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ABSTRACT

This handbook is designed to assist California's public school teachers of limited-English-speaking native Cantonese-speaking students in understanding this minority group. The first two chapters address general background factors concerning this language group: immigration history, educational background, and historical and sociocultural factors of the group in general and also specifically in Hong Kong, the People's Republic of China, Vietnam, and California. Chapter III outlines linguistic characteristics of the Cantonese language; Chapter IV recommends instructional and curricular strategies for Cantonese language development, teaching students to read in Cantonese, writing Chinese characters, writing skills for expression of thoughts, motivating students to write, introducing oral English instruction, reading in two languages, developing proficiency in Cantonese, and acquiring fluency in English. A glossary and a four-page bibliography are included, and appendices contain: (1) data on the rank order of school districts by enrollment of limited-English-proficient students who speak Cantonese, (2) a list of educational resources for Cantonese language materials and Cantonese bilingual teacher training, (3) lists of relevant community and government organizations and media services, and (4) descriptions of significant Chinese festivals. (MSE)

A Handbook for Teaching Cantonese-Speaking Students

California State Department of Education
Sacramento, 1986

A Handbook for Teaching

Cantonese-Speaking Students

Developed by the
Bilingual Education Office
California State Department of Education

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A list of other publications available from the Department of Education is shown on page 73.

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Foreword

During the 1982-83 school year, 29,908 students in California were reported to be using Cantonese as their primary home language. Approximately 16,000 of these students were identified as limited-English proficient (LEP). This publication, *A Handbook for Teaching Cantonese-Speaking Students,* was developed to help educators provide the best educational opportunities for Cantonese-speaking LEP students.

What is especially important for LEP students is to have teachers and administrators in their schools who know the students' language and cultural background. This knowledge, research has shown, has a significant influence on the performance of LEP students. With the information provided in this handbook, school district personnel should be able to design and implement effective instructional programs that address the specific needs of the Cantonese-speaking LEP students.

Included in the handbook is information of the unique historical, sociocultural, and linguistic characteristics of Cantonese-speaking students. It also provides information about educational resources, such as community organizations, public agencies, and classroom instructional materials. We in the Department are pleased to be involved in the development of this handbook. We believe that it and those handbooks for other language groups will make an important contribution to the improvement of educational services for language minority students.

Bill Honig

Superintendent of Public Instruction

Preface

This handbook was developed as part of the Asian and Minority Language Group Project in the Bilingual Education Office, California State Department of Education. The project was designed to assist school districts in providing effective bilingual education services to language minority students, and the Project Team identified as its first major activity the development of handbooks for a number of Asian and minority language groups.

The purpose of the handbooks is to assist school personnel in understanding selected Asian and minority language groups. The handbooks have been designed for use by bilingual education specialists as well as administrators and teachers who have more general responsibilities for the education of students.

Chapters I and II of this handbook address general background factors regarding the Cantonese-speaking language group: immigration history, educational background, and sociocultural factors. Chapters III and IV contain specific information regarding the Cantonese language and appropriate program offerings that will promote the academic achievement of Cantonese-speaking students.

This handbook is complemented by another publication developed by the Bilingual Education Office: *Schooling and Language Minority Students: A Theoretical Framework*,[1] which provides extensive information regarding bilingual education theory and practice. It also outlines the basic principles underlying successful bilingual education programs and suggests a variety of implementation strategies.

The analyses and illustrations in the *Theoretical Framework* are not specific to particular language groups. Rather, the *Theoretical Framework* provides a way of conceptualizing and organizing appropriate program services based on program goals, available resources, community background factors, and student characteristics.

This handbook and others developed as part of the Asian and Minority Language Group Project are designed to assist school district personnel in better understanding specific Asian and minority language group communities and individual students who come from

[1]Information regarding this publication is available from the Evaluation, Dissemination, and Assessment Center, California State University, Los Angeles, 5151 State University Drive, Los Angeles, CA 90032.

those communities. We believe that by using this handbook in conjunction with the *Theoretical Framework,* school personnel should be able to develop program services that are appropriately suited to the needs of individual Cantonese-speaking students and that are consistent with California's bilingual education law.

During the past three years, California has experienced a dramatic increase in the number of immigrants from Asia and other parts of the world. For example, the 1983 Language Census indicated that Vietnamese students who are of limited English proficiency (LEP) increased 291 percent—from 7,426 in 1979 to 29,033 in 1983. Cantonese-speaking LEP students increased from 7,219 in 1979 to 15,870 in 1983, a 120 percent increase. On the basis of the 1983 Language Census, LEP students from Asian and other minority language groups (excluding Spanish-speaking students) total approximately 120,000 or 26 percent of the 457,542 LEP students identified in California. Cantonese speakers make up the third largest language group in California.

The Asian and Minority Language Group Project Team of the Bilingual Education Office began development of this handbook in January, 1980. It went through several drafts and was reviewed by teachers, linguists, and members of the language group community before publication. Every effort has been made to create a handbook that would be useful to educators who are responsible for the education of Asian and minority groups.

An ad hoc committee representing 13 different language groups identified five key areas where information would be useful to school districts. Each of the handbooks addresses these areas. The first two chapters of the handbook are designed to provide a general understanding of the social and educational background of the language group and of its history of immigration to the United States. The final two chapters on linguistics and program development are designed for bilingual educators who are developing appropriate curriculum and instruction for language minority students. The appendixes provide a variety of available resources for the education of students of the language group.

In spite of extensive work done by many individuals, this handbook should be regarded as a first edition. As time and resources permit, efforts will be made to refine it. It is difficult in one volume to depict the uniqueness and heterogeneity that characterize the language group. The reader should recognize that any language group is complex and diverse, with individual members and generations having a variety of needs and characteristics based on different experiences in America and in their native countries.

This handbook has been developed in coordination with several other documents published by the Bilingual Education Office. As already stated, the research and evaluation information presented in the *Theoretical Framework* forms the basis for the theoretical and philosophical as well as the pedagogical positions taken in the Asian and minority language handbooks.

This handbook represents an initial attempt to describe generally the needs and characteristics of the language minority groups. Much more research and developmental work needs to be done by all who are responsible for ensuring the successful adaptation to America by minority language groups.

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The California State Department of Education wishes to recognize the many individuals who assisted in completing this handbook. Lori Chinn, Vice-president for Academic Affairs, National Hispanic University, Oakland, worked closely with the Project Team in keeping the handbook on schedule and in making many adjustments in the drafts. Persons who wrote sections of the handbook and conducted the research needed to complete work on the sections included the language group representatives, Wei Lin Lei, Evaluation, Dissemination and Assessment Center, Los Angeles; Francis So, formerly with the Asian American Bilingual Center, Berkeley; Anna Wong, San Francisco Unified School District; and Gay Wong, formerly with the Bilingual Education Service Center, Fullerton. Benjamin K. T'sou, University of Hong Kong, language specialist, and Victoria W. Jew, California State University, Sacramento, content reviewer, played important roles in ensuring the accuracy and completeness of the handbook. Dr. Jew, in particular, contributed assiduously and selflessly throughout the project in ensuring that this handbook was as accurate and complete as possible. Space does not permit listing the many interested members of the language group community and the wider public who made invaluable suggestions for improving each draft.

We also recognize the Asian and Minority Language Group Project Team, Bilingual Education Office—David P. Dolson, Chong K. Park, and Van Le—who saw the need for the handbooks, organized an effective mechanism for developing them, and provided guidance during the writing of each draft. The project was managed by Tomas Lopez, former Assistant Chief, Bilingual Education Office. The high expectations and perseverance of members of the team were critical to the completion of the handbooks.

The Department acknowledges the following specialists who assisted the teams at the beginning of the project in May 1980: Eleanor W. Thonis, Wheatland Elementary School District; Benjamin K. T'sou, University of Hong Kong; and Lily Wong-Fillmore, University of California, Berkeley.

We also want to thank Mary G. McDonald, former Director of the BABEL LAU Center in Oakland, and Alberto M. Ochoa, Director of the NOD-LAU Center in San Diego, for their support in the initial

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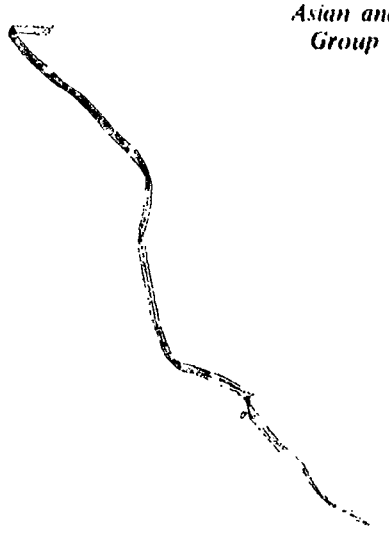
Although many individuals contributed to each handbook, final responsibility rests with the Bilingual Education Office, California State Department of Education.

DANIEL D. HOLT
Asian and Minority Language Group Project Team Leader



Note to Readers

This handbook is designed for use by administrators, teachers, and other instructional personnel. The contents of the handbook may help the user in many different ways.

Chapter I. Overview of the Cantonese-Speaking People

Material in this chapter should help school personnel to:

1. Develop effective curricular and instructional approaches by understanding how educators in the native country deal with literacy and language arts.
2. Improve English instruction by understanding what contact, if any, students have had with English in the native country.
3. Promote Cantonese language development by knowing how the Cantonese language is reinforced in the home and community in California.
4. Improve Cantonese language instruction in the United States by knowing how the Cantonese language is taught in the native country.

Chapter II. Historical and Sociocultural Factors Concerning Cantonese-Speaking People

Material in this chapter should help school personnel to:

1. Develop effective curricular and instructional approaches by understanding how educators in the native country deal with literacy and language arts.
2. Improve English instruction by understanding what contact, if any, students have had with English in the native country.
3. Promote Cantonese language development by knowing how the Cantonese language is reinforced in the home and community in California.
4. Improve academic performance by understanding the role of the Cantonese language in formal schooling contexts.

Chapter III. Linguistic Characteristics of the Cantonese Language

Material in this chapter should help school personnel to:

1. Create Cantonese language development activities by knowing more about the linguistic aspects of the language.

2. Improve English language instruction by understanding some of the similarities and differences between English and the Cantonese language.

Chapter IV. Recommended Instruction and Curricular Strategies for Cantonese Language Development

Material in this chapter should help school personnel to:

1. Improve Cantonese language and English instruction by better understanding the theoretical bases for bilingual instruction.
2. Improve Cantonese language and English instruction by realizing how to manage the student's contact in the United States with both languages in the school and community.
3. Improve academic performance by understanding the role of the Cantonese language in formal schooling contexts.

Glossary, Bibliography, and Appendixes

The material in the glossary, bibliography, and appendixes should help the school staff to:

1. Select materials necessary for language arts and other curricular areas.
2. Develop constructive relationships with community organizations and media services related to curriculum and instruction.
3. Create liaison with other districts in California by knowing where students of the Cantonese language group are concentrated.
4. Use terms that are associated with the Cantonese language group and educational services to support it.

Chapter I

Overview of the Cantonese-Speaking People

History of Immigration

When did the immigration of Cantonese-speaking people to the United States begin? To California? What were the patterns of immigration to California?

Cantonese-speaking people[1] started coming to the United States as early as 1785 and to California in 1815 *(A History of the Chinese in California,* 1967).[2] However, not until the 1850s did large-scale immigration of Cantonese-speaking people to California begin. The four main periods of immigration for Chinese Americans are as follows:

1850—1882: Free Immigration

Immigrants during this period were primarily from the southeast coastal provinces of Gwóng-dùng 廣東 and Fūk-gin 福建 in China. Of these immigrants, most were from the Pearl River Delta (City of Canton area) in Gwóng-dùng Province, an area about the size of the San Francisco Bay Area. These early immigrants were mostly sojourners.

1882—1943: Exclusion Era

An anti-Chinese movement led to the passage in 1882 of the federal Exclusion Act, the first law enacted in the United States specifically to exclude a national group from entering the country. Many other laws excluding Chinese immigrants were to follow. During this period only small numbers of Chinese diplomats, merchants, students, teachers, and travelers were permitted to enter the United States. Laborers were excluded.

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[1]Cantonese-speaking people in the United States are from various areas throughout the world. This handbook is applicable to all Cantonese-speaking students; however, the focus is on Cantonese speakers from Hong Kong, the southeast coastal provinces of Gwóng-dūng and Gwóng-sài in the People's Republic of China, and V tnam. Most of the Cantonese-speaking students of limited-English proficiency come from these areas. The reader should note that the Cantonese-Yale romanization spelling system is used throughout the handbook.

[2]For the complete reference for this document and all others cited in parentheses, see the bibliography on page 56.

1943--1965: Limited Immigration

The Exclusion Act was repealed by the Magnuson Act in 1943. This act limited admission to 105 Chinese per year.

1965—Present: Liberalized Immigration

The Immigration Act of 1965 removed racially restrictive quotas, leading to a great increase in Cantonese-speaking people emigrating to the United States and California from Hong Kong and China. Many of these new immigrants came as family groups.

How many Cantonese-speaking people have immigrated to the U.S.? To California? Where are they principally located?

Early Period

From 1820 to 1965 an estimated 417,000 immigrants came to the United States from China. At one time the Cantonese-speaking people represented 10 percent of California's population (Sung, 1967). In 1860 few Cantonese speakers in the United States were residing outside California. However, by 1870 they were dispersed all over the western states. The anti-Chinese riots in California in the 1870s and 1890s spurred greater migration eastward to cities such as Chicago and New York.

After 1870 San Francisco took the lead in Chinese population (*A History of the Chinese in California,* 1967). Southern California did not have many Chinese until the railroad construction during the 1870s. From then on the Chinese population in Los Angeles County increased steadily.

Modern Period

From 1966 to 1977, an estimated 255,092 immigrants came to the United States from China and Hong Kong. Approximately 61,190 of these immigrants came to California (Sung, 1975). In California they are located principally in San Francisco, Oakland, Los Angeles, Long Beach, Sacramento, and San Jose. (Other places in the United States with a concentration of immigrants are the New York City and New Jersey area, the Hawaiian Islands, Chicago, Boston, Washington, D.C., Seattle, Philadelphia, Detroit, and Houston.) Since 1975 approximately 340,000 Vietnamese refugees have immigrated to the United States. The first wave of refugees arrived during 1975 and 1976 and totaled approximately 150,000. The second wave from 1977 to 1980 amounted to more than 190,000 (Le, 1980). It is estimated that 10 to 15 percent of the first wave of immigrants were Cantonese-speaking, and 85 percent of the second wave of immigrants were Cantonese-speaking (T'sou, 1980).

The U.S. census of 1980 showed that there are 806,040 ethnic Chinese living in the United States. This represents an 85 percent increase over the 435,000 identified in the 1970 census. California reported the largest number in 1980 with 318,524, followed by New York with 146,094 and Hawaii with 54,324. The significant increase from the 1970 figure is largely a result of the influx of refugees from Southeast Asia.

The annual language census conducted by all school districts in California identifies the primary language and English language proficiency of all language minority students enrolled in kindergarten through grade twelve. During the 1982-83 school year, 29,908 students were reported to have Cantonese as their primary language. Of this group, 15,870 Cantonese-speaking students were identified as being of limited English proficiency (LEP) ("DATA/BICAL Report 83-2"[3]).

What are some of the important reasons for the immigration?

During the early period (1820—1965), external and internal factors influenced the immigration of Cantonese-speaking people to the United States. Recruiters in China advertised opportunities to discover gold and to make a living developing the U.S. frontier. Within China, foreign invasions, political unrest, overpopulation, and economic dislocation influenced the Chinese to emigrate.

During the modern period many Chinese immigrated to the United States to join their families, obtain an American education, seek better economic opportunity, or escape from political unrest. The last reason applies to many of the recent Indochinese who speak Cantonese. These refugees are part of the second wave of Vietnamese immigration to the United States since 1975.

What are some of the achievements of Cantonese-speaking immigrants?

The early Cantonese-speaking immigrants played important roles in the development of the West in a number of industries.

Gold Mining

Cantonese speakers worked in the gold mines in the Mother Lode areas of California, Nevada, Colorado, and the Northwest. They continued to work in the mining areas after these mines had been abandoned by their original owners. From 1852 to 1870, a Foreign Miners' Tax was levied against the Cantonese-speaking miners for the

[3] "DATA BICAL Report 83-2." Sacramento: California State Department of Education, Office of Bilingual Bicultural Education, spring, 1983.

privilege of mining. Proceeds from this tax, approximately $5 million, contributed to about one-half of the state's income from all sources (Lai, 1980).

Railroad Construction

Approximately 12,000 to 14,000 Cantonese-speaking workers were hired by the Central Pacific Railroad to build the transcontinental railroad. After much hardship, the challenging task was completed in 1869. In subsequent years Cantonese-speaking workers were also hired to build the Southern Pacific and Northern Pacific railroads.

Land Reclamation

From 1860 to 1890 Cantonese-speaking laborers reclaimed the tule swamps of the Sacramento-San Joaquin Delta, making them into some of the most fertile farmlands in California.

Agriculture

Between 1860 and 1890 Cantonese-speaking workers were involved in every aspect of California's farming industry. They labored in the vineyards, hop yards, fruit orchards, vegetable farms, sugar beet fields, and cotton fields. Their skills in horticulture were evident in such developments as the Bing cherry in Oregon, the Lue Gim Gong orange in Florida, and new strains of rice pioneered by Guey Jones of Glenn County (*Wagon Wheels*, 1972).

Fishing

The Cantonese speakers in America developed the shrimp (1871—1945) and abalone fisheries (1850—1890). They also labored in the salmon canneries in the 1870s.

Maritime Industry

Between 1876 and 1906 Cantonese speakers made up more than half of the crew members on American ships that traveled up and down the West Coast and through the Panama Canal (McCunn, 1979).

Manufacturing

Cantonese speakers also participated in the cigar-making, boot and shoemaking, broom-making, garment, and woolen industries in California during the late nineteenth century.

Others

Restaurants, laundries, and grocery stores were also started by Cantonese speakers. These establishments became the basis for the livelihood of many Cantonese speakers during the Exclusion Era.

Today, Cantonese-speaking Chinese Americans are working in almost every occupation in American society. They are in the arts, sciences, business, and law as well as being service workers and professionals. In education, however, they occupy few decision-making positions at the local, state, or federal levels. In California state government, noted Cantonese-speaking leaders include Superior Court Judge Harry Low, Los Angeles Superior Court Judge Jack B. Tso, Major General Dewey Lowe, Municipal Judge Samuel Yee, and Secretary of State March Fong Eu. There is also Lim P. Lee, who served many years as postmaster in San Francisco. Some of the Chinese Americans in the area of the arts are Frank Chinn, writer and playwright; Maxine Hong Kingston, writer; Lawrence Yep, writer; Kingman Dong, artist; Jade Snow Wong, writer and ceramist; and James Wong Howe, cinematographer.

What types of discrimination have Cantonese-speaking immigrants faced?

Early Period

At first the early Cantonese-speaking immigrants were welcomed in California, but later there were anti-Chinese feelings. The anti-Chinese movement took shape in two forms—mob violence and discriminatory legislation. Much of the violence and anti-Chinese riots occurred during the economic depressions of the 1870s, 1880s, and 1890s. Cantonese speakers became scapegoats for those without jobs.

Much of the early discriminatory legislation began in San Francisco. The following summarizes some of the legislation enacted in the 1870s which discriminated against the Chinese:

Cubic Air Ordinance (1870)	This act required each adult to have at least 500 cubic feet of living space. Chinatown was very crowded, and many Chinese were arrested for breaking this law. Finally, the jails became too crowded, and the city was itself violating the law.
Laundry Ordinance (1873, 1876)	This law required that anyone who carried laundry without using horse-drawn wagons had to pay a high tax.
Queue Ordinance (1873)	This act required prisoners in jail to have their hair cut or clipped to a uniform length. During the Manchu Dynasty Chinese were required to

	wear their hair in single long braids, called queues.
Sidewalk Ordinance (1870)	This statute prohibited persons using poles to carry loads from walking on the sidewalk (non-Chinese used wagons or carts to carry their loads).

These discriminatory laws culminated in the passage of the federal Exclusion Law of 1882, the first of many laws excluding Chinese laborers. The strict exclusion laws limited Chinese immigration. Between 1910 and 1940 Cantonese speakers who came to the United States were detained and interrogated at Angel Island to determine whether they would be admitted as immigrants. Discriminatory laws and court rulings prohibited Cantonese-speaking people from voting, becoming citizens, owning land, testifying in court against whites, attending the same schools as whites, or marrying whites.

The exclusion laws were finally repealed in 1943. Gradually, other discriminatory laws were declared unconstitutional. The exclusionary provisions in the California Constitution were not removed until 1952.

Modern Period

The newcomers joined earlier language-minority groups in Chinatowns, where they were easily exploited for low wages. Unemployment and underemployment became serious problems. Today, discrimination against the Chinese still exists, especially in subtle forms, such as lack of employment in better positions and minimal opportunities for job advancement. An example of this situation is the relatively high educational attainment of Chinese Americans in relation to their low number in managerial and supervisorial positions (Murase, 1977).

In the 1960s, spurred by a growing ethnic awareness, Chinese Americans joined black Americans and other minorities in the civil rights movement. College students demanded ethnic studies in the schools. Many Chinese Americans turned from other fields to work in the community in the areas of health and child care, education, housing, assistance to the elderly, employment, affirmative action, and voter registration.

In 1971 Kinney Lau, a student, and other plaintiffs sued the San Francisco Unified School District for not providing non-English-speaking students with special instruction to equalize educational opportunities. In 1974 the U.S. Supreme Court ruled unanimously in their favor (*Lau* v. *Nichols*), thus laying the groundwork for bilingual-bicultural education for not only Chinese Americans but

also members of other language-minority groups as well. The struggle continues today for equal educational opportunities and human dignity.

How many people in the world speak Cantonese? In what countries are there a significant number of Cantonese speakers?

Approximately 55,000,000 people in the world speak Cantonese (*World Almanac*, 1983). There are significant numbers of Cantonese speakers in the People's Republic of China in the provinces of Gwóng-dùng and Gwóng-sài; in Hong Kong, where it is one of the official languages; in Macao; in the United States and Canada; and in the countries of Southeast Asia. The Cantonese-speaking population figures as of 1978 may be summarized as follows:

People's Republic of China—40,000,000
Hong Kong—3,920,000
Vietnam—1,000,000 (*Encyclopedia Americana*, 1978)

Cantonese also is spoken by sizable groups in Mexico, Cuba, the Caribbean, Australia, New Zealand, England, Holland, South Africa, Madagascar, Reunion, Mauritius, and Mozambique (Lai, 1980).

Education

What is the depth of the education that Cantonese-speaking immigrant students have received in Hong Kong, the People's Republic of China, and Vietnam?

In Hong Kong 95 percent of the population is Chinese, with the majority being Cantonese speakers. Although statistics are not obtainable, it is known that the percentage of school-age children attending school is extremely high, probably more than 90 percent. Nine years of education are offered free. Generally, after six years of schooling, students from Hong Kong can read the newspaper and can write simple compositions. Students completing first grade are able to identify a considerable number of isolated characters but cannot read and comprehend simple and complex sentences.

The Chinese from Gwóng-dùng and a large part of Gwóng-sài provinces make up the dominant Cantonese-speaking population. Like speakers of other dialects in the People's Republic of China, Cantonese-speaking children adapt to the same educational system as those in the rest of the country do. In 1972 the Chinese government in the People's Republic of China reported that 80 percent of the school-aged children were scheduled to receive five years of schooling throughout the country. In 1976 officials stated that more than 95 percent of

the school-aged children in 85 percent of all their provinces had the opportunity to attend school. This meant that 80.7 percent of all school-aged children were expected to have attended school in the People's Republic of China. This figure, however, may be somewhat inflated (Price, 1979).

There is also the difference of language proficiency to be considered when looking at the children who attend schools in an urban area and those who attend schools in a rural area in the People's Republic of China. (The urban-rural population distribution is in a ratio of 1:6.) The urban schools offer better educational facilities, and the graduates of these schools (who have completed ten years of schooling) are said to be able to read essays and articles equivalent to those found in newspapers and are also able to write expository writings (Lü Bisong, 1980). A September, 1979, promulgation entitled "Principal Regulations for Elementary Students" was announced, which included practicing patriotism, earnestly doing homework, performing physical exercises, participating in extracurricular activities, and so on. But no mention was made of the students' expected language proficiency (Takamatsu, 1979).

It seems quite possible that elementary graduates (five years of schooling) of urban schools in the People's Republic of China may acquire the equivalent language skills of fifth graders from Hong Kong. If the students are high school graduates, they would normally be literate in Chinese. However, students from the People's Republic of China may feel comfortable in reading texts written in simplified Chinese characters (the official text used in the People's Republic of China) but may have difficulties in reading *traditional* characters in texts still being used by the Chinese in the United States, Hong Kong, and other countries.

Because most of the second wave of Vietnamese immigrants were ethnic Chinese, it is appropriate to address this group also. Most ethnic Chinese from the northern and southern parts of Vietnam are Cantonese speakers. If the Chinese-Vietnamese students attended a Chinese school in Vietnam, they would have had the opportunity to learn to read and write Chinese. Free education was, however, provided to elementary students only. Among immigrant students from the southern part of Vietnam, approximately one-third came from rural areas and two-thirds from urban areas. In the urban areas, schools incorporated Cantonese as part of the curriculum, and students took Cantonese as a foreign or second language. In the elementary schools students took Cantonese for one period a day. In middle school students chose Cantonese or English, and in high school, students could select Cantonese, English, or French as a foreign language (Lieu, 1981). The rural area schools, on the other hand, offered less opportunity for students to learn Cantonese. Actually, very few

rural students speak Cantonese because most of these schools offered Mandarin rather than Cantonese as a second language. Since learning Vietnamese was required in all schools in Vietnam, these students learned to speak Vietnamese, Mandarin, and their own village dialect (Lieu, 1981). Consequently, schoolchildren in urban areas had a better mastery of Cantonese than did their rural counterparts. Among immigrant students approximately 80 percent of those who are Cantonese-speaking and who attended urban schools had formal opportunities to learn to read and write Chinese (Le, 1980).

Much of the information presented about the southern part of Vietnam reflects more consistently the educational system and pattern before the political change in 1975. For the younger students from the second wave of immigration, language and educational experiences might be affected by changes in the educational system that have occurred in Vietnam since 1975.

Many of the students from the northern border of Vietnam were from rural, isolated areas in which Chinese and not Vietnamese has been the dominant language used. The formal teaching of the Chinese language has, however, been prohibited since the establishment of North Vietnam. Therefore, educational opportunity for the Chinese was limited. When it was offered to the ethnic Chinese, it was given in Vietnamese only. Both parents and students interviewed commented negatively about such schooling experience. Political education was the major emphasis (Le, 1980), and basic skills were not always taught. Education in South Vietnam after 1975 was much the same.

What is the general education or occupational background of adult immigrants in California?

No statistics are available that specifically show the breakdown of educational and occupational levels of Cantonese-speaking adult immigrants settling in California. However, several studies exist on the occupational and/or educational levels of Chinese Americans in the United States, the majority of whom are Cantonese speakers.

According to Bok-Lim Kim's study (Kim, 1978), out of a sample of 100 Chinese immigrants in Chicago, 88 were from either the People's Republic of China or Hong Kong, both being locations from which the majority of the immigrants to the United States are Cantonese speaking. Of Kim's samples 19.5 percent had completed four or more years of college. According to the 1970 census, 25 percent of Chinese Americans completed four or more years of college. The 1970 census also showed that 11 percent of Chinese Americans living in urban areas had completed high school. This is consistent with the 10 percent figure reported by Dr. Kim.

According to a study conducted by Wing-Cheung Ng (1977), 25 percent of the Chinese labor force were professionals, contrasted with 15.6 percent for whites and 8.0 percent for blacks. Other categories in which there were large concentrations of Chinese in the labor force were service work and craft work, with 19.5 percent and 17.8 percent, respectively. Unsurprisingly, Ng reported that 19.6 percent of the Chinese males were involved in food service occupations and 14.5 percent of the Chinese females in sewing occupations. The next highest concentration of Chinese males was found in engineering (7.7 percent) and of Chinese females in food service (8.3 percent). Noncollege-level teachers ranked third in the occupational distribution for Chinese females but did not even rank as one of the top ten categories for Chinese males.

What is the role of education as viewed by the parents? What is the relative importance of education as seen by the parents?

In the traditional Confucian view, education is the development of the total person. It should be not merely the transmission of knowledge but the cultivation of morals and values as well. The term *gentleman-scholar* was coined to represent the Confucian ideal of a learned man. He was to be not merely a knowledge-filled scholar but a gentleman well-versed in the arts of human interaction.

Today, the traditional view of education as a means of developing the ideal *person* has been somewhat modified. Less emphasis is being placed on the teaching of the Confucian classics and more on the teaching of the modern sciences. (Of course, this varies from place to place. For instance, more of the Confucian teachings may be found in the schools of Taiwan than in those of the People's Republic of China.) However, 2,005 years of Confucian influence continue to be manifested in modern society. In the home countries as well as in the adopted countries, such as the United States, it is still quite common for Chinese parents to approach teachers with requests to teach and discipline their children according to the traditional ways. Parents are still very concerned over their children's behavior. The word *teach* is used to mean not only the teaching of academics but also the teaching of how to be a "person" or the teaching of morals, values, and proper conduct.

The teacher in the U.S. classroom should feel free to discuss the conduct and progress of a Cantonese-speaking child with the parents as there still exists in the Chinese culture the concept of *home education*. The underlying emphasis behind home education is the teaching of proper behavior and morals by the parents. Families feel a strong sense of responsibility to society to instill in their offspring the proper

code of conduct. Ill-mannered behavior in public causes great embarrassment to parents and relatives because such obnoxious behavior implies that the parents were negligent in providing home education for their children. The classroom teacher may look upon the Cantonese parents as partners in the overall education of the students and can work together with the parents as a team.

The previous discussion indicates the importance of education to the Cantonese-speaking parents. In past centuries in China, education was viewed as the sole means of upward mobility for an individual, particularly if the person was from a poor family. Whether or not this particular route to upward mobility actually promoted success for a large number of individuals from humble beginnings, the myth persisted. Nevertheless, throughout the years education was revered by the Chinese as a tool for social mobility and economic success. Yet, the opportunities for receiving an education, especially higher education, were few. Up to now only a very small number of colleges and universities have operated in Hong Kong, Vietnam, and the People's Republic of China. Needless to say, under such restricted conditions, high school and college graduates were relatively scarce and were thus able to compete favorably in the job market. Parents and other relatives would sacrifice to support one family member through high school and, if possible, college. If all went well and that family member became successful after completing his or her education, the parents and relatives who had made the sacrifice would be assured of a secure future.

In the United States more opportunities and more options now are available to students in search of a better education. No longer do Cantonese families have to decide on how many children they can afford to send to school. A twelfth grade education is available to all who seek it, and higher education is readily available. Parents encourage their children to take advantage of these educational opportunities offered in the United States, for even in this country education continues to be seen as a means of upward mobility.

What are the attitudes of Cantonese-speaking parents and adults toward getting involved in the public education of Cantonese-speaking students in California?

Traditionally, Chinese teachers and principals were highly respected because they were exemplary people charged with the responsibility of educating future generations. Faculty and staff felt it their responsibility to handle school matters, and parental involvement in education was confined to the home. Parents' roles were clearly defined. Parents were responsible for home education and whatever home-

work that was assigned to the students. Teachers were responsible for reinforcement of morals taught at home and for academic instruction in the schools.

Upon immigration to the United States, Cantonese-speaking parents carry with them traditional attitudes about leaving school matters to the schools. They often do not know their rights and do not know how to go about expressing their concerns to school personnel. Those who attend school meetings often do not understand what is going on because the meetings are usually conducted in English. In recent years, however, some school districts, especially those with large numbers of limited-English-proficient students, have taken steps to remedy the situation by providing interpreters at school and at districtwide meetings. Some meetings are even conducted in two or three languages, depending on the needs of a particular community. As a result more Chinese parents are participating in school activities.

When Cantonese families immigrate to the United States, many parents want the home culture and home language to be maintained by their children. Parents and community leaders often organize Cantonese language schools with classes scheduled regularly for after school and Saturdays. Parents take an active part in teaching Cantonese to their children in the language schools. Often, such schools are established in church basements or meeting halls until more permanent sites are financially possible. Today, many Cantonese language schools are operating throughout California in urban and suburban areas. The large number of such schools reflects the fact that many Cantonese-speaking parents feel that the development of Chinese culture and language is important to their children. Not until the 1970s were parents able to convince schools and school districts with large numbers of Cantonese-speaking students to incorporate Chinese culture and language into the public school curriculum.

A look at two significant events in this decade will serve as examples of how Cantonese-speaking parents have taken very active roles in influencing the educational system of the United States. In the fall of 1971, the Chinatown community of San Francisco was faced with mandatory desegregation. A community-based effort was begun to find an alternative to forced busing. The community, through extensive parental participation, found a concrete alternative to the federal mandate for desegregation. "Freedom schools" were established as an optional system for elementary public schools. Those who organized freedom schools attempted to prove to the San Francisco public school system that they could meet the specific needs of the Cantonese-speaking youngsters through neighborhood schools.

The *Lau* v. *Nichols* decision of 1974 is another example of action taken by Chinese parents that had a direct effect on the education of their children. The decision was the result of a class action suit filed

against the school district by the parents of Kinney Lau and 12 other Chinese students. The U.S. Supreme Court's unanimous ruling helped bring about the passage of bilingual education legislation in California and in other states.

The public schools are responsible for encouraging active participation in school activities by parents, who represent excellent resources to the school as teachers, instructional aides, language tutors, volunteers, and the like. Many school districts have successfully used the skills of Cantonese-speaking parents in various cultural areas, such as crafts, cooking, and storytelling. Others have involved bilingual parents as translators and interpreters. Parents who speak only Cantonese must also be shown that their skills and opinions are of value to the school and the students.

School site meetings should be staffed with interpreters for the parents of limited-English proficiency. Meetings should be scheduled at a time when it is most convenient for the majority of parents to attend. For instance, evening and Sunday meetings may be more convenient in low socioeconomic communities in which the majority of the students have parents who both work at jobs involving long hours and work weeks.

Chapter II

Historical and Sociocultural Factors Concerning Cantonese-Speaking People

Factors in Hong Kong, the People's Republic of China, and Vietnam

What is the literacy rate in Hong Kong, the Cantonese-speaking areas in the People's Republic of China, and Vietnam?

Statistics on the literacy rates of Cantonese speakers outside of the United States are not available. To find some clues as to how literate Cantonese speakers are, one needs to refer to the educational systems and their objectives in the three countries. In Hong Kong 98 percent of the population speaks Cantonese (*Hong Kong Report 1979*, 1980). It is estimated that the percentage of school-aged children attending school is more than 90 percent because nine years of basic education are offered free. Generally, after six years of education, students from Hong Kong can read newspapers and can write simple compositions. For practical purposes, these students may be considered literate. Therefore, immigrant children from Hong Kong who have attended school for six years or so may be categorized as literates.

The Chinese from Gwóng-dùng and a large part of Gwóng-sài provinces make up the dominant Cantonese speakers in the People's Republic of China. Like other dialect speakers of the People's Republic of China, Cantonese-speaking children attend the same educational system as other students in the People's Republic of China. In 1972 it was claimed that 80 percent of the school-aged children were scheduled to receive five years of schooling throughout the People's Republic of China, after which time children are expected to be literate, having mastered some 2,500 characters (Edmonds, 1974).

Because most of the second wave of Vietnamese immigrants are ethnic Chinese, it is appropriate to address this group of people also. However, no statistics are available on their literacy rate. If the Chinese-Vietnamese students had attended a Chinese school, they would have had the opportunity to learn, read, and write Chinese. In the urban schools Chinese has been incorporated as part of the curriculum, and students can take it as a foreign language. In rural schools, on the other hand, fewer opportunities are offered for students to

learn Chinese. Consequently, schoolchildren in urban areas would be expected to have a better mastery of Chinese than would their rural counterparts. Approximately 80 percent of those immigrant students who have a Cantonese background and who have attended an urban school have probably learned some Chinese (Le, 1980). However, it is difficult to estimate how many are proficient in either oral or literacy skills. In any case, children in Vietnam have had little opportunity to learn Chinese since 1975.

What are the attitudes of the Cantonese speakers toward well-developed literacy skills?

Cantonese-speaking people have a positive attitude toward literacy. In fact, the more literacy skills one acquires, the more respectable one will become. In traditional China there was a class of people called the scholars-gentry, who had studied the classics and often vied for some form of public service. When the candidates passed public examinations, they would be entitled to an array of privileges. Even if the candidates did not pass the examination, they were, by virtue of being scholars-gentry, accorded particular respect. This was the kind of society in which aristocracy could be attained by education and examination. In this tradition, then, teachers who provide literacy skills training to students enjoy an exceptionally high level of respect. This Chinese attitude toward literacy as a means of upward mobility is still being upheld if not intensified.

When are students taught to read and write Chinese? How do students put their writing skills to use? What do students read for enjoyment?

Cantonese-speaking students usually are taught to recognize and write characters at the earliest stage of school (first grade), although perhaps not in the rural parts of the People's Republic of China and Vietnam. Now, because Hong Kong considers kindergarten as part of formal education, children begin to learn Chinese characters and practice writing characters in kindergarten. Some enthusiastic parents even teach their children to recognize characters before entering kindergarten.

There are two ways in which students use their writing skills. First, they use the writing skills in a mechanical way when they are required to answer questions or write paragraphs for class assignments. Chinese schools usually recommend the heavy use of essay-type answers to questions. However, students are not required to write sentences until they reach the second or third grade. As a sign of accomplishment, they may write in a creative manner when writing letters to their elders.

Some talented high school students may write newspaper articles. It has been a tradition of the Chinese newspapers to put aside a literary page for creative writing. Ambitious and talented students will endeavor to contribute to such an available forum.

The materials that Chinese students read for enjoyment appear to be the same in the People's Republic of China, Hong Kong, and the southern part of Vietnam: simple short stories, science stories, serialized illustrated storybooks, novels, and, occasionally, comic strips. In Hong Kong secondary school students read simplified and abridged versions of Chinese novels and translated western classics as well as short stories in the literary section of newspapers and magazines.

What attitudes exist in Hong Kong, the People's Republic of China, and Vietnam toward oral skills? How does the school system deal with oral language development?

Oral skills are often not addressed during language acquisition. A phonic system does not exist to help students practice pronunciation, and, for all practical purposes, the teacher's pronunciation is the students' basis of imitation in all three geographical areas in question. In the Chinese social hierarchy, the elderly, the superior, and the authoritative are always to be listened to. The young and the subordinate are expected to be reticent and passive in interaction with these people or others in positions of authority, such as teachers. Even if children have something to say, they are expected to remain silent unless they have a significant idea to express. Social pressure inhibits youths from expressing themselves freely. Yet, once someone occupies a prestigious position, one is looked up to as a spokesperson of some sort. That person is always sought after for advice or comments.

In school, children are rarely given formal instruction in oral communication skills. However, a fairly sophisticated level of oral communication would be expected of them as they achieve success or become an elder later in life. The expectation of both reticence and articulate oral communication appears on the surface to be contradictory, but the rationale is congruent from a Chinese point of view. When a Chinese person speaks, he or she does not speak just to be talking; rather, the language is used to convey a specific message or to achieve a particular purpose.

The speaker has to consider his or her relationship with the listener to choose the proper level of speech, weigh the effectiveness of his or her utterance, evaluate how that speech will affect the audience's feelings, and, finally, to what extent the speaker's ego can be protected. The art of handling human relationships in speech is simply considered too sophisticated for schoolchildren to comprehend.

Unlike the American educational system in which a child is encouraged to be inquisitive, the traditional Chinese system teaches a child to listen and to watch in order to learn.

It has been observed that there are no guidelines for Hong Kong teachers to use to develop the oral skills of their students. It is very much up to the teacher to deal with oral language development. While some teachers still prefer a docile class, others constantly provide students with occasions for verbal interaction. Many schools, however, train selected students to engage in storytelling, public speaking, and speech contests. Students in Hong Kong have an acute problem in receiving help in their oral language development. When they speak, they use Cantonese-structured expressions, but when they read and write, they utilize the Mandarin-structured sentences, using their pronunciation based on Cantonese phonemes. Here are some examples:

	Oral form	*Reading and writing form*
1.	你 做 乜嘢？ */Néih jouh māt-yéh/* (What are you doing?)	你 做 甚麼？ */Néih jouh sahm-mō/* (What are you doing?)
2.	佢 去 咗 嗰度 嘞 */Kéuih heui jó gó-douh lak/* (He has gone over there.)	他 到 那邊 去 了 */Tà dou náh-bìn heui líuh/* (He has gone over there.)
3.	你 而家 做 乜 嘢？ */Néih yìh-gā jouh māt-yéh/* (What are you doing now?)	你 現在 做 甚麼？ */Néih yihn-joih jouh sahm-mō/* (What are you doing now?)

Sometimes the phraseology of Cantonese and Mandarin is different. At other times the word order has to be rearranged somewhat, as shown in example 2 above. In school, therefore, children are provided with models of the written language (Mandarin syntax) from which they need to translate into the oral form (Cantonese) of colloquial expressions. The only time that the oral and written forms of language are the same or similar is when they occur at a higher level or the literary level of the language. A diligent elementary level teacher will have to provide extra help for students in their early stage of learning to bridge the linguistic gap between the written Chinese and the oral form of the Cantonese.

The situation is quite similar in Vietnam in that oral language development is not emphasized. Depending on the availability of the teachers, some Chinese classes are conducted in Cantonese and some in Mandarin. When classes are conducted in Cantonese, children will

face a situation similar to that of the Hong Kong students wherein they must learn to translate between the oral form of Cantonese and the acceptable form of written Chinese. Despite the lack of formal training, technological advancement has alleviated the insufficient oral training at least in Hong Kong and the southern part of Vietnam. In Hong Kong the Cantonese radio and television stations constantly provide young people with exposure to effective oral communication models. Because of the availability of videotaped programs from Hong Kong, Cantonese-speaking students in the United States have opportunities for similar exposure to oral language development in their primary language.

One situation that should be noted is that students in Hong Kong and the southern part of Vietnam (and possibly in the People's Republic of China) frequently are required to recite poems and school texts. This approach may not help develop the students' creative oral ability; however, if used prudently, recitation can be one aspect of developing the students' oral language.

Just as the Chinese oral language skills of immigrant children need strengthening, so do English oral language skills need further development. The first step is to encourage Cantonese-speaking students to ask questions, however trivial these questions may seem, and to have them give answers however incorrect they may be. Teachers also should advise their students not to laugh at the Cantonese-speaking students' accent. Teachers can help the immigrant students in developing oral skills by asking them to elaborate their points of argument, encouraging them to come up with second opinions, or helping them to rephrase questions which are awkward or incorrect.

When do students in Hong Kong, the People's Republic of China, and the southern part of Vietnam begin to learn English? What are the goals of English education in these areas?

The government of Hong Kong recognizes two official languages, Chinese and English. Students in Hong Kong usually begin learning English as early as in kindergarten or the first grade. In Hong Kong the goal for learning English is related to job opportunities. First and foremost, students who are proficient in English will be able to reach the upper echelon of government. It is a vehicle for them to move upward socially. Second, Hong Kong is a world of trading companies and businesses which form the economic pillars of the area. People who can either conduct business or handle clerical routines in English are in demand.

According to a recent account of the educational system in the People's Republic of China (Cogan, 1980), students begin to learn English as a foreign language in junior high school (the sixth year of formal education and onward). In some prestigious schools in the

urban areas where there is an abundance of high-achieving students, English is introduced at the third grade. This kind of prestigious school accounts for approximately one-tenth of the urban schools (Lü Bisong, 1980).

The goals for students learning English in the People's Republic of China include the following: training people who would act as interpreters and translators, helping them to obtain knowledge which might be useful to their country, and helping other nations develop a better understanding of their country (Price, 1971).

Students in southern Vietnam also begin to learn English in junior high school (which is the sixth year of their formal schooling). The students' goal is to prepare themselves to communicate with the English-speaking world in the areas of commerce and business. Before 1975, whoever had a command of English was able to find a better job. Students from North Vietnam rarely have any background in English.

Whether the immigrant students are from Hong Kong, the People's Republic of China, or Vietnam, most have only a limited proficiency in the English language. If these students have been exposed to English at all, they have had more experience with reading and writing than with speaking and listening. The students need programs that will complement this limited knowledge with instruction in both oral communicative skills and reading and writing skills in English.

In what spheres or domains is English used in Hong Kong, the People's Republic of China, and the southern part of Vietnam?

In Hong Kong English is used in the business world, particularly the import and export trades, and governmental affairs. English is also a required subject in school from the elementary grades through the first year of college. Theoretically, English is the principal language to be used by teachers and students in the Anglo-Chinese schools. There are also English morning and evening newspapers and English television and radio programs. Chinese people (98 percent of the Hong Kong residents) know that the Chinese language is their native language, the one that they can master best; but they also know that learning how to speak, read, and write English is important. The government and general social environment also reflect this attitude.

Despite social pressure for English, most Hong Kong Chinese prefer to speak Cantonese in their daily lives. The younger generations of Chinese in Hong Kong learn English as a foreign language or as a second language but only a few know English well enough to rely on it totally. Nevertheless, Anglo-Chinese high school students cannot receive their diplomas if they fail English courses, despite their success in other subjects.

Numerous occupations (including civil service) in Hong Kong require some knowledge of spoken or written English. Those in supervisory capacities usually have to know some spoken or written English. Paper work and official announcements also rely heavily on English, with the Chinese versions, if at all, secondary in importance.

In the People's Republic of China, most students begin to come in contact with English in junior high school, and a few selected students may even be given an opportunity to learn English in the third grade. In addition, some professional people may now and then consult a reference book or manual in English; however, spoken or written English remains a foreign language to most people.

Lately, English has become a tool for acquiring Western technology. Some television programs provide English lessons in major cities. International trade has begun to flourish, and the need for English is increasing. The trend toward English is, however, very slow, and most transactions are handled through interpreters. Nevertheless, the Chinese people are, in general, eager to take English lessons to learn more about the West.

In contrast to Hong Kong, not many occupations in the People's Republic of China require a spoken or written knowledge of English. Interpreters, translators, tourist guides, staff members of international organizations, and English teachers are the people who need to have a spoken or written knowledge of English. Because the People's Republic of China is not an English-speaking society, English is learned only by those preparing for a trade or career that requires a knowledge of English.

In Vietnam English was widely used in business and military circles and in many other places frequented by foreign visitors and residents. Since 1975 English has become limited to use by official interpreters of the government. English is taught in some secondary schools and universities, but students have no opportunity to use it outside the classroom.

Factors in California

Within the Cantonese-speaking community, where might students have contact with English outside their school experience?

The discriminatory laws against Chinese immigrants during the late 1800s and early 1900s had a lasting effect on their living patterns. Chinese immigrants chose to live close together because of language, culture, familiarity, mutual support, and protection. As a result, Chinatowns were established (McCunn, 1979).

Today, Cantonese speakers live in Chinatown for various reasons. Some live there because of economic reasons; others, because of the

richness and reinforcement of the Cantonese language, culture, and traditions. Many enjoy the convenience of living in or close to Chinatown, a self-contained community as to availability of particular food items, accessibility of cultural events, and closeness of friends and relatives. Many Cantonese-speaking parents want to raise their children in an environment that reflects and reinforces the Cantonese language and culture.

Because of the increased number of Cantonese-speaking immigrants and limited housing in Chinatowns, other types of communities are now developing in suburbs near large Chinatowns or in urban and suburban communities that previously had smaller Cantonese populations. These new types of communities usually include other ethnic groups. Language acquisition opportunities are different for the students in Chinatown from those for students in suburban areas. There are more opportunities for students in Chinatown to speak Cantonese because the concentration of Cantonese speakers is greater than in suburban areas. On the other hand, there are more opportunities for suburban students to interact with English-speaking neighbors; therefore, the children's proficiency in English often differs from their Chinatown counterparts.

What kinds of systems do Cantonese speakers use in their communities to develop children's Cantonese language skills?

The Chinese language school is one of the most important systems used to develop the Cantonese language skills of children. The language school is a result of the greater desire of Cantonese-speaking parents to have their children retain their language and culture. Many such schools exist throughout California. The frequency of classes ranges from once a week to daily evening classes. Some schools teach only the Cantonese language and culture; others may include major content areas such as science, history, social studies, and geography. The Cantonese language school can be a very helpful resource in aiding children to develop their Cantonese language skills. These schools can be located by contacting students' parents or other individuals in the community.

Other resources for developing children's Cantonese language skills include Chinese books in Chinatown libraries; bilingual Sunday schools and church activities conducted in Cantonese; Cantonese television programs, radio programs, and movies; Chinese newspapers, books, and magazines; and Cantonese restaurants. All play a role in Cantonese language development.

Many of the parents of Cantonese-speaking students still speak Cantonese to their children at home. Because parents often do provide an environment conducive to primary language learning,

teachers should consider these parents as resources in assisting the students to develop Cantonese language and other academic skills.

In what community sectors is Cantonese used (e.g., associations, churches, businesses, social functions)?

Sectors in which Cantonese is used include cultural information centers, such as the China Cultural Center in Los Angeles and the Chinese Culture Center in San Francisco; governmental agencies; educational institutions, such as libraries and Cantonese language schools; and social service centers, such as newcomer centers, resettlement centers, health centers, and senior citizen associations. Business sectors in which Cantonese is used are many. San Francisco and Los Angeles have many bookstores that market a number of materials in Chinese. Chinatown movie theaters provide not only a form of entertainment but also a good resource for language learning. Such movie theaters can be found in San Francisco and Los Angeles. Other businesses include teahouses, restaurants, marketplaces, factories, and gift shops. In the religious sector Cantonese is used in churches and temples. Media sectors such as Chinese newspapers, radio, and television use Cantonese to communicate with members of the community. There are numerous Chinese newspapers, some of which are issued daily, such as the *Chinese Times* and the *World Journal*, and some of which are issued weekly, such as the *New Kwong Tai Press*. Daily radio programs and daily evening television programs reach the Chinese communities. Cantonese is frequently used in family associations and at many social functions such as banquets and group activities, as well as at family gatherings. (Refer to the appendixes for a partial list of community sectors in which Cantonese is used.)

Chapter III

Linguistic Characteristics of the Cantonese Language

Cantonese can be used as a broad term covering all subdialects in the province of Gwóng-dùng and part of the province of Gwóng-sài. It can also be used in a narrower sense, referring to the standard form spoken by people in Gwóng-jàu (Canton, 廣州) and Hong Kong. In this section Cantonese refers to the standard variety of Cantonese. All other subdialects are referred to as the Yuht dialects (粵方言).

Cantonese is known for its relatively simple consonant system and rather complicated vowel system. Its tonal system is also more complicated than Mandarin. Some Cantonese words have the reverse order of their Mandarin counterparts; for example:

Cantonese	*English*	*Mandarin*
fùn-héi (歡喜)	happy	*xǐ-huān* (喜歡)
gán-yiu (緊要)	important	*yào-jǐn* (要緊)

It is also known for its rich foreign words and its colorful spoken vocabulary. Examples of foreign words are:

Cantonese	*English*	*Mandarin*
sih-dāam (士担)	stamp	*yóu-piào* (郵票)
fēi-lám (菲林)	film	*jiāo-juǎn* (膠卷)
dá-bōk-síng (打𠱁繩)	boxing	*dǎxī-yáng-quán* (打西洋拳)

The following illustrates how the Cantonese oral and written forms for the same concept differ:

Oral form	*English*	*Written form*
yéh (嘢)	things	*dōngxī* (東西)

mà(孖) or deui (對) pair *yī-shuāng (一雙)*

māt-yéh (乜嘢) what *shén-me (甚麼)*

(See Yuan, 1960, for a more detailed description of the characteristics of Cantonese.)

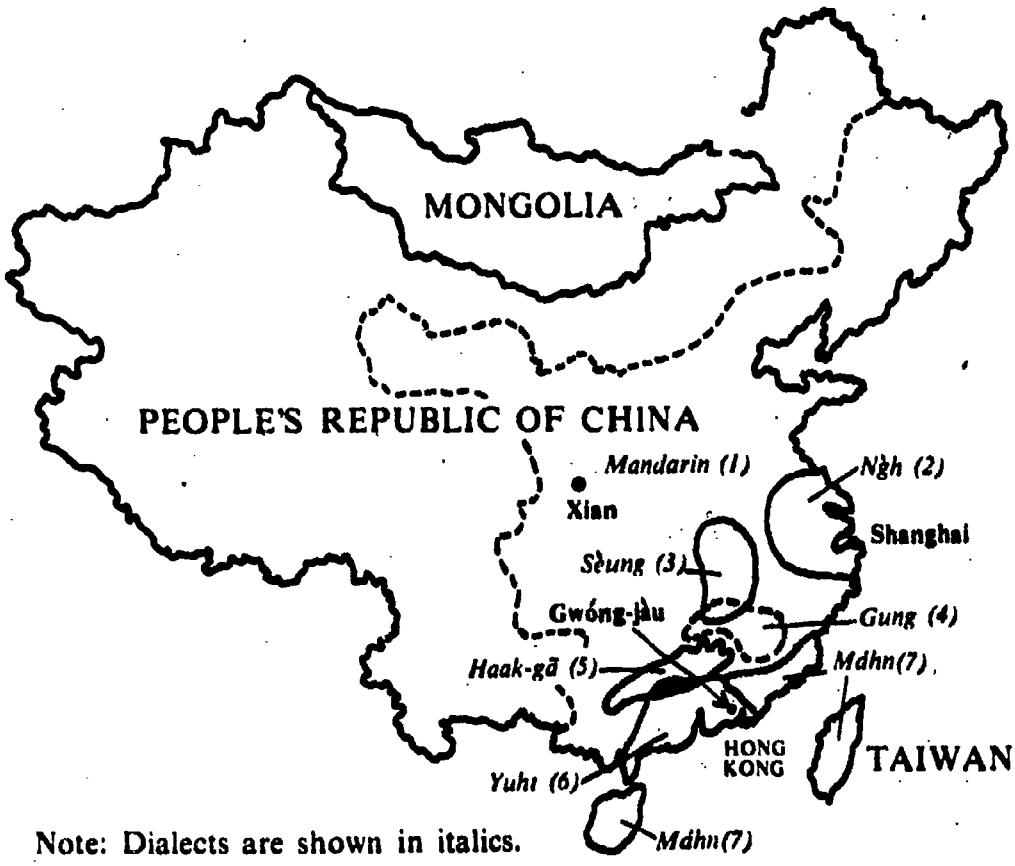
To what family of languages does Cantonese belong? What other languages have a similar grammar, syntax, and phonology?

Cantonese is a major dialect of the Yuht dialects. It is spoken mostly by speakers in Gwóng-jàu and its neighboring counties (e.g., Nàahm-hói County, Seuhn-dāk County, and Pùn-yùh County) and Hong Kong. It is also known as Sàam-yāp-wá (三邑話) or Baahk-wá (白話). It has a grammar and a syntax similar to other subdialects in the Yuht dialect group but quite a different phonology. (See Yuan, 1960, for more detailed information on the differences within the Yuht dialects.)

What is the distribution of languages and dialects in the People's Republic of China?

Generally speaking, Chinese dialects can be divided into seven large subgroups that are, for the most part, mutually unintelligible (Kratochvil, 1968) (See Map 1.):

1. Mandarin dialects—spoken mainly north of the Yangtze River and in large areas south of the Yangtze River in southwestern China (The variety based on the Bāk-gìng dialect has become the national language for the governments of the People's Republic of China and Taiwan.)
2. Ngh dialects—spoken in southern Gòng-sòu, southern Ngòn-fài, and by the majority in Jit-gòng
3. Sèung dialects—spoken in the greater part of Wùh-nàahm
4. Gung dialects—spoken in most of Gòng-sài, southern Ngòn-fài, and southeastern Wùh-bāk
5. Haak-gā dialects—spoken in large scattered areas, eastern and southwestern Gwóng-sài, and northern Gwóng-dùng
6. Yuht dialects or Cantonese dialects—spoken in southeastern Gwóng-sài and the greater part of Gwóng-dùng
7. Máhn dialects—spoken in Fūk-gin, Jit-gòng, northeastern Gwóng-dùng, and also in Hói-nàahm and Tòih-wàan



Note: Dialects are shown in italics.

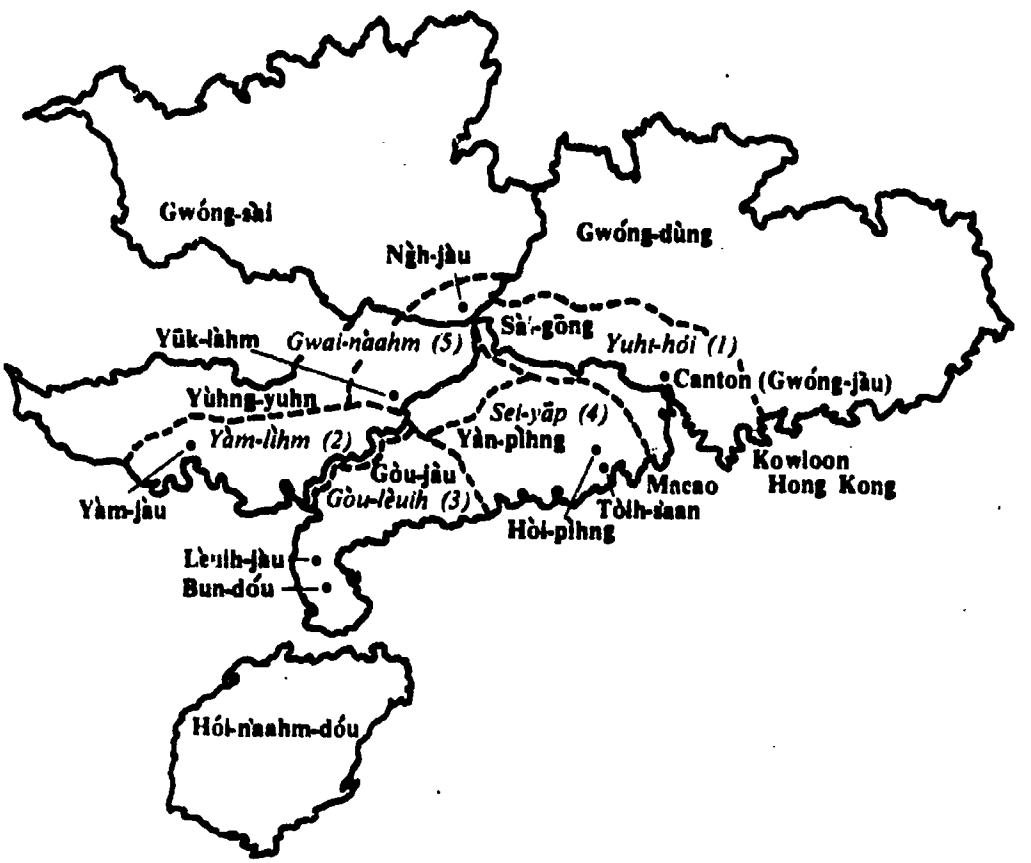
Map 1. The Chinese dialects

Which dialects or varieties are mutually unintelligible?

Most of the Yuht dialects are mutually unintelligible in pronunciation. Within Yuht dialects five subgroups can be further divided (Yuan, 1960). (See Map 2.)

1. Yuht-hói dialects (粵海系). They are spoken in most parts of the Pearl River Delta area and the Sài-gōng area (西江). This variety is also known as Cantonese, Baahk-wá, Sáang-sèhng-wá (省城話), or Sàam-yāp-wá (三邑話). The variety spoken in Canton, which is the capital of Gwóng-dùng province, is the basis for this group of dialects. It is also the so-called standard variety of Cantonese used for instruction in the schools. Cantonese speakers make up the largest number of Chinese immigrants in California.
2. Yàm-lìhm dialects (欽廉系)—spoken in Yàm-jàu(欽州) and Lìhm-jàu (廉州).

3. Gòu-lèuih dialects (高雷系)—spoken in Gòu-jàu (高州) and Lèuih-jàu (雷州).
4. Sei-yāp (四邑) dialects—spoken in Tòih-sàan (台山), Sàn-wuih (新會), Hòi-pìhng (開平), and Yàn-pìhng (恩平). (Speakers of this group of Cantonese dialects dominated groups of early Chinese immigrants to the United States.)
5. Gwai-nàahm dialects (桂南系)—spoken in the southwestern parts of Gwóng-dùng, including Ngh-jàu (梧州), Yùhng-yuhn (容縣), Yūk-làhm (郁林), and Bok-baahk (博白).



Note: Dialects are shown in italics.

Map 2. The Yuht dialects

Which dialects or varieties have implications for instruction in the United States?

Large numbers of both Cantonese and Tòihsàanese speakers live in California, although the number of Cantonese speakers is greater. Both Cantonese and Tòihsàanese are Yuht dialects (commonly called Cantonese dialects), which, as mentioned previously, are mutually unintelligible. Other Yuht dialects are also spoken in California.

Before 1965 a large majority of the Chinatown residents spoke Tòihsàanese because of the high number of immigrants originally from the Tòih-sàan area. However, after 1965, more Cantonese has been spoken in Chinatown because of the increasing number of immigrants from Hong Kong, where Cantonese is one of the official languages and is used in school.

Most immigrant students from the People's Republic of China or from Vietnam who have stayed in Hong Kong before coming to the United States would have some knowledge of Cantonese (Tsang, 1981). Of course, students educated in Canton or in the Chinese language schools of Vietnam would know Cantonese. Therefore, Chinese-speaking students of differing Yuht dialects may be grouped together for Cantonese bilingual instruction. This practice has been followed in Cantonese bilingual classes in California and other states. Chinese language schools also follow this practice and use Cantonese as the medium of instruction.

Tsang (1981) reported that non-Cantonese Chinese-speaking students seemed to acquire Cantonese more quickly than English and that they were able to use Cantonese with some effectiveness. This acquisition of Cantonese may be due to the prestige of the Cantonese dialect, the willingness of parents for their children to learn Cantonese, general community support for and use of Cantonese, and resultant exposure to Cantonese.

Another factor that supports the grouping of students of differing dialects in the same Cantonese bilingual class is that Cantonese-speaking teachers, with limited productive and receptive skills in other dialects, are available. Grouping students of limited-English proficiency under the guidance of such teachers would be preferred to isolating them in English-only instructional settings.

Students should be grouped together only after careful assessment and diagnosis of their language and educational backgrounds. In addition, teachers and aides should be assigned on the basis of their language proficiency. If Cantonese is selected as the medium of instruction, then staff must be fluent in at least Cantonese.

With Cantonese and Tòihsaànese, the principal differences are in pronunciation. For example:

Cantonese	*English*	*Tòihsàanese*
kéuih déng móu	his/her hat	*kei geng mó*
yàhn haak	guest	*ngin haak*
hóu	good	*ho*

This comparison illustrates how the two dialects share similar grammatical elements and quite a large common vocabulary. In practice, the differences should be recognized but not exaggerated. In many cases the difficulties can be overcome by teachers who are committed to providing comprehensible instruction to their students. Courses dealing with dialectal differences should be offered to all Chinese bilingual instructional personnel. The purpose of these courses should be to help teachers find out differences and similarities among their Chinese students who have diversified dialectal backgrounds and to help the teachers manage programs for groups of students with varied dialectal backgrounds.

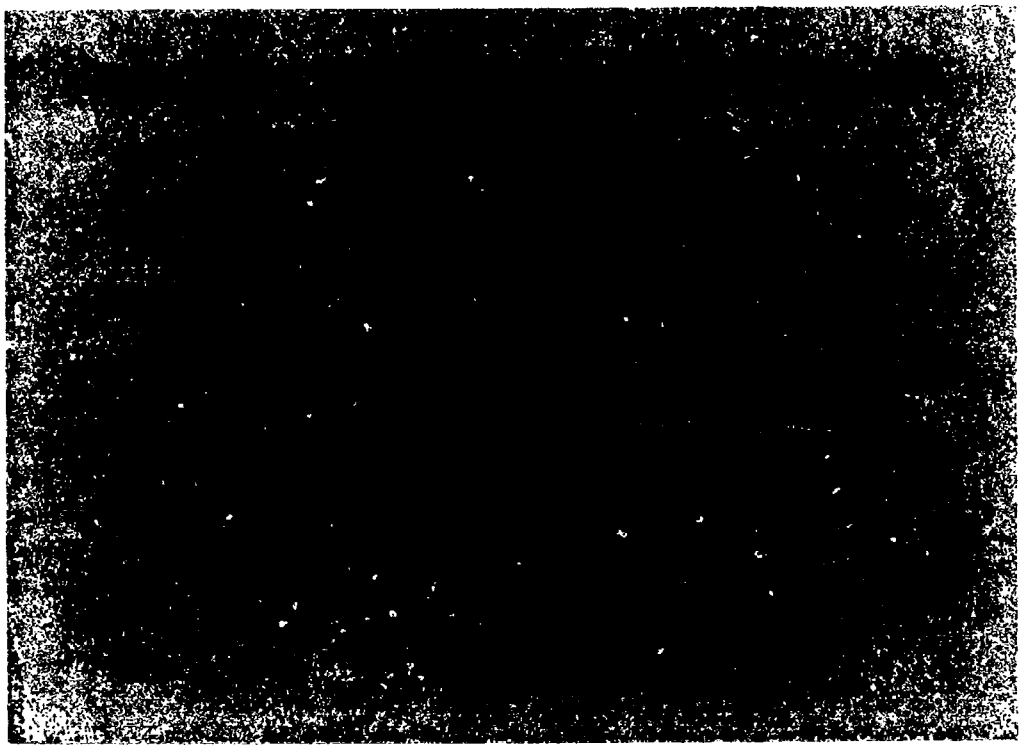
What specific grammatical, phonological characteristics make Cantonese different from English?

At the phonological level Cantonese has a relatively simple consonant system and a rather complicated vowel system in comparison with English (Boyle, 1970).

Chart I

Cantonese Consonants in the Yale Romanization System

Chart 2
Cantonese Vowels in the Yale Romanization System



Besides the differences in consonants and vowels, Cantonese can be referred to as a tone language in contrast to English, a stress language. A change in tone can change the meaning entirely. For example, the syllable *man*, when spoken in low-level tone, means "to ask" (*mahn* 問); but it means "to kiss" when spoken in a low-rising tone (*máhn* 吻) or "to smell" when spoken in a low-falling tone (*màhn* 聞). Therefore, the sentence, "May I *ask* you?" can be mispronounced as, "May I *kiss* you?"

The number of Cantonese tones is still debatable. The Yale Romanization System recognizes seven tones in Cantonese (Boyle, 1970.) They are:

(1) High-level	*sī*	詩	poem
(2) High-falling	*sì*	思	to think
(3) High-rising	*sí*	史	history
(4) Mid-level	*si*	試	to try
(5) Low-falling	*sìh*	時	time

(6) Low-rising	*síh*	市	city
(7) Low-level	*sih*	事	event

The Cantonese syllable structure is also quite different from English. A great number of Cantonese words are monosyllabic. However, there can be combinations of these monosyllabic characters to form new words. For example, "house" is *ngūk* (屋) and "mountain" is *sàan* (山) in Cantonese. Polysyllabic English words often create difficulties for Cantonese-speaking students.

English consonant clusters can also present problems. These clusters are often broken into two syllables by Cantonese speakers. For example, the name of the late singer, Bing Crosby, is pronounced in Cantonese as "Bìng Gō-lòh-sih-béi." The consonant cluster *cr* is pronounced as *gō-lòh* in Cantonese.

Many English consonant endings are a source of difficulty for Cantonese-speaking students. In Cantonese the only possible consonant endings are voiceless unaspirated stops (-p, -t, -k) and nasal consonants (-m, -n, and -ng). English words ending in consonants other than these are likely to be difficult for Cantonese-speaking students. Two English loan words can illustrate this point. The words *boss* and *stamp* are common words in current standard Cantonese; however, they are pronounced as *bō-sí* and *sih-dāam*, respectively. In these examples the ending *s* is made into a full syllable *sí*; yet the *p* in *stamp* is dropped entirely.

At the grammatical level Cantonese verbs are not conjugated. Hence, tenses, subject-verb agreements, number agreements, and so on are absent in Cantonese grammar. The following are some Cantonese examples:

我 聽 日 去
(1) *Ngóh tìng-yaht heui*

I tomorrow go (I will go tomorrow.)

我 喺 日 去
(2) *Ngóh kàhm-yaht heui*

I yesterday go (I went yesterday.)

佢 去
(3) *Kéuih heui*

He/she go (He/she goes)

佢 地 去
(4) *Kéuih-deih heui*

They go.

The verb *heui* in all sentences is the same form regardless of tenses and number.

Cantonese nouns do not usually show plurals. Thus, Cantonese-speaking students could mistakenly say, "I have three book," instead of, "I have three books." Cantonese has no equivalents for the English definite and indefinite articles. The lack of prepositions in Cantonese may cause other problems for Cantonese speakers. In addition, the syntactic differences shown in the comparisons above pose challenges for Cantonese speakers who are learning English.

What are the characteristics of the writing system?

The Chinese (including Cantonese) writing system is basically ideographic, not alphabetic. The initial step in adopting a written language in China was the use of simple pictographs which represent objects. Characters like the sun and moon (日 , 月) are good examples. But the majority of the Chinese words used today are called phonograms. These use two components—one called the radical, which indicates classification of the words, and the phonetic, which gives a clue to its pronunciation. Examples:

(1)	馬	*máh*	horse
(2)	媽	*mā*	mother
(3)	罵	*mah*	to scold

Examples (2) and (3) use the component 馬 as a clue to pronunciation. In (2) 女 is the radical which means "woman." The word *mother* is certainly related to *womanhood*. In (3) the radical is 口 , which is the picture of a mouth. To scold someone certainly involves a mouth. The knowledge of certain components in Chinese words helps the learner of Chinese writing to build on previously learned words.

Basically, the Chinese writing system has been universally adopted by the Chinese people. Thus, speakers of Cantonese, Mandarin, and other dialects all use the same writing system. This writing system has been in existence for more than 3,000 years and is the chief means of communication in Chinese communities throughout the world. The basic difference is in pronunciation. The People's Republic of China has adopted the use of simplified Chinese characters, whereas Taiwan, Hong Kong, the southern part of Vietnam, and the United States have retained the use of the traditional characters. Immediate recognition between the two types of characters is not always possible.

A certain degree of difference also exists between the Cantonese spoken and written forms. For example:

我哋今日唔得閒

(1) *Ngóh-deih gàm-yaht mh̀-dāk-hàahn*

We today not free

我們今天沒有空

(2) *Ngóh-mùhn gàm-tìn muht-yáuh hùng*

We today not have time (We are busy today.)

Sentence (1) is a spoken form, and sentence (2) is the written form. The difference is quite obvious at the vocabulary level. With the above-mentioned characteristics of the Chinese writing system, teachers should be aware of these factors as well as the relationship between the Cantonese spoken and written forms in developing the writing skills of Cantonese-speaking students.

What Chinese cultural patterns are reflected in the form and function of the language? What are some of the nonverbal behaviors that have implications for instruction in California?

The tendency of many Chinese immigrant students to be taciturn or reticent in the learning situation has important implications for the classroom. The traditional learning style for the Chinese has been one of lecture and observation. The instructor lectures to a class of 50 or 60 students who are expected to listen attentively and observe quietly all that is demonstrated to them. Students answer when called upon, and do not interrupt with questions or comments. The teacher's words are not to be challenged or questioned. Moreover, the teacher may interpret the asking of questions as an indication of a lack of attentive listening on the part of the student.

In this country the learning situation differs greatly from that to which the new immigrant child is accustomed. Smaller class size and the promotion of individual development permit student input in the classrooms. In fact, students are openly encouraged to question and challenge both the teacher and the instructional content. Time and understanding must be given to Chinese students who are faced with these vast differences between the two countries about what is considered appropriate student behavior. To function successfully in school in the United States, students must be patiently encouraged to speak and participate in classroom activities.

Another concern expressed by educators in this country is the so-called antisocial behavior of the Chinese immigrant students. As

previously mentioned, Chinese parents are very concerned about their children's academic success. Often, academic success is emphasized at the expense of the development of social skills. While American parents encourage their children to participate in after-school sports, dancing lessons, music lessons, interest groups, church socials, and dating, Chinese parents may view many activities as diverting time from academic pursuits and may withhold permission for their children's participation. It is important to educate parents as well as students on the value placed on such extracurricular activities in this country.

It is appropriate at this point to touch on another nonverbal behavior that is also culturally related. The Chinese culture does not encourage overt physical expression; one should always behave with dignity and decorum. It is not considered appropriate to do anything in excess, including expressing one's feelings. In short, the Confucian virtue of moderation remains highly valued in the Chinese culture.

An extension of this concept is the holding back of physical contact. For the Chinese, affection can be shown by means other than open physical contact, which is particularly inappropriate between males and females. Again, Confucius taught that men and women should not be seen touching each other.

Teachers in the United States should be sensitive to physical contact with Chinese students, especially those in the early elementary grades. It is important to consider the length of residence in this country and the students' relative adjustment to the new society. For those students new to the United States, hugging and patting on the head may not be considered favorably. Patting on the shoulder to express approval or care should be acceptable. After some period of adjustment to the new school situation, teachers may consider trying other signs of affection.

Chapter IV

Recommended Instructional and Curricular Strategies for Cantonese Language Development

What are the necessary skills for learning to read in Cantonese?

Learning to read in Cantonese, like learning to read in English or to read in any language, presupposes a number of readiness skills and abilities, which can be summarized as follows:

1. *Visual skills.* Differentiation of geometric shapes, sizes, colors, and the ability to follow the specific directional progression of the written language on the printed page (e.g., left to right, right to left, top to bottom).
2. *Auditory skills.* Differentiation of vowel and consonant phonemes with regard to position (initial, medial, or final), the various combinations of vowels and consonants that constitute syllables, and the identification of rhyming words.
3. *Sensorimotor skills.* Development of fine and gross motor activities, such as the capacity to reproduce geometric shapes and letters, completion of partial drawings, connecting dots, and cutting shapes according to a pattern.
4. *Oral language development:* Development of the following four areas: (1) phonology—control of all the meaningful sounds of the language; (2) vocabulary—control of a significant number of common words; (3) syntax—control of basic language structures, especially in the indicative (present, imperfect, and preterit) and imperative moods; and (4) language use/language functions—general control of basic communication strategies.
5. *Concept development.* Familiarity with words and concepts related to personal environment, travel experiences in the community and beyond, knowledge of nursery rhymes and traditional stories, and practice in "negotiating meaning" (Wells, 1979).
6. *Motivation for reading.* Capacity to enjoy picture books, to listen to stories that are read, and to read to others. The purpose of reading may be functional (learning how to do something, obtaining information, gaining understanding of a concept or

person, and proving a point) or simply enjoyment (satisfying curiosity and experiencing new things vicariously). Development of skills in this category is especially important since there may be a need to establish models for the development of good reading habits in Cantonese-speaking households. The school setting, in some cases, may provide the stimulus for the motivation to read. Consequently, the teacher should encourage parents to acquire appropriate reading materials for their children. Topics such as games, hobbies, theme books of current interest, animal stories, and adventure stories are especially appropriate.

The following are examples of some of these skills as applied to Cantonese reading. The Chinese character 十 (ten) is written by two strokes. The stroke order is fixed. The horizontal line is first and it is written from left to right. Then comes the vertical stroke; it is written from top to bottom:

Step 1 — Step 2 十

To learn how to read this character, readiness skills such as directional skills and eye-hand coordination are assumed.

Other characters like 大 (big), 天 (sky), and 太 (grand) are differentiated by only one stroke. A horizontal stroke written onto the character 大 (big) becomes the 天 (sky). A dot added to the character 大 (big) becomes the character 太 (grand). Visual discrimination of similarities and differences is essential in learning to read these characters. In short, the readiness skills and abilities previously described are universal to reading in any language. To learn to read in Cantonese or in English, one must have these skills.

However, these skills have not been explicitly taught as prereading activities in traditional Chinese schools. Today, teachers in Cantonese bilingual programs often provide students prereading experiences to facilitate their eventual reading of Chinese characters. In addition, these teachers assist students in developing the unique skills for Cantonese reading listed as follows:

1. Students must recognize the difference between oral and written styles in expressing ideas. (See the previous section on linguistics for discussion of this point.)
2. Students have to memorize many Chinese characters and be exposed to characters constantly before they can master reading.
3. Students must be able to recognize Chinese "radicals." Most Chinese characters generally consist of two parts, a radical and a phonetic (e.g., 指 : to carry). There are 214 radicals in the Chinese language. The radicals should give a clue to the meaning of the character; and the phonetic, a clue to its sound. For

example, 油 (oil) is made up of two parts: the radical 氵 (water or liquid) and the phonetic part 由 . /*yu*/. A radical may occupy any part of a character. Although not absolutely necessary in learning to read, a knowledge of the radicals will aid the students in reading independently. A knowledge of the radicals is also necessary when using a traditional Chinese dictionary. In summary, the reading skills for learning to read Cantonese are universal except for some unique ones indicated above. The Cantonese reading program should include readiness and decoding activities as well as practice in reading comprehension and opportunities for reading for enjoyment.

What level of oral skill is necessary in learning to read in Cantonese?

Very little has been written on this subject. Traditionally, instruction in Cantonese reading is initiated on entry to school, with the assumption that all students have roughly comparable oral and cognitive skills, which provide an adequate foundation for learning to read. Thus, it can be assumed that, given normal development of oral and cognitive skills, including oral language proficiency, Cantonese students may begin Cantonese prereading instruction in kindergarten or first grade.

Cantonese reading materials (e.g., the *Golden Mountain Reading Series)* are written and graded for sequential, conceptual vocabulary and reading development. These Cantonese books have been developed with the assumption that average students having an oral language proficiency and cognitive development level expected of them at a particular age will be able to master the text established for the corresponding grade level. If the level of oral proficiency of a Cantonese-speaking child is below the difficulty level of the reading materials appropriate for a given grade level, the level of oral proficiency should be upgraded or the reading materials should be reselected. The result should be that the level of oral proficiency matches the difficulty level of the reading materials.

What literacy skills in Cantonese are most easily transferred to the student's learning of English reading?

Most literacy skills are universal. Because the transfer of skills involves the application of an acquired skill to a different and appropriate situation, it can be considered a cognitive process. Therefore, skills in one language are usually transferable to other languages without much difficulty.

Ada (1980) has developed a reading skill transferability chart. She divides the reading skills into (1) readiness skills; (2) decoding skills;

(3) comprehension skills; and (4) critical reading skills. By adapting Ada's chart, one can see that most of the literacy skills in Cantonese are shown to be potentially transferable. The readiness skills, as discussed in the previous section, are readily transferable. As to the decoding skills, even though the Chinese writing system is different from the English system, the concept and process of decoding can be transferred. Literate Cantonese students generally use a method similar to "sight vocabulary" to develop their ability to recognize Chinese characters. Some of these students may tend also to use this method to acquire English vocabulary. Comprehension skills are also universal. For example, the skill of determining the basic facts of an event (Who? What? When? Where? and Why?) in Cantonese is similar to that in English. Many of the reading skills such as establishing cause and effect relationships and determining the author's motivation or purpose can also be transferred to English reading. Other study skills, such as using reference materials, using a table of contents, reading maps, taking notes, and so on, are equally transferable.

In summary, most reading skills are universal. Once they are learned in one language, they can be easily transferred to other languages. Cantonese students of limited-English proficiency who have reading skills in Cantonese can transfer the skills to reading English once their oral skills in English are developed.

Teaching Students to Read in Cantonese

What are some recognized approaches for teaching Cantonese reading? What resources are needed for successfully implementing these methods?

In teaching word recognition skills for Cantonese reading, the synthetic or holistic approach is generally preferred. This approach attempts to deal with each Chinese character as a whole item for recognition in contrast to the analytic or atomistic approach, which divides each character into its component parts. An explanation of three useful approaches to teaching Cantonese reading is provided as follows:

1. Guided Reading Approach

The guided reading approach includes not only the reading and analyzing of text but also oral language development, vocabulary teaching, and guided silent and oral reading.

Introduction of lesson. The new lesson is introduced to the students through a story or an experience shared by all the students. New words in the lesson are introduced on flash cards or on the chalkboard. The teacher explains the meanings of the new words and their

use and makes sample sentences from the new words. Then the students make sentences orally, using the new words. There is drill on the new words, including pronunciation exercises on consonants, vowels, and tones.

Guided reading. The teacher reads the beginning passage from the book, and the students follow. This modeling is important for correct pronunciation and tones. This procedure is continued until the whole story is read. The lesson is then explained and discussed. Questions are asked to see whether the students understood the lesson. Next, the students read the story as a group. Later, groups of students or individual students will be selected to read passages from the story.

Follow-up. On subsequent days the teacher reviews the lesson and the new words through games and activities. For example, student activity may include word-matching exercises and/or recognition, analysis, synthesis, convergent thinking, divergent thinking, and evaluation questions. A teacher-directed activity may have the teacher guiding the students to compare Chinese characters that are similar in shape but have different pronunciations or have the same sounds but different meanings. Although many new words occur in a given lesson, students are required to learn the pronunciation, meaning, and writing of only a selected number of words. These required words are dictated by the teacher for the students to write. Games, songs, role playing, dramatizations, and other activities complete the lesson.

2. Language Experience Approach

The teacher provides an experience (field trip, film, and so on) about which students may talk spontaneously. Shy students are encouraged to speak up. Next, the teacher records the relevant features of the experience on the chalkboard or on story charts. The students then group these features into topics and make oral sentences, which are recorded by the teacher. These sentences are the children's dictated sentences. However, there may be differences between the vernacular and the written language. Thus, students will need to discern these differences and be knowledgeable of the formal form. The students' story is then read as a lesson. In this approach students are led from experience to verbalization to conceptualization.

3. Field Trips

Field trips should be taken to the community to reinforce Cantonese reading as well as to read store signs, street signs, labels, menus, and so forth printed in Chinese. Discussion of these signs should take place immediately or later in class.

Resources needed for successfully implementing these methods include picture files, flash cards, dictionaries, books of rhymes, songs,

poems, games, stories, readers, newspapers, magazines, and so on. These magazines should be available in community bookstores.

Writing Chinese Characters (Calligraphy)

What are some recognized approaches for teaching students to write Chinese? What resources are needed?

Teaching students to write Chinese includes the teaching of handwriting skills for characters (i.e., calligraphy) and the teaching of writing skills for expression of thoughts.

In learning how to write Chinese characters, students are taught a series of basic steps: left to right, top to bottom, and the basic order of strokes.

1. Kinesthetic Approach

In this approach the teacher, using large hand movements, demonstrates the writing of Chinese characters in the air or on the chalkboard. The students follow the teacher's hand movements by tracing the characters according to the numbered strokes in the air or on top of their desks. Then they write on the chalkboard.

2. Using a Pencil

Many of the writing books used by students today have the large Chinese character written on the top of the page and practice exercises on the rest of the page. In using these books, the students first trace over the large character according to the numbered strokes with the finger and then with their pencils. Then, using pencils, they complete the practice exercises by connecting the printed dots to form a character. Finally, they copy the characters onto squared paper. As the students progress in Chinese, they copy lessons from their readers onto lined paper.

3. Using a Chinese Brush

In learning how to write Chinese characters with a brush, the students are taught first to sit correctly and to hold and use the brush correctly. Next, the students learn to use the brush to produce the basic brush stroke formation of Chinese characters. To perfect these stroke formations with a brush and develop the skill of composing aesthetically pleasing characters, students trace over printed characters (often printed in red or with outlined brush strokes) with the brush to cover each of the strokes with ink as closely as possible. Then the students learn to trace the order of strokes of large characters and copy them on squared paper. As the students gain skills, they

gradually learn to copy characters on smaller and smaller squared paper. Finally, the students are able to copy stories from their reader (which could be printed in calligraphy or printed style) onto lined copy books with relatively accurate brush stroke formation and order, forming aesthetically pleasing compositions of characters that are approximately the same size.

These activities to develop skills in calligraphy are sequenced and require much practice. The development of calligraphy is regarded by the Chinese as their supreme artistic achievement.

Writing Skills for Expression of Thoughts

In addition to learning the mechanical skills involved in calligraphy, students should learn to express their ideas in writing in ways that are informative and individually creative.

1. Expository Writing

By doing expository writing, students develop the ability to inform, persuade, or recall factual information in written form. Students are first taught to fill in blanks in context by writing words into sentences. They then progress to completing sentences with a given phrase or words. Next, they construct sentences. Finally, the students start writing paragraphs. Paragraph writing may include the following skills: enumeration, generalization, comparison/contrast, sequence, effect/cause, and question/answer. Paragraphs may be explanatory, narrative, descriptive, or definitional. As in learning to read, students need to distinguish between the vernacular and the written language.

2. Creative Writing

Creative writing develops students' awareness of self and the environment and helps students explore ways to communicate their feelings, imaginations, and thoughts in written form. Exercises in creative writing could take the form of improving students' perception in each of the five senses and conveying their impressions through a more vivid use of words, expressions, or figures of speech in descriptive paragraphs. Skills in creating unusual plots or characters in story or skit writing could be the focus of development. Creative writing could be promoted by means of the novel arrangement of words into a format or interesting use of sounds to express or describe, as in the writing of poetry. In creative writing emphasis is placed on the development of interest in expressing oneself in a novel or original way in written language. Accuracy in the formal mechanics of writing is only a secondary concern.

Writing is expressive if it communicates what students want to say in a situation. Students write compositions related to the topic. They

have clarified their thoughts on a subject and know how they wish to present their viewpoint or develop their argument. On completing a draft, they examine it to see whether their thoughts fall naturally into paragraphs. In creative writing students write original compositions, letters, diaries, autobiographical narratives, plays, and verse.

Motivating Students to Write

Teachers may find a variety of techniques useful in inspiring students to develop their writing skills.

1. Language Experience Approach

The first stage of the language experience approach to writing can be a group experience. The group brainstorms for ideas, discusses ways of organizing their ideas into a central theme with major topics and subordinate ideas, selects a title, and does the actual writing with the guidance of a teacher or aide. The finished product is then reproduced for presentation to and discussion by others.

2. Writing with Visuals

For this approach students write descriptions about objects and persons. They write stories based on pictures, photographs, cartoons, and films. Students rewrite favorite stories and plays in their own words, parody a well-known story, or create a new ending to an old story.

3. Writing Summaries

Children write summaries of what they have read or seen.

4. Writing Reactions/Opinions

Students write their own reactions and opinions of what they have read or heard.

The traditional resources needed for writing include the Chinese brush and ink. If brush and ink are used, they should be available in stores in the community. It is more common now to use regular pencils, pens, or markers with paper and/or Chinese copy books. Other resources needed to implement the writing program are instructional materials, such as books, dictionaries, pictures, task cards, and audiovisual materials.

Introducing Oral English Instruction

At what stage of minority language development should planned or organized instruction in oral English begin?

Most language minority students benefit from oral English language instruction as soon as they enter school. The students should be

ready to develop their basic communicative skills in English. The critical element in school contexts is to design instructional programs for language minority students so that exposure to English results in the efficient acquisition of basic communicative competence without interference with normal cognitive/academic, subject-matter, and affective development. Instructional environments vary in the degree to which they promote or inhibit this process among language minority students.

In school situations language minority students are exposed to Englisn in basically four ways: (1) submersion classes; (2) grammar-based English as a second language (ESL); (3) communicative-based ESL; and (4) sheltered English classes (see the Glossary). Submersion classes are situations in which teachers speak in a native speaker-to-native speaker register as if all of the students in the class were native speakers of English. Grammar-based ESL classes focus on phonology and syntax and emphasize learning language rules through inductive (grammar-translation) or deductive (audiolingual or cognitive code) methods. Communicative-based ESL, by contrast, places emphasis on language use and language functions. This type of instruction focuses on basic communicative competence, rather than learning grammar rules. Sheltered English approaches deliver subject matter in the second language. In these situations second-language (L_2) acquirers usually are grouped together, special materials are provided, and students are allowed to speak in their primary language (L_1). However, the teacher always models L_2 native speaker or near-native speaker speech. Also, a native speaker-to-nonnative speaker register (similar to "motherese" or "foreigner talk") is used by the teacher. The research suggests that communicative-based ESL and sheltered English instruction effectively promote the acquisition of basic interpersonal communicative skills in English. Grammar-based ESL and submersion classes have been found to be less effective in promoting such skills (Krashen, 1981; Terrell, 1981).

Also, grammar-based ESL instruction, at best, leads to the development of the language monitor (Krashen, 1981). The monitor assists L_2 learners in the production of grammatically accurate utterances. However, several conditions must exist before individuals can efficiently use the monitor. First, the task must be focused on language forms in some way (for example, a grammar test). Second, the student previously must have learned the desired rule and be able to recognize the appropriateness of the specific rule for the specific structure desired. Finally, the speaker needs sufficient time to retrieve the rule, adapt it to the speech situation, and use it correctly in producing the utterance. These conditions are not available to individuals in most normal speech situations.

Submersion environments are even less effective than grammar-based ESL, because during submersion lessons language minority students do not comprehend much of what is being said. Stephen Krashen states that the critical element of "comprehensible input" is i + 1. The *i* is what the student can already comprehend in the L_2. The *+1* is the additional input made comprehensible by a variety of strategies and techniques (Krashen, 1981). In submersion classes, however, the provision of i + 1 is only infrequently achieved. Since most of the input is directed toward native English speakers, the language minority students are exposed to English input at incomprehensible levels of *i + 2, i + 3,* and *i + n*. Considerable research indicates that submersion situations effectively promote neither the development of basic interpersonal communicative skills nor cognitive/academic language proficiency among language minority students (Cummins, 1981; Krashen, 1981).

According to some recent second-language acquisition studies (Krashen, 1981; Terrell, 1981), the attainment of basic communication skills in a second language is determined by the amount of "comprehensible second-language" input a student receives under favorable conditions. Communicative-based ESL and sheltered English situations provide students with large amounts of such input under optimal conditions. Submersion environments and grammar-based ESL situations provide students with only limited amounts of "comprehensible input" (especially in the initial stages) under conditions considerably less favorable for second-language acquisition.

Unless there are important psycho-educational reasons, such as recent traumatic experiences or special learning disabilities, language minority students will benefit from exposure to English in communicative-based ESL and sheltered English situations. This will allow the students to acquire English and will not necessarily interfere with normal cognitive/academic development or primary-language development if the program also provides adequate instruction in these areas.

On the other hand, grammar-based ESL and submersion environments may be counterproductive to English acquisition. First, young children and older children who have not experienced normal cognitive/academic development probably do not have their cognitive processes developed enough to assimilate the complex and decontextualized language that characterizes grammar-based ESL and submersion classes. Additionally, in some cases, so much attention is placed on speaking only in grammatically correct utterances that students become inhibited.

In summary, substantial research evidence suggests that submersion environments and grammar-based ESL (audiolingual, cognitive

code, and grammar translation) should not be provided to language minority students until they attain sufficient levels of basic interpersonal communicative skills and cognitive/academic language proficiency to benefit from such instructional contexts. Communicative-based ESL (for example, the natural approach) and sheltered English classes are effective in promoting the development of basic interpersonal communicative skills in English for students at any age and developmental or academic level, except for those children who have diagnosed physical disabilities or who are suffering from some psychological trauma.

Reading in Two Languages

At what stage of Cantonese reading ability is it most appropriate to begin instruction in English reading?

There are basically four choices in organizing a reading program in bilingual contexts. Classical bilingual education programs usually begin literacy instruction in Cantonese and then, at a determined stage, introduce English language reading instruction. Some compensatory bilingual programs provide simultaneous instruction in both L_1 and L_2. Immersion programs are organized to initiate literacy in the L_2 and then to introduce the L_1. Finally, in ESL-only programs, literacy instruction is provided only in English. In this section each of these approaches will be described and evaluated in terms of possible outcomes for most language minority students.

Using L_1 Followed by L_2

When sufficient human and material resources are available and parental support is present, the L_1 reading approach has proved to be effective (Cummins, 1981). In the most successful programs students are given full L_1 literacy instruction in kindergarten and grades one through three. At approximately the third-grade level, if a student has made normal reading progress, formal English reading is introduced. Reading instruction in L_1 is continued until at least the sixth-grade level (Rosier and Holm, 1980; Cummins, 1981). This is critical since the effects of L_1 reading instruction are cumulative, showing the best results after five to seven years (Cummins, 1981). Many studies indicate that proficient bilingual and biliterate students have definite advantages over other language minority students and even over monolingual majority students (Cummins, 1981; Kessler and Quinn, 1980; *Evaluation of California's Educational Services,* 1981).

Using L_1 and L_2 Simultaneously

In some bilingual programs reading instruction in L_1 and L_2 is presented to limited- and non-English-speaking students simulta-

neously. This may be a particularly attractive option for Cantonese-English bilingual programs where the student could learn an ideographic and alphabetic system at the same time. Cognitive confusion (e.g., false cognates) that has been alleged between two alphabetic systems would not present a problem in a Cantonese-English program. The students would be learning to associate two totally different symbolic systems (English and Chinese) with a common set of concepts (description, action, and so forth).

The key to an effective, simultaneous literacy program is coordination of the reading activities in the two languages. In light of the notion of the common underlying proficiency (Cummins, 1981), it is not necessary to teach the same or equivalent skills in both languages. It would be much more efficient to choose activities that were appropriate to the student's reading level, emphasizing different skills in each language, depending on the content and the student's needs. If different teachers are responsible for the two literacy activities, it is essential that they plan and coordinate their work carefully. If one teacher handles both languages, it is advisable that the two languages be separated in terms of time, materials, and environment. Simultaneous literacy instruction does not mean mixing languages in the same activity. Rather, it should involve complementing and enhancing the student's literacy development through the use of two languages in separate, efficient, challenging sets of activities.

Theoretically, there may also be one type of language minority student for whom simultaneous reading instruction may be a useful option. In some cases students are given initial reading instruction in English when L_1 literacy would have been the preferred offering. After several years of English reading, many of these students fall behind academically. Educators are apprehensive about switching such students to an all L_1 reading program to rectify the problem. Many sociocultural and pedagogical factors dictate special treatment for these students. Reading in the L_1 could be introduced while continuing with a modified form of the English reading program.

Using L_2 Followed by L_1

Immersion programs in French for native English-speaking students have been in operation in Canada for more than a decade. Several experimental immersion programs also have been conducted in the United States. In such programs, all initial instruction, including literacy, is given through the L_2. In the second or third grade, L_1 language arts are added to the curriculum. An enormous amount of research has shown that most students in French immersion programs achieve high levels of literacy in both languages (Cummins, 1981; Krashen, 1981; Genesee, 1980). Even though students were

provided with most of their instruction in French, once English language arts were added to the curriculum, the students quickly caught up to their monolingually schooled peers. In fact, the students in the immersion program did as well in English reading as did the students in English-only programs (Genesee, 1980). In addition, of course, the students had the added benefit of French proficiency.

One should note that immersion programs are especially designed so that majority students acquire a second language while at the same time experiencing normal academic and L_1 development. These students, in general, attain a level of proficient bilingualism. Similar programs have not yet been attempted with minority students. Although such programs are theoretically possible, serious pedagogical, linguistic, and psychosocial problems may be encountered when immersion approaches are applied to minority contexts (Lambert, 1982).

Using L_2 Only

For a variety of reasons—philosophical position, desires of some students and parents, or lack of educational resources—some school districts continue to provide language minority students with English-only, submersion-type reading instruction. Fortunately, most programs provide at least oral ESL instruction; nevertheless, few recognized ESL (initial) literacy curricula are available and few staff members are trained in this approach. Unfortunately, most of the activities in the ESL program tend to be remedial versions of the same activities used with native speakers of English. The failure of submersion and ESL-only programs is well documented in the literature (Cummins, 1981; Krashen, 1981).

Under the best circumstances within the L_2-only option, formal English reading instruction should be delayed until language minority students have acquired some basic interpersonal communicative skills in English. Once an oral language base in English is established, students will be better able to assimilate the more cognitively demanding concepts associated with literacy. Educators should be aware, however, that since L_1 instruction is not addressed, a subtractive form of bilingualism probably will result for most students.

Clearly, L_2-only reading instruction is not a recommended option. However, should resources not be available or should parents decline an L_1 approach, then the only alternative may be an instructional program conducted entirely in English. Under these circumstances the following suggestions are given:

1. Provide students with ample amounts of "comprehensible second-language input" in English for the acquisition of basic interpersonal communicative skills.

2. Provide cognitive/academic language development through sheltered English strategies.
3. Group second-language acquirers apart from native speakers for some oral language and initial literacy instruction in English so that they may benefit from communicative-based ESL and sheltered English strategies.
4. Sequence instruction appropriately so that students will not be introduced to new concepts until they have acquired the appropriate linguistic and academic background sufficient to assimilate more complex skills.
5. Analyze English reading materials in order to anticipate where the student may have difficulties with vocabulary, syntax, and cultural content. Provide the student with supplemental instruction so that these difficulties can be overcome.
6. Provide interested parents with materials and instructions to carry out language tasks at home in Cantonese. Teachers should encourage these parents to focus on those tasks that will better prepare their children for the academic requirements of school.

In summary, full bilingual education programs and immersion programs appear to be two instructional approaches which have a substantial amount of research evidence to support their effectiveness. The positive reports on these programs are limited, however, to situations in which the programs are operated in well-defined ways, with specific types of students and under certain conditions. By contrast, no pattern of success has been reported for submersion and ESL-only programs, except for those students who enter the educational system in the United States at or after the age of puberty and who previously have acquired high levels of academic and communicative proficiency in the mother tongue. Where the various approaches have been most effective, language minority students have attained high levels of cognitive/academic language proficiency; that is, high levels of English academic achievement and literacy, at no cost to native language development.

Developing Proficiency in Cantonese

What can school personnel do to ensure that exposure to both the primary language and English will result in a beneficial form of additive bilingualism?

By age five or six, all children, except those who are severely retarded or aphasic, acquire basic interpersonal communicative skills in their home language. For Cantonese-speaking immigrant children, this means that when they enter school, they already have developed basic communicative skills in Cantonese. If the family continues to

use Cantonese in the home or if the student is exposed to Cantonese in other environments, basic communicative proficiency is possible.

On the other hand, unless the child is exposed to some type of formal instruction in Cantonese, it is unlikely that the child will develop cognitive/academic language proficiency through that language (Cummins, 1981). Cognitive/academic language skills are those skills associated with literacy and general school achievement (Cummins, 1981). On the basis of considerable research on instruction in bilingual contexts, cognitive/academic language proficiency in the primary language was found to assist language minority students in (1) development of similar cognitive/academic skills in English; (2) acquisition of basic interpersonal communicative skills in English; (3) maintenance and development of subject-matter knowledge and skills (for example, mathematics, science, and social studies); and (4) maintenance and development of a positive self-concept and a positive adjustment to both minority and majority cultures. Consequently, for language minority students, most efforts at language development in Cantonese should be directed at the development of cognitive/academic language proficiency; that is, literacy and academic subject matter. This will allow students to avoid the negative effects of subtractive bilingualism and enjoy the benefits of proficient bilingualism. Cognitive/academic language proficiency through Cantonese can be promoted in several contexts. The home, the school, and the community are all appropriate settings for this development.

Parents and other relatives should be encouraged to work with preschool and school-age children in a variety of activities that assist children in meeting the academic challenges of school (Wells, 1979). In the past teachers often discouraged the use of Cantonese in the home under the misconception that such use might be harmful. To the contrary, several studies indicate that certain types of Cantonese language use in the home actually increase the children's ability to cope with academic studies at school (Cummins, 1981). These recent studies suggest that the most critical features of home language use are the quality and amount of interaction between adults and children.

In order for parents and other relatives to engage in productive interaction with children, they must have high levels of proficiency in the language chosen for the interaction. The language they choose in most cases will be the minority language. The adults and older siblings in the home can be certain that minority language use will not interfere with English language development. To the contrary, such practices will probably result in higher levels of English attainment (Cummins, 1981). Some activities in the minority language are more effective than others in promoting this outcome. The key element

appears to be the "negotiation of meaning" with children (Wells, 1979). Through this process, communication is made comprehensible to children. Telling stories, playing games, reciting poems, singing songs, and reading to children are examples of activities that can be used for this purpose. Assisting students with homework is another. Interaction of this type in the minority language will contribute to the general academic success of language minority students.

The school can promote cognitive/academic language proficiency development in Cantonese by providing students with a well-organized prereading and reading program which develops skills to at least the sixth-grade level. In addition, an equally important component is the provision of subject matter in Cantonese. At least one topic area should be selected using Cantonese as the medium of instruction. Schools also can assist by providing students with ample reading material in the primary language. This allows students the opportunity to practice reading skills and become motivated about reading in general and reading in Cantonese in particular. Additionally, the school can strengthen the home-school link by sending home materials in Cantonese (materials that would be used by parents with their children) and by showing parents how they can best support their children's language development (Thonis, 1981).

Although the school is rarely directly involved in many types of community activities, school personnel are in a position to influence local community leaders in designing and implementing many activities for children. Resource teachers and school administrators should promote community activities that potentially can develop Cantonese language skills in minority children. In the case of the Cantonese-speaking community, some activities might include (1) afternoon and Saturday classes in Cantonese language and culture; (2) a "children's page" (兒童版) or "children's corner" (兒童節目) in Chinese language newspapers and on Cantonese language radio and television broadcasts, respectively; and (3) language and cultural activities sponsored by the various fraternal, religious, and educational organizations in the Cantonese-speaking community (Mackey, 1981).

For Cantonese-speaking students with a home language of English, the situation is much different. For these students, basic interpersonal communicative skills have been acquired in English, not Cantonese. If the students and their parents are interested in bilingualism, then arrangements should be made to develop basic interpersonal communicative skills in Cantonese. This can be promoted by (1) having a relative, such as a grandparent or aunt/uncle, always speak to the students in Cantonese; (2) enrolling the students in a communicative-based Cantonese-as-a-second-language class at school; (3) having the students interact with other students who are native speakers of Can-

tonese; and (4) providing subject-matter classes in Cantonese to these second-language learners under conditions approximating those of the French Canadian immersion programs (Krashen, 1981).

Whenever two languages are in contact, speakers of the minority language tend to shift within three generations to the majority language. This has been especially evident in the United States. First-generation immigrants are almost always Cantonese dominant; second-generation individuals tend to be bilingual; and third-generation ethnic community members often are monolingual English speakers (Mackey, 1981; Gomes, 1974). The sociocultural arguments for or against language shift are numerous. What does seem to be clear is that students caught up in the process of language shift and assimilation often experience poor scholastic achievement. One way to avoid this is to create a domain in which the minority language is more prestigious than English (Mackey, 1981). This has been accomplished by such diverse groups as Armenians, East Indians, Hasidic Jews, and the Amish, all of whom reserve the domain of religious instruction for the minority language. For other language groups such as the Cantonese-speaking, this might be accomplished by providing, in the school or community, traditional and contemporary cultural studies in the mother tongue. Clearly, any topic area or context can become a domain for the minority language as long as it seems logical, reasonable, and natural to use the minority language. In addition, within the selected domain, English and the minority language should not compete for prestige. The domain-specific dominance of the minority language must clearly be evident.

Acquiring Fluency in English

The focus of instruction in and through Cantonese should be the development of cognitive/academic language proficiency. In English, at least initially, the focus of instruction should be on basic interpersonal communicative skills. As indicated by Krashen (1981), there is a difference between language learning and language acquisition. Language learning is associated with formal instruction, such as grammar-based ESL, language arts, and reading instruction. Language acquisition environments are associated with both formal and informal instructional situations. Examples of informal acquisition environments include watching television, playing with peers, or living with a native speaker. Examples of formal acquisition environments are communicative-based ESL and sheltered English classes.

To acquire fluency in English, students need substantial exposure to English in acquisition-rich environments. This type of environment can be provided in the home, school, or community. Educators often underestimate the exposure language minority students have to En-

glish. Several research studies indicate that, regardless of the school program (submersion, ESL, or bilingual education), many language minority students in the United States acquire basic interpersonal communicative skills in English in two to three years (Legarreta-Marcaida, 1981; Cummins, 1981). This is because all environments contain some "comprehensible input." Whether at home, school, or in the community, many students eventually obtain enough comprehensible English input and acquire basic interpersonal communicative skills. Nevertheless, parents and teachers should monitor individual student progress to ensure adequate exposure to English.

At home, children usually speak English with some relative, especially siblings. Many youngsters sometimes watch children's television programs, such as "Sesame Street," "Electric Company," and cartoons. These are sources of "comprehensible second-language input." If one parent has native-like proficiency in English, this parent might want to serve as an English-speaking model. In these cases, for optimal development of both English and Cantonese, it is probably wise for some family members to maintain consistency as a particular language model and not switch or mix languages frequently. If both parents speak Cantonese, however, and proficient bilingualism is desired, both parents should consider speaking Cantonese in the home since exposure to English is sufficiently available in many other domains (Cummins, 1981).

At school, children will acquire English communicative skills in (1) communicative-based ESL classes (Terrell, 1981); (2) subject-matter classes delivered under special sheltered English conditions; and (3) interaction with peers who are English native speakers on the playground, in the halls, during assemblies, on field trips, and in regular classes.

Communicative-based ESL, sheltered English, and other natural language acquisition environments generally are insufficient in promoting [illegible]f the English language skills needed by language minority students. Once students have developed basic interpersonal communicative skills in English and a normal level of cognitive/academic language proficiency (basic skills learned in and through Cantonese and/or in sheltered English classes), they are ready to benefit from grammar-based ESL and formal reading instruction in English. This instruction should focus on those cognitive/academic skills that are not already learned [for example, language that is not part of the common underlying proficiency (Cummins, 1981)] and that are specific to English. Examples of such skill areas are some decoding, grammar, and spelling skills. Cognitive/academic language development in English is more efficient when school personnel build on already acquired cognitive/academic language skills in Cantonese.

Summarizing the Discussion on Strategies

Historically, parents and educators have considered the acquisition of basic interpersonal communicative skills in English as the only critical need for language minority students. While these skills are very important, the development of cognitive/academic language proficiency seems to be even more critical to school success. One way cognitive/academic language proficiency can be developed is through Cantonese. Opportunities to develop cognitive/academic language skills in Cantonese are not commonly available to students in most communities in California. Therefore, parents and educators must work together to design and implement such activities in the home, school, and community. On the other hand, opportunities to develop basic interpersonal communicative skills in English are naturally present in some language minority homes, most communities, and all schools. Those cognitive/academic language skills not learned in Cantonese can be added easily in English by specially designed instruction at school.

If students are to benefit from their bilingualism, attention to Cantonese language development and English language acquisition is necessary. Without this attention, many Cantonese-speaking children will continue to have serious language, academic, and cultural problems at school. The task of educating language minority students is not simple. Nevertheless, recently, creative and committed educators in tandem with concerned parents have designed and implemented, for language minority students, educational programs that have resulted in (1) high levels of English language proficiency; (2) normal cognitive/academic development; (3) positive adjustment to both the minority and majority cultures; and (4) high levels of Cantonese language development. The purpose of this handbook has been to assist school personnel, parents, and community members in achieving similar goals.

Glossary

Additive bilingualism. A process by which individuals develop proficiency in a second language subsequent to or simultaneously with the development of proficiency in the primary language.

Affective filter. A construct developed to refer to the effects of personality, motivation, and other affective variables on second-language (L_2) acquisition. These variables interact with each other and with other factors to raise or lower the affective filter. It is hypothesized that when the filter is "high," the L_2 acquirer is not able to adequately process "comprehensible input" (Krashen, 1981).

Anglo-Chinese school. A type of secondary school for Chinese students in Hong Kong. Anglo-Chinese schools adopt English as a medium of instruction in all academic subject area. Chinese language arts courses also are provided. Most schools use English language textbooks but actually conduct classes in both Cantonese and English.

Basic interpersonal communicative skills. A construct originally developed by James Cummins to refer to aspects of language proficiency strongly associated with the basic communicative fluency achieved by all normal native speakers of a language. Basic interpersonal communicative skills are not highly correlated with literacy and academic achievement. This notion has been refined in terms of "cognitively undemanding contextualized" language (Cummins, 1981).

Bilingual education program. An organized curriculum that includes (1) L_1 development; (2) L_2 acquisition; and (3) subject-matter development through L_1 and L_2. Bilingual programs are organized so that participating students may attain a form of proficient bilingualism.

Chinese. A person, place, or thing in or from China or Taiwan. Chinese also refers to the many languages and dialects spoken in China and Taiwan, such as Cantonese and Mandarin.

Chinese writing system. A logographic writing system accepted and used by all Chinese language and dialectical groups. This means that speakers of Cantonese and Mandarin, while using different oral forms, use the same writing system. Chinese is based on a traditional set of characters; however, in the last two decades, China has promoted the use of simplified characters.

Cognitive/academic language proficiency. A construct originally proposed by James Cummins to refer to aspects of language proficiency strongly related to literacy and academic achievement. This notion has been refined in terms of "cognitively demanding decontextualized" language (Cummins, 1981).

Communicative-based English as a second language. A second-language instructional approach in which the goals, teaching methods and techniques, and assessments of student progress are all based on behavioral

objectives defined in terms of abilities to communicate messages in the target language. In communicative-based ESL, the focus is on language function and use and not on language form and usage. Examples of communicative-based ESL instructional approaches include "Suggestopedia," natural approach, and community language learning (Terrell, 1981).

Comprehensible second-language input. A construct developed by S. Krashen to describe understandable and meaningful language directed at L_2 acquirers under optimal conditions. Comprehensible L_2 input is characterized as language which the L_2 acquirer already knows (i) plus a range of new language (i + 1), which is made comprehensible in formal school contexts by the use of certain planned strategies. These strategies include but are not limited to (1) focus on communicative content rather than language forms; (2) frequent use of concrete contextual referents; (3) lack of restrictions on L_1 use by L_2 acquirers, especially in the initial stages; (4) careful grouping practices; (5) minimal overt language form correction by teaching staff; and (6) provision of motivational acquisition situations.

Grammar-based English as a second language. A second-language instructional approach in which the goals, teaching methods and techniques, and assessments of student progress are all based on behavioral objectives defined in terms of abilities to produce grammatically correct utterances in the target language. In grammar-based ESL, the focus is on language form and usage and not on language function and use. Examples of grammar-based ESL instructional approaches include grammar-translation, audiolingualism, and cognitive code (Terrell, 1981).

Immersion program. An organized second-language curriculum for majority students that includes (1) L_1 development; (2) L_2 acquisition; and (3) subject-matter development through L_2. Immersion programs are developed and managed so that participating students may develop a form of proficient bilingualism (*Studies on Immersion Education*, 1984).

Limited bilingualism. A level of bilingualism at which individuals attain less than native-like proficiency in both L_1 and L_2. Such individuals invariably acquire basic interpersonal communicative skills in L_1 and often demonstrate basic interpersonal communicative skills in L_2 as well.

Monitor. A construct developed to refer to the mechanism by which L_2 learners process, store, and retrieve conscious language rules. Conscious rules are placed in the monitor as a result of language learning. To effectively use the monitor, L_2 users must (1) have sufficient time to retrieve the desired rule; (2) be involved in a task focused on language forms and not on language functions; and (3) have previously learned correctly and stored the rule. These three conditions rarely are present in normal day-to-day conversational contexts (Krashen, 1981).

Partial bilingualism. A level of bilingualism at which individuals attain native-like proficiency in the full range of understanding, speaking, reading, and writing skills in one language but achieve less than native-like skills in some or all of these skills areas in the other language.

Proficient bilingualism. A level of bilingualism at which individuals attain native-like proficiency in the full range of understanding, speaking, reading, and writing skills in both L_1 and L_2.

Sheltered English classes. Subject-matter class periods delivered in L_2 in which teachers (1) group L_2 acquirers homogeneously; (2) speak in a native speaker-to-nonnative speaker register similar to "motherese" or "foreigner talk"; and (3) provide L_2 acquirers with substantial amounts of "comprehensible second-language input" (Krashen, 1981).

Sojourner. A Chinese immigrant who intends to reside in the United States only temporarily. Laborers recruited to work on the construction of railroads are one example of sojourners.

Submersion classes. Subject-matter class periods delivered in L_2 in which teachers (1) mix native speakers with second-language acquirers; (2) speak in a native speaker-to-native speaker register; and (3) provide L_2 acquirers with only minimal amounts of "comprehensible second-language input" (Krashen, 1981).

Submersion program. An organized curriculum designed for native speakers of a language but often used with language minority students. No special instructional activities focus upon the needs of language minority students. Submersion programs often are referred to as "sink or swim" models. In such programs language-minority students commonly experience a form of subtractive bilingualism, usually limited bilingualism.

Subtractive bilingualism. A process by which individuals develop less than native-like cognitive/academic language proficiency in L_1 as a result of improper exposure to L_1 and L_2 in school. Some individuals additionally experience loss of basic interpersonal communicative skills in L_1. In such cases L_1 basic interpersonal communicative skills are replaced by L_2 basic interpersonal communicative skills.

Transitional bilingual education program. An organized curriculum that includes (1) L_1 development; (2) L_2 acquisition; and (3) subject-matter development through L_1 and L_2. In "early" transitional programs students are exited to English submersion programs solely on the basis of the acquisition of L_2 basic interpersonal communicative skills. In "late" transitional programs students are exited on the basis of attainment of native-like levels of both L_2 basic interpersonal communicative skills and L_2 cognitive/academic language proficiency sufficient to sustain academic achievement through successful completion of secondary school.

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Appendix A

Districts Ranked by Enrollment of Limited-English-Proficient Students Who Speak Cantonese

California law requires that school districts each year conduct a language census. The purpose of the census is to identify students who are considered to be limited-English proficient (LEP). Once identified, state law requires that LEP students be offered bilingual learning opportunities.

During the 1982-83 school year, 29,908 students were reported to have Cantonese as their primary home language. A total of 15,870 or 53 percent of these students were found to be of limited-English proficiency and were classified as LEP.

The following table lists California school districts that reported concentrations of Cantonese-speaking LEP students in the spring of 1983.

Name of school district	*Rank by number of LEP (Cantonese) students*	*LEP (Cantonese) enrollment (spring, 1983)*	*LEP (Cantonese) students as a percentage of state LEP (Cantonese) students*
San Francisco Unified	1	5,061	31.9
Los Angeles Unified	2	2,498	15.7
Sacramento City Unified	3	1,539	9.7
Alhambra City Elementary	4	586	3.7
Oakland Unified	5	345	2.2
Garvey Elementary	6	337	2.1
Alhambra City High	7	296	1.9
Pomona Unified	8	293	1.8
Folsom Cordova Unified	9	227	1.4
Elk Grove Unified	10	193	1.2
East Side Union High	11	177	1.1
San Diego City Unified	12	163	1.0
Stockton City Unified	13	145	0.9
Garden Grove Unified	14	132	0.8
Fremont Unified	15	124	0.8
Alum Rock Union Elementary	16	110	0.7
Long Beach Unified	17	107	0.7

*Source: "DATA BICAL Report No. 83-7C." Sacramento: California State Department of Education, Office of Bilingual Bicultural Education, spring, 1983.

Name of school district	Rank by number of LEP (Cantonese) students	LEP (Cantonese) enrollment (spring, 1983)	LEP (Cantonese) students as a percentage of state LEP (Cantonese) students
Rowland Unified	18	97	0.6
Franklin McKinley Elementary	19	79	0.5
San Jose Unified	20	76	0.5
Westminster Elementary	21	74	0.5
Alameda City Unified	22	71	0.4
Glendale Unified	23	70	0.4
Oak Grove Elementary	24	68	0.4
Montebello Unified	25	64	0.4
Torrance Unified	26	64	0.4
Huntington Beach Union High	27	63	0.4
Campbell Union Elementary	28	62	0.4
Santa Ana Unified	29	58	0.4
Irvine Unified	30	55	0.3
Fremont Union High	31	54	0.3
Sunnyvale Elementary	32	54	0.3
Placentia Unified	33	52	0.3
San Gabriel Elementary	34	51	0.3
Ontario-Montclair Elementary	35	51	0.3
El Monte Union High	36	49	0.3
New Haven Unified	37	48	0.3
Downey Unified	38	47	0.3
Jefferson Union High	39	47	0.3
Santa Clara Unified	40	46	0.3
Pasadena Unified	41	44	0.3
San Mateo City Elementary	42	42	0.3
Arcadia Unified	43	41	0.3
Temple City Unified	44	40	0.3
South San Francisco Unified	45	40	0.3
Lincoln Unified	46	39	0.2
Evergreen Elementary	47	38	0.2
Mountain View Elementary	48	37	0.2
Cupertino Union Elementary	49	36	0.2
Huntington Beach City Elementary	50	35	0.2
Cajon Valley Union Elementary	51	35	0.2
Jefferson Elementary	52	34	0.2
Richmond Unified	53	33	0.2
Orange Unified	54	33	0.2
Berryessa Union Elementary	55	31	0.2
Santa Monica-Malibu Unified	56	30	0.2
Anaheim Union High	57	30	0.2
Berkeley Unified	58	29	0.2
Hacienda La Puente Unified	59	29	0.2
San Juan Unified	60	29	0.2
San Lorenzo Unified	61	27	0.2
Monterey Peninsula Unified	62	27	0.2
Ocean View Elementary	63	26	0.2
Salinas Union High	64	25	0.2
Moreland Elementary	65	25	0.2
Rosemead Elementary	66	24	0.2
South Pasadena Unified	67	24	0.2
Tustin Unified	68	23	0.1
Bellflower Unified	69	21	0.1
Calexico Unified	70	20	0.1
Monrovia Unified	71	20	0.1

Appendix B
Educational Resources

Sources for Cantonese Materials

Art, Research, and Curriculum (ARC) Associates
310 Eighth St., Suite 220
Oakland, CA 94607
(415) 834-9455

Asian Bilingual Curriculum Development Center
Seton Hall University
South Orange, NJ 07079
(201) 761-9447

Chinatown Resources Development Center
615 Grant Ave., Fourth Floor
San Francisco, CA 94108
(415) 391-7583

Evaluation, Dissemination, and Assessment Center
California State University, Los Angeles
5151 State University Dr.
Los Angeles, CA 90032
(213) 224-3676

Evaluation, Dissemination, and Assessment Center
Lesley College
49 Washington Ave.
Cambridge, MA 02140
(617) 492-0505

National Asian Center for Bilingual Education
11729 Gateway Blvd.
Los Angeles, CA 90064
(213) 479-6045

National Hispanic University
255 E. Fourteenth St.
Oakland, CA 94606
Roberto Cruz, Executive Director
(415) 451-0511

Cantonese Bilingual Teacher Training Institutions

California State University, Los Angeles
School of Education
5151 State University Dr.
Los Angeles, CA 90032
Charles Leyba, Director
Wei-Lin Lei, Coordinator
(213) 224-3676

California State University, Sacramento
6000 J Street
Sacramento, CA 95819
Rene Merino, Director
Victoria Jew, Coordinator
(916) 454-6840

San Francisco State University
1600 Holloway Ave.
San Francisco, CA 94132
Laureen Chew, Director
(415) 469-1792

University of San Francisco
Multicultural Program
2130 Fulton St.
San Francisco, CA 94117
Rosita Galang, Coordinator
(415) 666-6878

Appendix C
Community Organizations and Media Services

Community Organizations

San Francisco

Center for Southeast Asian Refugee Resettlement
220 Golden Gate Ave.
San Francisco, CA 94102
(415) 885-2743

Chinatown Resources Development Center
615 Grant Ave., 4th Floor
San Francisco, CA 94108
(415) 391-7583

Chinese Newcomers Service Center
777 Stockton St.
San Francisco, CA 94108
(415) 421-0943

Chinese Outreach
1 Spruce
Millbrae, CA 94030
(415) 872-1277

Los Angeles

American University of Chinese Health Sciences
4652 Hollywood Blvd.
Los Angeles, CA 90027
(213) 662-2130

Asian Pacific Counseling and Treatment Center
3407 W. Sixth St., Rm. 510
Los Angeles, CA 90020
(213) 382-7311

Chinatown Service Center
1231 N. Broadway
Los Angeles, CA 90012
(213) 221-4100

Chinese Outreach
1238 N. Edgemont
Los Angeles, CA 90029
(213) 666-8033

Department of Public Social Services
2910 W. Beverly Blvd.
Los Angeles, CA 90057
(213) 738-3711

Indochinese Refugee Service Center
524 N. Spring St.
Los Angeles, CA 90012
(213) 974-7311

Oriental Service Center
213 S. Hobart, Suite 203
Los Angeles, CA 90017
(213) 386-3605

Radio and Television Stations

San Francisco

Chinese Communications
640 Kearny
San Francisco, CA 94108
(415) 982-1674

Chinese Television Company
2 Waverly Place
San Francisco, CA 94108
(415) 433-4880

Overseas Chinese Communications, Inc.
1435 Stockton St., Second Floor, Suite 8
San Francisco, CA 94133
(415) 421-7552

Sinocast
137 Waverly Place, 2nd Floor
San Francisco, CA 94108
(415) 433-3340

Los Angeles

Chinese Television
748 S. Atlantic Blvd.
Monterey Park, CA 91754
(213) 283-5772

Hong Kong Television
818 N. Broadway
Chinatown Plaza
Los Angeles, CA 90012
(213) 620-0195

Chinese Theatres

San Francisco

Bella Union Theatre
825 Kearny St.
San Francisco, CA 94108
(415) 421-4824

Great Star Theatre
636 Jackson St.
San Francisco, CA 94133
(415) 982-6644

Pagoda Palace Theatre
1741 Powell St.
San Francisco, CA 94133
(415) 392-8526

Sun Sing Chinese Theatre
1021 Grant Ave.
San Francisco, CA 94133
(415) 982-2448

World Theatre
644 Broadway
San Francisco, CA 94133
(415) 982-6085

Los Angeles

Chinese Theatre
6925 Hollywood Blvd.
Los Angeles, CA 90028
(213) 464-8111

Cinemaland Theatres 2, 3
1414 S. Harbor
Anaheim, CA 92802
(714) 533-1961

Garfield Theatre
9 East Valley Blvd.
Alhambra, CA 91801
(213) 282-6133

Kim Sing Theatre
722 N. Figueroa
Los Angeles, CA 90017
(213) 628-3754

Kuo-Hwa Theatre
330 W. Tunas Dr.
San Gabriel, CA 91776
(213) 282-5168

Sing Lee Chinese Theatre
649 N. Spring St.
Los Angeles, CA 90012
(213) 626-7175

Bookstores

San Francisco

Asia Book Store
876 Washington
San Francisco, CA 94108
(415) 982-3148

China Books and Periodicals, Inc.
West Coast Center
2929 Twenty-Fourth Street
San Francisco, CA 94110
(415) 282-2994

Chinese Culture and Arts
241 Columbus Ave.
San Francisco, CA 94133
(415) 397-4850

Chung Jeng Book Shop
1020 Stockton St.
San Francisco, CA 94108
(415) 397-3133

East Wind
1435 Stockton
San Francisco, CA 94133
(415) 781-3331

Everybody's Bookstore
1541 Grant Ave.
San Francisco, CA 94108
(415) 781-4989

Fat Ming and Co.
903 Grant Ave.
San Francisco, CA 94108
(415) 982-1299

Ho Tai·Printing & Book Store
723 Clay St.
San Francisco, CA 94108
(415) 421-4218

New China Book Store
642 Pacific Ave.
San Francisco, CA 94133
(415) 956-0752

Sang Sang Book Store Co.
40 Waverly Pl.
San Francisco, CA 94108
(415) 421-4029

Los Angeles

Amerasia Bookstore
321 Towne Ave.
Los Angeles, CA 90012
(213) 680-2888

China Bookstore
734-B N. Broadway
Los Angeles, CA 90012
(213) 680-9230

China Cultural Center
970 N. Broadway
Los Angeles, CA 90012
(213) 489-3827

Chinese Books and Records
943 N. Hill
Los Angeles, CA 90012
(213) 629-3966

Li Min Cultural Center, Inc.
969 N. Hill
Los Angeles, CA 90012
(213) 687-9817

Oriental Company
815 N. Broadway
Los Angeles, CA 90012
(213) 617-8267

Oriental Company
966 Chungking Rd.
Los Angeles, CA 90012
(213) 622-8050

Sung Je Book Center
2881 W. Olympic Blvd.
Los Angeles, CA 90006
(213) 388-2839

San Diego

Jong Wen Books
921 E Street
San Diego, CA 92101
(619) 235-4092

Cultural Information

San Francisco

Asian Art Museum of San Francisco
Golden Gate Park
San Francisco, CA 94118
(415) 558-2993

Chinese Calligraphy Society
625 Post St.
San Francisco, CA 94109
(415) 673-6023

Chinese Culture Center
750 Kearny St.
San Francisco, CA 94108
(415) 986-1822

Chinese Historical Society of America
17 Alder
San Francisco, CA 94133
(415) 391-1188

Los Angeles

China Cultural Center
970 N. Broadway, Suite 210
Los Angeles, CA 90012
(213) 489-3827

Information and Communication Division
Coordination Council for North American Affairs (Taiwan)
900 N. Western Ave.
Los Angeles, CA 90029
(213) 461-3665

Government Agencies

San Francisco

Consulate General of the People's Republic of China
1450 Laguna St.
San Francisco, CA 94115
(415) 563-4857 or 563-4885

Coordination Council for North American Affairs (Taiwan)
300 Montgomery St., Suite 535
San Francisco, CA 94104
(415) 362-7680

Los Angeles

Coordination Council for North American Affairs (Taiwan)
3660 Wilshire Blvd., Suite 1050
Los Angeles, CA 90010
(213) 389-1215

Libraries

San Francisco

Asian Community Library
449 Ninth St.
Oakland, CA 94607
(415) 273-3400

Chinese Library of America
109 Waverly Pl.
San Francisco, CA 94108
(415) 397-8575

San Francisco Public Library
Chinatown Branch
1135 Powell St.
San Francisco, CA 94108
(415) 989-6770

Los Angeles

Los Angeles County Library
Montebello Branch
1550 W. Beverly Blvd.
Montebello, CA 90640
(213) 722-6551

Los Angeles County Library
West Covina Branch
1601 West Covina Pkwy.
West Covina, CA 91790
(213) 962-3541

Los Angeles Public Library
Chinatown Branch
536 W. College St.
Los Angeles, CA 90012
(213) 620-0925

Los Angeles Public Library
Foreign Languages Department
630 W. Fifth St.
Los Angeles, CA 90071
(213) 626-7461

Newspapers

San Francisco

Chinese Commercial News, Inc.
640 Kearny St.
San Francisco, CA 94108
(415) 982-1671

Chinese Newspaper-Sing Tao Jih Pao Daily
766 Sacramento St.
San Francisco, CA 94108
(415) 421-5729

Chinese Times
686 Sacramento St.
San Francisco, CA 94111
(415) 982-4109

East/West
838 Grant Ave.
San Francisco, CA 94108
(415) 781-3194

Tien Shing Weekly
811 Clay St.
San Francisco, CA 94108
(415) 391-9612

World Journal, Inc.
210 Mississippi St.
San Francisco, CA 94107
(415) 626-1798

Young China Daily
49 Hang Ah St.
San Francisco, CA 94108
(415) 982-6161

Los Angeles

American Chinese News
737 South San Pedro St.
Los Angeles, CA 90014
(213) 628-1188

Chinese Newspaper
8300 Santa Monica Blvd.
Los Angeles, CA 90069
(213) 656-3970

Chinese Newspaper Consolidated Sales, Inc.
420 Ord
Los Angeles, CA 90012
(213) 680-1832

Chinese Times
Los Angeles Office
923 N. Broadway
Los Angeles, CA 90031
(213) 620-9510

New Kwong Tai Press
940 Chungking Rd.
Los Angeles, CA 90012
(213) 624-8947

Appendix D
Chinese Festivals

Many Chinese Americans use two kinds of calendars. One is called the Gregorian calendar, which we use daily. The other is called the lunar calendar on which all the Chinese festivals are based. The Chinese calendar follows the cycles of the moon and has 354 to 360 days per year.

Chinese New Year (Usually in January or February)

The Chinese New Year is celebrated on the first day of the first month of the lunar calendar. On that day, the Chinese are particularly thankful for having passed through another year safely, and they wish each other another prosperous and good year. They thank the gods, goddesses, and their ancestors for all the blessings of the past year. It is a day for family reunions and big family dinners.

Ching Ming Festival (Usually around the first week in April)

The Ching Ming Festival is celebrated in the third month of the lunar calendar. The Chinese observe this festival by visiting their ancestors at the cemetery. This is how the Chinese show respect toward their ancestors. The tombs are cleaned, food is displayed, and family members bow. Another activity during this time of the year is kite flying. Kite flying is a traditional Chinese game and is considered good for one's health as a form of exercise.

Dragon Boat Festival (Usually in May or June)

The Dragon Boat Festival is celebrated on the fifth day of the fifth month in the lunar calendar. Originally, the festival marked the coming of summer. The festival later was expanded to honor Ch'u Yuan, Cho Ngao, and Wu Twu-hsin. "Joong" is the special food for this festival. The most common kind of "joong" found in Chinatown is the one with sweet rice, peanuts, green beans, meat, and preserved egg yolk wrapped in bamboo leaves. The preparation takes a long time, and several hours of steaming are required in cooking it.

Moon Festival (Usually in October)

The Moon Festival is celebrated on the fifteenth day of the eighth month of the lunar calendar. It also is known as the Mid-Autumn Festival, because it generally comes in the middle of fall. This festival is observed with moon cakes and the parade of the lanterns. Prior to this festival, people are very busy preparing many beautiful lanterns for the parade. People buy moon cakes and send them to their relatives. Family members gather together for a reunion dinner.

Winter Festival (Usually December 22)

The Winter Festival is celebrated in the eleventh month of the lunar calendar. On that day, people give thanks for a good harvest. Family members

gather together to make and eat "tong yuen" (Chinese dumplings). The dumplings symbolize family reunion. After a person has eaten the dumplings, the person is supposed to be protected against bad luck.

In addition to the mentioned festivals celebrated by many Chinese Americans in the United States, birthdays and weddings also are celebrated. The birth of a baby usually is celebrated when the baby reaches the age of one month. It is called the Red Egg and Ginger Party to signify fertility and good health. The birthdays of the elderly, usually sixty and over, often are observed with parties or banquets to celebrate longevity. Weddings also are recognized as a very significant time of a person's life. These occasions are celebrated with family members, relatives, and friends.

Publications Available from the Department of Education

A Handbook for Teaching Cantonese-Speaking Students is one of approximately 500 publications that are available from the California State Department of Education. Some of the more recent publications or those most widely used are the following:

Bilingual-Crosscultural Teacher Aides: A Resource Guide (1984)	$3.50
Bilingual Program, Policy, and Assessment Issues (1980)	3.25
California Private School Directory	9.00
California Public School Directory	12.50
Catalog of Instructional Materials in Bilingual, Bicultural and ESL (1983)	1.85
Curriculum Design for Parenthood Education (1982)	3.50
Foreign Language Framework for California Public Schools (1980)	2.50
Guidelines for Proficiency Tests (1982)	2.00
Handbook for Planning an Effective Mathematics Program (1982)	2.00
Handbook for Planning an Effective Reading Program (1983)	1.50
Handbook for Planning an Effective Writing Program (1983)	2.50
Handbook for Teaching Cantonese-Speaking Students (1984)	4.50
Handbook for Teaching Portuguese-Speaking Students (1983)	4.50
History Social Science Framework for California Public Schools (1981)	2.25
Improving the Attractiveness of the K -12 Teaching Profession in California (1983)	3.25
Individual Learning Programs for Limited-English-Proficient Students (1984)	3.50
Mathematics Framework and Addendum for California Public Schools (1984)	2.00
Physical Performance Test for California, 1982 Edition (1984)	1.50
Preparing Food for Preschoolers (1983)	7.50 10
Preschool Program Guidelines (1983)	2.70
Raising Expectations: Model Graduation Requirements (1983)	2.75
Reading Framework for California Public Schools (1980)	1.75
Science Education for the 1980s (1982)	2.00
Science Framework for California Public Schools (1978)	1.65
Science Framework Addendum (1984)	3.00
Statement on Competencies in English and Mathematics Expected of Entering Freshmen (1982)	2.50
Studies on Immersion Education: A Collection for U.S. Educators (1984)	5.00

Orders should be directed to:

California State Department of Education
P.O. Box 271
Sacramento, CA 95802-0271

Remittance or purchase order must accompany order. Purchase orders without checks are accepted only from government agencies in California. Sales tax should be added to all orders from California purchasers.

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