Context:
Southeast Asians in California
Volume 13, Number 104, May-June, 1993

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

Crosscultural Understanding: Activities for the Classroom

Refugee Educators' Network meetings, 1993-94:
September 16
November 18
January 20
February 17
May 19

9:00 to 11:30
Southeast Asia Community Resource Center,
2460 Cordova Lane,
Rancho Cordova
635-6815

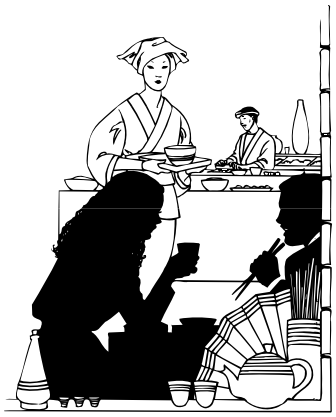
RENEW! The subscription is $10.00 for September to June (district employees may sign up to receive it through district mail at no cost). This newsletter is produced with Economic Impact Aid funds, as part of the staff inservice component, LEP.8.

These activities are suggestions— not very well-defined—for activities that would be appropriate for secondary classrooms in which some degree of mutual trust had been established. (Clever elementary teachers could probably adapt these suggestions to whole-class, small group, or individual activities.) The point of this article is to stimulate teachers and others to think differently about what constitutes activities for "multicultural education."

If you find yourself puzzled by the terminology or the assumed background knowledge, seek out summer reading—the text listed at the end of this article, Edward Hall's books (*Silent Language*, *Beyond Culture*), books written for Americans living in foreign cultures (for example, *Mai Pen Rai* by Carol Hollinger), or books explaining American culture to foreigners (*American Ways* by Gary Althen, among others).

- Seek out an informant (or partner) from another culture, someone who is willing to answer questions about his or her culture ("Why do you do that?") As an exchange, offer ESL practice or tutoring to newcomers, for whom the understanding of American culture's unwritten rules carries real survival value.

- Give an example of a behavior from your partner's culture that you do not understand. Ask questions about it until you understand why this particular behavior occurs. (Nearly every behavior "makes sense" from another point of view; your challenge is to understand the other point of view well enough that you can see how it makes sense. Understanding does not imply preference.) Give an example of a behavior in your own culture that others might not understand (for example, using strollers and infant seats to "carry" infants; opening and closing a phone conversation with



small talk; shaking hands; direct eye contact; confronting others and "speaking your mind"; eating dairy products throughout adulthood; having only two children; treating pets like children).

- How might immigration affect you personally—positively and negatively? How will a global economy affect your life and choices? How does today's immigration compare to that of the 1920's?

- What culturally distinctive behaviors have you learned from your own past generation(s)? Which ones will you pass on to your children? Why are they important to you?

- List the activities you have done so far today. Next to each one list the "unwritten cultural rule" that makes that activity persistent. For example,

Activity	*Cultural rule*
Woke up to the alarm.	Events are time-ordered; "on time" conveys respect.
Brushed teeth	Personal odors are offensive in North American culture.
Took shower	Same
Put on jeans	Comfort and informality are acceptable at school and in many workplaces.
Argued with mom about choice of T-shirt.	Self-expression is more important than reputation of the group. It's acceptable for children to disagree with parents.
Drank a glass of milk	????
Put on sunglasses	????
Drove to school	????
Turned up the volume on the car sound system	????
(and so on)	

Why all the restaurant pictures??

One is European; one is Latin American; one is Asian. Could it be that acceptance of differences happens first at the table?

Maybe we've happened upon a new objective measure?!—the "Gustatory Quick Check for Crosscultural Education Readiness"—how willing is the subject to sample new and exotic foods, and what is the reaction to a mouthful of something unfamiliar?

- Play a word-association game. The teacher or partner says a word and each person writes down the first word that come to mind. Compare responses: which were the same or nearly the same? Which were different? What are the differences in the underlying values that make the responses different? Try these words for starters: *freedom, education, chicken, mother, father, elder, dating, boyfriend, girlfriend, marriage, wife, comfort, respect, support, wealth, fear, dog, cat, fortune, spirit, death, food, money, car, earring, welfare, happiness, responsibility, success...*

- Or as a variant, write one of the words on a blank overhead transparency, and pass it around; each student quickly writes in a response word and hands it on to the next person (several words can be circulating at one time). Put the transparency on the overhead projector and have students circle, color-code, or link up the words that seem to have a connection with one another. List the connected words in groups. Look at the groups; are there differences between them? Can those differences be rooted in underlying cultural rules? If so, try to verbalize the rule.

- Watch a video of a real-life situation and list all the nonverbal communicative behaviors you can identify (raise of the eyebrow, interrupting, hands on hips, looking at watch, wrinkling up the nose, and so on). Identify the message sent by the nonverbal behavior. Did the person's words match the nonverbal message? Did the recipient register the nonverbal communication? How can you tell? Was there a nonverbal response?

- In a group, list the first ten proverbs or sayings that come to mind. Identify the underlying cultural rule or value. List

them all for the class; are there groups of proverbs that express the same value? Are any of them related to one another in terms of general areas of human activity (use of space, use of time, communication, survival, relationship of man to nature, family, defense, recreation, and so on)? Are any of the patterns more typical of one cultural group than another?

- List associations for each of the following colors: *black, white, red, pink, blue, yellow.* Are there differences in the pattern of responses? If so, are the differences culturally determined? (Look for the unwritten rules.)

- Form groups of speakers of different languages. List as many idioms as possible in two minutes. Translate them into English (word by word). Match up idioms that express the same idea with different images. Are there some that don't convey an idiom-like idea in English very well? Why do you think that is so? What would you have to know to be able to understand the idiom?

- Take pictures with a camera to make a dictionary of nonverbal communication. Consider these categories: general appearance and dress, posture and body movements; facial expressions; eye contact and gaze; touch; smell; vocalizations that are not words (uh-huh, mmmh, shh, and so on); use of space; use of time. For each "word" in the dictionary, identify cultural variants—other nonverbal ways to deliver the same message (Desmond Morris' *Manwatching* gives some ideas.)

- Give examples of how silence is used to communicate. Look at examples from different cultures; are there differences that might lead to miscommunication?

- Define respect and disrespect in terms of specific nonverbal behaviors. Look for video clips or still photos that illustrate respect and disrespect (turn the volume down on the video to ignore the words and tone of voice). Are there cultural differences in how respect and disrespect are expressed? Are there cultural differences in the appropriate settings (place, time, persons) for expression of respect? Why is expression of disrespect tolerated in American culture?

- Ask someone to videotape you in conversation with someone you like. Watch the tape, looking for behaviors that communicate caring. If possible, videotape yourself in other situations: boredom, talking to someone you dislike, talking to someone you don't know; talking to someone you admire; and so on. Are there differences in your behaviors in different situations?

- Use a highlighter to mark words and phrases in today's newspaper that reveal ethnocentrism.

- Use a highlighter to mark words and phrases in today's newspaper that reveal individuality; recreation; competition.

Many of these ideas are taken or adapted from a useful text, *Communication Between Cultures* (Samovar and Porter, 1991, Wadsworth Publishing Company, Belmont, CA).

Refugees

World Refugee Survey—1993, US Committee for Refugees

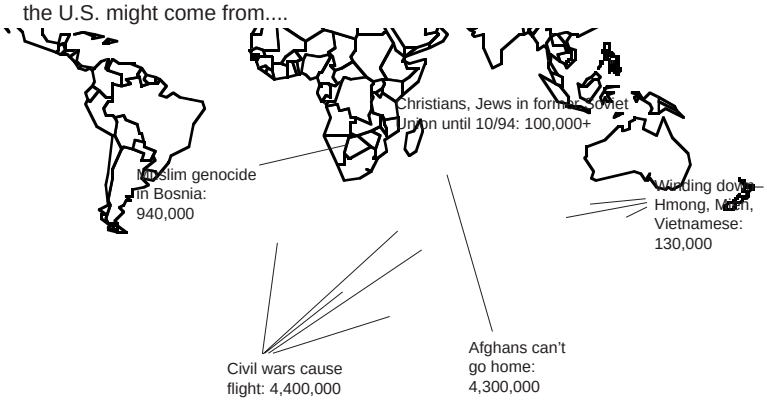
Refugee Reports, Volume XIV, Numbers 4, 5, US Committee for Refugees.

Who contributed the most to international aid to refugees? Ranked in order of **dollars per capita** are the top 20: Norway ($14.38), Sweden ($13.64), Denmark ($9.08), Finland ($6.54), Switzerland ($4.85), Luxembourg ($4.75), Netherlands ($3.48), Oman ($2.00), Canada ($1.89), Kuwait ($1.41), United Kingdom ($1.36), United States ($1.24), Japan ($1.12), Belgium (93¢), Australia (61¢), Italy (57¢), Germany (51¢), Austria (47¢), France (41¢), and Spain (17¢). Of those countries which ones had the highest gross national product per capita? Switzerland, Luxembourg, and Finland (the U.S. was in the middle, at 10th place). In actual dollars, the U.S. contributed the most, followed by the European Community (*World Refugee Survey*: 53).

If countries did not help with dollars, did they offer a home to refugees? In order of **number of refugees per capita** are the top 14: Sweden (1:62), Canada (1:74), Australia (1:91), United States (1:160), Denmark (1:173), Norway (1:175), France (1:263), New Zealand (1:278), Switzerland (1:294), Austria (1:296), Netherlands (1:590), Germany (1:782), Spain (1:993), and United Kingdom (1:3,108) (*World Refugee Survey*: 54).

Refugee hot spots, 1993-94

Of 17 million persons outside their countries and unable to return, 11 million are from Afghanistan, Palestine, former Yugoslavia, and Mozambique. Third-country resettlement is not the option of first resort for most. Refugee flows to the U.S. might come from....



Refugees to the U.S. next year....?

The proposed budget to Congress for refugee assistance has some interesting shifts in funding (*Refugee Reports*, XIV(5): 10). East Asia would require $7 million less, while Africa would increase by $20 million, and South Asia—Pakistan & Iran (Afghans), Middle East— by $12 million. If passed, what does this mean in terms of probable refugee flows to the U.S.?

The hot spots in Africa are Liberia, Angola, Ethiopia, Mozambique, and Somalia. (Some 1,500 Somalis are evidently already adjusting to San Diego life; however, most of the money will be used to find "internal" solutions.)

In Eastern Europe, of course, it is the former Yugoslavia that is the principal concern. In fact 300 detainees and their families are "in the pipeline," and 2,000 additional spaces have been moved from the former Soviet Union and East Asia to provide additional relief for victims of "ethnic cleansing." The US State Department reported about Bosnia after a visit there in August, 1993: " Affiliation as an Orthodox Christian Serb, a Roman Catholic Croat, or a Muslim Slav became the crucial factor that determined if a person would keep a job or lose it, would remain at home or be driven out of it, and, all too often, would live or die" (*World Refugee Survey*: 114). Greatest concern is for the Muslims in Bosnia.

East Asia? "An almost total end to the new Vietnamese arrivals throughout the region" (*World Refugee Survey*: 78) means that less money is needed. Repatriations continue, and Thailand now sees the end to the Cambodian and Hmong refugee camps that have been along their borders since 1975. More than 385,000 Cambodians returned home during 1993 (*Refugee Reports* XIV(5): 9), and in the north Ban Vinai has closed—12,000 Hmong have gone to Phanat Nikhom, near Bangkok, awaiting U.S. resettlement, while another 8,000 have chosen to go to Na Pho to await return to

Laos. (Of those in Phanat Nikhom, 1,500 will finish training June 15, 1993; 1,500 September 3; 1,500 December 3, and 1,500 February 1994). Six to eight thousand, probably those affiliated with the Lao resistance, have made themselves a settlement some 100 km north of Bangkok; the Thai authorities are aware of this overnight city, but so far have not moved against it (*World Refugee Survey*: 85). Chiang Kham, home to 14,500 refugees, mostly Hmong, is due to close at the end of 1993.

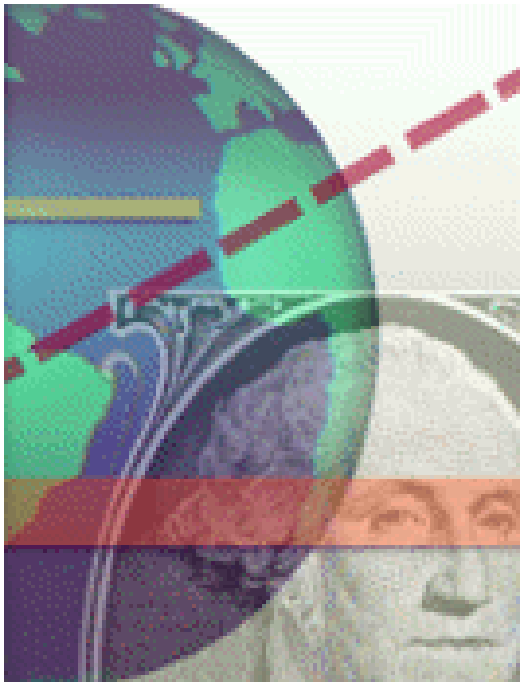
East Asia is is producing a flow of Chinese, many of whom are claiming refugee status because of their opposition to abortion and forced sterilization. The organized gangs are providing the means of escape, and the problem is escalating into a real crisis. Illegal Chinese are also coming through Thailand, Mexico and Canada, as well as any other country in which illegal documents can be bought or access to U.S. soil is possible. The "right to life" clause is an outgrowth of Bush policy, set in the legislation as an addendum to the 1990 executive order allowing Chinese students to remain in the U.S. after Tianamen Square ("enhanced consideration" to "individuals from any country who express fear of persecution ...related to their country's policy of forced sterilization"). INS General Counsel, strongly anti-abortion, has broadened this so that Chinese population control is a form of political persecution ("Inside the Human Smuggling Network," Marlowe Hood, *LA Times Magazine*, in *Sacramento Bee*, 6/20/93, Forum 1-3). It should be interesting to see if activists are as energetic in protecting the rights of the Chinese unborn and refugee-seekers... .

Refugees from the former Soviet Union will continue at current levels—50,000—next year; October 93 to September 94 will be the final year under the 1989 authorizing legislation. Sacramento and Yolo counties are due to receive about 2,000 persons through World Relief during the current year, October 92 to September 93. World Relief, the primary resettlement agency in Sacramento for refugees from the former Soviet Union, reports the following for the current fiscal year:

10/92	42 families	202 people
11/92	44	251
12/92	25	165
1/93	34	150
2/93	17	93
3/93	18	102
4/93	29	159
5/93	19	84
6/93	13	70

The projections for next year are also for 2,000 people from the former Soviet Union through World Relief. Other agencies—International Rescue Committee, Church World Services, Lutheran Immigrant and Refugee Services, and Jewish Family Center—also resettle families from the former Soviet Union, but their aggregate total is fewer than 1,000 persons per year.

A few families come to our area as visitors, and apply for asylum after they are here. These families do not receive any public assistance, nor are they authorized for work until their asylum requests are heard.



For an information packet on the economic and social impact of refugees and immigrants, contact Frank Sharry at the National Immigration, Refugee & Citizenship Forum, 220 First St., NE, Suite 220, Washington DC 20002. (202) 544-0004.

Information is the key to confronting backlash that appears to be gaining in strength. Do you know the difference between immigrant, refugee, and undocumented alien? Do you know the relative sizes of each group this year? Can you dispel the common myths?

"On the Way Home"

Court Robinson accompanied two Cambodian families as they returned home after 13 years in the Thai refugee camps. His observations are in *Refugee Reports* XIV (4), April 1993.

1025 Vermont Avenue NW, Suite 920, Washington DC 20005. (202) 347-3507.

Cambodia Can't Wait

This report, written by the Women's Commission for Refugee Women and Children after a visit to Cambodia and Thailand in February 1993, calls on the US and the international community to assist in the rehabilitation of Cambodia.

Their surveys found that 60 to 65% of the adult population is female, and 30-35% of the households are headed by women. They need education and training programs, credit programs, and day care programs to allow them to support their families.

Women's Commission for Women and Children, c/o the International Rescue Committee, 386 Park Avenue South, 10th floor, New York 10016. (212) 679-0010. Free.

Ban Vinai: The Refugee Camp

Lynellyn D. Long, 1993 (Columbia University Press).

This book, based on her Ph.D. dissertation and ethnographic research in 1986, looks at the social effects of the refugee experience from the point of view of five families.

562 West 113th Street, New York 10025. (212) 316-7100.

Refugees as Immigrants: Cambodians, Laotians, and Vietnamese in America

David W. Haines, ed., 1989 (Rowman & Littlefield Publishers, Inc.

A collection of research papers.

81 Adams Drive, Totowa NJ 07512, $35.00.

Hmong American New Year's Dress: A Material Culture Approach

Annette Lynch, 1992, Ph.D. dissertation, University of Minnesota, Department of Design, Housing, and Apparel.

Traditions of Hmong new year dress and insights into the psychosocial influences causing change in modern apparel. Fieldwork included interviews with five male and five female Hmong teenagers who were contestants for Teen of the Year, as well as elders in the community. "...New Year's dress is an ever changing means of voicing the central debates fracturing the community as it struggles for cohesiveness."

Order from University Microfilms International, 300 N. Zeeb Road, Ann Arbor MI 48106-1346. (800) 521-3042.

Taking Refuge: Lao Buddhists in North America

Penny Van Esterik, $12.95 (Arizona State University Program for Southeast Asian Studies Monograph)

Lao refugee resettlement in North America and their efforts to recreate Buddhist institutions.

Arizona State University Program for Southeast Asian Studies, Tempe AZ 85287-3101.

Low-Literacy Immigrant Students

Vivian W. Lee, New Voices, *National Center for Immigrant Students, National Coalition of Advocates for Students 3(1).*

Article and ideas for programmatic design. "Low-literacy" describes a student between the ages of 9 and 21 who is three or more years below their age-appropriate grade level in reading, according to the coordinator of the Multifunctional Resource Center in Massachusetts. This definition captures "deficient bilinguals" as well—those who have oral English skills, but literacy in neither their home language or English. Ideas for programs include:

- Ungraded small classes, individual pace.

- Full credit towards diploma requirements for literacy classes.
- Alternative ways of gaining credits.
- ESL back-to-back with content (double classes, same teacher).
- Common planning periods for ESL and content (or bilingual) staff.
- Support services that are comprehensive.
- Vocational component with occupational experience.
- Vocational/literacy emphasis for students over age 16.
- Summer program.
- Collaboration between high schools and community-based organizations.

Literacy and School Success: Considerations for Programming and Instruction *(Catherine Walsh, 1991). In Literacy Development for Bilingual Students (Boston: New England Multifunctional Resource Center). 100 Morrissey Blvd., Boston MA 02125.*

SARS Publications: A Change

are now available through H.D. Smith Bookstore, University of Minnesota, 259 19th Avenue South, Minneapolis MN 55455. (612) 625-9541, fax (612) 626-1006.

Titles include:

#11 *Older Generation of SEAsian Refugees: An Annotated Bibliography* (Boyer, 1991), $4
#10 *Bibliography: Nursing Research and Practice with Refugees* (Muecke, 1990), $3
#9 *Life of Shong Lue Yang* (Smalley, Vang, Yang, 1990), $8.25
#8 *I am a Shaman: A Hmong Life Story* (Conquergood, Thao, Thao, 1989), $4
#7 *The Hmong: An Annotated Bibliography, 1983-87* (Smith, 1987), $4
#5 *Annotated Bibliography of Cambodia and Cambodian Refugees* (Marston, 1987), $4.50
#3 *White Hmong Dialogues* (Strecker, Vang, $3. Tape, $4.
#2 *White Hmong Language Lessons* (Whitelock, 1982), $6.50. 3 tapes, $11.25.
#1 *Bibliography of the Hmong (Miao)* (Olney, 1983), $3
The Hmong in Transition (25 papers from the 1983 Hmong research conference). Hardback, $19.50.

Ordering price is the listed amount, plus $5 for the first item, and 40¢ for each additional item. For orders outside the US, the charge is $5 plus postage.

Resources

National MultiCultural Institute

3000 Connecticut Avenue NW, Ste 438, Washington DC 20008-2549. (202) 483-0700.

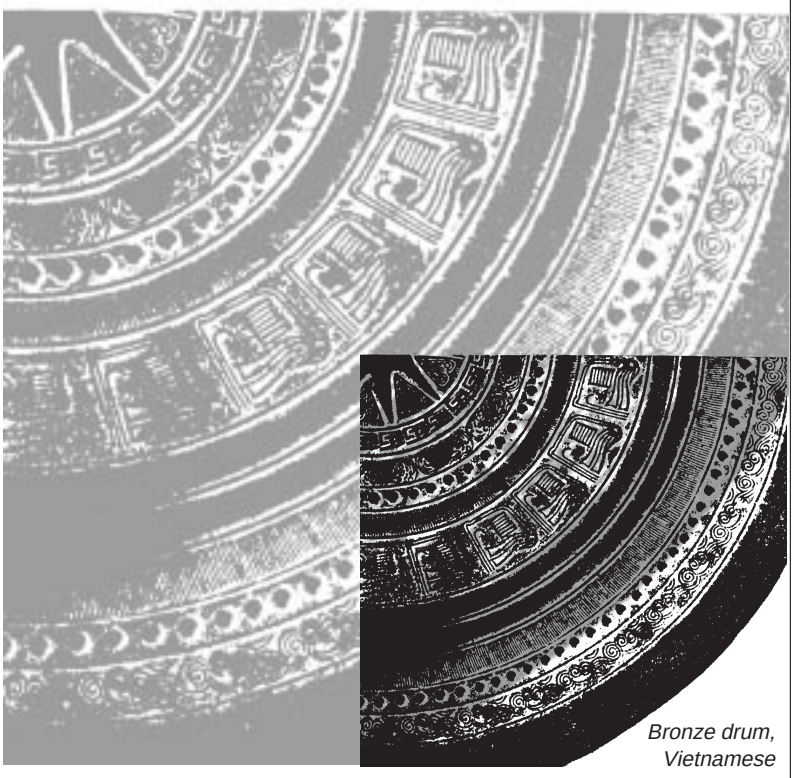
Building Personal and Professional Competence in a Multicultural Society
October 14-17
Doubletree Hotel, Marina del Rey
Los Angeles

- Training of trainers: Cultural Diversity Programs for the Workplace
- Cross-cultural Conflict Resolution for Non-mediators
- Managing the Diverse Workforce
- Exploring our Cultural Assumptions
- Building Cultural Competence
- Developing Multicultural Counseling Skills
- Multicultural Education

CABE: Success Speaks Many Languages

San Jose Convention Center
February 2-5

CABE '94 Program Development, 320 West G Street, Suite 203, Ontario CA 91762.



Bronze drum, Vietnamese

2460 Cordova Lane,
Rancho Cordova CA 95670,
916 635-6815
Fax 916 635-0174

Order form

Make payable to Folsom Cordova USD/SEACRC—

☐ #9308 *Selected Resources: People from Cambodia, Laos & Vietnam*. Lewis, ed. $5.00. No carton discount.

☐ #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 (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)

Add California tax if applicable. For orders under $30.00 add $2.00 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 $10.00.

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
___	#R007	Hmong dict. (Xiong)	$30.00
___	#R008	1992 Faire poster	$5.00

Includes tax; $1.00 per item shipping/handling up to $30.00. Over $30.00, 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; 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