

Context:

Southeast Asians in California

Volume 11 Number 89, March 1991



Folsom Cordova Unified School District
2460 Cordova Lane,
Rancho Cordova CA 95670
(916) 635-6815
Judy Lewis, Editor

Lao & Cambodian New Year

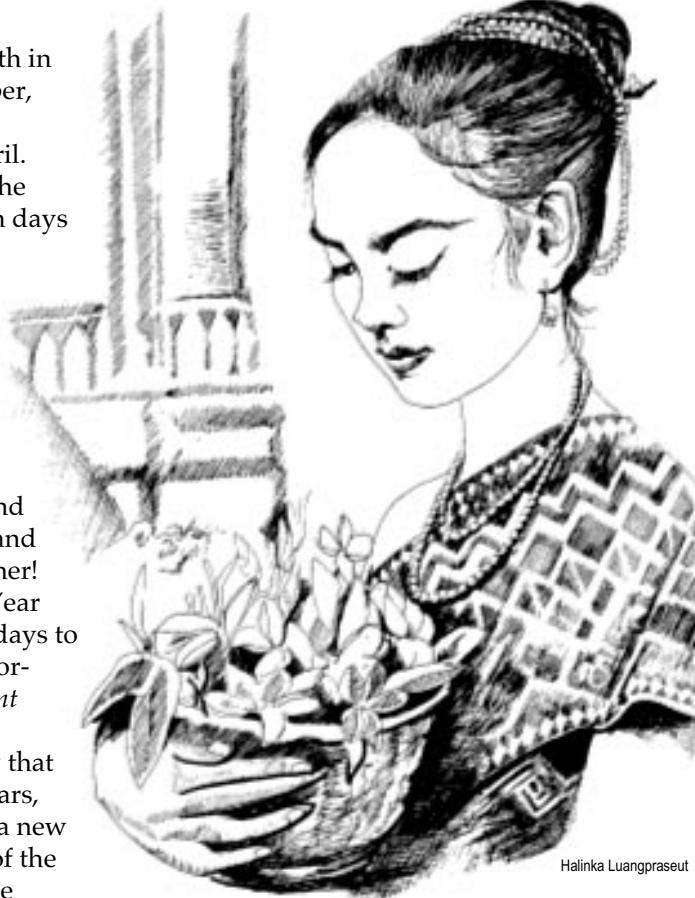
Although the first month in the Lao calendar is December, the New Year is celebrated during the fifth month, April. Called *pi mai* ('bpee mai'), the celebration lasts from seven days to three weeks. The most important days are *Sangkan Pai* Day, the last day of the old year, and *Sangkan Kun*, the first day of the new year. Celebrations include relaxing, eating good food, drinking, visiting friends and relatives, honoring elders, and splashing water on each other!

The Cambodian New Year lasts anywhere from three days to three weeks. The most important days are *Maha Sangkrant* Day, the last day of the old year, *Vana Bat* Day, the day that divides the old and new years, and *Loeung Sak* Day, when a new year begins. The activities of the new year are very much like

On TV

Moving Mountains: The Story of the Yiu Mien, Friday, April 12, 10:30 p.m., Channel 6 (PBS).

Thanh's War,
Friday, April 19, 10:00 p.m.,
Channel 6 (PBS).



Halinka Luangpraseut

the Lao.

On *Maha Sangkrant* Day everyone dresses in new clothes. Families visit the pagodas to bring food and offerings to the monks, build the sand (or rice) dune, listen to the monks' prayers and teachings, and the young play games and dance the *ram vong*. They play *chhuong*—tossing a scarf, *angkunh*—a game like bowling or horseshoes played with large brown nuts, and *teanh proat*—tug of war. Gifts are taken to the parents. At night, candles, lamps, and lanterns are lit. Everyone dances and plays until morning.

The following day is *Vana Bat* Day, and the children give gifts of food, clothes, or money to the parents. Gifts are also given to the servants and the poor. In the evening people go to the pagoda to build a dune of sand (or rice). The monks are invited to the tomb or to the *stupa* (monument containing relics of the deceased) to *hangsukol* (pray) for the relatives and ancestors who have passed

on. The popular games are continued.

In the morning, it is *Loeung Sak* Day, and the monks inaugurate the sand (or rice) dune. Children bathe their parents. In the afternoon at the pagoda, the Buddhists wash the Buddha statues. Buddhists believe that this will bring rain for the coming crops. The water ceremony takes place—throwing or pouring water on each other, to bestow good wishes on friends, neighbors, and family. Ugly coloring—covering each other's faces with charcoal and mud—is fun for everyone, and closes the new year festivities.

The New Year celebrations of the Lao and Khmer are very similar—why? The Lao and the Khmer are two of only five national groups that follow the form of Buddhism known as Theravada Buddhism. The other three are Thailand, Burma, and Sri Lanka. This form of Buddhism incorporates indigenous beliefs such as ancestor worship and animism into the total view of life. The monks and their pagodas lay at the heart of social life, especially in villages.



Throwing water on
Buddhist monks in Laos.
National Geographic, "Our
Laos," Volume 171, No. 6, June,

A World of Difference
Town and Country Village Shopping Center
2865 Paseo Ln, Suite A
Sacramento CA 95821
916 489-9141

Guidelines for Diversity and Equality

Don't ignore it!

Don't let an incident pass without remark. To do so sends the message that you are in agreement with such behavior or attitudes. The intervention may not always take place at the exact time or place of the incident if to do so jeopardizes the safety of the students, but it must be brought up as soon as possible.

Explain and engage when raising the issue—try not to preach and be self-righteous.

Don't be afraid of possible tension or conflict.

In certain situations, it may be unavoidable. These are sensitive and deep-seated issues that won't be changed without some struggle.

Be aware of your own attitudes, stereotypes, and expectations and discover the limitations they place on your perspective. We are all victims of misconceptions to some degree and none of us remain untouched by the discriminatory images and behaviors we have been socialized to believe.

Project a feeling of understanding when incidents occur.

Recognize that it is a long term struggle,

so try not to get too frustrated. The "ism's" won't be eradicated in a day or two or from isolated "multicultural" presentations. It is a constant process of change and growth.

Be aware of your own hesitations to intervene in these situations. Confront your own fears about interrupting discrimination. Set your priorities and take action.

Be a role model.

Always reflect and practice the positive values you are teaching. Try not to compartmentalize your responses to "multicultural" time.

Be non-judgemental, but know the bottom line.

Issues of human dignity, equality, and safety are non-negotiable.

Distinguish between categorical thinking and stereotyping.

For example, "redheads" is a category, but "redheads have fiery tempers" is a stereotype.

Patti DeRosa, Multicultural Project for Communication and Education, Inc., Cambridge MA

Ching Ming



The Ching Ming Festival, also known as the Tomb Sweeping Day, falls on April 5th this year. Every household prepares incense, candles, flowers and fruit. These are then taken to the ancestral gravesites, where rites are performed and the tombs are swept. This is a way of preserving the memory of the ancestors. It shows how important filial piety and ancestor worship are for the Chinese. This is one area in which Chinese values contrast with American values—Americans look toward the future rather than the past, and celebrate the birthdays of children, the next generation, rather than observing the anniversaries of ancestors' deaths. However, there is a similarity between the Chinese Tomb Sweeping Day and the American Memorial Day.

After sweeping the ancestral graves, people take the opportunity for outings in the countryside. Everywhere people can be seen strolling about enjoying the scenery. In the past, people broke off willow branches and flew kites.



Cold Food Festival

The Cold Food Festival falls two days before the Ching Ming Festival. The purpose of this ancient festival is to commemorate Jie Jr-tuei.

When the state of Jin was in chaos, Jie Jr-tuei and his friend Chung-er wandered through many foreign lands together over many years.

Chung-er later became Duke Wen of Jin, but he forgot his old friend Jie Jr-tuei. Jie Jr-tuei, a reasonable man, did not hold a grudge, but he went off to the mountains to live as a hermit.

Finally Duke Wen remembered his old friend, and sought him out. However, Jie Jr-tuei was unwilling to become involved in the affairs of state. Duke Wen decided to force his old friend to join him, and he set the mountain on fire. It didn't occur to him that Jie Jr-tuei would stay on the mountain and die in the fire.

Duke Wen was very sad, and to remember Jie Jr-tuei, he ordered that no fires be lit on that day every year thereafter. The people could eat only uncooked food. That day is the Cold Food Festival.



Two Valedictorians

Oroville High School, 1990

I am Hun (Jeff) Saechao. I will be attending California State University, Chico, as a math/science major. My main goal is to obtain a bilingual teaching credential so that I can help other bilingual students make their way through the complex educational system in the United States.

It is my pleasure to share my feelings with all of you. First of all, I'd like to thank the faculty, administrators, and especially Mrs. Edwina Gibbs, who has been the inspiration, motivator, and an undying resource to the Asian students graduating here tonight.

Attending school in the United States was so difficult for me in the beginning, and it is still hard at times. I understand things much better now; but I believe strongly that education is one of the most important things in a person's life. It is a key to open the door to any future goals. If anyone in this country has no education, that person is simply blind. No education means no eyes.

Education is the real sight needed to see the world. Education is more than a piece of silver or gold, because it can stay with a person for the rest of his or her life. Whereas, money or gold can be slipped out of one's hands in seconds or minutes.

What I understand most is that the education system is not yet fully prepared to give me a clear vision, or others with different cultural backgrounds, and even some who have been in the system for a long time. There is help available, but there are a lot of us that still need more help.

Mostly, we've learned to help each other by becoming brothers and sisters through second language disabilities, whether we speak Mienh, Hmong, Spanish, Romanian, Russian, German, or any other language.

To the class of 1990, if we want to have a full

vision of the world, it is wise for us to challenge ourselves and set our educational goals as high as possible. Remember, there is someone out there that is always smarter than you or I. Only a fool thinks that he knows it all. But a wise person is always willing to learn more, and be open to learning something new. I know that all of us have the ability to achieve our goals and be able to see the world completely, as long as we have the will to do it. Thank you.

Jeff graduated from Oroville High School in June, 1990. He was the subject of a story in the Oroville newspaper, authored by Danielle Toussaint and Barbara Marquand ("From Light Switches to Language"), from which the photo of Jeff is taken. He takes care of his mother and six siblings, but finds time to be active in the building of community strength, as the VP of the Iu-Mienh Cultural and Educational Association of Butte County. They tutor Mienh youngsters, help carry out the Butte County drug/tobacco prevention campaign, and hold classes for learning the recently developed Roman orthography for the Mienh language.



Note: *Mienh*, as it is spelled here, is not a typographical error! The final 'h' is a tone marker, not pronounced as a consonant. The tone for the word is high falling, similar to the 'j' tone in Hmong.

Fresno High School, 1989

Once again, on behalf of the class of 1989, I welcome all of you to Fresno High's Centennial Graduation.

At this time, I would like to address a few words of welcome in my native language to my family and to my friends. *Nyob zoo niam txiv kwvtij neejtsa sawvdaws. Kuv yog Lwm Xyooj. Kuv yog Txooj Sua/Nom Leej Xyooj thiab Diav Vaj/Blia Yaj tus tub. Niam thiab txiv, kuv hlob luaj no los kuv tsis muaj ib yam dabtsis yuav muab rau neb. Kuv tsuas muab lo lus tias, "kuv hhub neb" thiab "ua neb tsaug."*

If you may wonder what it all means, let me simply say, "I love you, mom and dad," and "thank you." And, oh, my friends, "I love you," too.

It is my great honor to be a part of this graduating class. It's a privilege, not simply because I'm a valedictorian, but because like all of tonight's graduating warriors, together, we have fought it through the four years of maturation, concentration, frustration, and above all, the world of "sophistication". A world which we learn to relate to the temporal experience of becoming men and women. That's what I call "an honor". And, of course, there's more than just that....we are the "centennial graduating class" of Fresno High. The class of 1989.

Fresno High School. Fresno's first beginning 1889; the most unique and diverse. For a hundred years, it has been the School of Champions, and still it is. We warriors from the classes of 1889 to, and especially the class of 1989, have never and will never lose our honor, loyalty, and commitment to our alma mater. And, because our school colors are purple and gold, don't anybody mess around with the "purple machine"!

Many of you have asked me the question, "What is my purpose of life?" As promised, I will answer your question tonight. In fact, now. An old man once said to me (after my family had been destroyed and I was left alone as an orphan), "Son, you are the medicine of another man. You can cure him and poison him if you so desire. It doesn't take much, but a word and a touch from your

fingertip." And that's my purpose of life: "to be the medicine of this man." Before we can make this world a better place to live, let us be "the good medicines of one another—not poisons," regardless of race, sex, color, or creed.

Now, the last and final frontier...some of us have come together as friends from kindergarten days and have kept with each other through all the changes of school life, and now we have come to the last great change, the change of dissolution.

My friends, as we prepare ourselves to step into the real world tonight, let us take a final good look at ourselves and at each other. If tears may flow from my eyes, please don't laugh at me, and if tears flow from yours, I promise not to laugh at you. Let us cry together as friends for the last time. Let us laugh at ourselves, and *with* each other, not *at* each other.

My dear graduates, while we are saying farewell to Mrs. Gadebusch, Mr. Baker, Mrs. Wachtel, and all the teachers, and thanking them for all the patience which has made this day possible, let us ameliorate it by using the Masonic slogan, "Glad to meet, sorry to part, and glad to meet again." To the "meeting again", let us now look forward even while saying with tearful, wet eyes, "farewell" and "goodbye".

Thank you, and may God Bless America!

Lue Xiong is a student at UC Davis, taking pre-med classes. He credits his success to having had a person in his past tell him that he should pursue a medical degree. His family could not provide him with much support, but he kept trying. He felt that it was strange for him, a country boy, the child of farmers, to succeed in his studies, and that realization kept him going. He seems to have a good sense of himself in two worlds, and can shift easily between the world of his family and the world of his classmates. He is active in his community, and is President of the Hmong Student Association at Davis.

Happenings

An estimated 500 Iraqi Kurdish families will be resettled from refugee camps in southwestern Turkey to the US during this fiscal year. They are a fraction of the 28,000 Kurdish refugees awaiting a durable solution in Turkey, and are those whose names were submitted by the UNHCR or who had ties to the US.

Since Vietnam withdrew its troops from Cambodia in September 1989, the civil war in Cambodia has increased the number of displaced persons, sending 150,000 into six camps located inside the Thai border during 1990. The population of those camps stood at 311,000 at the end of December. On February 6, Thai Foreign Minister said that Thailand has no plans to forcibly repatriate these people to Cambodia.

Two groups of Hmong, totalling 59 persons, were forcibly returned to Laos in January. They had been "screened out" as refugees. A Thai official reportedly said that there were 427 screened out highlanders in Chiang Kham camp who would be sent back to Laos by the end of February.

The UNHCR began an action plan in January for dealing with up to 400,000 refugees from Iraq. This is in addition to more than 1,000,000 foreign nationals who fled from Iraq in August and September, 1990. The UN has taken international donations, with Japan offering the full amount of the initial appeal, \$38 million. Other nations have contributed to the fund, totalling \$61 million by the end of January; the US contributed \$3 million. The UNHCR anticipates that 50% of the 400,000 evacuees will need third country resettlement, with the others returning to their countries of citizenship or to Iraq after the Gulf War ends.

Watch for April 12 (tentative) documentary on Cambodia on ABC, by Peter Jennings.

Educational Exchanges between America and Indochina. For a set of descriptions

and contacts, send \$5.00 to US-Indochina Reconciliation Project, 5808 Greene Street, Philadelphia PA 19144. The following have exchange programs planned or in place:

The Asia Society
California State University at Long Beach
Calvin College
Cornell University
Council for International Educational Exchange
East-West Center
Georgetown University
Harvard University
Institute for International Education
Lakewood Community College, Minnesota
Mennonite Central Committee
School for International Training
Smithsonian Institution
Social Science Research Council
State University of New York at Syracuse (Health)
US-Indochina Reconciliation Project
University of Arizona
University of Hawaii
University of Iowa
University of Wisconsin at Madison, Preventative Medicine
Volunteers in Asia
Winrock International Institute for Agricultural Development

Canada has resumed aid to Vietnam, Cambodia, Laos.

Holland will provide emergency assistance to Cambodia.

Britain will finance development projects in Cambodia.

US Hunt Oil Company signed an agreement for oil exploration rights in Laos near Pakse.

Cambodia will accept bids in June for oil exploration. Total of France, British Petroleum, Belgium's Petrofina, the Royal Dutch-Shell group, and Singapore's First Oil Pacific have expressed interest.

Thai army commander Suchinda Kraparayoon signed an accord with Laos in March that will help disarm the Lao anti-communist guerrillas operating out of Thailand.

US Dept of Commerce will hold a seminar in San Francisco on April 29-30 to help those interested in doing business in Laos and the rest of Indochina in winning procurement contracts from the Asian Development Bank. Janet Thomas, 202 377-4146.

A Vietnamese news agency reported that overseas Vietnamese sent over \$131 million in the form of money and gifts last year. About 30 overseas Vietnamese have set up joint ventures or have invested in their homeland.

Laos has met President Bush's criteria for fighting drug production and smuggling, and is now eligible for US aid. This certification is necessary for the two countries to exchange ambassadors.

Seven airlines now fly into Phnom Penh: Air Lao, Air Vietnam, Air Belgium, Air Liberte (France), Star Airways (Singapore), Bangkok Airways, and Aeroflot.

French hotel chain Accor has signed a contract to manage Phnom Penh's 5-star hotel Cambodiana, built with Singapore's assistance. Accor has also selected a site near the Angkor Wat for a new hotel.

Hanoi's renovated Thong Nhat hotel will reopen as the Pullman Thong Nhat Metropole in January 1992, financed by France.

UPI (United Press International) planned to open a bureau in Hanoi in February—the first US-based news organization to have an office in Vietnam since the end of the war.

VISA has opened credit card service in Ho Chi Minh City, but because of the US embargo American citizens cannot use

their VISA cards there.

During 1990, Ho Chi Minh City had more than 173,000 foreign tourists. Travel to Vietnam is legal for US citizens, but advertising such travel is illegal.

The Shlapak Company and Bonneville Pacific Corporation, two American companies, have signed agreements to invest in the building of hydroelectric power stations in Laos. Shlapak has also invested in oil and gas surveys in Vientiane, Sayaboury, and Khammouane provinces.

Leading foreign investors in Vietnam are France (18%), Canada (15%), Britain (12%), Belgium (10%), and Japan (10%).

AB509

This bill would establish a 3-year pilot program which would provide an "800" hotline number and a post office box, staffed with bilingual persons, for the purpose of assisting persons, particularly those of the Southeast Asian and Korean communities, who are victims and witnesses of crimes committed throughout California, and who have information concerning pending criminal cases or are in need of assistance. This bill would appropriate \$140,000 from the Victim-Witness Assistance Fund for operation of the pilot program in 1991-92. Contact Assemblyman Tom Umberg, State Capitol, Room 4139, Sacramento CA 95814, 916 445-7333.

*Cambodian Network Council
Third Annual National Convention
Seattle WA
July 5-7, 1991*

*Legacy of the Past:
Community Development,
Integration, and Identity.*

*Youth Forum—Friday, July 5
Community Forum—Saturday, July 6
Cambodia Forum—Sunday, July 7
Abstracts for papers along with resumes should be sent to Dr. Sam-Ang Sam, School of Music, DN-10, University of Washington, Seattle WA 98195.*

UNHCR Films

UNHCR loans the following videos (or 16 mm films) to government agencies and educational institutions for short periods of time.

El Refugio—1975, 28 minutes. Refugees stranded in Chile after the 1973 coup.

Ulyankulu—1976, 25 minutes. Tanzania.

Waiting—1978, 24 minutes. Refugee candidates in Southeast Asia and Latin America.

I am a Refugee—1978, 34 minutes. Fictional account of a refugee seeking asylum across the frontier.

No Time to Say Goodbye—1978, 34 minutes. South Africa, Namibia, Rhodesia.

Si Ce N'est Ici—1978, 8 minutes, no dialogue. Animation film about fleeing one's country.

Integration of Refugees: A Swiss Experiment—1978, 24 minutes.

End of the Road—1979, 20 minutes. Hmong refugees at Ban Vinai.

The Restless Wave—1979, 16 minutes. Vietnamese refugees fleeing by boat.

Neither Here Nor There—1979, 24 mintues. Vietnamese refugees at Pilau Bidong.

Sigaalow, Town of Dust—1980, 20 minutes. Somalia.

Bamboo City—1980, 28 minutes. Khao-I-Dang, refugee camp for Cambodians.

Women Refugees—1980, 32 minutes.

Only When It Rains—1980, 11 minutes. Unaccompanied minors in Thai refugee camps.

Not in Vain (Refugees Yesterday and Today)—1980, 31 minutes. Footage from various parts of the world showing what it means to be a refugee.

Refugees: An Historical View—1981, 22 minutes. Ancient times to 1951, when the UNHCR began its work.

Zimbabwe: From Swords to Plowshares—1981, 20 minutes.

Road to Survival—1981, 40 minutes. History of UNHCR programmes in Africa, Asia, Europe, and Latin America.

Sanctuary: An African Epic—1982, 26 minutes. Somalia, Sudan, Tanzania, Zimbabwe.

Neuva Esperanza—1982, 15 minutes. Salvadorans in Honduras.

Beyond Emergency—1984, 30 minutes. Somalia.

Camp on Lantau Island—1984, 37 minutes. Hong Kong's closed camps for Vietnamese refugees.

The Lost Tribes—1984, 52 minutes. Afghan refugees in Pakistan.

Fugitives in Africa—1985, 34 minutes. BBC film showing the plight of Ethiopian and Ugandan refugees in Sudan.

Casualties of Conflict—1985. (1) *Guatemalan Refugees in Mexico*, 24 minutes. (2) *Salvadoran and Miskito Indian Refugees in Honduras; Repatriation to Nicaragua*, 28 minutes.

Ave Maria—1986, 24 minutes. Compiled footage showing the precarious existence of refugee women and children.

Another Chance—1986, 29 minutes. Vocational training and English for refugee youths on Pilau Bidong in Malaysia.

Refugees—1987, four videos:

- Africa*, 25 minutes. Story of an Eritrean and a South African refugee.
- Asia*, 28 minutes. Story of a Kampuchean refugee in Khao I-Dang camp, and an Afghan refugee living near Peshawar in Pakistan.
- Central America*, 15 minutes. Refugee from El Salvador in Honduras.
- Refugee Children*, 40 minutes. Stories of three refugee children (Chad, Guatemala, Vietnam).

Since 1951....—1987, 27 minutes. Story of the UNHCR.

Belize: Land of Refuge—1988, 20 minutes, video only. Valley of Peace agricultural settlement in Belize, new home of Salvadoran refugees.

Let Us Tell You—1988, 30 minutes, video only. South Africa.

Resources

Donald Ranard

A Look at Vietnamese "Gangs"

In America: Perspectives on Refugee Resettlement No. 10, February 1991. Published by Refugee Service Center, Center for Applied Linguistics, 1118 22nd Street NW, Washington DC 20037. Public domain.

Badey, James R. 1988.

Dragons and Tigers.

Loomis CA: Palmer Enterprises.

Willoughby, Jack. 1990.

Vietnamese Criminal Activity.

New Orleans, LA: Author.

New Face of Organized Crime

US News, January 18, 1988, 29-37.

Voices from Southeast Asia:

The Refugee Experience in the US

John Tenhula, Holmes & Meier Publishers, Inc., 30 Irving Place, New York NY 10003.

Exploring Cambodia: Issues and Reality in a Time of Transition.

Report on Muskie's Indochina trip, including transcripts of meetings with Hun Sen and Nguyen Co Thach. \$15.00 from Center for International Policy, 317 Massachusetts Avenue, NE, Washington DC 20002.

Indochina Interchange

John McAuliff, editor. 5808 Greene Street, Philadelphia PA 19144, 215 848-2880, fax 215 848-4200. Individual subscription \$10; organization \$25.00; corporate \$40.00.

Nkauj Hmoob Suab Ncha (girl-Hmong-sound-echo)

A new magazine, in Hmong and English, by the *Hmong Women Educational Association of Colorado*, Inc. (HWEAC). PO Box 484, Westminster CO 80030. Published 3 times a year. Donations are welcome.

**NACLA Report on the Americas:
What Happened in Nicaragua
—and Why.**

\$3.50 each, plus \$1.00 s/h. NACLA, 475
Riverside Drive, Suite 454, New York, NY
10115.

Meet the Authors!

Book Discussion Series

Monday, May 6, 1991, 7:00 p.m.
Jack Chen, author of *The Chinese of
America*
Yuan-Tsun Chen, author of *The Dragon's
Village*
Rancho Cordova Library, 9845 Folsom Blvd,
Sacramento CA 95827, 916 362-0641. Call to pre-
register.

California Humanities Project
Sacramento Regional Center Workshops

**Common Understanding:
Asia & the Middle East**

Workshop #3
*Changing Images, Roles, and Perceptions of
American-Asian Women*
CSUS,
Thursday, April 11, 1991, 3:30-7:00 p.m.

Workshop #4
*Cultural & Educational Services for Middle
Eastern and Indo-Pakistani Immigrants*
CSUS,
Wednesday, May 8, 1991, 3:30-7:00 p.m.
Call 688-7359 for information.

**Resources for
Effective Resettlement**

August 21-23, 1991
Sacramento

This second annual conference is
sponsored by the California State Department of Social Services and the US Department of Health and Human Services. The Conference Advisory Committee invites proposals for presentations, workshops, or panel discussions dealing with issues related to the theme. The deadline for submission of proposals is May 31, 1991.

Contact Roberta Wilson, California Dept of Social Services, Refugee and Immigrant Programs Branch, 744 P Street, MS 5-630, Sacramento CA 95814, 916 323-5846.

**1991 East-West
Center Asia-Pacific Film Tour**
(1986, 1989, 1990 Hawaii International
Film Festivals)

April 3, 1991 12:00 p.m.
•*Flying Fox in a Freedom Tree*
(New Zealand, 1989)
April 3, 1991 2:00 p.m.
•*When the Tenth Month Comes*
(Vietnam, 1984)
April 3, 1991 4:00 p.m.
•*Tjoet Nja' Dhien: A Woman of Courage*
(Indonesia, 1989)
April 3, 1991 6:30 p.m.
•*A City of Sadness* (Taiwan, 1989)
April 4, 1991 6:30 p.m.
•*The Elephant Keeper* (Thailand, 1990)
April 5, 1991 6:30 p.m.
•*The New Morning of Billy the Kid*
(Japan, 1986)

Free admission. Trustees' Auditorium,
Asian Art Museum. For information, call
415 668-6404. Sponsored by the Asian Art
Museum, along with funding provided by
the California Council for the Arts and the
East-West Center, Honolulu, Hawaii.

**Thailand, China, Hong Kong
May 26-June 9, 1991 (15 days)
\$2550**

This is a unique opportunity to exchange
educational, social service, and business
ideas about several areas of education in
the US, Thailand, and China while, at the
same time, to visit some of the most
beautiful countries and oldest cultures of
the world. A highlight of the tour will be
a visit to the University of Chiang Mai in
Northern Thailand with a visit to the
Hilltribe Research Center. For information,
call Communication International at
415 528-1057 or Lue Vang at 916 635-6815.

Unity in Health, Diversity in Culture
Radisson Hotel, Sacramento, June 11-12, 1991
Health Promotion Section, California
Dept of Health Services, PO Box 942732,
Sacramento CA 94234-7320. 916 322-6851.



Make payable to Folsom Cordova USD/SEACRC—

#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 (carton discount for lots of 32: \$8.00)

#S8805 *English-Hmong Bilingual Dictionary of School Terminology Cov Lus Mis Kuj Txhais ua Lus Hmoob* Huynh D Te, translated by Lue Vang, 1988 \$2.00 (no carton price)

#S9006 *Vietnamese Language Materials Sourcebook* Huynh Dinh Te, 1990 \$2.00 (no carton discount; one copy free to educational institutions or student associations)

Add California tax if applicable. For orders under \$30.00 add 1.50 per copy shipping and handling. For orders over \$30.00, add 10% shipping/handling. If you wish UPS for quantity orders, please request it.

#S9999 *CONTEXT: Southeast Asians in California*, annual subscription \$5.00, or one book of stamps.

Make payable to Refugee Educators' Network—

#R001 Lao Alphabet Poster \$3.50
 #R002 Lao Primer \$4.00
 #R003 Lao 1st Grade Reader \$5.00
 #R004 Lao 2nd Grade Reader \$5.50
 #R005 Lao 3rd Grade Reader \$6.50
 #R006 Hmong Primer \$4.00

Includes tax; \$1.00 per item shipping/handling up to \$30.00. Over \$30.00, 10% s/h.

#R007 *Mong-English English-Mong Dictionary* (Xiong) \$20.00

Add applicable tax. Add 2.00 per item shipping/handling up to \$40.00. Over \$40.00, 10% s/h.

Make payable to Lue Vang,

PO Box 423, Rancho Cordova CA 95741-0423.



Grandmother's Path, Grandfather's Way (Vang & Lewis, revised printing 1990)

\$14.95, plus \$2.00 shipping/handling and applicable CA tax. Wholesale price available for buyers with resale permit; call 916 635-6815 for information.

Context:

Southeast Asians in California
c/o Folsom Cordova USD
Transitional English Programs Office
125 East Bidwell St
Folsom CA 95630

Non-profit
Bulk Rate
U.S. Postage Paid
Permit No. 140
Folsom, CA