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**New at the SEACRC:**

Passage, Journal of Refugee Education, Spr  
87, Summer 87, special issue 87

Annotated Bibliography on Refugee Mental  
Health (Williams, C.)

Vietnam Forum (Yale SEA Studies), #5, 6, 7.

Schooling for Cultural Transitions: Hmong  
Boys and Girls in American High Schools  
(Goldstein, 85)

Migrants without Mountains: The Politics of  
Adjustment Among the Lao Hmong of San  
Diego (Scott, 87)

Svay, A Khmer Village in Cambodia, pts 1  
and 2 (Ebihara, 1971)

Lub Neej Daitaw (Lis 86)

Txoj Sawlhub (Lis 87)

Haiv Hmoob, May85-Mar87

The Hmong--Yesterday and Today (Moore-  
Howard)

Children's Songs (Chinese/Engl), #1-3

Children of Change (video)

House of the Spirit (video)

Between 2 Worlds: Hmong Shaman.. (vdo)

Khmer Historical Mural-Khao I Dang (vdo)

# Refugee Update

Vol 8 No 62

November, 1987

*From several sources...*

## Refugees in California

Conclusions from the Population Research Unit's report, "Estimates of Refugees in California Counties and the State SR86-1" are listed below. Statistics on the SEAsian refugees have been difficult to obtain for several reasons.... 1) just who is a refugee? once a refugee, always a refugee? how about those who come on ODP as immigrants? 2) how can agencies keep track of people after they leave the refugee resettlement system? what happens when refugees are not on welfare, either self-sufficient or ineligible? 3) how can states and counties keep track of refugees who move here and there? The following information is from a variety of sources, and infinitely clever calculations. The report covers the period of time between Sep85 and Oct86.

- There are 369,000 SEA refugees in CA.
- There was a 10% net increase in SEA refugees, 1985 to 86..
- 43% of the increase was due to secondary migration.
- There was an average of 960 net secondary migrants

and 1,293 new arrivals per month during the year.

- Secondary migrants increased by 5%, new arrivals decreased by 6%.
- LA county has the most SEA refugees, 93,300.
- Fresno, Merced, San Joaquin, and San Francisco have highest concentrations of SEA refugees (number per capita).
- 25% of the incoming new arrivals were not SEAsian...they were from Eastern Europe, USSR, Africa, and the Near East.
- 40% of the new arrivals were under 18 years of age.
- 13% are under 5; 12% are 6-11 yrs; 15% are 12-17 yrs; 17% are 18-24 yrs; 30% are 25-44 yrs; 9% are 45-64 yrs; 3% are over 65.
- In the 12-24 yr categories, there are more males than females; over 65 and under 5, more females.
- Avg household size for Vietnamese is 4.8; Cambodian 5.4; Laotian 7.9.

## SEA Refugees in CA Counties 1985 & 86

County	July1-85	October1-86
Alameda	15,100	20,000
Butte	310	520
Contra Costa	3,600	4,340
Fresno	15,000	22,100
Humboldt	260	590
Kern	1,300	950
LA	85,600	93,300*
Marin	1,100	870
Merced	5,900	7,400
Orange	53,100	52,100*
Riverside	3,600	3,830
Sacramento	13,900	19,300*
San Bernadino	3,200	3,000
San Diego	29,400	29,100*
San Francisco	29,400	28,400*
San Joaquin	19,100	24,100*
San Mateo	2,200	2,180
Santa Barbara	1,700	1,350
Santa Clara	36,600	37,600*
Shasta	30	330
Solano	510	620
Stanislaus	4,400	6,300
Sutter	60	170
Tulare	1,500	2,400
Ventura	1,900	1,370
Yolo	230	350
Yuba	170	580

\*More than 5% of the total SEA refugees in CA  
For further info, call (916) 322-4651, and ask for report SR86-1.

## A Few Recent Resources...

The following listings have been taken from the free government publication ***An Annotated Bibliography on Refugee Mental Health (ADM 87-1517)***, edited by Carolyn Williams.

Two other government publications with similar titles are out of print. *Mental Health Issues: Indochinese Refugees: An Annotated Bibliography*, ADM 85-1404 by Silver and Chui can be ordered from ERIC Document Repro Service, Computer Microfilm Corporation, 3900 Wheeler Ave, Alexandria, VA 22304 (Eric # ED 275 801). NIMH's *Southeast Asian Mental Health: Treatment, Prevention, Services, Training, and Research*, ADM 85-1399, may be available through the state depository library; local libraries should be able to assist. One copy is available for checkout from the SEA Community Resource Center in Rancho Cordova.

### ***Mental Health & Medical Care***

Alley, J.C. (1982). Life-threatening indicators among the Indochinese

refugees. *Suicide & Life-Threatening Behavior*, 12, 46-51.

Carlin, J.E. (1986). Child and adolescent refugees: Psychiatric assessment and treatment. In C.L. Williams & J. Westermeyer, editors (1986), *Refugee mental health in resettlement countries*. (pp 131-139). Washington, DC: Hemisphere Publishing Corp.

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Finck, J. (1984). Southeast Asian refugees of Rhode Island: Cross-cultural in medical care. *Rhode Island Medical Journal*, 67, 319-321. (fears concerning blood drawing, medications, surgery, autopsies)

Fox, R. (1984). The Indochinese: Strategies for health survival. *International Journal of Social Psychiatry*, 30, 285-291.

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Lin, E.H., Carter, W.B., & Kleinman, A.M. (1985). An exploration of somatization among Asian refugees and immigrants in primary care. *American Journal of Public Health*, 75, 1080-1084.

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- Tobin, J.J., & Friedman, J. (1984). Intercultural and developmental stresses confronting Southeast Asian refugee adolescents. *Journal of Operational Psychiatry*, 15, 39-45.
- Tsui, P., & Schultz, G.L. (1985). Failure of rapport: Why psychotherapeutic engagement fails in the treatment of Asian clients. *American Journal of Orthopsychiatry*, 55, 561-569.
- Westermeyer, J. (1979). Folk concepts of mental disorder among the Lao: Continuities with similar concepts in other cultures and in psychiatry. *Culture, Medicine, and Psychiatry*, 3, 301-317.
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### School

Irwin, D.A. & Madden, C. (1986). A psycho-educational assessment procedure for Southeast Asian refugee students In C.L. Williams & J. Westermeyer, editors (1986), *Refugee mental health in resettlement countries*. (pp 25-37). Washington, DC: Hemisphere Publishing Corp.

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Miller, V., Onotera, R.T., & Deinard, A.S. (1984). Denver Developmental Screening Test: Cultural variations in Southeast Asian children. *Journal of Pediatrics*, 104, 481-482.

Pickwell, S.M. (1983). Nursing experiences with Indochinese refugee families. *Journal of School Health*, 53, 86-91.

### Community

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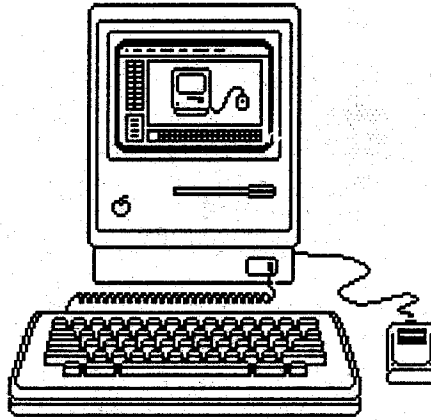
Starr, P.D., & Roberts, A.E. (1981). Attitudes towards Indochinese refugees: An empirical study. *Journal of Refugee Resettlement*, 1, 51-61.

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Strand, P.J. (1984). Employment predictors among Indochinese refugees. *International Migration Review*, 18, 50-64.

**Correction:**

The video, *A New Year for the Mien*, by Guy Phillips of Seattle WA is \$245.00 for VHS, \$265.00 for 3/4". Running time is 55 minutes. ©1986. Order from Guy Phillips Productions, 109 11th Avenue East, Seattle WA 98102, phone (206) 728-1816.



*Vietnamese, Lao, Khmer now available at the SEA Community Resource Center....free for the public to use.*

## More Macintosh alphabets

Ecological Linguistics has an extensive collection of alphabets for the Macintosh, for \$30-45. They are designed to be logical to use on the standard keyboard, but each requires practice to memorize the different keyings. Most alphabets are designed for the Imagewriter (a dot matrix printer), but **VietnamTimes™** is one that is designed for the Laserwriter, a printer that gives near-typeset quality print. VietnamTimes™ is \$40. For an additional \$15, your system disk is altered with a resource file that allows alphabetical sorting of Vietnamese words.

Southeast Asian alphabets include Burmese DW, Burmese LA, Thai GD, Thai Headline LA, Thai CD, Thai RJ, Laotian SS, Khmer SK, KhmerMool SK, Mon, Shan, Cham, Black Tai. These can print on the Laserwriter, but they are "bit mapped" characters, making a slightly ragged edge. These are \$30 per alphabet.

Other alphabets produced by Ecological Linguistics include South Indian (Malayalam, Kannada, Telugu, Sinhalese, Tamil, Oriya), North Indian (Gujarati, Gurmukhi, Bengali, Hindi, Marathi, Sanskrit), Kanji-talk (Japanese), Zhong-wen (Chinese), Korean,

The following are modified from a basic Cyrillic alphabet system: Slavic (Russian, Old Russian, Byelorussian, Ukrainian, Bulgarian, Serbian, Macedonian), Turkic and Iranian (Altay, Azerbaijan, Balkar, Chuvash, Crimean Tatar, Karakalpaq, Khakass, Kirgiz, Kumyk, Nagaybak, Noghay, Ossetic, Shor, Tajik, Turkmen, Uyghur, Uzbek, Volga Tatar, Yakut, Kurdish, Karachai, Kazankh, Kreshen Tatar), Uralic (Komi, Mansi, Mari, Mordvin, Udmurt, Xanti), Caucasian (Avar, Abazin, Adygei, Chechen, Dargin, Ingush, Kabardian, Lak, Lezghian, Tabassaran, Abkhaz). CyrEngTr (transliteration between Cyrillic and English), CyrPolTr (between Polish and English), CyrCzechTr (between Czech and English). Turkic, Tibetan, Mongolian, Uigu, Manchu are also available.

Arabic alphabets include Arabic-Persian-Urdu-Malay, AIQahira, Baghdad, Nadim, Pashto. These require use of MacInHebrew.

Greek like alphabets are GreekTimes™, Coptic, GeorgianHA, Old Russian, Armenian. Other alphabets include Cherokee, Cree, Japanese Kana, Persian Cuneiform, Latin transliteration, Mycenaean, Ugarit, CyproMinoan, Cypriot, Amharic. There is even a hieroglyphic font for the Mayan language (Naranjo Stela).

Ecological Linguistics keeps its prices very low, but requires payment by check or money order, and a single user policy for each disk.

# Linguistic Minorities & Learning Disability

Excerpts from *Disability or cultural differences: A study of four Hmong third grade students in a California resettlement community*, by Lila Jacobs, Social Process Research Institute, University of CA, Santa Barbara, 93106.

- The study focuses on on how children become increasingly aware of their differences in cultural values, and attempt to cope with the high level of stress they experience in school
- The numbers of linguistic minority students placed in learning disability programs are growing in disproportionate numbers. Are great numbers of these children really handicapped, or are their cultural differences determining their placement in this category?
- A strong linkage was seen in the relationship between participation and skill level; high levels of participation increased skill levels and vice versa.
- All four children had problems “tuning in” or paying attention and engaging in academic activities. The causes for the lack of participation are multiple, and it is likely that the lack of participation is the best coping mechanism available to children who do not find the academic tasks meaningful.
- Efforts to cope with school are only part of the overall adjustment these children are making. One of the obvious manifestations of this process of adjustment is in problems of ethnic identity, the dilemma between assimilation to the language and culture of the United States through rejection of Hmong language and culture.
- ...children are classified as learning disabled without a clear notion of the nature of their problems. The definition of learning disability is vague enough to allow for other factors to enter into the diagnosis. ... The school personnel are making serious efforts to meet the demands of these children, but the entire educational process, the pressures on classroom teachers and school psychologists are such that classifying a low achieving child as “learning disabled” seems the only option available.
- Positive reinforcement, cooperative learning, self-esteem, motivation, and the cultural relevance of instructional material also played an important role in the engagement or lack of it for these students.
- ... in the case of Pao, a ten year old boy who had been diagnosed as having a learning disability. In the large classroom group he had tuned out completely, sitting with his head in his hands and refusing to even look at the teacher. In the smaller reading group, working with the aide or student teacher, he participated in varying degrees but generally was unengaged and unmotivated. Working in a small group with the resource teacher showed a dramatic difference in Pao’s abilities, which manifested when he was engaged in meaningful interactions with the teacher and tasks.
- ...most parents do not have a concrete idea of what their children learn in

American classrooms and thus invest the teachers and the schools with a “magical ability” to teach the children “everything there is to know.” Although parents verbally support the importance of school, they have little substance on which to ascertain what would help their children be successful in the education process.

•Children seek to adjust in a number of ways. Some children withdraw and remain isolated, others attempt to overcompensate with anxious overparticipation, while others fight back. The Hmong children are culturally more inclined to select the first two alternatives.

•...the emotional cost for children attempting to maintain a high level of engagement in school activities is viewed to yield less and less in terms of learning and success rewards.

•Withdrawal and isolation are part of the vicious cycle of academic failure, and unless a positive intervention is made, the factor of time becomes a negative variable, and the achievement remains on a negative course of decline.

•The data reveals a lack of clarity and inconsistency in the use of the learning disability label. The common characteristics of these children is that they do not fit into the parameters of the performance and behaviors expected in the classrooms.

Couple items from the bibliography:

Trueba, H.T. (ed.) (1987). *Success or failure: Lingulstic minority students at home and in school*. New York: Harper and Row.

Christensen, C., Gerber, M., & Everhart, R. (1986). *Toward a sociological perspective on learning disabilities*. *Educational Theory*, Fall, 36 (4), 317-331.

# Pregnancy & birth, culturally:

Excerpts from Hahn, RA, & Meucke, MA, *The anthropology of birth in five U.S. ethnic populations: Implications for obstetrical practice.*

(a study of lower class Black, Chinese, Hmong, Mexican American, middle class White ethnic groups; 110 references)

## • What percentage of births are for women under 20?

Chinese:	1.6%
White:	13.4%
Hmong:	18.5%
Mex.Am.:	20.1%
Black:	25.5%

## • What percentage of births are for women over 34?

Black:	4.0%
Chinese:	5.2%
White:	8.8%
Mex.-Am.:	18.7%
Hmong:	34.8%

## • Out of wedlock births:

Hmong:	0.9%
Chinese:	3.3%
Mex. Am.:	5.3%
White:	11.0%
Black:	55.3%

## • Birth rate (# per 1000 women, 15-44 yrs)

White	4.2
Chinese	17.
Black	22.9
Mex. Am	26.6
Hmong	—

## • Infant mortality (per 1000 live births)

Chinese	5.9
Hmong	10.9
White	11.4
Black	21.8
Mex. Am	—

## Traditional Chinese (village near Hong Kong)

- wife lives with husband's family
- wife's role is to produce children for the husband's family
- boys are important for perpetuating the lineage, girls for establishing relations with others in the community
- number of children desired has fallen with better survival rates for infants and perceived increases in the costs of raising them
- ideal number of children is 4 or more
- birth of boys enhances the mother's standing in the family
- female infanticide is far less common than formerly thought
- the month following birth is viewed as more critical than pregnancy, more dangerous to mother and child
- the mother must "do the month" of restricted activity and special diet to protect her present and future health
- contraception is understood and generally used if it does not interfere with the mother's health
- hospital births are more common than formerly, although viewed with suspicion since they do not respect traditional practices
- women's birth/body products are seen as dangerous for men, who avoid birth scenes and contact with the women for the month following delivery
- sexual contact is proscribed for as long as 100 days following birth
- when medical care is sought, women practitioners are preferred.

## Hmong

- women are expected to bear as many children as possible before meno-

pause

- in this study, 3 of 10 Hmong women from 15-44 yrs had one baby per year
- wives become part of the husband's family
- marriage between men and women of the same clan is a strong taboo
- conception dates are difficult to determine
- in the US, most Hmong bottle feed babies, shortening the interval between pregnancies
- pregnancy and upcoming births are not usually discussed
- sonograms to estimate the age of the fetus may underestimate by 2 weeks (study of Vietnamese women, Ward, 1981)
- women traditionally limit weight gain in the final trimester
- birth is in the hands of the gods, not humans
- women deliver in a squatting position, and seldom require an episiotomy
- prolapsed uterus appears to be fairly common
- women do use the hospital for birth, but tend to arrive too late for delivery; many fear the intrusive procedures commonly used
- naming is delayed for several days, and takes place at a special ceremony
- soul loss in an infant is dangerous, and can be recognized by prolonged crying; fright or exposure to cold are causes of soul loss
- circumcision is never practiced
- the mother restricts diet

and activity after birth (chicken, eggs, black pepper, hot tea; cold is avoided)

- rather than staying next to the fire, women dress warmly and sit near the heater
- women resent assault to their modesty in hospitals; rupture of membranes; showing the birth in a mirror; forced into a supine position for birth; cesarean sections; circumcisions; blood transfusions all cause fright and anger.

### General recommendations:

- care givers should gain knowledge about the cultural understandings and expectations of their client populations
- individuals conform to traditional beliefs to varying degree; patients should be asked about their own needs/concerns
- modify procedures, techniques, explanations
- patients should be informed about the culture of perinatal and obstetrical care settings
- cultural interpreters should be routinely used in perinatal health care teams
- strategies include use of cultural "brokers", translators, hiring and training of ethnic minority members in health care professions
- cluster appointments by ethnic groups
- organize meaningful tours of the hospital settings
- allow key community members to learn about the hospital culture and expectations
- midwives can be used more, especially in high risk deliveries
- health education materials should be linguistically and culturally appropriate, and verified with target popula-

tions; audio cassettes and other means should be used to overcome barriers of nonliteracy

- materials can be obtained from Planned Parenthood Ass'ns, Ross Laboratories, March of Dimes, State Health

Depts, W.I.C. programs

- medical training programs and continuing education should incorporate approaches to differences in health culture

(from *Curr Probl Obstet Gynecol Fertil*, April 1987 10(4): 133-171)

### Hmong New Year 1988



The last day of the 12th lunar month (Hmong calendar) is November 20, 1987. The New Year begins November 21. Fresno's celebration will be December 24 to January 1. Sacramento's festivities, organized by a different group than in the past 4 years, is supposed to be November 26-29. The newly formed Hmong Student Ass'n Inc will sponsor a cultural show and dance Nov 26 at Cordova High

## CAFABE '87:

*To form a more perfect union...*

### University of the Pacific, Stockton November 20 & 21

#### Friday: Intensive sessions

Arriaga: Cooperative learning  
 Urzúa: Literacy development L<sub>1</sub> & L<sub>2</sub>  
 Hmong & Mien parents: cultural "make & take"  
 Lee: Future policy for bilingual ed

#### Saturday: Workshops

**Language:**  
 Cartoons in ESL  
 Storytelling  
 Chinese as a foreign language  
 Hmong language

#### SEAsian students & communities

Hilltribes of Northern Thailand  
 Asian youth soccer  
 Refugee children in CA  
 History & culture of Hmong

#### Legal & political context

Asian Pacific advisory council  
 UC admissions policies

#### Parent participation

Literacy & bilingual parents

Intro to Khmer, Lao, and VN cultures  
 Chinese parents & children's games

#### Research & evaluation

Reassessment of LEP classroom practices  
 Chinese Immersion program in SF

#### Exceptional and gifted learners

Identification of LEP exceptional students  
 G & T culturally different students

**Presenters** include Henry Der, Warren Furutani, Pat Johnston, Mai Pham, Tom Scovel, Maeley Tom, Sue Heredia Arriaga, Carole Urzúa, Ed Lee, Deborah and Laurence Foss, Brenda Wong Aoki, Janet Lu, Bruce Downing, Lue Vang, Judy Lewis, Mary Gomes, Janine Wheeler, Grant Denney, C. Chuong, C.L. Tsang, Grace Holt, Van Le, J. van Hoom, Rolando Santos, Winnie Tang, Brian Leung, Narcisa Tullao.

Info: Ms. Alma Rowe (209) 946-2682.  
 One day: \$20 to \$40  
 Two days: \$40 to 210

4th Annual

# Southeast Asia Education Faire

8:00 am to 4:00 pm

Saturday, March 5, 1988

Cordova Sr. High Auditorium

2239 Chase Drive,

Rancho Cordova, CA 95670

**\$25.00**

Dr. Yang Dao, Univ of MN  
Mory Ouk, Long Beach Unified  
Chanthan Chea, SEA Genetics Prog, UCI  
Prany Sananikone

Khamchong Luangpraseut, Santa Ana Unified  
Dr. Huynh Dinh Te, Asian Resource Ctr, Oakland  
Erica Hagen

Dr. Jean Nidorf, UCSD Med Ctr  
Rev. Dale Love, Central Baptist Church

A New Year for the Mien (1986)  
Journey from Pha Dong (1967 CIA film)  
Journey to Laos (1985)  
State Dept of Educ Technical Workshops  
Displays, sales, performers  
Vietnamese box lunch  
Panel of speakers for questions & answers

**Order tickets now!**

Make checks, PO's payable to Refugee Educators' Network, mail to FCUDSD  
Transitional English office, 2460 Cordova Lane, Rancho Cordova CA 95670.  
Phone 916-635-6815. Deadline for registration is February 26, 1988. No  
tickets at the door.

Sponsored by Refugee Educators' Network, Folsom Cordova  
USD, State Dept of Ed Bilingual Ed Office.  
One unit of Anthro credit from CSUS, Dr. Jay Crain, Center for  
Pacific Asian Studies.

## Refugee Update

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