	Rumanian	1,415	977
Burmese	269	196	Russian	5,586	2,186
Cambodian	21,040	7,219	Samoan	1,840	2,098
Cantonese	22,772	22,778	Serbian	88	174
Croatian	108	209	Spanish	887,757	393,783
Dutch	86	347	Taiwanese	807	1,512
Farsi	5,874	9,524	Thai	1,641	1,860
French	548	1,154	Tongan	1,355	959
German	596	1,488	Turkish	101	142
Greek	239	669	Urdu	1,291	1,450
Guamanian	44	135	Vietnamese	48,890	28,613
Gujarati	1,089	1,862	Visayan	338	215
Hebrew	976	1,869	All other	9,993	19,628
Hindi	2,972	3,163			
Hmong	26,219	4,516	Total	1,151,819	626,491
Hungarian	208	349		65%	35%
Ilocano	1,634	1,858			
Indonesian	875	522			
Italian	275	857			
Japanese	5,499	5,617			
Khmu	332	92			
Korean	16,496	21,766			
Lahu	440	30			
Lao	11,926	4,701			
Mandarin	9,123	15,538			
Marshallese	60	21			
Mien	4,691	661			
Mixteco	222	4			
Native American	117	425			
Other Chinese	5,513	8,023			
Other Filipino	1,259	1,910			
Pashto	462	175			
Pilipino	20,755	36,575			
Polish	529	715			

LEP Students in Selected Counties, by Language (R30 1993)

County	Spanish	Viet	Hmong	Cant'se	Khmer	Other	Total
Alameda	13,517	2,691	3	3,627	1,214	9,758	30,810
Butte	1,090	15	991	9	12	353	2,470
ContraCosta	6,687	582	14	290	49	3,600	11,222
El Dorado	862	3	0	4	0	108	977
Fresno	23,489	400	9,495	34	1,699	4,427	39,544
Los Angeles	414,762	8,454	190	7,492	7,302	55,659	493,859
Merced	8,140	31	3,271	10	13	1,548	13,013
Orange	83,634	13,255	249	281	872	11,235	109,526
Placer	840	21	0	3	1	130	995
Sacramento	6,349	2,554	3,863	1,953	228	8,071	23,018
San Francisco	6,287	1,108	0	5,986	399	4,107	17,887
San Joaquin	9,797	2,426	2,496	197	4,184	3,433	22,533
San Mateo	11,466	88	0	614	7	3,743	15,918
Santa Clara	24,909	9,991	22	1,389	1,085	9,677	47,073
Shasta	146	10	59	0	3	676	894
Solano	3,149	204	114	24	14	1,537	5,042
Sonoma	4,496	97	22	36	225	625	5,501
Stanislaus	9,563	273	453	26	1,332	2,193	13,840
Sutter	1,587	3	134	0	10	788	2,522
Yolo	2,728	24	91	12	87	1,178	4,120
Yuba	783	4	1,604	2	21	79	2,493

Relative need: Percent of students who are LEP





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***Hmong Visual, Oral, and Social Design: Innovation within a Frame of the Familiar*, Lewis, master's thesis 1993, \$35.00.**

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- #9207 *Minority Cultures of Laos: Kammu, Lua', Lahu, Hmong, and Mien*. Lewis; Kam Raw, Vang, Elliott, Matisoff, Yang, Crystal, Saepharn. 1992. 402 pages. \$15.00 (carton discount \$12.00, 16 per carton)
- #S8801 *Handbook for Teaching Hmong-Speaking Students* Bliatout, Downing, Lewis, Yang, 1988. \$4.50 (carton discount for lots of 58: \$3.50)
- #S8802 *Handbook for Teaching Khmer-Speaking Students* Ouk, Huffman, Lewis, 1988. \$5.50 (carton discount for lots of 40: \$4.50)
- #S8903 *Handbook for Teaching Lao-Speaking Students* Luangpraseut, Lewis 1989. \$5.50 (carton discount for lots of 42: \$4.50)
- #S8904 *Introduction to the Indochinese and their Cultures* Chhim, Luangpraseut, Te, 1989. ~~\$9.00~~. Will be reprinted early next year.
- #S8805 *English-Hmong Bilingual Dictionary of School Terminology* *Cov Lus Mis Kuj Txhais ua Lus Hmoob* Huynh D Te, translated by Lue Vang, 1988. \$2.00 (no carton price)
- #S9006 *Vietnamese Language Materials Sourcebook* Huynh Dinh Te, 1990 \$2.00 (no carton discount)

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