

Context:

Southeast Asians & other newcomers in California's classrooms
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New! EIEP News

Context is published five 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. District staff with LEP students receive a free subscription (contact Nguyet Tham at the Transitional English office). Outside subscribers pay \$10 per year. The Emergency Immigrant Education Program provides funding to distribute this newsletter to program directors across the state. See the EIEP pages in this and future issues.

Editor:
Judy Lewis
Transitional English
Folsom Cordova USD
2460 Cordova Lane
Rancho Cordova
CA 95670
Phone (916) 635-6815
Fax (916) 635-0174
SEACRC@ns.net
jlewis@fcusd.k12.ca.us

Chinese new year is figured by using the ancient lunar calendar. On the lunar calendar, a year has 354 days and twelve months; half the months have thirty days and the other half have twenty-nine days. A thirteenth month is inserted every two or three years to correlate the year with the movement of the earth around the sun. The new year begins with a new moon of the first lunar month, which may be from January to February on the Gregorian calendar. Each year has an animal name, as do the months and hours of birth. The new year that begins February 16, 1999, is the year of the rabbit.

There are different kinds of rabbit years: Buddha Rabbit Year (1915, 1975); Rabbit Looking at the Moon (1927, 1987); Rabbit Running out of the Forest (1939, 1999); Rabbit in the Burrow (1951, 2011); and Rabbit Running in the Forest (1903, 1963). Each of the years emphasizes different rabbit characteristics.

Rabbits are delicate, kind, popular, quiet, calm, timid, careful, good company, concerned with pleasing surroundings, and long-lived. They have good taste, fine appearance, compassion, and an even temper; on the other hand they can be pessimistic, insecure, and anxious about change. Rabbits do well in their jobs but seldom hanker for new challenges.

Rabbit associations are the color green, spring, the sour taste (as of cranberries), the direction of east, the emotion of anger, the astrological symbol of compass, and the enterprise of agriculture.

Rabbits associate well with persons born in the years of the ox, rabbit, dragon, goat, monkey,

dog, and pig. However, they best avoid relationships with those born in the rat, tiger, snake, horse, and rooster years.

Cultures in the Chinese sphere of influence—Vietnam, Korea, Taiwan, and Mienh—also recognize the new year's beginning in February. However, each culture has its own details of meaning and tradition. For example, in Vietnam, this will be the “year of the cat,” rather than rabbit. We wonder why.

For classroom technology lessons based on the Year of the Rabbit, check out this website: www.eu.microsoft.com/education/curric/activity.htm.

This issue of *Context* follows the rabbit trail through languages, proverbs, and tales. Because the rabbit often takes the role of the “trickster,” this issue also includes other tricksters in other cultures. The purpose is to illustrate how any theme (rabbits) can be used to look at human similarities and differences, the basis of creating culturally relevant lessons from regular classroom topics.



Chinese months of 1999

February 16—March 17

March 18—April 15

April 16—May 14

May 15—June 13

June 14—July 12

July 13—August 10

August 11—September 9

September 10—October 8

October 9—November 7

November 8—December 7

December 8—January 6, 2000

January 7—February 4

Buddha and the Rabbit

Adapted from Kwok Man-ho, *The Chinese Horoscopes Library: Rabbit*. London, Dorling Kindersley, 1994.

Long ago, the Buddha came to a remote forest. He had traveled for many days, and was tired and hungry. The animals of the forest were all determined to serve him in the best possible way. They gathered together and decided to find food for him. Each animal brought the food that it naturally harvested.

The rabbit thought of bringing some grass. "I like grass," thought the rabbit, "so I expect the Buddha will, too." So he found a patch of fresh green grass and started to eat it. When the whole patch was gone, the rabbit suddenly realized what he had done. Next he found some succulent leaves to bring to the Buddha. "After all," said the rabbit, "I like leaves, so I expect the Buddha will, too." He started to eat, and soon there was not a leaf in sight.

Crestfallen, the rabbit brought himself before the Buddha. "Oh, Buddha," said the rabbit, "I am a foolish creature and have nothing to give you except myself. Please eat me if you are hungry." The Buddha was touched by the rabbit's willingness to give up his own life. He placed his hand on the rabbit, and the rabbit flew up to the Moon. Here, the Buddha set him down, and explained that he would be seen for the rest of time by those on Earth looking at the Moon.

The Buddha had given the rabbit the supreme gift of eternal life. Even today, if you look at the moon, you will see the rabbit, forever grinding the Pill of Immortality with a mortar and pestle.

What do different cultures see in the moon? What stories explain the features of moon as seen from the earth?

He who hunts two hares leaves one and loses the other.

(Japan)

A hunter who waits for a rabbit to run into tree and kill itself (trust to dumb luck). (China)

The bush is worried on account of the hare

(Burma/Myanmar) (used when someone is concerned about something which is not his business)

He clears the bush because he spies a hare

(Burma/Myanmar)

Ancient European beliefs

Pickering, D., *Dictionary of Superstitions*. London: Cassell, 1995.

The word *hare* is based on the Old English 'hara;' *rabbit* dates from Middle English 'rabet.' European superstitions associate hares and rabbits with witchcraft. This link may date back to the British pre-Christian times when rabbits' tendency to play in the moonlight led to them being identified with the moon god. (The moon—Luna—represented the dark side, and anyone who stared at it too long would become a *lunatic*.) The hare's eerie cry and habit of standing on its rear legs almost like a human may have propelled its dark reputation. Witches were said to favor rabbits as disguises, and their familiars could appear in that form. Various parts of the rabbit's body were used in mischief-making spells and potions, as well as medicines. They are associated with fertility and have become identified with spring (rebirth) and for Christians, the concomitant springtime observance of Easter, the death and resurrection of Jesus.

Rabbits and hares symbolize both good and bad. A rabbit passing in front of someone brings good luck, but in back, bad luck. Miners believed that passing a rabbit on their way to the mines presaged a disaster. There was a widespread belief that dreams of rabbits predicted misfortune. Farmers didn't like rabbits too close to their livestock, because a rabbit or hare might be a witch in disguise determined to milk the cows dry. Shooting a black rabbit was dangerous in that the rabbit might be the reincarnated souls of ancestors. Ordinary bullets had no effect, and hunters had to use silver bullets. White rabbits, if seen in the immediate vicinity of a house, presaged a death in the family. To the Cornish, white hares were reincarnations of lovers who had died of grief. A rabbit running down the street predicted that one of the houses would soon catch fire. The words "rabbit" and "hare" were taboo for sailors to say while aboard ship. Hares were thought to change gender every year; cause depression and timidity in anyone who ate their meat (see the proverb about hare being "a melancholy meat"), and through their blood, cure freckles.

Oddly, seeing a brown hare became a good omen, providing the opportunity to make a wish.

Carrying a rabbit's foot is still supposed to guarantee good luck. The most potent of lucky rabbits' feet is the left hind foot of a rabbit killed by a cross-eyed man in the light of a full moon. However, women should carry rabbits' feet only

after careful thought, as they also increase the chance of having large families. It is important not to lose a rabbit's foot, or misfortune will come to the person who lost it.

Rabbits and hares across languages



Genus Lepus
(hares): generally larger than rabbits, have longer, black tipped ears, live solitary lives. Born with open eyes, hair; can run within a few minutes of birth.

Lepus americanus
 snowshoe hare

Lepus arcticus
 Arctic hare

Lepus californicus
 Black-tailed jackrabbit

Genus xxxlagus
(rabbits): born blind, without fur, live underground in large groups, seldom go more than 60 feet from their burrows.

Nesolagus netscheri
 Sumatra short-eared rabbit

Oryctolagus cuniculus
 Old world rabbit

Romerolagus diazi
 volcano rabbit, zacatuche

Sylvilagus aquaticus
 swamp or water rabbit

Sylvilagus floridanus
 eastern cottontail

Sylvilagus idahoensis
 pygmy rabbit

Genus Ochotona
(pikas): small, round-eared lagomorphs that live in large colonies far away from people.

Ochotona princeps
 American pika

Ochotona roylei
 Royle's pika

In contrast to felines (1997) and bovines (1996), naming of lagomorphs and the resulting conceptual groupings are remarkably uniform across languages. Rabbits and hares are not grouped with either rodents or marsupials, both close relatives. However, few languages name the pika. The order **Lagomorpha** groups together 80 living species of rabbits, hares, and pikas. They are characterized by a short tail and powerful back legs. They have folds of skin on the lips that meet behind the front teeth (incisors) so that they can gnaw with the mouth closed. Their incisors grow throughout life. They are not native to Australia, southern South America, and Antarctica, and they are not native to most islands. Humans have introduced them to many nonnative areas. When they have few predators, they can damage crops and compete with livestock for grass and other forage. Rabbits, hares, and pikas are siblings in the family **Leporidae**. Some leap and bound to avoid predators by outrunning them; the jackrabbit can run at 70 km/hr. Others scamper, relying on hiding rather than speed to avoid being eaten. Those species that are strong runners tend to rest out in exposed nests or under small shelters. The poorer runners generally shelter in burrows. Leporidae are often prized for their fur, meat, for recreational hunting and as pets.

la liebre	el conejo	
tus luav	tus luav	
thỏ rừng	con thỏ	
rabbit-mountain	clf-rabbit	
山兔	兔子	
mountain-rabbit	rabbit-clf	
заяц	кролик	
ճագար	ճագարակ	

Cooking the Hounds Once the Hares are Caught

(*Stories from Classical Allusions*, No. 3001, The Overseas Chinese Library, 1985)

With the assistance of Fan Li and Wen Chung, King Kou-chien of Yüeh not only recovered the territory occupied by the Kingdom of Wu, but also continued an attack against Wu. As a result Wu suffered a crushing defeat and the Wu king, Fu-ch'ai (495-473 BC), was surrounded by rows and rows of Yüeh troops.

Thus, the Wu king decided to deal with the Yüeh king by trying to set his aides against him. He wrote a letter to Fan Li and Wen Chung which said, "When the hare is dead, the hounds will also be killed and eaten by their master. Wait until you have eliminated King Kou-chien's enemies and he will also get rid of you, his advisors. You had better leave the Kingdom of Wu intact so as to have route for your retreat!"

When Fan Li finished reading the letter, he said nothing. But after Wen Chung read it he pounded on the table and cursed King Fu-ch'ai. "When a stooge, one must consider whose stooge he will be!" he said. They disregarded the Wu king's letter and stepped up the encirclement efforts. It became clear to the Wu king that the country would imminently come under the power of his enemy. Terrible grieved, he pulled his sword and killed himself.

When the Wu Kingdom had been destroyed, Fan Li resigned from his position and went to the north to enter into the pottery business. He was quite bright; he earned a lot of money and became a very rich man.

After Fan Li had left the Kingdom of Yüeh, he often thought of the words written in the Wu king's letter, and was quite con-

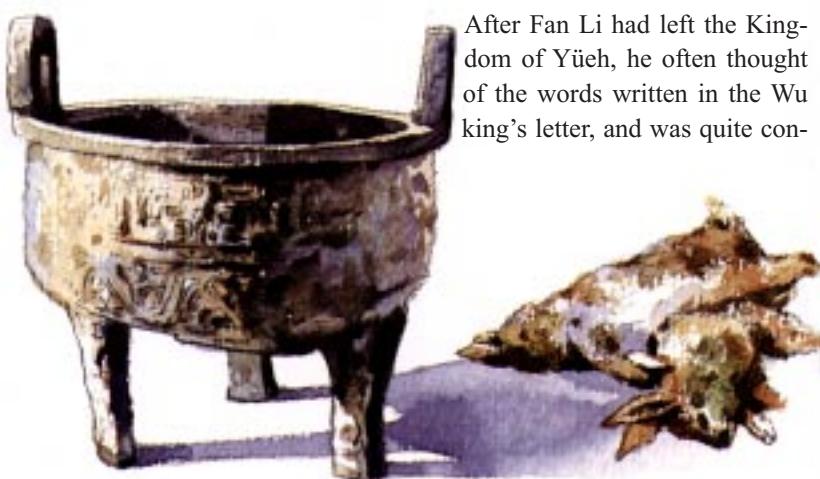
cerned about the safety of his good friend Wen Chung. He wrote a letter himself to Wen Chung to urge him to give up the riches and honor of his official rank and become a free and happy man. He wrote, "When the birds have all been shot, all the good bows will then be stored away. When the crafty hares have all been killed the master will also kill the hounds to eat."

It's a pity that Wen Chung did not listen to Fan Li, for not long after the Yüeh king found the opportunity to murder him.

A Cunning Rabbit has Three Holes

Prince Meng Chang, Prime Minister of the state of Qi, sent Feng Xuan, one of his followers, to his tenant Xueyi to collect debts. When Feng got there, instead of collecting debts, he burned all the receipts of loans and said to the people that it was Prince Meng Chang's order to do so. When the Prince learned of this, he was displeased. A year later, the Prince was removed from his post by the King of Qi and had to return to his tenant Xueyi. When he was still a hundred li from Xueyi, the local people, both young and old, all came out to welcome him. The Prince was deeply moved and realized that Feng Xuan was a farsighted man. Feng said to him, "A cunning rabbit has three holes to hide itself in order to avoid being captured and killed. Now you have only one hole. It's not time to relax. I'm willing to build two more holes for you." Feng went to the state of Wei and said to its King, "Prince Meng Chang is a man of great ability. Whatever country can enlist his services will certainly become powerful and prosperous." The King of Wei was convinced. He sent an envoy with gifts to Prince Meng Chang inviting him to work for the state of Wei. The envoy came three times, but the Prince still refused to go to Wei. Seeing that the state of Wei thought so highly of Prince Meng Chang, the King of Qi again asked him to be his Prime Minister.

Later Feng Xuan advised the Prince to ask the King of Qi to have a royal family temple built in Xueyi and place there the sacrificial vessels used by the former King, which meant that Xueyi would be the Prince's permanent tenant. When the temple was completed, Feng said to the Prince, "Now that all the three holes are in place, you may pass your days in peace."



Aesop's Hares

The Hares and the Frogs

THE HARES, oppressed by their own exceeding timidity and weary of the perpetual alarm to which they were exposed, with one accord determined to put an end to themselves and their troubles by jumping from a lofty precipice into a deep lake below. As they scampered off in large numbers to carry out their resolve, the Frogs lying on the banks of the lake heard the noise of their feet and rushed helter-skelter to the deep water for safety. On seeing the rapid disappearance of the Frogs, one of the Hares cried out to his companions: "Stay, my friends, do not do as you intended; for you now see that there are creatures who are still more timid than ourselves."

The Hares and the Lions

THE HARES harangued the assembly, and argued that all should be equal. The Lions made this reply: "Your words, O Hares! are good; but they lack both claws and teeth such as we have."

The Dog and the Hare

A HOUND having started a Hare on the hillside pursued her for some distance, at one time biting her with his teeth as if he would take her life, and at another fawning upon her, as if in play with another dog. The Hare said to him, "I wish you would act sincerely by me, and show yourself in your true colors. If you are a friend, why do you bite me so hard? If an enemy, why do you fawn on me?" (No one can be a friend if you know not whether to trust or distrust him.)

The Kingdom of the Lion

THE BEASTS of the field and forest had a Lion as their king. He was neither wrathful, cruel, nor tyrannical, but just and gentle as a king could be. During his reign he made a royal proclamation for a general assembly of all the birds and beasts, and drew up conditions for a universal league, in which the Wolf and the Lamb, the Panther and the Kid, the Tiger and the Stag, the Dog and the Hare, should live together in perfect peace and amity. The Hare said, "Oh, how I have longed to see this day, in which the weak shall take their place with impunity by the side of the strong." And after the Hare said this, he ran for his life.

The Hunter and the Horseman

A CERTAIN HUNTER, having snared a hare, placed it upon his shoulders and set out homewards. On his way he met a man on horseback who begged the hare of him, under the pretense of purchasing it. However, when the Horseman got the hare, he rode off as fast as he could. The Hunter ran after him, as if he was sure of overtaking him, but the Horseman increased more and more the distance between them. The Hunter, sorely against his will, called out to him and said, "Get along with you! for I will now make you a present of the hare."

The Eagle and the Arrow

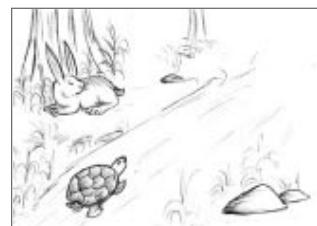
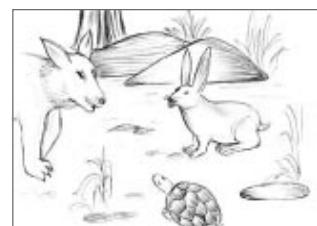
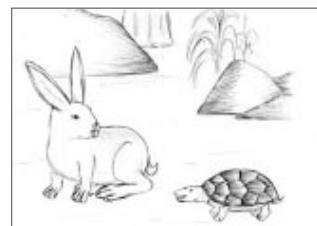
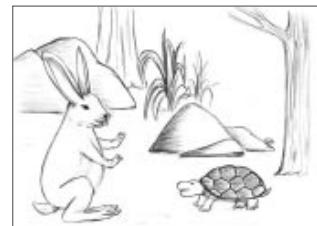
AN EAGLE sat on a lofty rock, watching the movements of a Hare whom he sought to make his prey. An archer, who saw the Eagle from a place of concealment, took an accurate aim and wounded him mortally. The Eagle gave one look at the arrow that had entered his heart and saw in that single glance that its feathers had been furnished by himself. "It is a double grief to me," he exclaimed, "that I should perish by an arrow feathered from my own wings."

The Hare and the Hound

A HOUND started a Hare from his lair, but after a long run, gave up the chase. A goat-herd seeing him stop, mocked him, saying "The little one is the best runner of the two." The Hound replied, "You do not see the difference between us: I was only running for a dinner, but he for his life."

These Aesop's fables are the old translations. They were correct and proper written English a long time ago.

(1) They can be used as "translation" exercises for native English speakers as well as intermediate to advanced level English learners. "Rewrite the story in modern English." (2) They can also be used as the basis of cross-cultural comparisons: "Go home and tell this story to your family. Ask them to tell you a story that teaches the same lesson. Record it. Bring it to school. You and a partner (who can read and write the language) can transcribe it, and then we'll all work together to translate it into English." (3) Have some groups edit the story so it is "correct" written English, have others rewrite tales for "reader's theater" (dialogue). Talk about the differences between oral and written languages. (4) Retell (and rewrite) the stories in other languages.



The Hare and the Tortoise

(Illustrations by Pao Choua Lor, taken from soon-to-be-finished and internet-available Hmong primer and 25 practice stories. More info available in next issue of *Context*.)

"Reading is an unnatural act...."

(Try this: record a person talking to another extemporaneously; transcribe the tape, writing every word and uttered syllable without inserting syllables or words to "make it right.". This is written oral language, not written language.)

Characteristics that may indicate risk for language and reading problems. Notice that a second language learner shows most of these characteristics in the new language!

- Misunderstands what is said.
- Denies hearing the beginning or middle of a long talk.
- Requests that information be repeated.
- Gives slow or delayed responses.
- Has difficulty telling a story in the correct order.
- Has problems finding the right word to say.
- Uses imprecise words or phrases.
- Uses only a few descriptive words.
- Is reluctant to talk.
- Have problems remembering or following oral directions.
- Forgets the question when called on in class.
- Seems to daydream in class.
- Does poorly in noisy situations.
- Has problems with ambiguous language, idioms, or homonyms.
- Has problems with phonics.
- Has reading or spelling problems.
- Has unexplained behavioral problems.

The 1880's version of a tale told by slaves on the plantations (on the next page) has been the subject of great controversy. Its rendering of black dialect—an oral language—has been criticized as white authors making fun of how blacks spoke. However, it does provide a glimpse into an oral language a hundred years ago. It's also a good example of how any language appears when reduced to writing, of the differences between oral and written languages. Research is showing that the two are actually processed differently by different parts of the brain.

Most slaves, like many of our new immigrants, never learned to read and write, but they had folktales and other oral literature. The Africans who were carried to the New World as slaves brought with them hundreds of animal folktales, which continued to be told in this country and adapted to new circumstances. They have structure and rhythm and repetition, which is evident in the oratory of preachers and effective speakers today. The best known of African-American folktales are the trickster tales—like those about Brer Rabbit and Brer Fox. Like stories of Xieng Mieng in Laos and tales of the raven and coyote among American Indian groups, they were used to inspire and to educate, to socialize children, to protest conditions and imagine a better world, and to mock and satirize society. They are almost always about a small and weak (but sassy and rebellious) little creature—like a rabbit—who always manages to out-smart a bigger, more powerful (rather stupid) creature—like a fox. In this "Brother" Rabbit story, however, the rabbit gets tricked, and Brer Fox is the trickster. Brer Rabbit tries to imitate the plantation owners' social manners and ways of speaking ("How do your symptoms seem to segregate?" instead of "how are you feeling?") and he gets all "stuck up."

In classrooms today, we emphasize literacy over orality, due to the demands of the workplace but also because literacy has become a mark of status. Will the non-literate character become the trickster of future tales, fighting the oppression of the literate? We also emphasize the individual over the group, and this leads to underestimating the power and role of the group in individuals' future successes. Within extended families, common among oral cultures, those who read well perform that act for others who don't read. It takes more than a generation to change from an oral culture to a literate culture.

Educational planners can't really understand how living in a culture of literacy produces children with different brains, ready to respond differently to phonemic awareness and memorization of unconnected irrelevant material. It's helpful to find out that literacy actually changes the brain, and that we can use brain-changing strategies to help children read better.

Robert Hotz, writing in the *Los Angeles Times* ("In Art of Language, Brain Matters," October 18, 1998), observes that reading is a very recent neural activity in

humans. While speech has shaped our neural wiring for more than 4 million years, written language has only existed for 4,000 years. "We are biologically destined to speak, but not to read and write," says Jack Fletcher, researcher at the University of Texas-Houston. Researchers' new capacity to use non-invasive methods to monitor the activity of living brains while they are involved in speaking, reading, and writing, and split-brain case studies have enabled researchers to make reading and writing a topic of neuroscience. Among recent findings:

- The brain has not evolved any neural machinery dedicated to processing written language; reading and writing activity straddles parts of the brain in ways that language alone does not. A word is read and understood in different parts of the brain.
- Timing is crucial; good readers make a symbol-phoneme connection in less than 40 milliseconds, but poor readers take as long as 500 milliseconds. This is fast enough for speech, but not for reading (Rutgers University). Speed of visual processing is also important; problems with processing images, color, fast motion, and contrast can impede reading (Harvard, Georgetown University, Stanford).
- Gender differences exist in how the brain processes reading and writing. Men tend to use the left side to recognize words, sound them out, and extract meaning, but women tend to activate both sides of the brain. Yale researchers see that left-sided processors tend to take in text globally, while both-side processors take in text bit by bit
- Reading disorders originate very early, possibly during the development of the left and right sides of the brain *in utero*. Children with normal language skills tend to have lopsided brains; the left side is bigger and more active. Children with language disorders have brain hemispheres that are more balanced in size and activity.
- The brains of poor readers function differently—but within a normal range of variation. Poor readers have to work harder to achieve the same results as good readers (Dartmouth, UC Davis, University of Oklahoma).
- Reading and writing change the neural wiring of the brain. Reid Lyon, neuropsychologist, predicts it will be a decade before neuroscience-based curriculum can be developed. However, there are beginnings: Paula Tallal of Scientific Learning Corp. and brain researcher Michael Merzenich of UC San Francisco have developed computer games that retrain the neurons and synapses of the reading brain. Hidden in the games are tasks that strengthen underlying skills. Learners repeat these tasks thousands of time for weeks in order to change the structure of the brain

(see Context Vol. 13 No. 102: "Neural Networks: ...Language Acquisition")

The Wonderful Tar-Baby

Adapted from Joel Chandler Harris, 1881

“Didn’t the fox ever catch the rabbit, Uncle Remus?” asked the little boy the next evening.

“He come mighty nigh it, honey, sure as you’re born—Brer Fox did. One day Brer Fox went to work and got him some tar, and mixed it with some turpentine, and fixed up a contraption what he called a Tar-Baby, and he took this here Tar-Baby and he set her in the big road, and then he laid off in the bushes for to see what the news was going to be. And he didn’t have to wait long, neither, because by and by here come Brer Rabbit pacing down the road—lippity-clippity, clippity-lippity—just as sassy as a jaybird. Brer Fox, he laid low. Brer Rabbit came prancing along until he spied the Tar Baby, and then he fetched up on his hind legs like he was astonished. The Tar-Baby, she sat there, she did, and Brer Fox, he laid low.

“Morning!” says Brer Rabbit, says he. “Nice weather this morning,” says he. Tar-Baby isn’t saying anything, and Brer Fox, he laid low.

“How do your symptoms seem to segshuate?” says Brer Rabbit, says he. Brer Fox, he winked his eye slow, and laid low, and the Tar-Baby, she isn’t saying anything.

“How are you coming on, then? Are you deaf?” says Brer Rabbit, says he. “Because if you are, I can holler louder,” says he. Tar-Baby stayed still, and Brer Fox, he laid low.

“You’re stuck up, that’s what you are,” says Brer Rabbit, says he, “and I’m going to kyore you, that’s what I’m going to do,” says he. Brer Fox, he sort of chuckles in his stomach, he did, but Tar-Baby didn’t say anything.

“I’m going to learn you how to talk to respectable folks,” says Brer Rabbit, says he. “If you don’t take off tha hat and tell me howdy, I’m going to bust you wide open,” says he.

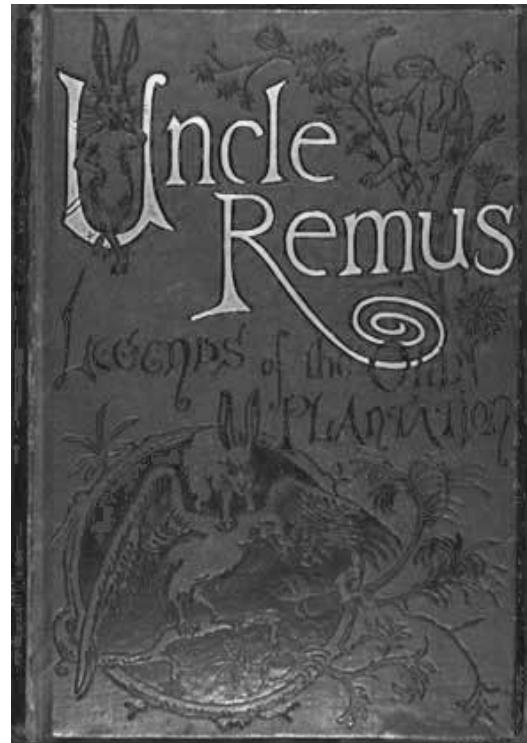
Tar-Baby stayed still, and Brer Fox, he laid low.

Brer Rabbit kept on asking him, and the Tar-Baby, she kept on saying nothing, until presently Brer Rabbit drew back with his fist, he did, and blip he tucked her side of the head. Right there’s where he broke his molasses jug. His fist stuck, and he can’t pull loose. The tar held him. But Tar-Baby, she stayed still, and Brer Fox, he laid low.

“If you don’t turn me loose, I’ll knock you again,” says Brer Rabbit, says he, and with that he fetched her a wipe with the other hand, and that stuck. Tar-Baby, she isn’t saying anything, and Brer Fox, he laid low.

“Turn me loose, before I kick the stuffing out of you,” says Brer Rabbit, says he, but the Tar-Baby, she isn’t saying anything. She just held on, and then Brer Rabbit lost the use of his feet in the same way. Brer Fox, he laid low. Then Brer Rabbit squall out that if the Tar-Baby didn’t turn him loose he’d butt her cranksided. And then he butted, and his head got stuck. Then Brer Fox, he sauntered forth, looking just as innocent as one of you mammy’s mockingbirds.

“Howdy, Brer Rabbit,” says Brer Fox, says he. “You look sort of stuck up this morning,” says he, and then he rolled on the ground, and laughed and laughed until he couldn’t laugh no more.



The Rabbit and the Tiger

Vietnam

(Sierra, J. *Multicultural Folktales for the Feltboard and Readers' Theater*. Phoenix AZ: Oryx Press, 1996)

There once was a tiger—a very large, very hungry tiger—and he thought the other animals in the jungle had been put here simply to satisfy his appetite. The smaller animals lived in fear of him, and the tiger always got his way. But a rabbit, which was known for her tricks, decided to teach the tiger a lesson: brains can overcome brute force.

The first time that the tiger met the rabbit, the rabbit was nibbling some vegetables in a farmer's garden.

“Grrrrrrr” growled the tiger. “It's my lunch time, and I am hungry!”

The rabbit looked around. She saw a chili plant nearby. “It wouldn't be a good idea for you to eat me,” she told the tiger. Do you see the red fruits on that bush over there?” She pointed her paw towards the chilies.

The tiger had never paid much attention to chilies, since he didn't eat vegetables. He looked at the chilies. “Yes,” he yawned, “I see them.”

“Those tasty little fruits are the source of the king's power, and I am guarding them for him. It wouldn't be good for anyone else to get that power, would it?”

The tiger said to him, “I am going to eat those sweet fruits, and then I will be as powerful as the king.” He began tearing the chilies off the bush with his teeth and chewing them. The rabbit backed slowly into the trees, then turned and hopped away. She wasn't around when the chilies began to burn the tiger's insides.

“The king's stomach must be more powerful than mine,” said the tiger to himself. He roared in pain and raced off into the jungle.

The next time the tiger saw the rabbit, the rabbit was resting beside a tree. “This time I will eat you before you trick me,” he growled.

The rabbit looked all around, and by chance she spied a wasps' nest hanging from the branch of a tree. “The king will be very angry if you eat me,” said the rabbit, “because I am guarding his drum. I must make sure that no one but the king plays this drum. It is too good for anyone but him.”

“Hah!” said the tiger to himself. “I can play the king's drum if I want to.” Then he turned to the rabbit and growled, “Get away from here, right now!”

And so the rabbit hopped off. The tiger reached up and hit the king's drum—thump, thump—with his paw. BZZZZZ! BZZZZZZZ! Was he ever sorry!

The next time the tiger found the rabbit, the tiger's body was still aching and swollen from all the bites those wasps had given him. “Rabbit!” cried the tiger. “Prepare to be my dinner!”

The rabbit looked up. She saw a snake slowly sliding down a tree trunk. “I would gladly be your dinner,” the rabbit told the tiger, “but can't you see that I am busy now? I am taking the king's belt to him.” She pointed to the snake. “When the king wears this belt, no power in the world can overcome him.”

“Then it should be MY belt,” the tiger roared. He took the cobra in his paws and wrapped it around his middle. “It's my belt now,” he said. But the rabbit didn't hear him. She was long gone, and she hasn't seen the tiger since.

Peter Rabbit (in Russian)
Mineola NY: Dover
Publications, Inc., 1996.

To Swim in Our Own Pond: A Book of Vietnamese Proverbs
(bilingual) Tran Ngoc-Dung, Arcadia CA: Shen's Books. 22 proverbs, watercolor illustrations by Dang Xuan-Quang.



You cannot run with the hares and hunt with the hounds. (England)

The rat, the mouse, the fox, the rabbit watch the roots; the lion, the tiger, the horse, the elephant watch the fruits. (England)

First catch your hare. (England)

If you run after two hares you will catch neither. (England)

Coyote Goes Hunting

(White Mountain Apache, Arizona)

One day coyote is going along and he was beginning to get pretty hungry. He remembered where there were the camps of some of the small animals, of rabbits and squirrels and their kin.

"I wish I was traveling with wet sand under my feet," Coyote said, and suddenly there the wet sand was. "I wish I was traveling in water up to my knees," Coyote said, and suddenly there the water was. "I wish I was traveling with water up to my neck," Coyote said, and suddenly the water had risen again. "I wish I was traveling with water up to my ears," Coyote said, and suddenly the water was in full flood. "Now I wish this water would carry me to the camps of the small animals."

And so he was carried quickly and smoothly to those camps. When Coyote got there he lay still, as though he had drowned in the flood and been washed ashore. The rabbit folk and the squirrel folk and all the other small creatures came to see his body. Each one of them began to dance a joyous dance. None of them liked Coyote, because he was a trickster who tricked the small animals and ate them.

All the while, Coyote was lying still, waiting to see which of the animals he should catch and eat. Just then Skunk came along and danced on Coyote's side. "Come, cousin, wake up and bite these birds so we may eat." He danced on Coyote again and sang, "I will squirt my water at these birds so we may eat."

That was too much for Coyote. Eat birds all tainted with Skunk's reek? With a yelp, Coyote leaped up at the birds.

But he moved too soon. He didn't catch so much as a feather. Instead, Coyote chased after a small rabbit called Cottontail.

The rabbit dove into a hole in the ground.

"Come out," Coyote said sweetly.

"No," Cottontail said.

"Come out, or I will burn you out with wheat!"

"That is not my food; it will not hurt me."

"Then I will burn you out with grass!"

"That is also not my food; it will not hurt me."

"Then I will burn you out with pitch!" Coyote yelled.

"That is my food," Cottontail admitted.

So off Coyote went to find some pitch, calling back over his shoulder, "Now, stay there. Stay right there."

Cottontail had no intention of staying there. He slipped out of the hole and dropped his moccasins back down into it. "Be my voice," he told them, and left.

Coyote returned with the pitch. "Are you still there?" he asked.

"I am," the moccasin replied.

So Coyote heated the pitch over a fire and poured it down the hole. When he heard nothing from Cottontail, Coyote figured he'd caught his rabbit. But all he pulled out were two pitch-smeared moccasins. Coyote threw them away and went on. He was hungry, still hungry.

There was a rabbit, just sitting and waiting, as though it didn't know he was there! Coyote pounced, Coyote bit—Agh, it wasn't a real rabbit at all! It was a trick someone had left behind, a fake stuffed with sand, and he'd gotten a good mouthful of sand that hurt his teeth.

There was a second rabbit, just sitting and waiting. "Oh no," Coyote said, "I'm not getting caught again."

And the second rabbit hopped away! That one was alive! Coyote sighed and went on.

Next Coyote saw a bird! He was about to pounce, but it said, "I'm cold, I'm so cold. I won't taste any good to you. If you hold me under your arm, I will warm up and taste delicious."

The sounded good to Coyote. He held the bird under his arm and began to warm it. But when he checked under his arm to see if the bird was ready to eat, the nicely warmed-up bird flew away! Coyote snarled and went on.

Locust was sitting on the limb of a tree. Coyote pounced and caught him. "Don't eat me!" Locust said. "I am still too cold and tough." Let me dance about for a time to get nice and soft. You stay here with your mouth open, and when I'm warm, I'll pop right in."

Coyote let Locust dance. Locust danced and danced and danced. When he was nice and warm and tender, he cried, "Here I go! I'll pop right in!"

Coyote snapped his jaws together—but Locust had popped right into a crack in the tree instead! Coyote snapped again, but caught nothing.

"I didn't want that bug anyhow," Coyote said, and went his way.

Sherman, Joseph,
Trickster Tales: Forty
Folk Stories from
Around the World.
Little Rock, AR: August
House Publishers, 1996

The Old Woman and the Hare

(Cambodia) Retold by Ken Khun, Translated by Thach Tan Khoang. (Asian Folk Tales, vol. 4, Unesco, NY: Weatherhill).

Once there was a very cunning hare. He loved adventures. Sometimes he acted as a judge, showing such wisdom and such a sense of justice that everyone called him Judge Hare. But at other times he was full of mischief and enjoyed playing tricks on people, sometimes to get out of a difficult situation and sometimes just for the fun of it. Now, there was an old woman who often went to the village market to buy bananas, which she would take home and sell to her neighbors at a small profit. Her path led through a clearing in the forest where Judge Hare lived. Whenever he saw her coming back from the market with a basket of bananas on her head, he longed to eat some of them. So he started thinking how to trick the old woman.

“Maybe,” he told himself, “if I made a frightening noise, the woman would think it was a ghost and drop the bananas and run for her life.... But I don’t have a big enough mouth to make a big enough noise... Maybe, then, I should ask the tiger to help me by roaring.... But then he’d want a share of the bananas, and I certainly don’t want to give even one away”

He though an thought, and at last he had a good idea. “Humans are very fond of hare stew,” he told himself, “but they can’t catch a hare very often. How often have I seen them hunting hares all day long without being able to catch a single one. So if I lie down in the middle of the old woman’s path and pretend to be dead, she’ll be delighted to find me”

Sure enough, the next day when the old woman found a hare lying in the path she gave a cry of delight. She bent over the hare and looked closely. “Is he really dead, I wonder, or only wounded,” she asked herself. “No, he looks quite dead, but he’s still warm, so he must have just died. What a delicious stew he’ll make!”

She put her basket on the ground and picked up the hare put him on top of the bananas. Then she put the basket back on her head and went on her way toward home.

“I mustn’t forget to get some lemons for the

stew,” she told herself. “And he’s such a big hare that I can save half to eat tomorrow.”

While the poor old woman was happily thinking about the stew she was going to make, the hare, up in the basket, was peeling and eating the bananas one by one.

When the old woman reached home she lowered the basket from her head. At that instant the hare jumped out and went running away. Before the bewildered old woman realized what was happening, the hare had escaped.

Looking in the basket, the old woman found it contained only empty banana peels. “That was surely Judge Hare in my basket!” she cried aloud. “Only he could have cheated me so cleverly. He may be a good wise judge, but when he starts playing tricks, he’s a very bad hare. Doesn’t he know that just one wicked trick turns a good person in to a bad one?”

But Judge Hare was much too far away to hear the old woman’s cries. He had disappeared into the forest and was already planning his next adventure.

Multilingual titles

Scholastic has announced the creation of a multilingual book collection, premiering with four children’s books: “Frog’s Lunch,” “Hide and Seek,” “Caps, Hats, Socks, and Mittens,” “Clifford the Big Red Dog Board Book.” The books are available in ten languages, with an English translation on each page: Spanish, Vietnamese, Portuguese, Russian, Arabic, Chinese, Cambodian, Haitian Creole, Polish, Korean. These books will be printed digitally on demand, and will ultimately become available to schools and literacy organizations at low cost. The first 5,000 books printed will be donated to the White House early learning initiative, the “Prescription for Reading Partnership” program. <http://www.scholastic.com/aboutscholastic/whatsnew/pressreleases/980>

Activities & questions

- How do different cultures portray rabbits and hares? (describe characteristics in human terms).
- How are the rabbits, coyotes, and ravens in the stories here similar characters?
- Why do different cultures have trickster tales?
- What are other trickster tales?
- What do trickster tales teach to the young?
- Are there cartoons, comics, videos, or movies that feature tricksters? What are they? Compare to the tricksters in these stories.
- Why do many languages not have a word for ‘pika’?
- Hmong have a word for rabbit (‘tus luav’), but didn’t have rabbits in Lao highlands. Where did the word come from? How do Hmong characterize the rabbit in stories? In which of the tales in this issue is the rabbit or hare most like a story rabbit or hare in Hmong?
- What are idioms, similes, metaphors, and slang that use “rabbit” or “hare” in various languages?
- Compare Peter Rabbit (Beatrix Potter character), Bugs Bunny, Roger Rabbit, and the White Rabbit in *Alice and Wonderland* to each other and to the rabbit/hare characters in these stories. Gather stories from other languages and cultures (for example, from parents in the community) and add them to the comparison.

Multimedia ESL Software

<http://www.techlearning.com/articles/4.98.pix1.html>

The April issue of *Technology and Learning* magazine discusses four software titles and compares them by price, target group, program scope, and components:

“Let’s Go,” by DynEd International;
 “Q Steps 1 and 2,” by Gessler Publishing Co;
 “Ellis Intro,” by CALI, Inc;
 “English Express Deluxe,” by Davidson and Associates, Inc.

Low Cost Spanish Books

Libros De Ricardo: Spanish Books for Children offer sets of Spanish language books for school and classroom libraries. Over 800 different titles are available in paperback from Central America, South America, and Spain. Library sets include a variety of books from different grade levels (K-3) to meet the needs of mixed-level classrooms. Each book costs \$1.95 + shipping.

In addition to selling library sets, *Libros De Ricardo* has a Student Book Club; schools and classrooms can receive free books when their students buy a certain amount. For more information, call: (888) 858-6901.

Georgetown University Round Table on Languages and Linguistics 1999

(GURT 1999) 50th anniversary celebration

conference will be held from Thursday, May 6 through Saturday, May 8, 1999. The theme for this year is “Language in Our Time: Bilingual Education and Official English, Ebonics and Standard English, Immigration and the Unz Initiative.” Among the conference speakers are Anna Uhl Chamot, Bernard Spolsky, Deborah Tannen, and Walt Wolfram. Highlights of the conference include a plenary panel on bilingual education:

-Stephen Krashen, Professor, University of Southern California, “Condemned Without a Trial: Bogus Arguments against Bilingual Education.”

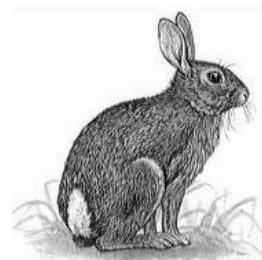
- Mauro E. Mujica, Chairman, U.S. English Foundation, “The Official English Movement and Bilingual Education Reform.”

- Delia Pompa, Director, Office of Bilingual Education and

Minority Languages Affairs, U.S. Department of Education, “Update on the Reauthorization of the Bilingual Education Act.”

- Rosalie Pedalino Porter, Director, Institute for Research in English Acquisition and Development, “Educating English Language Learners in U.S. Schools: Agenda for a New Millennium.”

For more information, contact: Dr. James E. Alatis, Chair, or Alison McArdle, Coordinator GURT 1999, Georgetown University, International Language Programs and Research, 519 B Intercultural Center, Box 57-1045, Washington, DC 20057-1045. tel: (202) 687-5659.
 fax: (202) 687-0699.
 email: gurt@gusun.georgetown.edu.
 URL: <http://www.georgetown.edu/conferences/gurt99>



A Tyrone woman will never buy a rabbit without a head for fear it's a cat. (Ireland)

Hares may pull dead lions by the mane.

Hare is melancholy meat.

The hare returns to his form.

Vietnamese idiom: “to eat rabbit”—for example, a man makes a date with a woman to meet; she doesn’t show up; his friend says to him, “So.... she fed you rabbit meat.”



EIEP
EMERGENCY
IMMIGRANT
EDUCATION
PROGRAM

This article was
contributed by
David P. Dolson, Coordinator
of the Emergency Immigrant
Education Program, Language
Policy and Leadership Office,
California Department of
Education, Sacramento.

EIEP Library¹

This article is provided as a service to staff working in Emergency Immigrant Education Programs (EIEP) and other projects which assist newcomer, English learner, and other culturally-diverse student populations

Periodicals

Education Equity is a newsletter published by Multicultural Education, Training, and Advocacy, Inc. (META). META is a non-profit group concerned with the linguistic and educational rights of minority children and their families. Besides the newsletter, META produces a number of other published resources including English, Spanish, and other language versions of a parent school review document entitled "Language Rights Checklist: Important Questions to Ask Your Local School District About the Implementation of Proposition 227". META, 785 Market Street, Suite 420, San Francisco, CA 94103. Telephone (415) 546-6382, FAX (415) 546-6363.

***Educational Researcher* (Vol. 27, No. 6, pp. 4-18)** contains a study by Guadalupe Valdés entitled "The World Outside and Inside Schools: Language and Immigrant Children". This study describes the linguistic challenges and experiences faced by immigrant students and suggests specific improvements for ESL programs.

***International Journal of Bilingual Education and Bilingualism* (Vol. 1:2, 1998)** has a couple of noteworthy articles. The first by Wallace Lambert et al is entitled "What Two-way Bilingual Programmes Reveal About the Controversy Surrounding Race and Intelligence," contains several interesting insights on the performance of African American pupils in standard English and in two-way bilingual education. The second article, by David Lasagabaster, "The Threshold Hypothesis Applied to Three Languages in Contact at School" addresses the issue of linguistic, scholastic, and social development of children in trilingual contexts.

Books, Studies and Other Publications

California Latino Demographic

Databook (2nd Edition, 1998) is a comprehensive overview of the most significant social and demographic aspects of the Latino population in California. Data is provided on both immigrant and U.S. born Latinos. Chapter 4 focuses on language and education. Developed by the California Policy Seminar, University of California, 1950 Addison Street, Suite 202, Berkeley, CA. Tel. (510) 642-5514, FAX (510) 642-8793. Publications information and ordering: Tel. (510) 643-9328 or e-mail: CA.POLSEM@ucop.edu.

Diversity and Second Language Learning Publications is a list of studies and teacher guidance materials compiled by the Center for Applied Linguistics in cooperation with the Center for Research on Education, Diversity & Excellence at UC-Santa Cruz (CREDE). CREDE has also recently published several manuscripts on restructuring in multicultural and multilingual schools and two-way bilingual programs. Of special interest is the **Directory of Secondary Newcomer Programs in the United States** (including a recent update). Center for Applied Linguistics, 4646 40th Street, N.W., Washington, D.C. 20016. Tel. (202) 362-0700, FAX (202) 362-3740 or web: <http://www.cal.org/cal/html> or e-mail: ncrcdsll@cal.org.

Made in America (1997) by Laurie Olsen, Executive Director of the California Tomorrow Organization. Through a comprehensive study of the experience of immigrant students in an urban California high school, Olsen masterfully describes the tensions, challenges, and successes of the relationship between those who are identified as ethnolinguistic minority newcomers to our schools and society and the so-called mainstream Americans. One of the reviewers of this work has suggested that it be required reading for every teacher. It is certainly a far-reaching, detailed, thorough, and thought-provoking study of immigrant pupils and our schools.

California Tomorrow, 436 14th Street, Suite 820, Oakland, CA. FAX (510) 496-0225. Web site: www.californiatomorrow.org.

A Fiscal Portrait of the Newest Americans is a recent study on the financial effects of immigration in the United States including the impact on government services such as schools. National Immigration Forum, 220 I Street NE, Suite 220, Washington, D.C. 20002-4362 or web: <http://www.imigrationforum.org>.

Through the Golden Door: Educational Approaches for Immigrant Adolescents with Limited Schooling by Betty J. Mace-Matluck, Rosalind Alexander-Kasparik, and Robin M. Queen. Published by Delta Systems Co. Inc., Tel. (800) 323-8270. Describes various needs of middle and high school late-entrant students and also provides descriptions of educational responses developed by some programs.

Teaching and Learning in a Diverse World (by Patricia G. Ramsey) and **Teaching/Learning Anti-Racism** (by Louise Derman-Sparks and Carol Brunson Phillips) are only two titles of possible interest to educators of immigrant groups and other culturally-diverse populations which are produced by the Teachers College Press, Columbia University, 1234 Amsterdam Ave., New York, NY 10027-6602, Tel. (800) 575-0020, FAX (802) 864-7626 or web: <http://www.tc.columbia.edu/~tcpress>.

New Study on Native Language Instruction

One of the most frequently expressed concerns regarding the contemporary debate over bilingual education is the perception that there is a lack of rigorous research to inform educators and policymakers. A recent study by Jay P. Greene of the University of Texas addresses these concerns. Commissioned by the Tomas Rivera Policy Institute and the Harvard University Program on Education Policy and Governance, Professor Greene conducted a meta-analysis of methodologically acceptable research studies on dual language programs. The study looked at the results of research investigations that employed random assignment, considered to be one of the most rigorous and powerful research approaches available to social scientists. At the request of the California Department of Education, Professor Greene wrote the following synopsis of his study. The Tomas Rivera Policy Institute, Claremont CA, published the complete and original version of Dr. Greene's report in 1998. That version may be accessed on the internet at <http://ourworld.compuserve.com/hompages/JWCRAWFORD/greene.htm>.

David P. Dolson, Coordinator of Emergency Immigrant Education Program, Language Policy and Leadership Office, California Department of Education

In light of legislative and electoral proposals that would severely restrict the use of native language instruction in public schools, this study attempted to synthesize the acceptable quality research findings on the effectiveness of bilingual education. Using a technique known as meta-analysis, which is a systematic, statistical review of the literature, this study found that, on average, **limited English proficient (LEP) children taught using at least some of their native language perform better on English language standardized tests than LEP children taught only in English**. The size of the benefit is what education researchers describe as moderately large. The tests of statistical significance show that we can have high confidence in this finding.

THE META-ANALYSIS BEGAN with a pool of studies identified by Christine Rossell and Keith Baker, vocal critics of bilingual education, in their 1996 review of the literature. Of the more than 300 studies they reviewed, they claimed that the majority of the 75 studies that they identified as methodologically acceptable showed bilingual education to be unhelpful or counterproductive. I closely reviewed these 75 studies, applying a slightly modified version of the criteria used by Rossell and Baker, to verify the list of methodologically acceptable studies. The criteria were:



- 1) Studies had to compare students in a bilingual program (defined as at least some native language instruction) to a control group taught only in English;
- 2)(a) Differences in prior achievement and at least some background characteristics that affect education outcomes, such as family income, had to be controlled statistically; or (b) students were randomly assigned to bilingual or English-only programs, automatically controlling for the effect of any background factor on educational achievement;
- 3) Results from standardized tests taken in English had to exist. Outcomes measured in Spanish were also recorded if available;
- 4) Differences between the outcomes of bilingual and English-only control groups had to be determined by appropriate statistical tests;
- 5) Outcomes had to be measured after at least one academic year of participation in a program.

Strictly and consistently applying these criteria I found that only 11 of the 75 studies actually qualified as methodologically acceptable. The majority of these studies (9 of 11) had positive estimated effects for bilingual education. But counting the number of positive estimates, a very simple meta-analytic technique known as vote-counting, obscures the magnitude and statistical confidence in positive or negative results. A far more precise meta-analysis combines the size of the effects and statistical significance across studies.

Because the standardized tests used in these 11 studies varied, the results were standardized as units of standard deviation changes in outcomes. Multiple outcomes within each study were averaged to produce a single effect for each subject area of each study. The average of all of all of the study averages was then compared for each subject area for each study, measured as z-score, was also calculated. A statistical test was then applied to determine if the distribution of z-scores differed significantly from what might be produced by chance. The result of this test was the combined z-score for each subject area.

According to these conventional meta-analytic

techniques applied to these 11 studies, the benefit of at least some native language instruction is .18 standard deviations. Bilingual education students perform .21 standard deviations better than English-only students on Reading tests measured in English. The advantage on Math tests measured in English is only .12 standard deviations. On all subject tests measured in Spanish the edge for bilingual education students is much larger, .74 standard deviations. All results other than in Math meet conventional levels of statistical significance. Education researchers generally consider gains of .1 standard deviation as slight, gains of .2 to .3 as moderate, and gains of .4 or greater as large.

To put a gain of .1 standard deviations in perspective, we could imagine two students in first grade performing at the 30th percentile on the Iowa Test of Basic Skills (ITBS) Reading test. If one were assigned to a bilingual program and the other to an English-only program and if the English-only student were scoring at the 26th percentile two years later, we would expect, on average, the bilingual education student to be scoring at the 34th percentile. The gap between the 26th and 34th percentile on the ITBS is .2 standard deviations. The size in percentiles of a .2 standard deviation advantage varies depending on where one starts in percentile terms. But this example should help illustrate the magnitude of the average benefit observed for bilingual education.

A SECOND META-ANALYSIS was conducted for the smaller group of studies that met the more rigorous methodological standard of having random assignment of students to the bilingual and English-only programs. Random assignment, as in a medical experiment, is a much stronger research design because it increases confidence in the claim that difference observed between the treatment and control groups are actually caused by the "treatment" they receive and not by differences that existed prior to their participation in the study. The results of the meta-analysis of the 5 random assignment studies show larger benefits for bilingual education with stronger statistical significance than the analysis of the 11 studies that had to meet less rigorous standards. On all tests measured in English, this analysis showed that bilingual students out-

What's bilingual?

At least some of the "bilingual instruction" defined by this researcher would be allowable under California's recent Prop 227. Typically, bilingual instruction includes primary literacy acquisition in the home language, and/or instruction of content in the home language. Under the new law, students must be taught "overwhelmingly"—but not solely—in English. The studies included in this meta-analysis included approaches in which children were "taught using some of their native language." This could include use of primary language as an instructional method to link new English words to existing primary language concepts. The conclusion of this meta-analysis would strongly support such approaches.
-ed.

perform their English-only counterparts by .26 standard deviations. On Reading tests measured in English the edge for bilingual students is .41 standard deviations. For all tests measured in Spanish the benefit of bilingual education is .92 standard deviations. All of these results are highly statistically significant. The effect of bilingual education on Math scores is .15 standard deviations but the gain is not statistically significant.

This systematic, statistical review of quality evaluation of bilingual programs suggests that native language instruction is, on average, a beneficial technique for children learning English. Because the programs evaluated are not necessarily a representative sample of all bilingual programs, this study does not demonstrate that the average bilingual student does better than the average English-only student. Instead this study demonstrates that native language instruction implemented as it is in the programs evaluated is a beneficial technique that should be available to LEP children.

EIEP News: 1999-2000 Cycle

Applications for the Emergency Immigrant Education Program (EIEP) were mailed from the Department of Education to the school districts and other agencies in December. The due date is March 1, 1999. Students are to be counted during the period February 1-22, 1999. Private schools' students should be included in this census; a school's deadline for submitting a request to participate to the local public school district is February 22, 1999. Application workshops were held during January; if you missed the workshop and need information on the application cycle for 1999-2000, go to the department's webpage (www.cde.ca.gov/cilbranch/bien/eiep), where you will find application forms, instructions, technical assistance documents, and a calendar of EIEP events.

Public schools and county offices of education are eligible for approximately \$180 per immigrant pupil under EIEP's formula grant. However, the district must have at least 500 immigrant pupils (as defined), or the number of such pupils must represent 3% of the district's population. Non-public schools are eligible to submit their counts if their local public school

district meet the eligibility criteria.

To complete the application, school districts and non-public schools must count eligible students in two ways. First they must count and report the number of immigrant pupils in each grade level, kindergarten through grade twelve. Secondly, they must report eligible students by country of origin.

Eligible immigrant students are defined as pupils born outside the United States (50 states) and U.S. territories (Puerto Rico, Guam, Virgin Islands, Mariana Islands, etc.) who have been enrolled in U.S. schools for a period less than three full academic years. For assistance in reporting the country of origin, please consult the document entitled, "Directory of Countries of Origin: Technical Assistance List" located at the EIEP web page. You may also request that a copy be mailed by calling the Language Policy and Leadership Office.

California
Department of
Education's

Language Policy and
Leadership
Office:

EIEP
Coordinator—David
Dolson

(916) 657-2566

ddolson@cde.ca.gov

[www.cde.ca.gov/
cilbranch/bien/eiep](http://www.cde.ca.gov/cilbranch/bien/eiep)

Understanding Others

Lankford, M., **Dominoes Around the World**. NY: Morrow Junior Books, 1998. (Cuba, France, Malta, Netherlands, Spain, Ukraine, U.S., Vietnam.)

Beeler, S., **Throw Your Tooth on the Roof: Tooth Traditions Around the World**. NY: Houghton Mifflin, 1998. (Canada, U.S., Mexico, Guatemala, El Salvador, Costa Rica, Jamaica, Haiti, Dominican Republic, Venezuela, Colombia, Brazil, Argentina, Chile, Sweden, Denmark, England, France, Germany, Lithuania, Moldova, Greece, Georgia, Turkey, Lebanon, Kazakhstan, Russia, Kyrgyzstan, Tajikistan, Afghanistan, Pakistan, India, Sri Lanka, Bangladesh, Nepal, China, Thailand, Cambodia, Vietnam, Malaysia, Singapore, Indonesia, Philippines, Taiwan, Korea, Japan, Australia, New Zealand, Morocco, Mauritania, Nigeria, Mali, Benin, Cameroon, Uganda, Botswana, South Africa, Libya, Egypt.)

O'Connor, B., **Healing Traditions: Alternative Medicine and the Health Professions**. Philadelphia: University of Pennsylvania Press, 1995. Contains Chapter 3, "Hmong Cultural Values, Biomedicine, and Chronic Liver Disease."

Dresser, N., **Multicultural Manners: New Rules of Etiquette for a Changing Society**. NY: John Wiley & Sons, Inc., 1996.

