Context:
Southeast Asians in California
Volume 10, Number 75, September, 1989

(formerly "Refugee Update")
Folsom Cordova Unified School District
2460 Cordova Lane,
Rancho Cordova CA 95670
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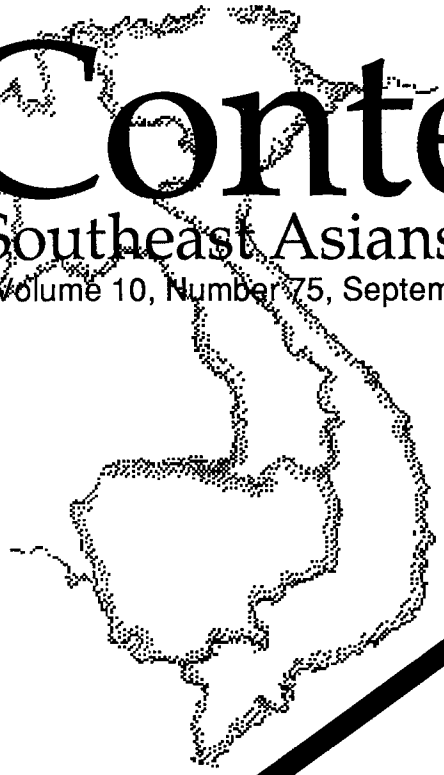
Judy Lewis, Editor



John W. Berry

The Acculturation Process and Refugee Behavior

There are several modes of acculturation to a new society, and the group and individual characteristics of the people have an impact on which mode is chosen as well as how successfully the person deals with the stresses that accompany the process.

Acculturation has various definitions, but the important components of all of them are: 1) its basic nature; 2) its characteristic course; 3) the levels at which it takes place.

Basic nature

Acculturation requires that two autonomous cultures come into contact. One of the two groups changes as a result of the contact. In practice, one group becomes dominant and less dominant culture takes culture elements from the dominant one. Because of the domination, it appears that the transition is reactive and conflict-ridden, rather than smooth. Eventually changes take place to reduce the conflict between the two groups. The change is *accomodation*, and assimilation may or may not be a major part of the change. Refugee groups, in addition to dealing with the conflicts of acculturation also deal with the grief over leaving their homes under duress.

Course of acculturation

Three phases are characteristic of acculturation: *contact*, *conflict*, and *adaptation*. The first is necessary, the second is probable, and the third is inevitable. The nature of the contact has an impact on acculturation. The contact may be an actual physical movement of groups of people, or it may be accomplished through trade, missionary activity, or television and radio. Conflict takes place when there is some degree of resistance to change. Situations in which there is mutual benefit from trade may result in little conflict, and at the other end, invasion or enslavement may result in high levels of conflict. Adaptation refers to the variety of ways in which the conflict is reduced or stabilized.

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Excerpts taken from *The Acculturation Process and Refugee Behavior* John W. Berry, Queen's University, Kingston, Canada. (In REFUGEE MENTAL HEALTH IN RESETTLEMENT COUNTRIES, Williams and Westermeyer, Hemisphere Publ Co, Washington DC, 1986), pages 25-37.

Level

Acculturation takes place at the group level and at the individual level. Within any group, some individuals are in greater contact with the other culture, and may experience greater conflict. In addition, individual personality characteristics have an impact on the process of adaptation. For refugees as a special category of people (those who left their homes unwillingly and without preparation), it is the precontact phase which is important. The precontact period has some element of disaster in it, and it is this disaster which causes the contact with another culture. Therefore, there are some psychological and social characteristics which are particular to refugees. In addition, there is an initial period of relief which may delay the "psychological" entry of the refugee into the host society for six months or so.

Varieties of acculturation

There are three modes of adaptation, or three ways in which to reduce the conflict that comes from contact: *adjustment*, *reaction*, and *withdrawal*. Homogenization (the "melting pot" method) and assimilation of one group into another are two types of adjustment. Reaction includes campaigning or retaliating against the source of the conflict, as in ethnic political organization and aggression. Withdrawal involves changes that reduce or remove the contact; returning home, moving back to the reservation are examples of withdrawal.

		Valuable to maintain identity & culture?	
	Reply	YES	NO
Valuable to maintain positive relations with dominant group?	YES	**Integration**	**Assimilation**
	NO	**Separation (Rejection)**	**Marginality (Deculturation)**

FIGURE 1: ADAPTIVE OPTIONS...(P. 28)

Figure 1 shows the options open to non-dominant groups during acculturation.

If positive social relations with the dominant group are desirable, then the options are *assimilation* and *integration*. *Assimilation* means giving up cultural identity (throwing off all the old clothes). Assimilation takes place when one group disappears into another (mainstream), or when many groups form a new group ("melting pot"). Assimilation can be accomplished by intermarriage, ethnic identification with the dominant group, and involvement in civic affairs.

Integration implies that cultural identity is retained, but the non-dominant group moves to become part of the larger society. This involves cooperation and tolerance, and is often called the "mosaic". In this option, there is assimilation at the public level, but little assimilation at the cultural and behavioral level.

When it is not important to maintain positive relations with the dominant group, *rejection* and *deculturation* are the options. *Rejection* means that one group withdraws from the larger society. When the dominant group imposes this option, segregation occurs. When the non-dominant group chooses this option, separatist movements occur, but when the dominant group acts to "keep people in their place", slavery or an apartheid situation results.

Deculturation involves being part of neither culture. It is accompanied by feelings of alienation, identity loss, and acculturative stress. When imposed by the dominant group, it is ethnocide. When stabilized in a non-dominant group, it results in marginality, in which individuals are in psychological uncertainity between two cultures.

Context of acculturation

Clearly, non-dominant groups do not idly choose one option or another. The nature of the dominant society is a major factor in the choice, as well as the nature of the non-dominant group and their precontact experiences and psychological characteristics. Groups who were minorities before becoming refugees will have different acculturation

experiences than groups who used to be the dominant group in their societies before emigration.

Free or voluntary contact (as with immigrants chooosing to move) is more likely to result in assimilation or integration than forced movement, as with refugees. On the other hand, refugees may have fewer cultural resources to avoid assimilation. For ethnic groups within a society (native peoples for example), there is the possibility of establishing protective barriers that increase the likelihood for either integration (keeping the language, culture, and identity) or rejection.

Another factor in the choice of adaptation is the degree to which the host society tolerates cultural diversity. Some societies seek to reduce the differences between groups, while others take a position that multiculturalism is a resource rather than a problem. Simply having many cultural groups does not of itself reveal multiculturalism; there has to be a mu lticultural ideology that is present in public policy and attitudes. The U.S. and Australia are examples of societies that are culturally plural, but pursue a unicultural ideology. Canada, on the other hand, is culturally plural and also pursues a multicultural policy. (There are two national languages, but no national culture.) In societies that attempt to reduce diversity, assimilation or deculturation is likely to result. In those more tolerant of diversity, integration or rejection are more likely. When the attitude of the host society is hostile, rejection (in the form of segregation) and deculturation are more likely.

Responses to acculturation

There are six basic areas of psychological functioning relevant to acculturation: language, cognitive style, personality, identity, attitudes, and acculturative stress. Berry looks at the studies that have investigated behavioral changes during acculturation.

Language

Language shift takes place in the non-dominant group. In assimilation, there is a complete shift to the new language. Bilingualism or the development of a creole language are common adaptations that involve deliberate steps to protect, purify and institutionalize the traditional language. Obviously, to promote integration, it is important to value the retention of the native language.

Cognitive style

Cognitive style refers to the ways in which an individual deals with his or her environment. Studies have shown that the perception, intellectual functioning, and cognitive styles of acculturating newcomers approach the norms of the dominant group. This is accomplished primarily through formal education. In some cases, individuals adopt a bicultural style, switching styles depending on the group in which s/he is operating at the time.

Personality

In most cases, members of the non-dominant group adopt personality styles that are characteristic of the host society, although some people are able to switch styles appropriate to the context.

Identity

Studies show that there is often a clear preference for identity with the dominant group. However, more recent studies suggest there may be problems in the research design of the older studies (primarily, the ethnicity of the researchers). An indicator of identification with one's ethnic group is seen with the usage of the "hyphenated" national identity.

Attitudes

Recent research shows that assimilation is favored when there is greater initial cultural and psychological

		MOBILITY	
		Mobile	*Sedentary*
FREEDOM OF CONTACT	*Voluntary*	Immigrants	Ethnic Groups
	Forced	Refugees	Native Peoples

FIGURE 2: FOUR TYPES OF ACCULTURATING GROUPS... (P. 30)

(go to page 4)

similarity between the two groups. When the two groups are quite different, rejection is favored. (This became more apparent with the higher proportions of Asian and Latin immigration during the period following the 1965 immigration reform; the differences are more pronounced than between the various European and Canadian cultures).

Acculturative stress

These are the behaviors that are caused by the conflict phase of acculturation, and are disruptive and even pathological. Not surprisingly, migrant groups experience less stress in multicultural societies than in unicultural ones. In unicultural societies there is a single dominant culture with clear national attitudes and values that all immigrants must either adjust to or oppose; this causes greater conflict, more stress and more disruptive mental health problems. Studies in Canada with native people ("indigenous refugees") have shown that the greatest stress results when there is little similarity between the groups, when the acculturation process is at a midpoint, and when the group favors the rejection mode. The least stress occurs when the groups are more similar, when the contact is at a maximum (in terms of time), and when the groups favor the integration mode.

Stress for refugees, like that for native peoples, is perhaps due to the lack of choice in contact with the dominant culture.

The overall implication of the studies is that acculturative stress is the most severe when the cultural distance is the greatest, when contact is involuntary, and when the host society is insistent that one path to acculturation be followed.

(For more complete information on the studies cited, see the original article.)

Language Development Specialist

Examination Dates

November 18, 1989
(register by October 13, 1989)
April 28, 1990
(register by March 30, 1990)
July 21, 1990
(register by June 22, 1990)
November 17, 1990
(register by October 12, 1990)
April 27, 1991
(register by March 29, 1991)

Test Centers

San Francisco Bay area
Central San Joaquin Valley area
Los Angeles Basin

Requirements

- basic California teaching credential
- education or experience as follows:
  - —completed a CTC approved LDS Certificate Program, or
  - —2 years full time teaching experience during which a major portion of the time is teaching limited English proficient students; or
  - —possession of an ESL certificate plus one year experience teaching LEP students; or
  - —Master's Degree in ESOL or related field.

Fee

$100 for the entire test

Exam characteristics

Objective (115 multiple choice questions) and Essay (one 30 minute, one 50 minute).

The test covers the following competencies:

1. Knowledge of first and second language acquisition theories and teaching strategies, including knowledge of the elements of linguistics applied to second language learning and content teaching for LEP pupils.

2. Competency in teaching English as a second language in various educational settings.

3. Knowledge of techiques required to develop and reinforce language acquistion, as evidenced in practicum.

4. Knowledge of evaluation of appropriate instructional materials.

5. Knowledge of the purposes, limitations, and administration of language proficiency and achievement tests, including non-verbal and informal assessment techniques.

6. Knowledge of existing pupil identification, assessment and language reclassification requirements.

7. Knowledge of the historical and contemporary status of language minority groups in California.

8. Knowledge of and respect for the cultural and language needs of pupils.

9. Knowledge of the nature of and interrelationships between bilingual instruction and English for Speakers of Other Languages methods and theories.

LDS Certificate

Once the test has been passed, the teacher may apply for a Language Development Specialist Certificate. The application fee is $60. The certificate requires the application, the LDS Score Verification letter, and proof of completion of 6 semester units of foreign language study or its equivalent:

—1 year as a Peace Corps volunteer in a non-English speaking country;
—1 year as an adult in a non-English speaking country;
—1 year attendance at a non-English secondary or post secondary school in a non-English speaking country.
—intensive language training program that is approved by the State Dept of Education and is equivalent to 6 units (90 in-class hours).

Applicability of the LDS

The LDS certificate allows "English as a Second Language instruction to limited English proficient students at any grade level, including preschool, kindergarten, grades one through twelve, and in classes organized primarily for adults and English for academic achievement instruction in English Language Development at a level and int he subject of the prerequisite teaching credential."

Who can teach LEP students?

Multiple Subject, Bilingual Emphasis: K-12 self-contained; ESL; PL.
Emergency Bilingual Emphasis Credential, Multiple Subject or Single Subject: Tied to basic credential, requires BA, CBEST and statement of need; ESL; PL.
Single Subject, Bilingual Emphasis: K-12 departmentalized, tied to basic; ESL; PL.
Bilingual Certificate of Competence: Tied to basic; ESL; PL.
Bilingual Specialist: All subjects, all grades; ESL; PL.
Language Development Specialist: Tied to basic; ESL; PL with aide.
ESL Supplementary Authorization: ESL
Sojurn Credential for foreign trained teachers: foreign language instruction, cultural enrichment or bilingual instruction in the area of their basic training.
Board resolution: Can waive individual program requirements; requires minimum number of units in the subject of instruction.

[PL=primary language instruction; ESL=English as a Second Language]

Commission on Teacher Credentialing, 1812 9th Street, Sacramento, CA 95814-7000. (916) 327-0586 Douglas Barker (questions about the LDS exam/certificate).

Poems of Childhood
Mga Tula ng Kabataan

Rosalina Morales Goulet
New Day Publishers, Quezon City, 1989. Available from The Cellar Book Shop, 18090 Wyoming, Detroit MI 48221. $7.50

Book of poems, in English and Tagalog, written by a Filipino mother who wanted her children to know of the heritage and language of their culture. Below are 2 samples:

CRAB
Why do I walk sideways?
Don't blame me.
That's the way my parents walk,
And my grandmother and grandfather
Walk the same way.

ALIMANGO
Ano't tabingi ang lakad ko?
Hindi ko kasalanan.
Ganito nang paglakad
Ang nagisnan ko
Sa aking mga magulang.
At sila man daw
Ay ganito din,
Sa mga lola't lolo ko.

HE WHO HAS NOTHING TO DO
He who has nothing to do
Has time to find fault;
He who knows nothing
Is overly critical.

ANG WALANG MAGAWA
Ang walang magawa
May panahong manira;
Kung sino ang walang alam
Siyang mapaghanap ng kapintasan.

ERIC Clearinghouse Languages and Linguistics

Center for Applied Linguistics
1118 22nd St. N.W.
Washington, DC 20037
(202) 429-9551

Yao Studies Workshop:
Family, Kinship, and Economic Development among the Yao

November 1989
Gejiu, in the Honghe Autonomous Hani and Yi Prefecture of Yunnan Province. Contact: Chien Chiao, Chair, Dept of Anthropology Chinese University of Hong Kong Shatin, N.T., Hong Kong 0-6352645 0-6352210.

Fiber Arts and Hilltribes of Thailand Tour

November 5-20, Don Willcox
December 27-January 10 (3 units), Barbara Lewis, Dept of Continuing Education, James Madison University, Harrison, Virginia.

For more information, contact Don Willcox, Box One, Penland, N.C. 28765. (704) 675-4868.

Among Friends
A Newsletter for the Promotion and Preservation of Hmong and Mien Crafts

Carol Schroeder, Editor, (608) 256-8813 evenings. Sponsored by the editor and the Hmong Heritage Foundation, 344 North 200 West, Salt Lake City, UT 84103.

Classroom Hints

I can do it.
I can't do it.

For speakers of Asian languages that do not commonly have consonant endings on words, making these two sentences sound different is difficult. We teachers have learned to instruct students to "be sure to pronounce the 't'". However, English speakers don't actually pronounce the 't'–it is combined with the 'd' of *do*. The difference is in the *vowel*. Pronounce the two sentences in a normal way; listen to the 'a' in *can* vs. that of *can't*. The first is actually a schwa, like in *about* or *Cuba*. The vowel of *can't* is what we expect from the spelling: the sound of *hat* or *back*. In addition, the vowel of *can't* is held for a longer time. Speakers of most Asian languages pay close attention to the vowel sounds and to the duration of the vowels, as these two characteristics are important to understanding. Therefore, we will get better results from students if we tell them to pronounce *can* as /kən/ and *can't* as /kæænt/.

I /kən/ go.
I /kæænt/ go.

Try saying the vowels as above, but drop the 't' from *can't*; the negative is still understandable.

Pronunciation Drills:

As mentioned above, final consonants will be difficult for Asian learners of English. Remember that before a person can pronounce a difference, s/he has to be able to *hear* the difference. Therefore, use discrimination exercises before asking students to pronounce words correctly.

#1—*I*
#2—*eyes*
#3—*ice*

Draw a picture for each word, with the numbers underneath. Pronounce the words, pointing to the correct picture for each word. Pronounce each; have students tell you the number of the one you say. Have students write the number of the one you say (check to see if most can discriminate the sounds). Now ask students to pronounce #1, #2, #3, etc. Put the words into sentences and repeat the sequence.

#1—I have *eyes*.
#2—I have *ice*.

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1988

LEP students in Sac, Yolo Co.

SACRAMENTO COUNTY	
Arcohe	3.3%
Center	0.6
Del Paso	12.6
Elk Grove	6.6
Elverta	0.5
Folsom Cordova	4.7
Galt Elem	12.5
Galt High	1.8
Grant	9.0
Natomas	0.8
North Sac	15.8
Rio Linda	2.9
River Delta	13.4
Robla	3.6
Sac City	13.2
San Juan	1.6
County total	*7.0*

YOLO COUNTY	
Davis	4.8%
Esparto	6.4
Washington	15.2
Winters	25.5
Woodland	13.2
County total	*11.6*

	Sac	Yolo
Spanish	25.6%	72.0%
Vietnamese	12.7	0.9
Cantonese	15.2	0.5
Korean	1.5	0.7
Pilipino/Tagalog	2.2	0.3
Portuguese	0.6	0.7
Mandarin	0.6	0.9
Japanese	0.4	0.7
Cambodian	1.3	2.7
Lao	8.3	4.7
All others	31.5	16.0

(Data from the March 1988 R30 Language Census)

AMERASIANS

From *In America: Perspectives on Refugee Resettlement*, No. 4, 6/89. Donald A. Ranard and Douglas F. Gilzow.
Published 6 times per year. Distributed by Center for Applied Linguistics, 1118 22nd St NW, Washington, DC 20037. Free.

In the June issue of *In America:*
In Vietnam
Black Amerasians
In the U.S.—Range of Experiences
Amerasians' Strengths
Mothers of Amerasians
Amerasian Cluster Sites in the U.S.
Profile: A Mother of an Amerasian
Cluster Site Resettlement
Amerasian Refugees: Some Statistics
Amerasians at Risk in Public Schools?
Profile: An Amerasian Teenager
The Father Search
Matching Fathers with Amerasians
Sources

Excerpts:

How many Amerasians and relatives in the U.S.?
Before the 1989 federal fiscal year: 11,000
During the 1989 federal fiscal year: 10,000 projected
During the 1990 federal fiscal year: >10,000 projected

How many Amerasians lived with their mothers? About 75%. (This was a surprise, since the U.S. media characterized most Ameriasians as "children of dust"—orphans living off the street.)

Who were the Amerasians' mothers?
For Ameriasians who arrived prior to 1975, 31% worked at nightclubs or restaurants; 25% were vendors; 13% were housekeepers; they lived with the American for an average of 2 years.

Where were most Amerasians living in Vietnam?
75% lived in rural areas. However, those in the urban areas had first access to the official registration.

How many years of school have Amerasians had?

# of yrs	13-16 yr olds	17-22 yr olds
0	7%	6%
1-5	40%	41%
6-10	53%	46%
10+	0%	7%

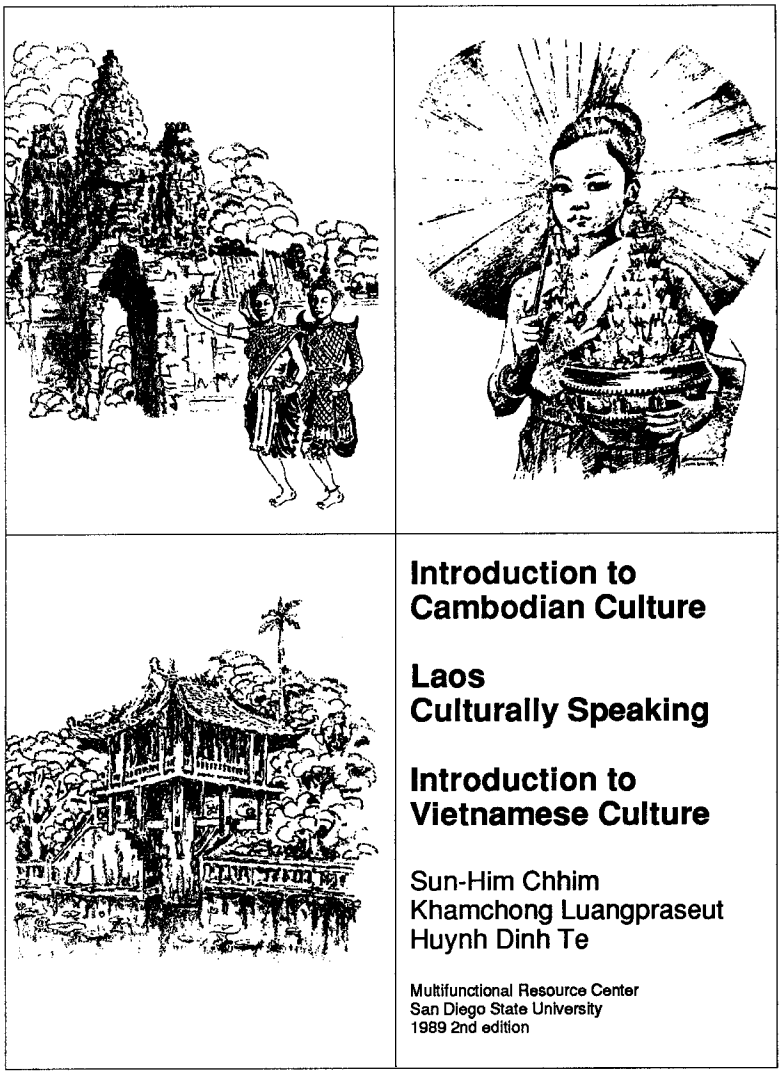
This is also a surprise—the education of those Ameriasians who have already arrived is roughly similar to the majority of ethnic Vietnamese refugees. However, as more and more rural families gain access to the officials, the average education is likely to fall off significantly.

Amerasian Cluster Sites

The majority of Amerasian cases leaving Vietnam have no relatives in the U.S., so they are classified as "free cases". The resettlement officials assign free cases to voluntary agencies and community groups in the fifty cities designated as "cluster sites". The size of the Amerasian community (this includes the accompanying relatives) varies from 150 to 500. Sites were chosen for the availability of programs to assist the Ameriasians and their mothers, affordable housing, and availability of jobs. Obviously, the sites avoid communities with large refugee populations; for example, there are none located in California, where the majority of Vietnamese and other Southeast Asian refugees have come to live.

Alabama: Mobile
Arizona: Phoenix, Tucson
Colorado: Denver
Connecticut: Bridgeport
Florida: Jacksonville, Orlando, Tampa
Georgia: Atlanta
Hawaii: Honolulu
Idaho: Boise
Iowa: Cedar Rapids, Davenport, Des Moines, Sioux City
Illinois: Chicago, Springfield
Kentucky: Louisville
Massachusetts: Amherst, Boston, Springfield
Minnesota: Minneapolis, Moorhead
Missouri: St. Louis, Kansas City
New Hampshire: Concord
New Jersey: Newark
New York: Buffalo, New York City, Roches-

(go to p. 12)



Introduction to the Indochinese and their Cultures

$9.00
plus tax
$2.00 s/h

Order from Folsom Cordova USD. Mail order to Southeast Asia Community Resource Center, 2460 Cordova Lane, Rancho Cordova, CA 95670. (916) 635-6815.

Also available:
Handbook for Teaching Hmong Speaking Students (1988), $4.50 + tax + $1.25 s/h (10% for multiple copies).
Handbook for Teaching Khmer Speaking Students (1989). $5.50 + tax + $1.50 s/h (10% for multiple copies).
Available after November 1989:
Handbook for Teaching Lao Speaking Students (1989). $5.50 + tax + $1.50 s/h (10% for multiple copies).

Practical Word Power

Dictionary-Based Skills in Pronunciation and Vocabulary Development

$22.95
by Richard Cavalier (312) 784-3636.
Published by Richard Patchin (312) 551-9595.
570 Rock Road, Unit "H", Dundee, IL 60118

This ESL book is designed for tutors to use with adult learners who can read their own language and English (at the 5th grade level) but have intermediate oral skills. This book teaches correct pronunciation, via dictionary diacritical codes, in eight 2-hour lessons. The book is a complete how-to guide with verbatim scripts, blackboard examples, drill charts, etc. The lessons use Dell's American Heritage Dictionary. Make check payable to Delta Systems Co., Inc.

Dictionary of Lahu

by Professor James Matisoff of UCBerkeley Dept of Linguistics, was published in April, 1989, by the University of California Press.

Project CLASS

Career Awareness, Learning, Assessment, Staff Development, and Support

Cultural Comparison Chart Series
American and Vietnamese
American and Cambodian
6 units:

- *One and Many*: from individuals to nations (6 topics)
- *Life Cycles:* from birth to death (4 topics)
- *Body and Mind:* diet to religion (5 topics)
- *Forms of Communication:* gestures to speech (3 topics)
- *Places, People, and Events:* geography to history (3 topics)
- *User's Guide* (Sources, Methods, Bibliography)

Each unit has introductory materials, followed by a set of questions with parallel responses. The materials are used for secondary social studies, cultural awareness, and staff training. Each unit is $5.95; user's guide is $2.95.

The Portland Title VII Project has other materials; a catalog will be available soon. Some of the materials are:

- *Multicultural Weights and Measures* (linear, area, volume, capacity, mass, weight for Afghan, Cambodian, Vietnamese, Metric, and American).
- *Career Awareness Curriculum* (English, Dari, Vietnamese, Khmer)
- *Career Awareness: Glossary of Terms* (English, Dari, Vietnamese, Khmer)
- *Health Curriculum* (English, Lao, Khmer)
- *Health Career Awareness Curriculum* (English)
- *Automotives Glossary: Building an Engine* (English, Lao, Dari, Khmer, Vietnamese)
- *Career Awareness: Data Processing* (English, Viet, Dari, Khmer, Lao, Tagalog)
- *Card-Punch Machine Operation Glossary* (Khmer)
- *Working with Parents in Bilingual Education: The Parent-Involvement Training Model.*
- *Alphabets and Numbers* (Afghan, Cambodian)
- *Cambodian Coloring Book*
- *Cambodian Folktale Series* (English-Khmer)
- *Cambodian Folktale Series II* (English-Khmer)
- *Cambodian Culture Series* (English-Khmer)
- *American Folktale Series* (English-Khmer)
- *Ten Little Friends* (English-Chinese)
- *Sit and Eat Together* (English-Chinese)
- *Counting from One to Ten* (English-Chinese)
- *Southeast Asian Folktale Reader: Cambodian Folktales* (English-Khmer)
- *Basic Cultural Patterns: American and Southeast Asian Cultures*
- Title VII Project CLASS abstract
- Title VII Project PALS abstract
- Title VII Academic Excellence Project TACT abstract
- Title VII Academic Excellence Project MAINE abstract

Contact Jeffrey Merrill Smith, Portland Public Schools, 331 Veranda Street, Portland ME 04103. (207) 874-8135.

7th annual

Southeast Asia Annual Conference

Realm of the Sacred in Southeast Asia

March 3-4, 1990
Lipman Room, Barrows Hall
University of California, Berkeley

Papers are solicited concerning religious beliefs and practices, sacred art, and analyses of traditional and contemporary religion in Southeast Asia. Papers presented at the conference will be published in early 1991. Mail a one page proposal by December 1, 1989 to:

Eric Crystal, Program Coordinator
Center for Southeast Asia Studies
260 Stephens Hall
University of California,
Berkeley, CA 94720.

Sexual Assault Prevention

Video tapes present three believable stories—one of attempted assault, one of date attack, and one of incest. The tape's contents are discussed in the booklets. The trainer's guides contain information relevant to presenting to Southeast Asian audiences and, for teens, activities and discussion questions.

Helping Your Child to be Safe: A Training Package for Southeast Asian Parents (booklet in English/VN/Chinese, or English/Cambodian/Lao; video in English, presenter's guide). $100.

Be Aware, Be Safe: A Training Package for Southeast Asian Teens (booklet, video, activity guide). $100.

Poster: *Protect Your Children.* $1.50.

Available soon—*Talking to Children: A Training Package for Southeast Asian Children.*

King Country Rape Relief, Box 300, Renton, WA 98057. (206) 226-5062.

(from p. 5)

Here are minimal pairs for other consonants in a final position (not a complete list!).

cap-cab
The *cop* has a *cob.*
Look at that *mop*/Look at that *mob.*

cop-cough
The *chief* wants it *cheap.*
Turn your *cup/cuff* over

tone-toll
Have you *seen* a *seal*?
Bring me the *spoon/spool.*

at-add
I can't *wait* to *wade.*
They burned the *cart/card.*

edge-etch
rich man on the *ridge*
Did you see a *batch/badge*?

bag-back
The *dog* is on the *dock.*
Put it in the *bag/back.*

Past tense verbs often use a final /t/ or /d/, as *called, showed, asked, talked, walked...*

Mark the Calendar

6th annual

Southeast Asia Education Faire

Sat., March 3, 1990

(Probably at Sacramento City College—details next issue). $30, many choices of speakers, good lunch (Andy Nguyen), displays, complimentary handbook.) Sadly, we didn't check dates with Eric Crystal—he has a Southeast Asia conference at Berkeley the same day!

Events at the Southeast Asia Community Resource Center:

Cultural Diversity: Southeast Asians

October 18, 7-9 pm: *SEAsians & the Language They Speak.*
October 25, 7-9 pm: *Chinese from VN*
November 1, 7-9 pm: *Vietnamese: Different Backgrounds*
November 8, 7-9 pm: *Hmong: Two Centuries in 24 Hours*
November 15, 7-9 pm: *Implicit Assumptions of Cultural Groups: A Process*
TBA: *X-cultural experience & project*
January 10, 7-9 pm: *Sharing Projects*
(15 hrs=1-unit professional growth credit)

Hmong: Level 1 (45 hours)

Saturdays, 8-11 a.m.
Jan 20, 27; Feb 3, 10, 17, 24; Mar 10, 17, 24, 31; Apr 7, 21, 28; May 5, 12.

Hmong: Level 2 (45 hours)

June 18 - July 9, 1990 (not 7/4) 8-11 a.m.

These classes will be taught by Lue Vang, who taught the first Hmong classes at CSUS Summer Language Institute 1982-86. We are currently in the process of obtaining extension credits and approval for Language Development Specialist certificate requirements. Contact Lue Vang or Judy Lewis at 635-6815 for information. This course will have a fee, the amount is not yet determined—depends on the number who take it..

Refugee Educators' Network

Third Thursday of Sept, Nov, Jan, Mar, May, 9-11 a.m., Southeast Asia Community Resource Center. Take Freeway 50 East towards Tahoe; exit Zinfandel; left over freeway to Cordova Lane stop sign; white portable building on Cordova Lanes School grounds. 635-6815.

ter, Syracuse, Utica
North Carolina: Greensboro, High Point
North Dakota: Fargo
Ohio: Cincinnati
Oregon: Portland
Pennsylvania: Erie, Philadelphia, Pittsburgh
Tennessee: Memphis
Texas: Dallas, Fort Worth, Houston
Utah: Salt Lake City
Virginia: Richmond, Roanoke
Vermont: Burlington
Washington: Seattle
Washington, D.C. area
Bureau of Refugee Programs, U.S. Dept of State 6/2/89

Handbook on Amerasians

Dr. Van LE, Consultant and State Coordinator of the Transition Program for Refugee Children (TPRC) and Southeast Asian Specialist of the California State Department of Education, Bilingual Education Office, is coordinating the writing and production of a new handbook on Vietnamese Amerasians, expected to be completed in late 1989.

Under the Homecoming Act of 1987, twenty thousand Amerasians from Indochina are allowed to resettle in the U.S. beginning in 1988 and ending in March 1990. To date, about 5,000 of them and 7,000 accompanying family members have been accepted and have departed for the U.S.

In an effort to meet the needs of this newest group from SoutheastAsia, a team of Vietnamese social workers and educators have put together the outline of the handbook. The contents will include pre-migration and migration experiences, attitudes of the Vietnamese towards Ameriasians, demographics, the treatment of Amerasians by the Hanoi government, the various pieces of legislation, background factors (family, education, refugee camps), adjustment issues, resources and suggestions. The handbook will make extensive use of case studies.

The handbook team welcomes volunteers to conduct interviews with Amerasians living in their communities. As there is little in the way of firm research about Ameriasians, collecting information on a wide variety of individuals is important. Contact Dr. Van LE for more information and for copies of the (anonymous) interview response form.

Collaborators on this project include Chung Hoang Chuong, Kim-Lan Nguyen, and Philip Nguyen.

Dr. Van LE, CA State Dept of Educ, BEO, PO Box 944272, Sacramento, CA 94244-2720. (916) 323-7855.

Context:
Southeast Asians in California

c/o Folsom Cordova USD
Transitional English Programs Office
2460 Cordova Lane,
Rancho Cordova, CA 95670

Subscriptons to this newsletter are available for the cost of 20 25¢ stamps per year. There are usually eight or nine issues per academic year. FCUSD prints the newsletter, with EIA funds, and we ask for your help in mailing. The editor welcomes contributions—send items to the above address, or phone (916) 635-6815.