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ABSTRACT

This inaugural issue of the journal concerning education programs for refugees in the United States contains 20 articles dealing with teaching English as a second language (ESL) and cultural orientation. They include "The IESL/CO/PET Program" (Anne Morgan); "Studying Refugees' Languages: A New Approach in Staff Development" (John Duffy and Chad MacArthur); "As If a Bird" (Pham Loc); "The Medical Simulation: A Confidence-Building Tool for Refugee Students" (Kathryn Munnell); "Conceptualizing Pre-Employment Training" (Ann Dykstra); "A Hmong Soap Opera: The Invented Family as a Tool in Teaching Cultural Orientation" (Sally Quinn); "To Call Yourself a Refugee" (Laurie Kuntz); "Picture Perception and Interpretation among Preliterate Adults" (Christina Hvitfeldt); "The Intensive ESL/CO Program for Ethiopian Refugees" (Paula Kristofik and Steve Cook); "Scenes from Bataan" (Paul Tanedo); "Culture Quizzes: Training beyond the Curriculum" (Christina Herbert); "Teacher, It's Nice to Meet You, Too" (Ruby Ibanez); "The MELT Project: A Link to the Overseas Refugee Program" (Myrna Ann Adkins); "Cultural Orientation for Eastern European Refugees" (Katie Solon); "ICM's ESL Program for Eastern European Refugees" (Roger West); "Community Mental Health and Family Services" (Steven Muncy); "Silk Screening: Task-Based Learning in a Basic Job Skills Lesson" (Evelyn Mariman and Kelly Stephens); "Refugees' Pronunciation of English--Can the Classroom Teacher Help?" (Douglas Gilzow); "How Not to Blow a Flute into a Buffalo's Ear" (Thelma Laguilles); and "A Quiet Revolution in Language Teaching at Bataan" (Robert Wachman). (MSE)

passage

a journal of refugee education

Volume 1
Number 1
Winter/Spring, 1985

The Intensive English as a Second Language, Cultural Orientation, and Pre-employment Training Program (IESL/CO/PET), which began in the fall of 1980, prepares refugees from Southeast Asia for life in the United States. The Bureau for Refugee Programs of the U.S. Department of State contracts with U.S.-based implementors for training three Southeast Asian sites: Galang in Indonesia, Bataan in the Philippines, and Phanat Nikhom in Thailand. In addition, the Bureau funds a Refugee Service Center in Manila. Implementors for the program are: a Consortium of Save the Children Federation and the Experiment in International Living in Galang; the International Catholic Migration Commission in Bataan; the Consortium of Save the Children Federation, Experiment in International Living, and World Education in Phanat Nikhom; and the Center for Applied Linguistics in Manila.

Although the training sites are located in different countries, with different physical surroundings, and are operated by a number of different agencies, the essential program goals and specific curriculum objectives are consistent from one site to another. Instruction is provided for all refugees from Vietnam, Laos, and Cambodia ages 16-55. Students who enter the program with little prior education, no English language ability, and little understanding of Western culture follow a course of study which includes a minimum of 316 hours of English as a Second Language (ESL), 100-105 hours of Cultural Orientation (CO), and 108 hours of Pre-employment Training (PET). Students with more linguistic and cultural background are given 216 hours of ESL and 108 hours of CO. The Bureau for Refugee Programs also funds a smaller-scale program of ESL and CO for Ethiopian refugees located in the Sudan and a short CO program for Eastern European refugees departing for the U.S. from Austria, Italy and Germany.

Teachers in the Southeast Asian Intensive Program are Indonesian, Filipino, and Thai host-country nationals. Many are graduates of teacher training colleges; all are very proficient in English. Most of the supervisors, trainers, and curriculum developers in the program are American. All teachers are given pre-service orientation and participate in ten hours of teacher training weekly.

Testing of a percentage of the students participating in the program shows that the refugees are learning English language, cultural orientation, and pre-employment skills which will help them toward self-sufficiency in the United States. Pilot projects test the efficacy of new materials and teaching techniques in an effort to keep the program dynamic and able to meet effectively the needs of refugees. At the end of FY 1984, 116,000 refugees had graduated from the State Department IESL/CO/PET program. An estimated 30,000 more will receive training in 1985.

passage

a journal of refugee education

Volume 1, Number 1
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Passage is a joint project of the agencies implementing the Intensive English as a Second Language, Cultural Orientation, and Pre-employment Training Program

Implementing Agencies

A Consortium: Experiment in International Living, Save the Children Federation
Galang, Indonesia

The International Catholic Migration Commission
Bataan, Philippines

The Consortium: Experiment in International Living, Save the Children Federation, World Education
Phanat Nikhom, Thailand

The Refugee Service Center, Center for Applied Linguistics
Manila, Philippines
Washington, DC

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Editorial Statement

Passage: A Journal of Refugee Education is a publication of the Intensive English as a Second Language/Cultural Orientation/Pre-Employment-Training (IESL/CO/PET) Program, supported by the Bureau for Refugee Programs, U.S. Department of State. This publication provides an exchange of information for those involved in refugee education: the overseas program staffs and the service providers in the U.S.

Passage succeeds the Resource Manuals which were issued annually from 1981 to 1983. These manuals were primarily for the sharing of curricula, lesson plans, and teaching techniques between the overseas sites and with the U.S. Because recent volumes of the Resource Manuals were especially thorough, program implementors felt that they now had a comprehensive resource for practical teaching ideas. It was suggested that producing a professional journal could be a means not only of sharing classroom techniques, but also of exchanging information and ideas on a wide range of topics related to refugee education. During the four years of operation, the program staffs had developed a unique understanding of refugees' needs and how best to meet those needs. It was finally decided that there should be a journal of refugee education to reflect this high degree of expertise. After an editorial staff had been selected, a meeting was held in September of 1984 to launch *Passage: A Journal of Refugee Education*.

Each issue of *Passage* will contain theoretical articles related to refugee education, descriptions of relevant projects and activities, and practical teaching and training articles. In addition, reviews, letters, and information updates will appear regularly. A few creative pieces may also be included.

The reader will note in *Passage* a variety of writing styles. This reflects the range of backgrounds of the writers. These contributors, some of whom are non-native speakers of English, are all involved in refugee education—an international, multicultural endeavor.

The variety of articles found in *Passage* is as diverse as the fields of refugee education and the refugees themselves. In a single issue, one article may be about an upper-level student writing a detailed work history, another might describe a non-literate hilltribe refugee holding a pencil for the first time. Contributions come from individuals in all three components of the Intensive Program—ESL, CO, and PET—as well as from U.S. contributors. The articles are written for a wide range of readers—from the volunteer ESL tutor in America to the social service professional in Southeast Asia.

We strongly encourage readers to contribute. A contribution could be a letter responding to an article or a request for information about refugees or refugee programs. Readers are also encouraged to contribute full-length articles and reviews. *Passage: A Journal of Refugee Education* aims to be a means of exchanging, and not merely presenting, information.

Letters

From a public school ESL teacher in Richmond, Virginia:

As a public school ESL teacher, I am very interested in learning about what kind of ESL training children under the age of 16 receive in the refugee camps prior to their arrival in the United States.

My school district has approximately 160 ESL students, K-12, most of whom come to us from the Southeast Asian refugee camps. Many have little or no formal education, English, or computational skills. However, a number of our students, while not formally educated, arrived with some English and math skills, which they presumably learned in the camps. Not surprisingly, these students do significantly better than those who arrive with no previous instruction. These students, if young enough, will be "mainstreamed" in a relatively short period of time. Unfortunately, they represent a minority of our ESL Southeast Asian population.

We are currently redesigning our curriculum and testing procedures to better serve the needs of our students. Information concerning camp programs for the under-16-year-old population would be a great help to our efforts. Specifically, the following questions come to mind:

- What is the length of the instructional program?
- What types of tests are used?
- What are the backgrounds of the teachers?
- What instructional materials are used?
- Is there any bilingual instruction?
- Is any math instruction included?

Thank you for any information you can provide.

Sincerely,
Betty Mariner
ESL teacher
Chesterfield County Public Schools
Richmond, Virginia

Editor's Reply:

There is no uniform program for refugees under 16 in the three refugee processing centers in Southeast Asia. However, a pilot program for junior high- and high school-bound students is now underway in the Intensive Program. Fufure issues of *Passage* will report on developments in this area. Below is a brief description of the programs which are now offered at each site.

Bataan

World Relief offers English as a Second Language (ESL) and Cultural Orientation (CO) classes to all children ages 7-15 in the Philippine Refugee Processing Center. Classes are 14 weeks. All children are pretested and then grouped for classes according to ESL level, age, and ethnic group. At the end of the 14-week cycle, or term, each student is tested again using the same test to determine student progress. The ESL teachers have a variety of backgrounds. All are native English speakers and have undergraduate degrees, but some of the degrees are in fields other than education. The resources available to the teachers include commercial ESL textbooks such as *The New Arrival, Side by Side,* and *Jazz Chants,* as well as materials, such as *In Sight,* developed for use in the Intensive Program. Necessary classroom supplies are provided for each student, and teachers have access to a variety of visual aids. Teachers of lower-level classes are able to use English-proficient refugees as assistant teachers to explain concepts in cultural orientation and to help clear up misunderstandings. The entire focus of this program is on developing students' English language skills. Other subjects are not taught, although teachers do introduce vocabulary that might be used in a math or science class, for example.

Galang

The educational needs of the under-16 population at the Galang Refugee Processing Center are served through the United Nations High Commissioner for Refugees general educational program. General education provides elementary and junior high education for 6- to 15-year-olds. This schooling is compulsory for unaccompanied minors and strongly recommended, but not mandatory, for accompanied minors. Teachers and administrative staff are recruited from the refugee population. Many are former teachers, all are well-educated, and all must pass an English proficiency exam. To meet the needs of a transient population, the instructional program operates on 7- or 10-week-long terms. The junior high curriculum consists of English, Vietnamese, math, physics, and history, all contingent upon the availability of suitable instructors. Instruction is bilingual with an emphasis on English. Students attend classes 4 hours a day. Textbooks (in English) are available as resources only for teachers and are used in planning specific course objectives.

Handouts and worksheets developed by the teachers are used extensively. The program administers a public library and listening center, which is open to all refugees.

Phanat Nikhom

There are two programs at Phanat Nikhom serving students between the ages of 6 and 16. These programs are administered by Save the Children Federation (SCF) and COERR (Catholic Office for Emergency Relief of Refugees). The SCF program is not compulsory and is open to students going to any third country. The program is designed for students aged 6 to 12. The ethnic groups include Cambodian, Lao, and Hmong, with the classes divided by nationality. The subjects taught include math, science (with an emphasis on health), native language (Lao and Khmer), and English. The *Welcome to English* series is used in the English classes; other classes use texts written in the native languages for grades one to seven.

COERR runs an English as a Second Language program with 3-month terms. A refugee can continue to enroll cycle after cycle. Students are tested and placed into a class at the appropriate English proficiency level and can attend one or more of the one-hour class sessions daily. Students are generally 16 years or older, but because of a lack of programs for people under 16, COERR has recently reduced the minimum age to 14. Because of the program's small budget in proportion to the size of the student body, textbooks cannot be provided for students. Teachers rely on instructional aids such as flashcards, dialogue grids, and games. As in the SCF program, teachers in this program are bilingual refugees and are given thorough training by educators from the United States and Australia. Also like the SCF program, no regular evaluation of student progress occurs since student turnover is high.

Update

Roger Harmon

Regional Consultant, Intergovernmental Committee on Migration

In each issue of *Passage* this section will describe new initiatives in the refugee program, and program directions for the coming months. In the fiscal year (FY) 1985 (Oct. 1, 1984 - Sept. 1985), implementors will be emphasizing program improvement in the following three ways: (1) Continuing examination of program design and content to insure a cost-effective program of high quality; (2) Improving staff performance and accountability; and (3) Promoting more effective communication of ideas and innovations among field implementors and between the field and the U.S.

In FY '84, refinements were made in the English as a Second Language (ESL), Cultural Orientation (CO), and Pre-Employment Training (PET) components, both in content and in teaching methodology. In FY '85, this will continue and will include a more detailed look at the needs of C-D-E-level students, Orderly Departure Program (ODP) students, and adolescents. In addition, emphasis will be placed on interrelating the instruction of the ESL, CO, and Pre-Employment components.

Training American and host country staff and refugee aides continues to be a major task in the program in 1985. Each of the site implementors has developed plans for new staff training and evaluation, which will be implemented this year. The roles of supervisors will be fully reviewed during the year. In the evaluation of student learning, formative testing will be emphasized and regional summative testing will be reduced to twice a year in FY '85.

Passage is one example of the third area of emphasis—sharing ideas and innovations. Another activity in this area will be the occasional staff exchanges among the Philippine, Thai, and Indonesian programs. In addition, there will be a number of consultancies and several regional task force meetings. Further information about these will be included in the next issue of *Passage*.

The IESL/CO/PET Program: An Overview

Ann Morgan

Chief of the Office of Training, Bureau for Refugee Programs, U.S. Department of State

In the fall of 1980, the Bureau for Refugee Programs of the U.S. Department of State launched what has become the largest residential language and cultural orientation training program in the world. The Intensive English as a Second Language, Cultural Orientation, and Pre-Employment Training Program (IESL/CO/PET) prepares Southeast Asian refugees for successful resettlement and self-sufficiency in their new communities in the United States. By the end of 1984, the program, which provides instruction to refugees ages 16-55 from Vietnam, Laos, and Cambodia, had graduated 116,000 students, with another 30,000 slated for graduation in 1985.

There are currently three sites for the IESL/CO/PET Program. In Indonesia, the program operates on Galang, a small island approximately four hours by boat southeast of Singapore. The Galang Refugee Processing Center is the most isolated of the training sites. Refugees are housed in long wooden barracks and attend classes in cement block school buildings. About 7,000 refugees per year are trained on Galang. The program is implemented by a consortium of Save the Children Federation and the Experiment in International Living.

In the Philippines, training is provided at the Philippine Refugee Processing Center, which is located on a ridge overlooking the South China Sea on the western side of the Bataan peninsula, about four hours driving time from Manila. It is the largest of the training sites; some 17,000 refugees are housed at the center at any given time, living in ten neighborhoods that stretch along the four-kilometer ridge. The program implementor in the Philippines is the International Catholic Migration Commission.

In Thailand, training takes place at the Phanat Nikhom Refugee Center, which is located approximately 120 kilometers southeast of Bangkok. The camp is located on a highway outside the town of Phanat Nikhom, a small Thai farming community. Refugee housing and classrooms are constructed of bamboo or asbestos-board with tin roofs. The program implementor there is the Consortium of Save the Children Federation, the Experiment in International Living, and World Education.

In addition, the Center for Applied Linguistics (CAL) operates a Refugee Service Center in Manila, providing the programs with testing and technical and logistical support. CAL also operates a liaison office in Washington, D.C., with responsibility for facilitating linkages between the overseas programs and refugee training and service institutions in the United States.

When the program began in 1980, intensive training was provided at three other sites: Ban Vinai and Nong Khai in Thailand, and in Hong Kong. These programs were closed by the spring of 1982 as the numbers of students decreased. Implementing agencies involved in these programs were respectively: The Consortium, Pragmatics International, and Lutheran Immigration and Refugee Service/American Council for Nationalities Service. As the need arose, a smaller ESL and CO program for Ethiopian refugees was implemented in the summer of 1982 by the International Catholic Migration Commission in the Sudan, and a short Cultural Orientation program located in Austria, Italy, and Germany was established for Eastern European refugees in 1984 by the International Committee on Migration.

Test results . . . show that students are making significant gains.

Although the training sites in Southeast Asia are located in different countries with different physical environments and are operated by a number of different agencies, the program specifications, essential program goals, and curriculum objectives are consistent from one site to another. Choice of core materials, curricula, and other program specifications are a joint effort of all the implementing agencies, past and present.

Program Specifications

At each site, all potential students are given a short, standardized placement test before assignment to one of five class levels, designated A-E. Students placed in the A-level are not literate in any language, and have no facility in English. Students who have some literacy ability in their native language, but no English, are placed in B-level. Students who are literate and know some

English are placed in C-level while levels D and E are for students with greater facility in English. If students test above level E, they are exempt from ESL classes but are required to take CO. (These students often work as translators and Assistant Teachers.) An entering cohort of students, known as a cycle, is usually composed of students at all levels, and often contains more than one ethnic group. All A- and B-level students follow a course of study, or one cycle, for approximately 20 weeks. This course includes a minimum of 316 contact hours of ESL instruction, 100-105 hours of CO, and 108 hours of PET. All other students study for 14 weeks, taking 216 hours of ESL and 108 hours of CO. ESL and PET class size is limited to a maximum of 20 students; CO classes have a maximum of 40 students. Classes for A- and B-level students are usually considerably smaller. If a family has members in both the 14 and 20 week programs, a language maintenance course is given to the C, D, and E students while they wait for their A and B family members to finish their studies.

Teachers in the IESL/CO/PET program are Indonesian, Filipino, and Thai host country nationals. Many are graduates of teacher training colleges; all are very proficient in English. All teachers participate in up to three weeks of pre-service orientation, training, and practice teaching before receiving their class assignments. They also participate in a mandatory ten hours of in-service training weekly, including workshops on teaching techniques, curriculum/materials development, and formative testing, as well as information sessions about life in the U.S.

Teacher training, supervision, and curriculum development are provided by a staff of Americans and some host-country nationals. All are selected for their positions based on their teaching and training experience and previous work in other cultures and with refugees or similar populations. In addition to presenting workshops, supervisors work with teachers on a group and individual basis, providing support with lesson planning, monitoring teachers' classes and offering feedback, and providing periodic evaluation of teacher performance.

Curricula

The curricula, as agreed upon, are competency-based, focusing on linguistic, cultural, and employment tasks refugees will need to perform upon arrival in the U.S. In a competency-based curriculum, tasks are discrete and measurable, giving immediate feedback to the student.

For ESL, competency topics include housing, clothing, food, health, transportation, employment, banking, and post office. Under each of these topics the curriculum specifies behavioral objectives. For example, the topic "Health" includes objectives that students will be able to request medical assistance, explain health problems, and follow instructions about treatment. ESL instruction emphasizes listening and speaking practice aimed at developing students' abilities to communicate in English in the variety of community, work, and social settings they will encounter upon resettlement in the U.S. In addition, the broad goal in ESL is not only to develop basic survival proficiency in English, but also to develop the refugees' confidence in their own ability to learn and use English.

The CO component is designed to provide refugees with information about the United States and help them develop problem-solving and decision-making skills and strategies for coping with life in a new culture. CO is provided largely in the refugees' native languages through the use of bilingual refugee assistant teachers. Topic areas in CO include: time management, communication, housing, consumerism and finance, community services, health and sanitation, social roles, resettlement, and sponsorship. Like ESL instruction, CO is also competency-based, with specific behavioral and educational objectives. For example, the topic of time management includes demonstrating that one understands the importance of punctuality, using a calendar, and making, keeping, and breaking appointments. In CO, special emphasis is placed on topics which U.S. resettlement professionals have suggested require top priority in the instructional program, such as the importance of self-sufficiency, independence, and taking initiative.

Methodology for ESL, CO, and PET is eclectic. Any and all methods found appropriate to the needs of the refugee students are used in the program.

While employment topics in the regular ESL and CO curricula focus on aspects of *getting* a job, such as looking for work, filling out forms, and interviewing, the PET component emphasizes skills needed to *keep* a job. The overall goals of this most recent addition to the training program are to enable refugees to communicate and to function more effectively on the job, to understand the expectation and behavior of employers and co-workers, and to be able to learn from on-the-job training. Rather than providing training in a specific job, these goals are aimed toward enhancing the employability and trainability of refugees in whatever entry-level position they obtain. The Vocational ESL (VESL) section of the PET curriculum focuses on language functions such as clarification, feedback, giving and following directions, requesting and providing assistance, and social interaction. The cultural orientation part of PET emphasizes attitudes and behaviors required for successful adjustment to U.S. work settings, such as the importance of speaking up when an instruction is not understood, the necessity to inform employers of unavoidable lateness or absence, following safety rules, observing company policies, and getting

along with co-workers. A basic skills component of PET includes cognitive and computational skills such as understanding letter and number codes and basic measurements, following diagrams and patterns, and accomplishing a task in a prescribed order.

Methods and Techniques

Methodology for ESL, CO, and PET is eclectic. Any and all methods found appropriate to the needs of the refugee students are used in the program. As much as possible, the refugees' own experiences and cultures are woven into the teaching to bridge the gap between their former environment and that of the U.S. In ESL and PET there is an emphasis on the use of simulations of common U.S. settings such as the supermarket, medical clinic, or workplace, and in CO, these are contrasted with settings in their native countries. Information is imparted and language is practiced, but attitudes and behavioral expectations are also emphasized in the program. For example, in the PET component, teachers try to establish an employer-employee or supervisor-employee relationship with their students. They simulate on-the-job environments, complete with time clocks, sign-in sheets, assembly-line tasks, and breaks. Students are expected to listen to and speak English, and in general exhibit behavior expected in an American work environment.

Testing

Pre- and post-testing in ESL, CO, and PET takes place two to three times a year at each camp. A series of specially developed valid and reliable tests are administered to a ten-percent sample of a given cycle to measure gain from the beginning to the end of the program. Test results gathered over the last two years show that students are making significant gains. This is true at all of the sites, for ESL, CO, and PET, and for all ethnic groups at all instructional levels. In addition, an independent study of the effect of pre-entry training on the resettlement of Indochinese refugees conducted by the RMC Research Corporation concludes that the IESL/CO/PET program is very effective. The RMC report states: "This study confirms that they [pre-entry training programs] are achieving their goals, and, in the areas of English language training, are far exceeding what even the most optimistic advocate of pre-entry training could have predicted. Based on the findings of this study, it is the opinion of the researchers that ESL/CO training is essential to the effective resettlement of Indochinese refugees and should continue to be funded at whatever level necessary to maintain its current level of high quality instruction."

Linkages Between SE Asia and the U.S.

The network and resource staff of CAL's Washington Liaison Office forms the major link between the overseas IESL/CO/PET program and refugee resettlement and education programs in the U.S. A two-way flow of information between the overseas training sites and U.S. programs is maintained in a variety of ways. Among them are: workshops for U.S. service providers on the IESL/CO/PET program; two periodic newsletters. *The Overseas Refugee Training Update* and *The U.S. Update;* distribution of curricula and teaching materials developed at the sites to U.S. institutions; collection and distribution of U.S.-developed materials to the camp programs; collection and compilation of answers to questions frequently asked by training personnel; and, of course, this journal.

New Directions

New directions for the program are as hard to predict as refugee flows, but, as has been its practice, the program will respond to the changing needs of the refugees. Pilot projects underway include the development and testing of a youth curriculum for students ages 13-16; PET for C-E levels; and a native language literacy program as a means of accelerating English acquisition for A-level students. Whether these or other experiments are incorporated into the regional program depends, in large part, on whether they prove to enhance learning for the refugee students, and (of course) the availability of funding. The major goal of the IESL/CO/PET program has been, and will continue to be, that of helping refugees get a head-start toward successful resettlement, adaptation to a new language and culture, attainment of self-sufficiency, and the rebuilding of their lives in a new country. Whatever works best toward this end will be incorporated into the overseas training program wherever and whenever possible. The Department of State and the implementing agencies welcome your comments and suggestions.

Ann Morgan *is Chief of the Office of Training in the Bureau for Refugee Programs, U.S. Department of State. In this capacity, she monitors the ESL/CO/PET programs implemented by various agencies under cooperative agreement with the Bureau for Refugee Programs. Ms. Morgan has been associated with pre-entry training programs for refugees since they were established in 1980. Prior to that time, she worked with the Peace Corps, serving in Nigeria, Nepal, Micronesia, and as Country Director in Thailand. She holds a B.A. in Communications and an M.A. in International Relations from the Fletcher School of Law and Diplomacy.*

Studying Refugees' Languages: A New Approach in Staff Development

John M. Duffy and Chad MacArthur
Philippine Refugee Processing Center

The Philippine Refugee Processing Center has recently established the Refugee Language Program, a staff development project in which refugees teach Indochinese languages to program personnel. The purpose of this program is staff development, and teachers receive professional training credit for participating in the courses. By studying an unfamiliar language, teachers can gain a clearer notion of the needs of language learners and how to respond better to students in their classes. This article discusses the assumptions and goals of the program, and the selection and training of the refugee teachers. Following a brief section describing the design of the classes, the article reports participants' responses to the experiences.

The frustration, fear, and sometimes joy inherent in learning another language are all keenly felt by refugees studying English. A classroom can be an unpredictable place, clear and instructive one day, incomprehensible the next. Like all learners of another language, refugee students risk their self-esteem each day in every class. Moreover, these students have the added pressure of knowing that English is crucial to their resettlement.

Language teachers can often empathize with their students since most have studied another language themselves. At the Philippine Refugee Processing Center (PRPC) in Bataan, teachers and supervisors are often multilingual; many are fluent in a second language or even a third. Yet for many it has been a long time since they studied a new language formally, as their students are now doing. It may be, then, that even speakers of two or three languages cannot completely empathize with the refugee student who is taking the first anxious steps in English. Teachers and supervisors cannot truly know the confusion caused by the complexities of English since they have already mastered them. Moreover, because they do not speak the language of their students, they cannot learn firsthand what the students are feeling.

For these reasons, refugees and educators at Bataan have initiated the Refugee Language Program. The aim of the program is to open the doors of a new second language classroom to International Catholic Migration Commission (ICMC) personnel by giving them the opportunity to study a refugee language: Vietnamese, Cantonese, Lao, or Khmer. The teachers in the program are refugees.

Assumptions

The principal assumption of the program is that unless you are engaged in the study of a new and wholly unfamiliar language, you will not fully appreciate the pleasures and difficulties your own students encounter. The problems posed by a new language cannot be imagined: they must be experienced. One goal of the Refugee Language Program is to provide such experience.

A second assumption of the program is that the study of a language will lead to a deeper understanding of the people who speak it. Teachers studying Lao will gain, in time, insights into Lao culture that could only come from a shared language. These teachers will be introduced to thoughts and attitudes which were previously unknown to them. They will understand and share more with the speakers of the languages through their study. The Refugee Language Program is a way to begin understanding.

Another assumption of the program is that the teaching of refugee languages will lead to greater self-esteem on the part of the refugees. Teachers studying a refugee language are indirectly conferring a special value on it. They are

affirming through their efforts that they esteem the culture and people. Studying a language is not the only way of expressing this, but it is a persuasive one. Refugees are given the role of teacher, tutor, linguistic, and cultural resource. They are able, for once, to be the givers rather than the receivers of help. Finally, it is assumed that the study of a refugee language will lead to improved classroom instruction.

The Teachers*

The first step in organizing the classes was to find teachers for the four languages commonly spoken by refugees in the PRPC. Though the center population averages about 17,000, this was not a simple task. In searching for refugees to serve as teachers, there were several considerations.

. . . unless you are engaged in the study of a new and wholly unfamiliar language, you will not fully appreciate the pleasures and difficulties your own students encounter.

The first was to find refugees who would remain in the PRPC for the duration of the class. Refugees who would be going to the U.S. before the end of the course could not be considered. This limited the search to those who had arrived within the previous two months or who were waiting for family members to complete their studies.

Another consideration was the English proficiency of the candidates for the teaching positions. Teacher training would be conducted in English, so it was necessary to find people who could understand the language well enough to profit from the training.

It had been decided that there should be two teachers for each class. This was done to minimize cancellations due to illness or other problems, but more importantly to allow teachers to plan together, exchange ideas, and generally support one another. This meant finding refugees who wanted to work together. The result of the search was one pair of sisters, two pairs of close friends, and only one pair of strangers. All worked out well

Yet another consideration was to find refugees willing to sacrifice a significant number of hours for little compensation. In exchange for teaching, they would receive transportation to and from classes, extra ESL classes in the evening, and whatever satisfaction they might find in their role as teachers of their own language. One of the refugees, when approached about teaching, said he would need to consult his wife. He said he was already neglecting household duties, such as carrying the daily water supply, because of his other work obligations. But when he explained to his wife that one goal of the program was to increase Filipino and American understanding of the Vietnamese people, she gave him full support. She would, she said, carry the water herself.

The Training

The training for refugee teachers involved demonstration lessons, discussion, a practicum, and individual conferences with a supervisor—each pair of teachers had an ICMC supervisor. The role of the supervisor was to assist in the training, help with lesson planning, attend the classes as a student and observer, and to give feedback on each lesson. The supervisors also taught the extra ESL classes provided for the refugee teachers.

The training was for six sessions. It began with a demonstration lesson prepared and taught by supervisors. The lesson was conducted in a language unfamiliar to the teachers, such as Spanish or Arabic, and was generally fifteen to twenty minutes long. After each demonstration, the teachers analyzed what they had seen and described how they had felt during the lessons. Initially, the refugee teachers were reluctant to speak. By the third day, however, they had overcome their shyness and were confidently discussing their ideas and opinions.

The final demonstration lesson was deliberately contradictory. In it, the supervisors violated most of the principles they had espoused throughout the training. Fifteen minutes into the lesson, they paused to ask the refugee teachers what they had understood so far. The refugees were asked to give suggestions on how to re-teach the class. The supervisors followed their suggestions to the letter. The resulting lesson was meaningful, coherent, and successful.

In the evenings, a practicum was offered to give the refugee teachers a chance at their first "live" class. The practicum students were ICMC personnel, who had volunteered for only these practice classes. To prepare, teachers were given the option of lesson planning independently or with the supervisor. In most cases, the content of the lesson was drawn from the morning's demonstration.

The practicum was a success. The teachers, after an early bit of stage fright, proved to be decisive, intuitive, and playful. Their classes, which ran forty-five minutes to an hour, were conducted almost entirely in the target language, yet rarely left the students behind. During the six practice lessons, the volunteer students learned a little of their new language.

Perhaps one of the most exciting moments was on the final night of a Vietnamese practicum class. A Vietnamese onlooker was invited into the class. He conversed briefly but intelligibly with one of the students, much to that

*Throughout the remainder of this article the reader should note that *teachers* refers to refugees and that *students* refers to ICMC instructional staff.

student's delight. At the end of the practicum, many expressed the desire to enroll and continue studying with their teachers in the scheduled classes.

The Classes

The classes are open to all ICMC teachers, supervisors, trainers, and administrators. Classes are offered three times a week, with morning, afternoon, and evening sessions; each session is 80 minutes. The classes run for two months. ICMC staff who sign up for the classes are able through their study to fulfill some of their professional training requirements. One training session every two weeks is set aside for ICMC educators to reflect upon their experience as students.

The teachers proved to be decisive, intuitive, and playful.

The focus of the class is conversational. Students are taught sufficient language to ask and answer simple questions, to give basic autobiographical information, and to order food and drinks in one of the neighborhood coffee shops. Some teachers also cover days of the week, months, and years; others teach colors and numbers; the choice is based on each teacher's perception of what the students need.

The classes are run completely by the refugee teachers. They take attendance, obtain needed visuals from the ICMC resource library, and write practice worksheets for the students. At the end of the week, an audiotape of the lessons is made and placed in the library, where the students may borrow it. The curriculum for each class is developed by the teachers, their students, and the supervisors.

Student Perceptions

The ICMC participants are asked to attend a biweekly session to reflect upon their experience as language learners. These sessions are moderated by the supervisor who is working with that class. The refugee teachers are not usually present.

One of the main objectives of these sessions is to help the students make conscious associations between their language learning and their language teaching. By assessing their own needs, feelings, and attitudes in a second language classroom, they are able to renew their understanding of what it is like to learn a new language.

In the sessions which followed the first series of these classes, the students commented on a variety of perceptions. Many mentioned how threatening it was to study another language. For some, this was especially true if they had to talk in front of the class:

- "It's frightening to have to speak in front of everyone."
- "I never realized what a long walk it is from my seat to the front of the room."

Students also made observations regarding classroom planning. Based on what they needed as students, they confirmed the need for visuals, gestures, review, and contact with native speakers. One class arranged to have a native speaker visit them once a week for conversation.

Many students were struck by the importance of listening and writing in their classes:

- "We really need to have things repeated three times. I'm repeating more often for my students now."
- "I realize how important listening is and how much I want to understand. In the future, I'll be more liberal in allowing my students to coach and help one another. I've found I need to do the same thing."

Students noted that they needed to see words written, and frequently found themselves writing phonetic equivalents of vocabulary items—something most had discouraged their own students from doing. One student reported, "I need to write it in order to remember it. Now I understand that my students probably need the same thing." Students concluded that there were many learning styles in the classroom, and what is work for one person may be play for another.

"I saw myself among my students."

The students were very positive about their refugee teachers. Most felt that their teachers had been gentle and extremely patient:

- "She doesn't rush me. She waits for me to find the words."
- "They're very polite and gentle."
- "They laugh a lot and it makes class fun."

Students also remarked on the bond of affection and trust that grows between teacher and student. Some students felt surprised by their deep feelings for their teachers after only a few classes. For one student, her affection for her teacher helped her to understand the feelings of her own students. "We always discourage our students from giving us gifts. Now I understand why they do." Another student in summing up her first weeks of class said simply, "I saw myself among my students."

Conclusion

Although the program is still new, some of its effects are already apparent. Participating ICMC teachers and supervisors report that they enjoy the classes and have a deeper appreciation for the integrity of their students' daily struggle with English. Confronted by languages

radically different from their own, they now understand the way English must sound and look to the refugees. They are also learning much about their own classrooms. They are rediscovering the importance of such basic classroom practices as writing new items on the board and checking for understanding. Classroom instruction in the Intensive Program at Bataan has clearly benefited from this experiment.

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As If A Bird

To my mother

Mother, as if a bird, I am flying far
Seeking a new home, a new life
Away from my old home and the sweet land
To find a place of good fellowship
To live without fear, without distress
The farther I go, the more I miss
Our green bamboo trees
Our thatched roofs, our bamboo doors
Our flocks of chickens at sunset
Calling one another to back pens
Our country girls in black pants
Carrying baskets of rice
Mother, I am flying away
As if a bird going far with weary wings
Alone day and night
Alone in the sun, alone in the rain
Building a nest in the far-reaching land
Lonely I am when
Thinking of you
Thinking of the new land
Where I grew up amid the eventful time
Sorrowful, leaving you behind
Lying in the grave underground.

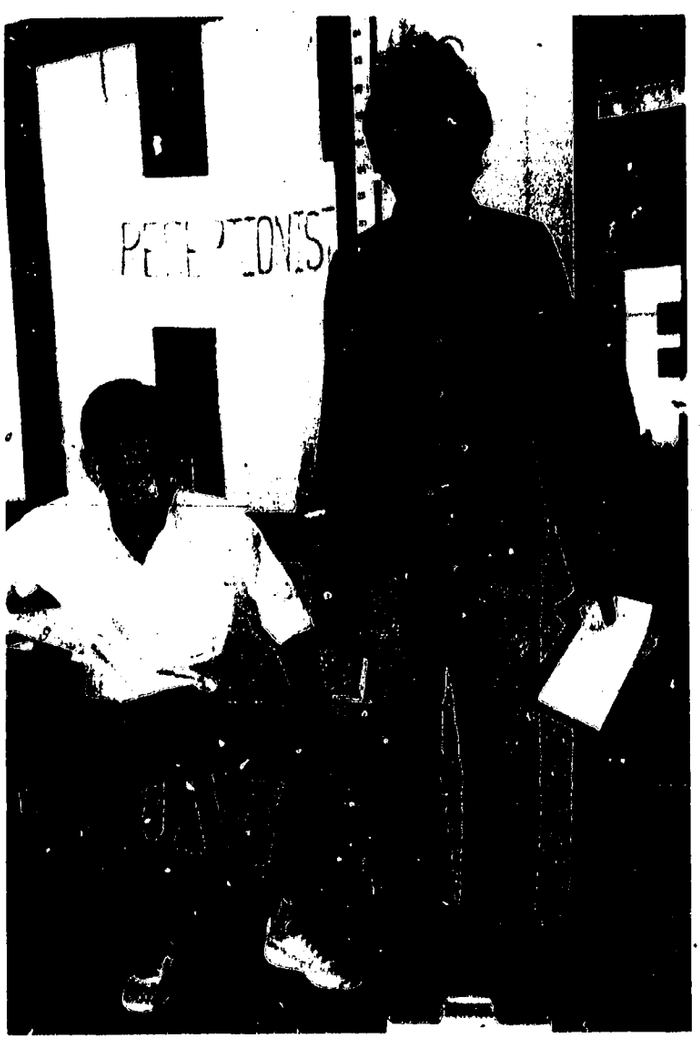
Pham Loc

[Pham Loc, a Vietnamese refugee now resettled in the U.S., was an assistant teacher at the Philippine Refugee Processing Center.]

the doctor's name and telephone number. Aides watched when the student dialed the number to see that it had been done correctly. Teachers or aides behind a screen answered the telephone, gave the name of the doctor's office, and asked if they could help the caller. The students then stated their names, telephone number, and described their illness. They were then told the appointment time and wrote it down. The doctor's name and the appointment time was forwarded to the receptionist at Station Two.

Station Two: The Receptionist's Desk

The students gave the following information to the receptionist: name, appointment information, and doctor's name. The receptionist then checked to see if the information was correct and noted this on the student's feedback sheet. Finally, the receptionist told the students to go to Station Three to see the nurse.



Station Three: Seeing the Nurse

A teacher or aide gave each student a simple medical history form to complete while sitting around a large table. A translated form was posted on the wall for the students to refer to when necessary and an aide was available to answer questions. Next, a nurse/teacher took each student's height in feet and inches. The nurse then directed the students to take a seat outside one of the five doctors' cubicles (Station Four) to wait to be called. At this point, each student was carrying a completed medical history form, money, and the feedback sheet marked by the nurse and the receptionist.

Station Four: The Doctor's Office

At this station, the doctor, an American teacher, asked the student to enter the office, submit the forms and take a seat. The student was then asked in simplified English about the type, duration, and severity of illness. (Each student had been requested to invent an illness before beginning the simulation.) Doctors were provided with a checklist of questions and an activity schedule to follow (see Feedback Sheet).

The doctors used a stethoscope, tongue depressor, and thermometer with each student. Some doctors/teachers asked the patients to read the thermometer aloud, but others did not insist on this. Some doctors also had to remind students to bathe before coming to the doctor's office and to wear clean clothes. Doctors explained to patients what medicines they were prescribing, how often and how much to take, and whether to take it before, during, or after meals. The doctors wrote a prescription for the patient and noted the cost of the visit ($20-$30) on the prescription sheet. The students took the prescription and their own forms to Station Five.

The Medical Simulation: A Confidence Building Tool for Refugee Students

Kathryn Munnell with Mary Ayre, Poonsook Karnshanapee, Teerapon Trairatana
Phanat Nikhom Refugee Camp

Rationale and Assumptions

If we assume that adults learn best by doing, then simulations are ideal for both orienting and evaluating refugee students. Because most have had little or no experience with Western medical facilities and practices, we believed that a medical simulation would acquaint students with the basic procedure. It would build confidence in their ability to use a Western medical facility in spite of their limited English proficiency. It would also serve as a means to evaluate what the students had learned in their classes about medical services and as a review of the lessons on using the telephone and completing forms.

We wanted the students to use the language they had learned in ESL relevant to medical procedures and making appointments.

We wanted the students to use the language they had learned in ESL relevant to medical procedures and making appointments. We hoped they would experience and demonstrate understanding of several aspects of the U.S. medical system, i.e., filling out medical history forms, undergoing a Western medical examination from a Western doctor, going to a pharmacy, and paying a medical bill.

Design

To these ends, the CO component designed a six-station simulation for 277 B- and C-level Khmer students. It would take each student about 45 minutes to complete the simulation. It lasted five hours; students arrived every 45 minutes in groups of 30, two classes at a time. Nine teachers, ten aides (interpreters), and one supervisor participated. The simulation was held in a very large open room.

An important feature of the simulation was the feedback sheet, which was used to evaluate student performance. At each station the teacher or aide would rate the student's performance. The students would carry the feedback sheet with them to each station as they progressed through the simulation. At the end of the simulation the feedback sheet was returned to the student to take to class the following day. Teachers then could use the information on the sheets when designing follow-up activities or in student-teacher conferences.

Station One: Signing In and Making an Appointment

As students entered the main door of the building, a teacher gave each one the feedback sheet and imitation dollars, usually between $30 and $60. An aide instructed the students to wait until it was time to line up for the telephones which students were to use to make an appointment. On each telephone table was a card stating

Name of Student_____
Class_____
Period_____

FEEDBACK SHEET
for
MEDICAL SIMULATION

Station I: Setting the Appointment

1. Student can dial the phone number of doctor correctly. Yes No
2. Student can use proper greetings on the telephone. Yes No
3. Student can ask for an appointment correctly. Yes No
4. Student can tell what is wrong with himself/herself. Yes No

Stations II & III: Seeing the Receptionist and Nurse

1. Student can introduce himself/herself to the receptionist. Yes No
2. Student can correctly tell when the appointment is. Yes No
3. Student can write the time and day down correctly.
   - Time Yes No
   - Day Yes No
4. Student can complete the medical history form correctly.
   - Top half Yes No
   - Bottom half Yes No
5. Did the student get help on the top half of the form? Yes No
6. Did the student get help on the bottom half of the form? Yes No

Station IV: Doctor's Office

1. Student can introduce himself/herself correctly. Yes No
2. Student can give the medical history form to the doctor. Yes No
3. Student can answer the question "What is wrong?" Yes No
4. Student can answer the question "What hurts?" Yes No
5. Student can answer the question "How long has_____ hurt?" Yes No
6. Student can follow these directions:
   1. Sit down. Yes No
   2. Stick out your tongue. Yes No
   3. Say "ah." Yes No
   4. Cough.
   5. Look here/there. Yes No
   6. Breathe out/in. Yes No
   7. Lie down. Yes No
7. Student can weigh himself/herself and correctly tell the doctor the weight. Yes No

Station V: Pharmacy

1. Student can tell you what a prescription is. Yes No
2. Student can understand what signs on the bottle and packet mean. Yes No
3. Student can take medicine (dosages) correctly. Yes No

Station VI: Cashier

1. Student can pay the right amount. Yes No
2. Student can count the change correctly. Yes No

Station Five: The Pharmacy

At the pharmacy, students were asked to read the prescription and to demonstrate comprehension by counting out the correct number of pills or by measuring the liquid medicines. The teacher asked the students if they could give this medicine to their children, spouse, or friends if they had the same symptoms. The pharmacist marked the cost of the medicine on the prescription form and the student then moved to the last station to pay the bill.

Station Six: The Cashier

The patient was told the total cost of the visit and asked to pay the bill. Students counted out the correct amount of play money and handed it to the cashier/teacher. Then they had to count their change to see that the cashier had not made a mistake. The teacher completed the feedback form for that station and told the student to bring it to class the next day.

Suggestions for a Successful Simulation

Some problems arose during the simulation. Some could have been avoided had the students been better prepared in the preceding classes. Others could have been prevented by training the teachers more thoroughly and by pre-testing the simulation. Our experience leads us to make the following suggestions:

1. It is wise to do this simulation jointly with CO and ESL. In this way the language points can be reviewed with the students together with the CO points before the simulation.

2. Teachers should spend some time the day before the simulation preparing the students by explaining and emphasizing its purpose. Teachers could draw a floor plan illustrating the route the patients will be following from station to station. A rehearsal for the routine required at each station might also be done in class. Classroom preparation would also eliminate some cultural and language problems encountered: forgetting how to dial a phone and handle money or giving inappropriate responses (e.g. "May I help you?" was answered by "Yes, I will help you"). Students should review such sight words as *name, address,* and *telephone number.* Some students froze and had a very difficult time completing the medical history form even though there was an English/Khmer one on the wall. The students can practice filling out this form before the simulation or bring a completed one with them.

3. The simulation should have been staged before the students arrived. Had we done this we would have learned that the telephones were hard to hear through, and that the teachers should have talked louder and more slowly.

4. The training should have been more thorough. Teachers and aides would have done a better job of completing the feedback sheets, and the follow-up processing of the simulation in the classes the next day would have been more effective.

Despite the problems, the simulation was an overall success. It succeeded in showing the students just what a medical appointment is; it permitted them to practice in a controlled situation, and it showed them that with very limited English and a lot of sign language they could get through this complicated but necessary process.

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Conceptualizing Pre-Employment Training

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The Pre-Employment Training program has been considered in several different ways: as a vehicle for teaching English, as another facet of Cultural Orientation, or as a mini-vocational course. This article suggests the use of a broader conceptual model—one which incorporates English, Cultural Orientation, and Basic Skills into a framework of common ideas and knowledge held by both the U.S. employers and their workers. The author also identifies ways in which educators can examine and build upon their students' former work experience in order to help them prepare for work in their new country.

Background

During the week of March 26, 1984, fifteen educators[1] actively involved in designing and implementing the Pre-Employment Training component of the training program at the three refugee processing centers in Southeast Asia met in Pattaya, Thailand. Their purpose was twofold: to review the development of the Pre-Employment Training curriculum which had been regionally adopted in August 1982 and to discuss the ways in which A/B level refugees learn within the program model.

The discussions during the week focused on the relationships between ESL, CO, and Basic Skills. The ideas presented below were introduced, discussed, and refined at the conference but have been expanded and augmented for this article. This topic is a small portion of the total agenda which was documented in the paper titled "Pre-Employment Task Force, Dialogue and Conceptual Models, Pattaya, Thailand, March 26-30, 1984."[2]

The Purpose of this Article

Within Pre-Employment Training, ESL, CO, and Basic Skills are the three components around which discrete activities are designed to teach a variety of core competencies as they apply to work in the U.S. Each component is complex both in conceptualization and implementation. The focus of this article addresses the conceptualization of Basic Skills within the Pre-Employment Program rather than ESL or CO—not because Basic Skills is more or less important for the refugee to learn than the other two skill areas (indeed, they share equal importance) but rather because traditionally it has been less defined than either ESL or CO.

Within Pre-Employment Training, a clearer concept of Basic Skills will aid in determining the content of the ESL and CO components. Therefore, the discussion which follows will attempt to clarify these points:

1. The concepts underlying the activities in Pre-Employment Training
2. The differences between Basic Skills and Vocational Education
3. The relationship of ESL and CO to Basic Skills
4. The need for further definition.

Basic Skills: A Conceptual Model

Basic Skills is most easily defined in terms of the outcome of a lesson—for example, the student can accurately measure half-inch intervals using a ruler three out of four times, or, using a recipe, students are able to produce eatable pancakes during the coffee shop simu-

[1] Bataan: Lou Atencio, Kevin Lind, Linda Nelson, Joyce Stadnick; Galang: Mark Bishop, Mike DiGregorio, Chuck Schumacher; Phanat Nikhom: Marilyn Gillespie, Fred Ligon, Jeff Nelhaus, Julie Paloma, "Udi" Werapong Paranone, Mark Preslan, Mark Swiekhart; Center for Applied Linguistics: Anne Dykstra.

[2] Available through the Center for Applied Linguistics, Washington, D.C.

lation. However, the ease of identifying the tangible outcome of the basic skills activity masks the underlying concepts being taught. These concepts comprise the common core of knowledge shared by U.S. workers and their employers which shapes the expectations that employers have of any worker filling an entry-level job in the United States. What is taught in Basic Skills, therefore, stems from this shared body of knowledge and subsequent expectations. The conceptual areas are:

1. Analysis
2. Classification
3. Quantification
4. Representation
5. Standardization
6. Mechanization

It is important to distinguish between the idea of concept vs. skills as the above six areas are defined. Students may demonstrate a grasp of these concepts by measuring, using an electric drill, or tinning wire. However, these skills are incidental to the concept itself. To understand how ideas are represented on paper graphically, dimensionally, abstractly, or symbolically, and why representation is important does not require that the worker possess the skills of a draftsman. It is not the purpose of pre-employment instruction to run mini-vocational classes with expected outcomes, such as the mastery of the soldering iron, production of the perfect PVC lamp, or the ability to take an impeccable order for French toast and coffee. Training is not being given in preparation for a specific occupation.

Nor is it accurate to say that activities are used only as a vehicle for language or as a context for cultural information. Though basic skills activities can be used for all of these, it is the introduction of students to concepts that apply to any job within the U.S. workforce that is important. These are crucial ideas which shape the way in which work is done throughout the country. Within each of these concepts there are varying levels of language, skills, and cultural information that can be taught depending upon the purpose of the lesson. One way of examining the broader basis of Basic Skills is to define the six concepts listed above and examine their application in entry-level jobs in the U.S. workplace.

Definitions of Pre-Employment Concepts

Analysis

Analysis is often thought of only in its more sophisticated applications, such as the laboratory research technician gathering data or the engineer performing a mathematical computation which will be used to order girders of specific strength. However, analysis applies to the simplest job and is assumed to be a skill and mind set possessed by workers hired by employers. For example, efficient dishwashers, janitors, or assembly personnel must analyze the separate tasks which comprise their job, structure them in a logical sequence, and be able to organize their time, tools, and approach to the job in a way that maximizes their production. Efficiency is a result of being able to analyze a job. Further, the ability to analyze is reflected in the ability to evaluate progress against a given standard. The ability to analyze manifests itself when an employee notices a procedure or machine that does not work and figures out a way to correct the problem or ask for help to right what is wrong. Analysis is exhibited when an employee notices a co-worker doing a task well and copies him or, when a new task is presented, the employee applies old knowledge in a new way. It is the "common sense" or "figuring out" skill that is so highly prized in the workplace. In the broadest sense, using analysis in even a simple job leads employees to realize why their job is important to their co-workers, the project as a whole, and to the organization.

Training [for students] is not being given in preparation for a specific occupation . . . it is the introduction of students to concepts that apply to any job within the U.S. workforce that is important.

Language used in the U.S. workplace to describe the ability to perform in an analytical way in an entry-level job reflects American cultural values. Some of these descriptors are: shows initiative, is efficient, works well without extensive supervision, works well in a team effort, values time, is well organized, is flexible.

These phrases describe industry's view of an employee who is able to analyze and perform a job in the cultural context of the U.S. workplace. It assumes the ability to analyze and, as a result of analysis, to *act* to bring about change. This is the opposite of using analysis in order to maintain traditional ways and systems of accomplishing work. It is important to teach the ways in which U.S. workers are expected to analyze and view a job and the ways by which an employer knows that the employee can analyze.

Of the six concepts discussed in this article, analysis, applied within a cultural context, undergirds each of the other five areas; the reverse is not true. For instance, it is necessary to analyze in order to classify; it is not necessary to mechanize in order to analyze.

Quantification

Quantification is easier to grasp as a concept because it is automatically linked to arithmetic skills. However, the subtlety of furnishing a mind with a way to view the world as quantifiable is often rapidly glossed over. This too is a

concept with specific cultural bias and application which must be bridged as students leave familiar ways of earning a living to enter a new workplace.

A/B level students have knowledge of lesser or greater, bigger or smaller, and some know measurements and basic arithmetic. Others, while manifesting a slow understanding of classroom lessons in counting money or recognizing numbers, were skilled traders, farmers, and merchants in their own society. However, the farmer who plants a crop according to tradition, who expects to grow enough to feed only his family, and perhaps trade some surplus for needed supplies, views time differently from the manufacturer who knows that each lost man hour of work costs hundreds of dollars (worker's sick leave + substitute's wages + lost production time + increased supervision of substitute worker + higher error rate of substitute worker + ripple effect of fewer parts supplied to the production line = less output per day). It is a leap in understanding for many students to realize that they must use money to buy necessities instead of growing food and trading for everything—even land, ready-made houses, and food grown by someone else.

It is not in the specific acquisition of arithmetic skills that quantification as a concept is hard to understand. It is in helping students to learn and understand the scope, breadth, and precision in which numbers are used to represent so many facets of life in the U.S. in general and in the workplace in particular. It is in helping students to hear the steady ticking of the internal clock that Americans hear throughout the day and which has been missing in the lives of most of our students most of their lives. It is in the measuring of the minutes of their lives against the idea that time has monetary or personal value. It is knowing that time is tangible, can be managed, and can be either saved or lost.

It is a leap in understanding for many students to realize that they must use money to buy necessities instead of growing food and trading for everything . . .

To list but a few ways that the quantification of time may differ from the student's past work experience: the tracking of age; using numbers to identify a person; breaking a day into minutes and hours, and a year into months and days; keeping track of time on a continuum as opposed to cyclical (seasonal) time; and having a concept of the progression of the past and a way to structure thinking about the future. This bears on making appointments; striving for promotions within a given performance period; figuring take-home pay, vacation, sick leave, breaks, and overtime; understanding that "time is money"; and understanding that in the U.S. a given age must be reached before it is permissible to be paid for certain kinds of work.

When applied to objects, quantification includes a degree of precision that is foreign to the A/B level student. While gross number applications may be understood, it is quite different to measure precisely in decimals, pour exactly one cup of a liquid, make one hundred hamburger patties each using 1/4 pound of meat, or to know that one foot is always a given length—it does not vary, nor does one quart, 5 pounds, 1/8", sixty minutes nor any other number in and of itself. Numbers are not intrinsically variable though they are used to measure variance.

Activities such as weighing, measuring, following directions to make 5 samples, and filling out time cards begin to furnish students with the view and language of quantification that exists in the U.S. workplace. It is more difficult to teach students to begin to value time and precision. However, it is worthwhile for students to begin to restructure their thinking about both of these to more closely match the attitudes found in the U.S. workplace. Activities should address the cultural gap between the students' view of quantification and the view and application of quantification in an entry-level job in the U.S.

Some of the ways workers in the U.S. are expected to exhibit their understanding of quantification in the workplace are by: low absenteeism; working swiftly; working accurately; being on time; being able to perform simple arithmetic; being able to respond to directions or requests using numbers; keeping busy; using tools which measure or weigh accurately; not interrupting others needlessly (wasting time); notifying employers of absences; returning from vacations and holidays on the appointed day; and working safely.

Standardization

Standardization links closely with quantification. As we all know, mass production in manufacturing is based on standardization. The U.S. housing industry depends on architects who design houses based on the 4' x 8' sheet of plywood or dry wall. The idea that interchangeable parts can be ordered for autos and many other kinds of machines is counted on throughout the world as is the standardization of pharmaceuticals, fertilizers, and seed. More recently, fast foods, personal services such as medical and dental care, and maid service have become standardized, packaged, and franchized.

In essence, the production line not only standardized objects but standardized a particular view of workers. Workers too became interchangeable parts costing a set sum per hour, per unit of work, and their output per day was set at a standard number of widgets, papers handled, or meals served. In the U.S. we speak of the standard wage, the standard work week, the standard coffee break, and standard qualifications. Even for the A/B level students who may have come from an urban area

where they were exposed to Western technology or where they may have worked on an assembly line or dealt with items which are mass produced, the extent to which the concept of standardization is applied in the U.S. will probably be new.

In most instances, however, the A/B level student comes from a small village divorced from the industrial world. Houses, clothing, tools, and equipment have been hand-fashioned and are one of a kind. The goods which support everyday life may follow a traditional shape, use, or pattern, but the product itself is worthy in direct relation to the skill and conception of the maker. These items may be intricately fashioned with a delicacy and precision that is hard to imagine for those of us used to mass-produced goods but they are not standard. A replacement part must be handmade specifically to fit the broken item. The brand name in the industrialized world is the substitute for the reputation of the craftsperson in the village.

Within each village, those who have a craft are known to everyone. Neighbors know how one another works and the goodness of their product. The processes of production are seen from the beginning to the end. This is in contrast to the common practice in the U.S. of producing handles for a cooking pot in New Jersey, knobs in Utah, and the body and final assembly in Colorado.

In an entry-level job, some of the ways workers show their grasp of the concept of standardization are by: following directions, procedures or plans carefully; knowing when and when not to improvise; asking for their supervisor's approval before a new part is substituted for one that is missing; realizing that color, shape, size, and code delineate a specific use for which there are no substitutes; understanding that pouring an extra 1/2 ounce of strawberry shake in the cup each time they serve a customer diminishes profits; asking that a supervisor watch them perform a new task to be sure it is done the right way; and by comparing their work to that of an example, drawing, or given standard.

Classification

Not only must those working in the U.S. use classification systems daily but they themselves are classified. Workers become social security numbers, insurance numbers, last names, worker classifications, job titles, work grades, and badge numbers. They work in plant 1, 2 or 3 and in buildings, sections, or on floors with numbers or addresses; use parking lot spaces, lockers, uniforms, tools, and tool boxes all of which may be classified or identified according to number, letter, or a combination of the two.

Classification is carried to a fine art in the U.S. (or a fine madness depending upon your point of view). Every small child in the U.S. begins learning its intricacies before entering school, if in no other way than by referring or watching others refer to the T.V. schedule. Classification is a view of the world that may be strange to the A/B level student; certainly the intensity of the application of this concept will be new, as it is to most immigrants entering the U.S. It is safe to assume that almost every product, person, or system that is known by anyone in the U.S. has either a name, function, or physical attribute that permits it to be classified, and that it has indeed been classified somewhere by someone. The sophisticated ways in which the concept of classification is used has been responsible, along with other technologies, for the information explosion. It is the base for the collection, organization, and dissemination of information. Classification allows many people in various geographical locations to understand common references to standard parts, systems, addresses, services, goods, and, most importantly, ideas.

Within each village . . . The processes of production are seen from beginning to end . . . in contrast to the common practice in the U.S. of producing handles for a cooking pot in New Jersey, knobs in Utah, and the body and final assembly in Colorado.

As with the other concepts described above, classification is a skill that most A/B level students have used already during the course of their adult lives. Sorting various goods or farm produce; ranking people or sometimes spirits; judging the worth of animals, crafts, tools, or land; identifying certain natural resources as the most appropriate for making tools, houses, food, medicine, or clothing are all ways in which students have used their skill to classify. If they come from urban backgrounds, they have used many other systems of classification. What is needed is a way to help students realize that they have already been using some form of classification, and that there is a way to expand and refine this skill for use in their new work environment.

Some of the ways in which classification is used in entry-level jobs are: finding a name or item on an alphabetized list; asking for tools or supplies by their code; being able to report for work at a specific place within a large plant or across town; comparing two items identical in physical appearance and choosing the correct one according to an identifying code; consistently using personal identification numbers correctly and in a number of different circumstances, being able to ask for or retrieve specification sheets, blue prints, or other instruction sheets; returning items to their correct place; being able to sort by attribute or function; sequencing items according to an assigned system; being able to identify

the correct person to ask for help by rank or position; and being able to give directions using codes and classification systems as reference points ("The c-20 goes to the left, the c-22 to the right").

Representation

Plans, signs, pictorial directions, cartoons, and directional arrows are all examples of representation. So are mock-ups, models, and maps. The idea that a drawing can represent scale and show an object from various angles, from the outside in, or from the inside out, takes an educated eye. To begin to see and be able to use two-dimensional or three-dimensional drawings requires a different way of looking at reality.

Students who are beginning to work are often faced with drawings that represent parts of a whole item they may never have seen—for example, a schematic drawing of a circuit board for the controls of a dishwasher or the assembly of a hood for a weed wacker. Their reference is the drawing only. Not only do drawings show the sequence of parts that are to be assembled but they often refer to the part number, color, function, or size. The scale of a drawing lets a part as big as the tire of an earth mover be illustrated in detail on a standard-size sheet of paper, while a part assembled with tweezers is also drawn on the same size paper.

To begin to see and be able to use two-dimensional or three-dimensional drawings requires a different way of looking at reality.

Often, what A/B level students see when they look at a technical drawing, simple directions for assembling a product to be used at home, or even a cartoon, is not what a person educated in U.S. schools would see. Students may see the negative spaces as a pattern whereas we look only at the lines which define a shape that is familiar to us. The person educated in the Western world is usually able to distinguish between a line drawing and a schematic, a scale drawing and an artistic rendition. The experiences which exist in our minds enable us to see the lines and accurately imagine a three-dimensional image of the object which is represented on the paper. For the student who has never worked with pencil and paper or for the craftsperson who has always sewn or carved patterns on a plane, this ability may be lacking. The lines of a drawing may not be expected to hold content or information other than their decorative value. Also, students may not distinguish between colors or shapes as we assume they would; their education may have taught them a different way to perceive both of these.

Entry-level jobs require that workers ask for drawings, refer to drawings when discussing their work with a co-worker or supervisor, interpret drawings correctly in order to perform their job, and, in some instances, be able to draw a simple line drawing. They must be able to follow directional arrows both on drawings and those that are posted at their place of work. They should understand and respond appropriately to the fact that certain colors, shapes, or symbols represent danger, caution, or permission. They should understand that one, two, or three dimensional drawings may represent three-dimensional objects—though not always. It is important that workers are able to ask questions about a drawing that they do not understand and that the drawing be followed exactly with no substitution of parts with different codes or colors without asking. They should understand that a black and white drawing or a blueprint does not indicate color or material; only the parts' code differentiates these attributes.

Mechanization

Mechanization refers to the sources of power, multiplied by electricity and the application of mechanics, "the branch of physics that deals with motion and the phenomena of the action of forces on bodies." (*Webster's Twentieth Century Dictionary:* 1967.) Mechanization is the means by which the productivity of a labor force is multiplied; it is the power which is often hidden and not understood by most workers but is applied in almost every facet of daily life in the United States and which is certainly the basis of industrialization.

Mechanization is the most visible contrast between village life and the U.S. Many A/B level students have not personally been exposed to technology on such a massive scale. Of course, it is an error to assume that they are totally naive; many have fought with sophisticated weapons and they have all been exposed to electricity, cars, and often large cities if only in the course of transit from first asylum camps to processing centers. However, the exposure is often just that—a peek at an industrialized world. It is a vast gap between growing up with motorized toys, riding everyday in cars, experiencing electricity from birth, touring factories during first grade, and working in the basement with power tools and the life in a small village where food, clothing and shelter are produced by hand, where water is carried in buckets, where horses, feet, bicycles and an occasional motor scooter are the means of transportation, and where light comes from the sun, candles, or the fire.

The use of mechanized tools and equipment, whether in the home or at work, shifts the concept of time and human labor in a very concrete manner. Speed can be thought of in new ways after students have used electric drills, saws, or sanders—as can the elements of mass production, quality control, and the need for clarity before a task is started. Not only does production of

products speed up with mechanization but so does the replication of mistakes.

Employers assume workers know about electrical power in the generic sense. They assume that workers have used common hand and electrical tools, that they are familiar with small appliances, and that they can drive. They assume that this knowledge also means that employees can conduct themselves in a generally safe manner around moving equipment, when using plugs, outlets, or cords, and that they will ask questions if they do not know how to operate a machine.

Pre-Employment Training cannot fill the gap for those students who have little or no exposure to technology but it can provide a foundation for further learning.

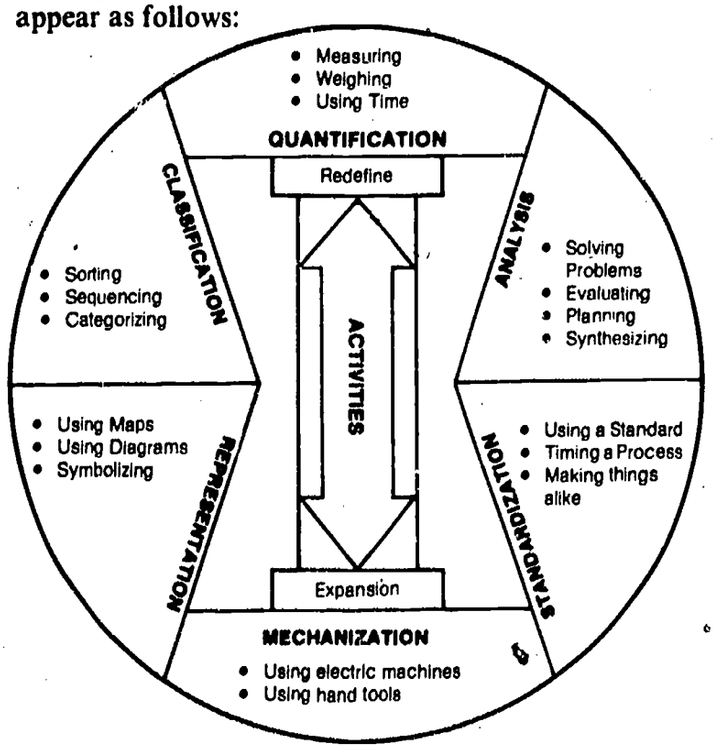
The Need for Further Definition

Further definition of several areas is needed in order to continue the work that has been started in Pre-Employment Training. Some of these are as follows:

1. Are there conceptual areas we have not identified which are essential in our view of the U.S. workplace?
2. What are the common concepts and skills that students share with U.S. workers?
3. Are there better ways to teach basic skills, cultural orientation, and language so that the student learns in the most efficient and integrated manner?
4. In what ways does the current curriculum and teacher training address the conceptual content well and in what ways is it lacking? How can the gaps be filled?

Conclusion

Graphically, the Basic Skills Conceptual Model might appear as follows:



Note: Adapted from a drawing by Fred Ligon and Marilyn Gillespie.

Basic Skills activities, then, not only provide a context for language instruction or cultural orientation, but they form a way to illustrate larger concepts which underpin the way in which work is organized in the U.S. They help the students compare their current knowledge of working with the assumptions of knowledge that their future employers hold about U.S. workers. As educators, we can organize the lessons taught in Pre-Employment Training in ways which integrate the acquisition of language, basic skills, and cultural behavior in the most realistic way possible. We can help students expand and redefine their present ideas about the concepts presented above by using the basic skills tasks to demonstrate concepts in a concrete manner.

REFERENCES

Webster's twentieth century dictionary, unabridged, 2nd edition, s.v. "mechanics."

Anne Dykstra *is on the network staff of the Center for Applied Linguistics. Ms. Dykstra has worked as an administrator and founder of programs that combine language and occupational training, and has worked with refugees since 1975, both in the U.S. and in Southeast Asia. She was graduated from the University of Colorado with majors in anthropology and botany. She holds an M.S. and Ph.D in vocational and adult education from Colorado State University.*

A Hmong Soap Opera: The Invented Family as a Tool in Teaching Cultural Orientation

Sally Quinn

Phanat Nikhom Refugee Camp

The family project started with a seed sown at a Cultural Orientation (CO) conference in Bataan in June of 1984. On their return to Phanat Nikhom, Thailand, conference participants reported on the proceedings. One discussion group focused on the idea of a storyline to liven up CO classes. Consequently, a team of teachers decided to implement the idea in a teaching cycle of non-literate Hmong students.

The conference in Bataan suggested the invention of a refugee family of the same ethnic group as the students being taught. This family, already resettled in the USA, would serve as a daily guide for the cultural orientation of the U.S.-bound refugees. Refugees who are newly enrolled in the Intensive English as a Second Language/ Cultural Orie[illegible] Program have little understanding of the USA. [illegible]ge country 12,000 miles away. By creating a st[illegible]out a refugee family actually living there, we ho[illegible] America and her customs would become easie[illegible]asp.

In many ways, our invented family project is comparable to a TV soap opera. It is a serialized story of human mistakes and victories. Most days our students are held spellbound while the teacher unfolds another chapter in the "Hmong Meets America" saga. When the family characters are developed fully enough, they bring a sense of realism into an otherwise abstract discussion.

Another value of this technique is that it provides continuity throughout the curriculum, a common thread tying the lessons together. Previously, teaching CO was sometimes a fragmented process, a series of sessions presenting disconnected bits of information. However, by using the same family characters for five to ten minutes each day, many different subjects can be linked together. The students can follow the family members as they struggle through the process of acculturation.

Cultural Orientation deals with many personal problems and issues—such as role changes, family planning, and spouse abuse—that refugees may experience during the resettlement process. Personal issues like these are often difficult for a refugee or anyone else to discuss. It is easier to talk about unrelated third persons and to explore their problems from an outsider's point of view. Just as when a frightened sixteen-year-old girl at a clinic says, "I have this friend who thinks she may be pregnant," the agony of identification is taken away. A woman student may have difficulty in talking about her husband's opium addiction or his brutality; however, when these are presented as problems confronted by our fictitious family, a more honest discussion may take place.

By creating a storyline about a refugee family actually living [in the U.S.], we hoped that America and her customs would become easier to grasp.

The inventing of a relevant family is the critical factor. The aim is for students to have a family member with whom they can identify, so a range of ages should be included. For the first two weeks of classes, we gathered information from our students about a credible family structure and size. Then the teaching team met and compared notes. Slowly a prototype family evolved. This family included an old Hmong couple, Chong Ma Cha and See Thao; their son, Pha Cha and his family; and an unmarried daughter, Soua Cha. These eight people, then, were to be our core family. Our invented family was similar enough to our students for them to identify with, but we took care that the fictional Hmong family didn't resemble any particular Hmong students. Names, for instance, were carefully chosen to be different from those of our students.

It is important to be detailed in the description of the family in order to make them plausible to the students. Thus, we introduce them as having studied in our program before leaving for America a year and a half ago. The first day, we referred to them as "a family we would

HMONG FAMILY TREE AND PORTRAIT

GRANDPARENTS
(very traditional Hmong)

CHONG MA CHA
51 years old.
In U.S.
Not working and not interested in finding work.

SEE THAO
49 years old.
In U.S.
Does child care in her house and cleans a neighbor's apartment twice a week.

SON
33 years old.
In U.S.
Sponsor for the core family. Was a soldier for U.S. so resettled fast. Lives in same town, different house. Speaks English well. Has a good job.

SON
Killed in war.

DAUGHTER
30 years old.
Lives with husband's family in Laos. Never hear from her.

SON
PHA CHA
In U.S
Has a job washing dishes and hates it. Makes less money than his wife.

SON'S WIFE
PHIA VANG
25 years old.
In U.S.
Pregnant.
Solders parts in an electronics factory.

DAUGHTER
28 years old.
In U.S.
3 years with husband's relatives in another state.

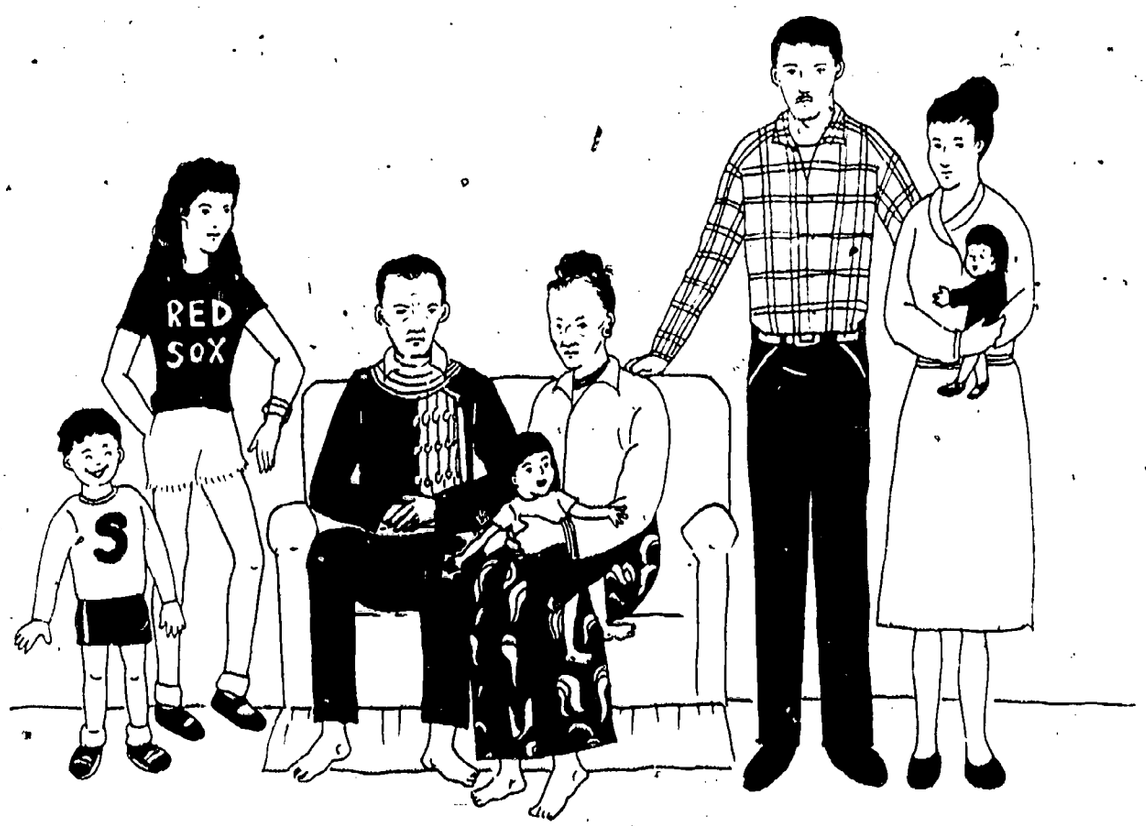
DAUGHTER
24 years old.
With her husband's family in Ban Vinai Camp, Thailand. Not sure if going to U.S. or not.

DAUGHTER
SOUA CHA
16 years old.
In high school in U.S. Very Americanized. Calls herself "Susie" and has American boyfriend.

MOUA CHA
9 years old.
4th grade in U.S.

LIA CHA
7 years old.
2nd grade in U.S.

JOUA CHA
2 years old.
Stays home with her grandmother.



like you to meet." If anyone asked whether or not they were real people, we would certainly tell them the truth. Meanwhile, we developed them to seem as if they were a living, breathing group of refugees.

To facilitate training sessions, we opted for team-wide agreement on names and characters. In this way, we could share in the creation of posters of a family tree and family portrait. These hang in the classroom whenever we employ the family as a teaching aid. Each individual has an age and personality, and each has a starring role on appropriate lesson days. If the personalities are developed fully, students can try to guess what each person would do in a given situation. In this way, students become more involved in the unraveling story.

Personal issues . . . are often difficult for a refugee . . . to discuss. It is easier to talk about unrelated third persons and to explore their problems from an outsider's point of view.

We also introduced, but not by name, the rest of Chong Ma and See's family. Although some of them live with our core family, they illustrate the common lifestyles and whereabouts of Hmong families in the post-war era. The remaining supporting cast for the Cha family is limited only by the teacher's imagination. Possible entrants include an unmarried American couple living next door; a sympathetic (or unsympathetic) policeman who arrives after a break-in; the children's American schoolmates; voluntary agency workers; a friendly neighborhood grocer; and some neighborhood troublemakers who harass the grandfather. Each CO lesson may include different supporting characters who show up only once or repeatedly. Thus, whenever there is a special point to be made, it can be illustrated with these people.

Logistically, our teaching team has been unable to keep those tangential roles uniform for each class. Although we hold weekly discussions to brainstorm how to use the family, embellishments will vary from class to class. This lack of agreement has been a problem only when substitutes teach a class; they may not know exactly what escapades have befallen the family. When measured against the usefulness of the storyline as a teaching aid, though, this seems insignificant.

The storyline is an idea still in its infancy. Not yet halfway through a teaching cycle, our team is developing it as we go along. We are still uncertain as to whether or not it is possible to standardize it for formal adoption into our curriculum. Certainly much of the liveliness of description would fade if every teacher had a lesson plan using the characters in a prescribed fashion. However, a broad outline and set of core characters could be institutionalized. This may involve creating a fictitious family for each refugee ethnic group.

Having used this technique with great success, I would strongly recommend its exploration at other sites, as well as in the U.S. The storyline is an excellent method for making America come alive in the CO class. Its spontaneous and realistic nature keeps the students involved as they look back on their past and forward to their future.

Sally Quinn *has been with the Consortium Program in Phanat Nikhom, Thailand, since May 1981. She is a CO and PET teacher. Ms. Quinn developed the Hmong soap opera with her team: Thirapit Lauhahanbhu, Gary Buck, Peto Munyard, Suphavinee Charoensook, and Sarawanee Jinayon, who did the illustration.*

To Call Yourself a Refugee

(for the hundreds of thousands that do)

Ebony hair down to the waist
matted in sweat on your dark clothes
camouflaged for escape
a bar of gold cuts the connections
to country and home.

Crouched down low in a crowded boat
you lift your head just high enough
to see the sunset in the Saigon harbour
for the last time bombing red
the shadows it formed on the mountains
profiled the face of your father.

You left the rice fields
young stalks waving
green flags of surrender
to taste life from the salty
spray of waves whipping
at your sixteen years.

The pirates you came to know
did not jump out at you
from pages of fairy tales
with gold teeth and hands
made from hooks of shining steel
but were live with real hands,
raw and rough.

Your typhooned journey of foodless days
won you no medals, no honours
just the minimal right
to call yourself a refugee
a severed limb, from an ancient, rooted tree.

Laurie Kuntz
Teacher Trainer
Philippine Refugee Processing Center

Picture Perception and Interpretation among Preliterate Adults*

Christina Hvitfeldt

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Adults from traditional preliterate societies often perceive and interpret drawings, pictures, and symbols differently from individuals socialized into modern literate societies. When language and literacy programs for traditional peoples are developed, the need for instruction in the learner's second language often results in heavy reliance on drawings, pictures, and symbols to communicate important concepts. This article presents a discussion of some of the difficulties which arise when the symbolic conventions of a modern literate society are used to communicate with traditional groups of people.

In many parts of the world, illiteracy is still the norm in traditional tribal societies removed both geographically and socially from majority cultures. In Thailand, for example, many of the Hmong, Lahu, Lisu, and Akha hilltribe peoples continue to live in traditional preliterate societies in remote mountain areas.

Inaccessibility is not the only barrier to the literacy education of these groups, however. Even when government and private agencies manage to overcome geographical problems or when large numbers of traditional people, such as the Hmong, become part of a refugee resettlement program, differences in both language and culture often inhibit the success of functional literacy programs.

Differences in perception and learning between traditional preliterate peoples and those socialized into modern literate cultures have long been the subject of investigation by anthropologists and psychologists. Redfield (1962) describes what he terms "primitive" cultures as both holistic and concrete, perceiving the world around them in terms of general patterns and specific known objects and events. "Modern" cultures, he contends, differ in that they tend to be analytic rather than holistic and abstract rather than concrete.

Witkin, Dyk, Faterson, Goodenough, and Karp (1962) interpret these differences between traditional and modern societies in terms of perceptual style. Individuals socialized into traditional societies tend toward perception which is strongly dominated by the overall organization of the surrounding field, the different parts of which are experienced as if they were fused together. Individuals socialized into more modern societies tend to perceive component parts as discrete from the organization of the whole. Witkin and his associates contend that the development of perceptual style is influenced by both sociocultural and environmental factors.

With more specific reference to processes of learning in traditional and modern societies, Bruner (1965) suggests three modes of information processing. The *enactive* mode involves learning through direct experience; the *iconic* mode involves learning through observation and modeling; the *symbolic* mode involves learning through symbolically coded experience. Enactive learning is aided by the use of tools such as hammers, wheels, and levers, while the iconic mode makes primary use of the five senses. The symbolic mode, clearly more abstract, is aided by language, logic, and mathematics. While traditional preliterate societies emphasize learning through the enactive and iconic modes, modern literate societies emphasize that which takes place through the symbolic mode.

If traditional preliterate societies make use of perceptual and learning strategies which differ significantly from those common to modern literate societies, such differences must obviously be taken into account when literacy programs aimed at traditional peoples are developed. Often, the success of such programs is complicated by the fact that traditional tribal groups often do not speak the language of the majority culture competently.

*An earlier version of this paper was delivered at the International Symposium on Language and Linguistics held at Chiang Mai University, Thailand, January 11-13, 1984.

This results in heavy reliance upon drawings, pictures, and other symbols to communicate important concepts. This paper will outline some of the difficulties which arise when the symbolic conventions of a modern literate culture are used to communicate with traditional preliterate people.

Central to this discussion is the fact that pictures can be either *iconic* or *symbolic*. Iconic pictures attempt to depict reality directly; symbolic pictures make use of arbitrary conventions which must be learned. An example of each is found in the international sign which indicates that smoking is not allowed—a red circle enclosing a picture of a lighted cigarette bisected with a slanting line. The picture of the cigarette is an iconic representation; the slanted line indicating that smoking is not permitted is a culturally learned symbolic representation.

Iconic pictures and drawings can be used successfully with preliterate groups once some familiarity with the use of pictures is established. Symbolic pictures, however, are likely to be misinterpreted unless attempts are made to explain the meanings of the arbitrary pictorial conventions which are used. Learning to interpret symbolic pictures is in this way analogous to interpreting written language and, in some cases, involves as high a degree of abstraction.

The functions of pictorial communication parallel those of language in significant, yet limited, ways. Like nouns, pictures can depict concrete objects; unlike language, they cannot depict directly such abstract concepts as "freedom." Like adjectives, pictures can communicate qualities such as "tall" which can be seen directly; unlike language, they cannot depict abstract qualities such as "intelligent." Like verbs, pictures can depict states of being, such as in "The man is sleeping." Actions, however, are difficult to depict. Lines of motion and direction are often used to indicate action, but these are arbitrary conventions which are likely to be misinterpreted by preliterate people who have had little experience with the interpretation of symbols. In the same way, verb tenses and negation are difficult to depict pictorially without recourse to arbitrary symbols.

Like prepositions, pictures can depict relational concepts such as "above," "below," "inside," and "outside," but cues of depth, including overlap, perspective, and relative size, must often be provided. Such cues are commonly misinterpreted or ignored by people with little experience in picture interpretation.

Pictures, whether drawings or photographs, can be considered on a continuum from iconic to symbolic. Pictures which lie at the iconic end of the continuum can generally be perceived directly; those which lie toward the symbolic end require interpretation that goes beyond what can be directly perceived and demand a higher level of abstraction.

Hudson (1960), in an attempt to determine whether the perception of depth in pictures is spontaneous or learned, used outline drawings of familiar scenes to test the depth perception of literate and nonliterate groups of subjects in South Africa. Hudson's results revealed that nonliterate adult subjects tended to interpret the pictures as flat rather than three dimensional, perceiving the outline of a hill as a path or a river and horizon lines as poles or elephant traps. This seems to suggest that the subjects used their own experience and cultural knowledge to help them make sense of the pictures.

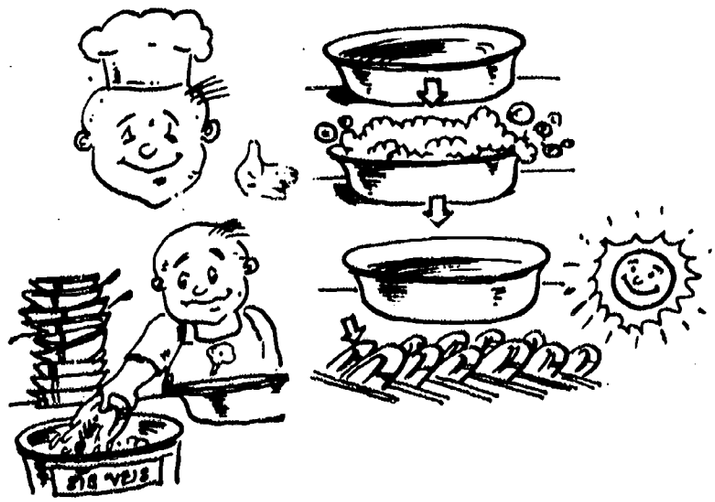
Symbolic pictures . . . are likely to be misinterpreted unless attempts are made to explain the meanings of the arbitrary pictorial conventions which are used.

Clearly, pictures which can be directly perceived by preliterate adults can be used to great advantage in literacy and development programs. Pictures which require perceptual skills that are beyond the experience and competence of participants, however, can actually undermine effective communication.

In many parts of the developing world, language and literacy materials aimed specifically at traditional preliterate peoples in remote areas are still at the planning stage. Thailand's Department of Nonformal Education has devised a series of Thai readers for hilltribe adults which use black and white photographs that can generally be perceived directly, although the quality of the photography and printing sometimes interferes with interpretation. Other materials, particularly those produced for health and nutrition education, make liberal use of unrealistic cartoons and symbolic conventions.

A lesson on dishwashing (Figure 1), used with preliterate villagers, uses a chef's hat to indicate kitchen work, a disembodied hand to illustrate that directions will

Figure 1



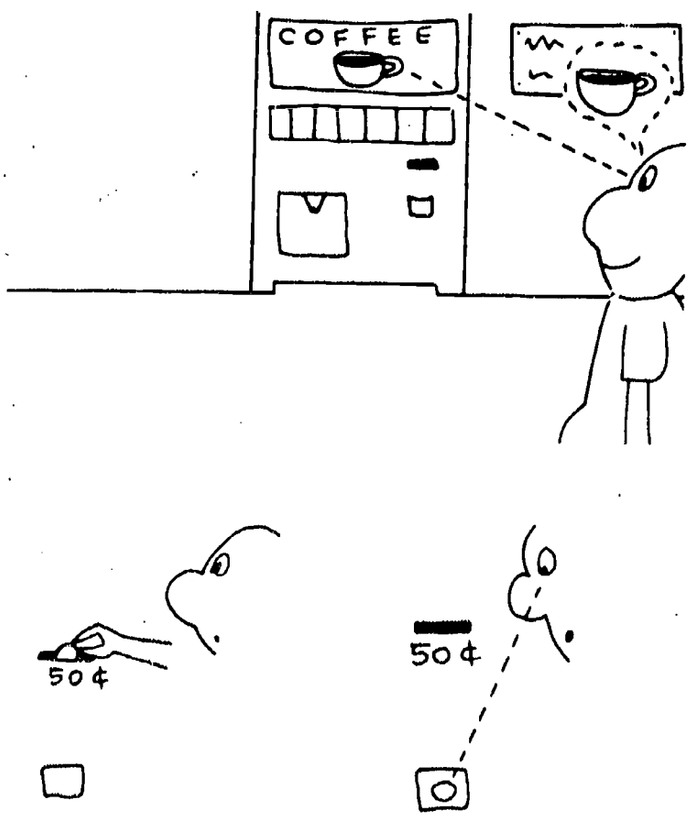
From *Anaanay Chaawbaan* (*People's Health*). Lampang, Thailand: Department of Nonformal Education, 1983. p. 8.

follow, shading to indicate that the pan is filled with water, curved lines and circles to suggest soap bubbles, arrows to show progression through a series of steps, and a smiling cartoon sun to show that the plates should be dried in the sunshine—all of which are likely to cause interpretive problems.

In addition to some government efforts aimed at tribal groups within national boundaries, teaching materials geared specifically to the needs of preliterate adults preparing for resettlement in modern literate societies are being developed in Indochinese refugee camps in Thailand, the Philippines, and Indonesia. Produced by private agencies, international organizations, aid programs, and individual instructors, such materials often attempt to prepare participants for a new lifestyle by presenting the objects and activities of modern literate culture through pictures.

Figure 2 is from a series of pictures depicting the use of a vending machine. Although first-language explanations may help to clarify the machine's purpose, many of the symbolic conventions used in the illustrations are likely to be misinterpreted or ignored. The dotted bubble representing thought, the straight dotted line indicating line of vision, and the circle representing a solid coin will need to be explained. Clearly, decisions need to be made as to how much time should be devoted to explanations of pictures that cannot be directly perceived. Although some of the more basic pictorial conventions might well be taught, time spent helping preliterate adults to interpret highly abstract representations might be better spent in basic reading and writing instruction.

Figure 2



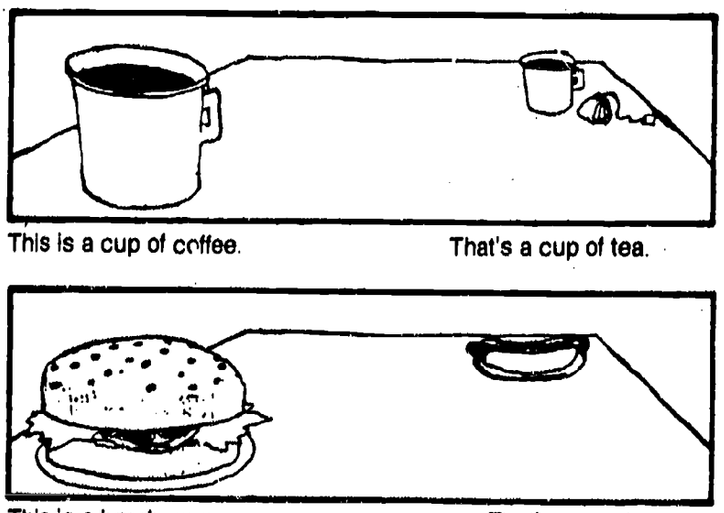
From *America, In Sight.* Fred Ligon and Herman S.K. The Experiment in International Living, 1982, p. 17. Reprinted by permission.

Even such simple drawing techniques as the use of stick figures to represent people may cause problems in interpretation for preliterate adults. A group of Hmong in one refugee camp, having worked with cultural orientation materials in which cartoon stick figures were used, announced that they were no longer interested in being resettled in the United States. Subsequent discussion revealed that they were unwilling to go to a country where the people were obviously starving.

The resettlement of many preliterate Indochinese adults in North America has resulted in a profusion of publications intended for use in basic language and literacy classes. This writer's study of Hmong classroom behavior (1982) indicates that many of the illustrations featured in these basic-level materials make use of abstractions which preliterate adults are unable to interpret.

Figure 3 is an illustration from a beginning-level language and literacy text marketed specifically for Indochinese refugee adults. The drawing is intended to convey the idea that distance from the speaker determines the choice of the word "this" or "that." Hmong adults, however, perceived only that the coffee cup was large and the tea cup was small. None of the students perceived the tea cup as further away than the coffee cup, making the illustration valueless as an explanation of the conceptual basis for the choice of the word "this" or "that."

Figure 3

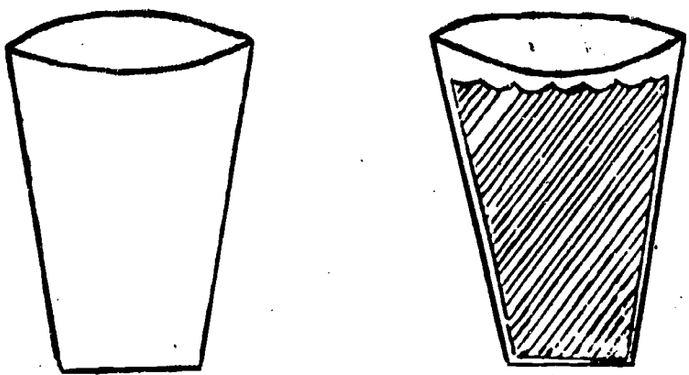


From *English for the 21st Century, Classroom Visuals.* Arlington Heights, IL: Delta Systems, Inc., 1975, p. (6)(6). Reprinted by permission.

In a picture text widely used with preliterate adults, a lesson on opposites makes use of paired drawings such as those in Figure 4. When asked to tell how the pictures were opposite, Hmong adults suggested that the glass in

drawing (a) was white and the glass in drawing (b) was black. When it was pointed out that there might be another way in which the drawings were opposite, one of the students suggested that the glass in (a) was clean and the glass in (b) was dirty. The use of shading to indicate contents is clearly an abstract convention that is not perceived directly.

Figure 4



(a) (b)

Another text indicated for use with adult refugees makes use of a series of drawings in a lesson on illness (Figure 5). Hmong adults, unfamiliar with the conventions used to indicate pain and movement, were unable to interpret many of the drawings. The lesson is only one of many where iconic drawings, easily understood by preliterate adults, are made uninterpretable through the use of symbolic conventions with which the students are unfamiliar.

Like the acquisition of literacy skills, the interpretation of symbolic pictures and drawings requires a kind of perception that goes beyond what can be seen directly. Although iconic pictures can be used effectively to facilitate the learning of both language and literacy, arbitrary symbolic representations may in fact be as abstract as print itself and may only serve to complicate an already difficult task.

Figure 5 WHAT'S THE MATTER?

From *English for Adult Competency, Book I.* Leann Howard, Autumn Keltner, and Frances Lee. Englewood Cliffs, New Jersey. Prentice Hall, Inc., 1981, p. 54. Reprinted by permission.

ACKNOWLEDGEMENT

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Christina Hvitfeldt *has taught ESL and done teacher training in the United States, Africa, and Asia. She received an MA in English linguistics and a PhD in adult education from the University of Wisconsin at Madison, where she developed a special interest in the learning strategies of adults from preliterate societies. She was able to pursue this interest during a two-year appointment at Chiang Mai University in Thailand, where she visited hilltribe villages and refugee centers throughout the country. This article stems from her experience with preliterate adults in both the United States and Asia.*

The Intensive ESL/CO Program for Ethiopian Refugees

Paula Kristofik and Steven Cook
Sudan

The Intensive English as a Second Language/Cultural Orientation (IESL/CO) Program for Ethiopian Refugees in the Sudan, East Africa, is operated by International Catholic Migration Commission (ICMC) and began in May of 1982. Two cycles of students attend each year, one group from October to March and the other from March to July. As of March 1985, 3,735 students will have completed the program.

Although the Sudan Program has many unique features, it also has much in common with the Southeast Asian Intensive Program. Our students are refugees who have registered with the United Nations High Commissioner for Refugees (UNHCR), interviewed with Joint Voluntary Agency (JVA), and have then been accepted by Immigration and Naturalization Service (INS) for resettlement in the United States. They study 192 hours of English and 96 hours of CO for sixteen weeks. The curriculum is based on the standardized ESL competencies and CO content standards which are used in the Southeast Asian program. Teacher training is held two hours every day and includes workshops, consultations, and classroom preparation. We use the same textbooks as those in Southeast Asia, and they have proven to be quite popular. Our resource library contains a full complement of rods, cubes, model houses, calendars, clocks, maps, telephones, and doctor kits. CO is taught in the students' native language. Students receive the Center for Applied Linguistics (CAL) placement test, and some teaching cycles have received the CAL Proficiency Test, which tests a random sample of refugees pre- and post-course to measure student progress. And as in the Southeast Asian program, consultants come out, administrators get blamed for everything, coordinators have too much to do, teacher trainers get caught in the middle, and teachers work hard and take a personal interest in their students. And it is very, very hot.

Still, there are significant differences between the two programs. Instead of being housed at one large processing center as they are in Thailand, Indonesia, and the Philippines, refugees in the Sudan live and work in the community and attend the IESL/CO classes in the evenings. When the Sudan program began, there were three training sites located in Khartoum, Gedaref, and Port Sudan. When refugee processing was consolidated in Khartoum in 1984, the Gedaref and Port Sudan training programs were closed. When in operation, the program in the agricultural community of Gedaref not only provided classroom instruction to refugees living in town but also sent teachers to as many as eight settlements of refugees, some of which were three Land Rover hours away. The program in Port Sudan, a busy trade center on the Red Sea, served refugees who had gone there to work and share housing in areas of lean-tos with poor Sudanese.

In Khartoum, the capital, refugees are dispersed throughout the city. Although Sudan offers asylum to almost 1 million refugees (over two-thirds of whom are Ethiopians), the government limits the number permitted in urban areas. Despite these restrictions, Ethiopians continue to enter the city. Occasionally ESL/CO students are detained by authorities enforcing these restrictions.

Two conditions that have had a significant impact on the design and implementation of our IESL/CO Program are that public transportation in the Sudan is very limited and that refugees must support themselves. Although there is some public transportation available, the fares are far beyond our students' means. It is necessary, therefore, for the program to supply buses to transport students to and from school. The busing is costly both in time and money because students live on the furthest outskirts of Khartoum. Transportation costs consume such a substantial portion of the total program budget that little remains for other educational support items.

Unlike in the processing centers in Southeast Asia, the refugees' food and housing are not provided to them, so refugees must work full time to meet this basic need. As a result, program administrators spend a great deal of their time meeting with employers to request that work hours be changed or that some kind of accommodation be made so that refugees can attend classes. Occasionally, despite these efforts, no alternative arrangement can be made. In these cases, students are granted a "humanitarian exemption" from the training requirement. When students arrive for class they are often exhausted, not only from the crushing heat, but also because they have already worked from 7 AM to 2 PM.

The fact that refugees work full-time has had several effects on program design. Classes must be held in the evenings, six nights a week in classrooms (graciously

donated by the Catholic Church) which are occupied in the mornings by Sudanese primary and secondary students. Borrowed facilities, in turn, impose limits on many aspects of the program—from putting nails in walls for hanging visuals and the amount of storage space available to the scheduling of educational activities such as airplane simulations.

While the program employs teachers from the Sudan, Great Britain, and Australia, the majority of the teachers are refugees, all of whom are very proficient in English. This adds an interesting dimension to the program. Only a few CO classes require assistant teacher translators. Teachers' identification with their students is absolute. Many of the problems which students raise in the classroom are problems which teachers themselves have had to face and overcome. Although they share a common language with their students, teachers seldom resort to translation in the ESL lessons. This is largely due to the rigorous teacher training program which emphasizes the benefits of a monolingual ESL classroom.

A teacher is assigned one class for each subject and is responsible for both ESL and CO. Though the hours and lesson plans for each subject are distinct, the opportunities for reinforcement and addressing similar objectives are plentiful. ESL competencies on a given topic are carefully matched with corresponding CO teaching points so that daily lessons reinforce one another. Thus there is no need to form committees to ensure that ESL instruction is coordinated with CO.

Affecting both ESL and CO is the Ethiopian culture and language or, rather, *cultures* and *languages,* as Ethiopia contains eighteen separate ethnic groups. Fortunately (from a programmatic perspective), the vast majority of students come from the Northeast and Addis Abbaba regions and speak either Tigrinya or Amharic. These two languages share a written alphabet and many linguistic features. There are 44 consonant sounds and seven vowel sounds. As a result, most of the pronunciation problems revolve around vowel discrimination. A classic example is that *it* and *eat* are said the same way.

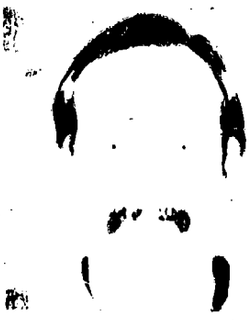
Some topics are included which address the unique needs of Ethiopian refugees. Ethiopians need to be prepared to be perceived as members of a black minority. Therefore, dealing with racial attitudes is an important part of the CO class. Another example is the need to discuss the consequences in America of continuing the practice, common in the area, of female circumcision.

Both ESL and CO must address the delicate area of Ethiopian attitudes toward their future adaptation to American society. Measured against the Indochinese, whom resettlement agencies have been dealing with longer and in greater numbers, the Ethiopian is sometimes perceived as demanding and aggressive. If the job of the teacher of Indochinese refugees is to get students to speak up and ask questions, then the job of the Sudan Program is to get students to know when it is appropriate to speak up and when it is not and to know when and how to ask questions. Roleplays and realistic language practice try to emphasize these points.

The most important distinction is apparent upon examining the profile of the Ethiopian refugee student. The typical student is a young, single urban male who has been at least to primary school and usually to secondary school. Since English has been a standard subject in Ethiopian schools, the students' level of English correlates directly to the number of years of education. Most are intent upon pursuing higher education and finding respected, high-paying work when they reach the United States. Expectations of a prosperous, intellectually satisfying life in America are high. There is a greater percentage than in Southeast Asia of students at the D/E levels. This is not to say that in an A-level class there are no nursing mothers or middle-aged men who can't speak English. There certainly are. But the salient contrast between the Sudan and Southeast Asia is the predominance of advanced-level English language students.

There are other contrasts with the Southeast Asia programs. The Sudan program has no pre-employment training component because of the refugees' higher English proficiency level. Space limitations have ruled out the possibility of having a language laboratory, and the video equipment we use is whatever can be borrowed. In short supply are rain and color. Yet despite the difficulties imposed by operating in a harsh environment, we feel that the Sudan program has met the challenge and that it offers valuable training and education to very deserving refugee students.

Paula Kristofik *has worked with refugees for five years. Ms. Kristofik has worked as an ESL teacher at Project Persona in Providence, RI; as a supervisor in Phanat Nikhom and Galang; and as an ESL Coordinator in the Sudan.*



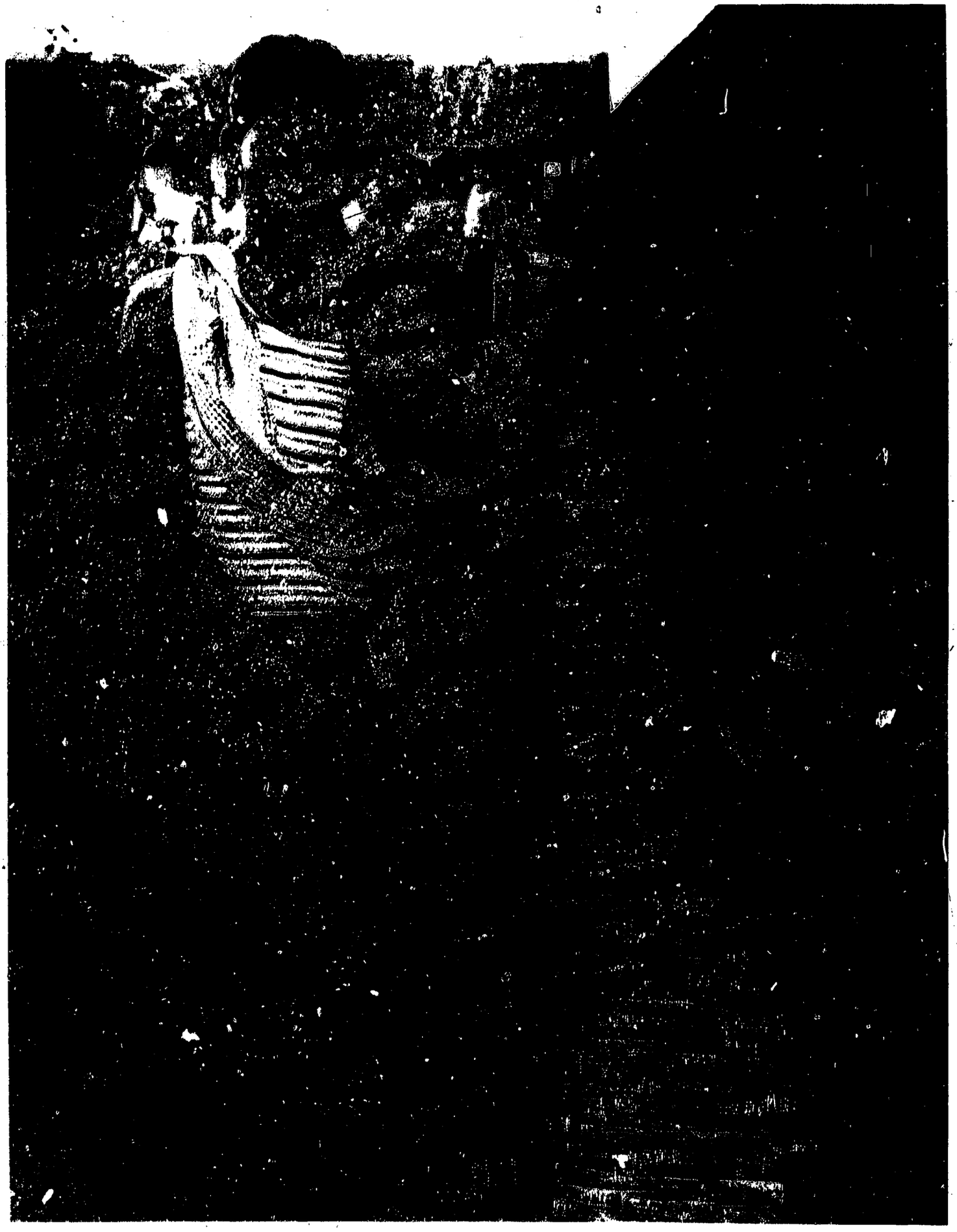
Steve Cook *was Director of the Intensive Program in Sudan, East Africa, from April 1982 to December 1984. He currently is Deputy Director for Operations for ICMC at the Philippine Refugee Processing Center at Bataan. His refugee-related work experience includes one year as the United States Catholic Conference (USCC) Senior Program Specialist from Region IV, one year as the Community Resource Liaison to the California Governor's Office Refugee Program, and three and one-half years in the San Diego USCC Resettlement Office. He has a BA in sociology from the University of California at Berkeley, California.*

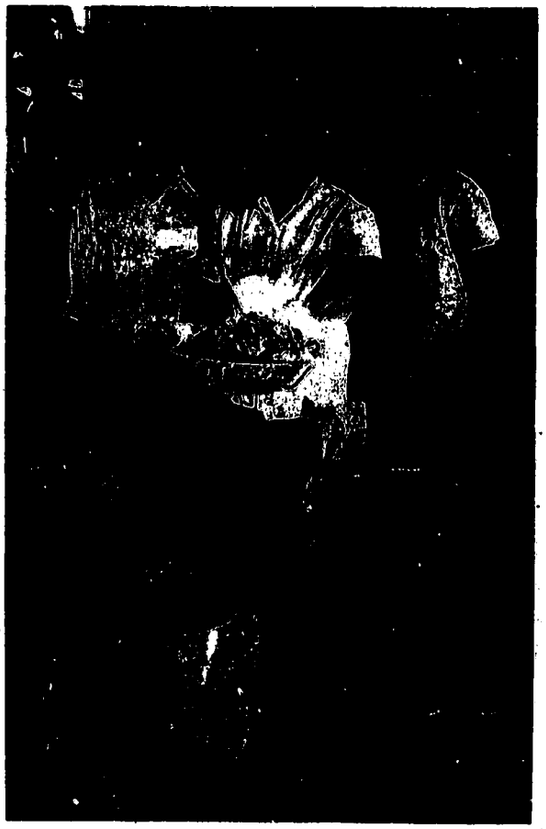
Scenes from BATAAN

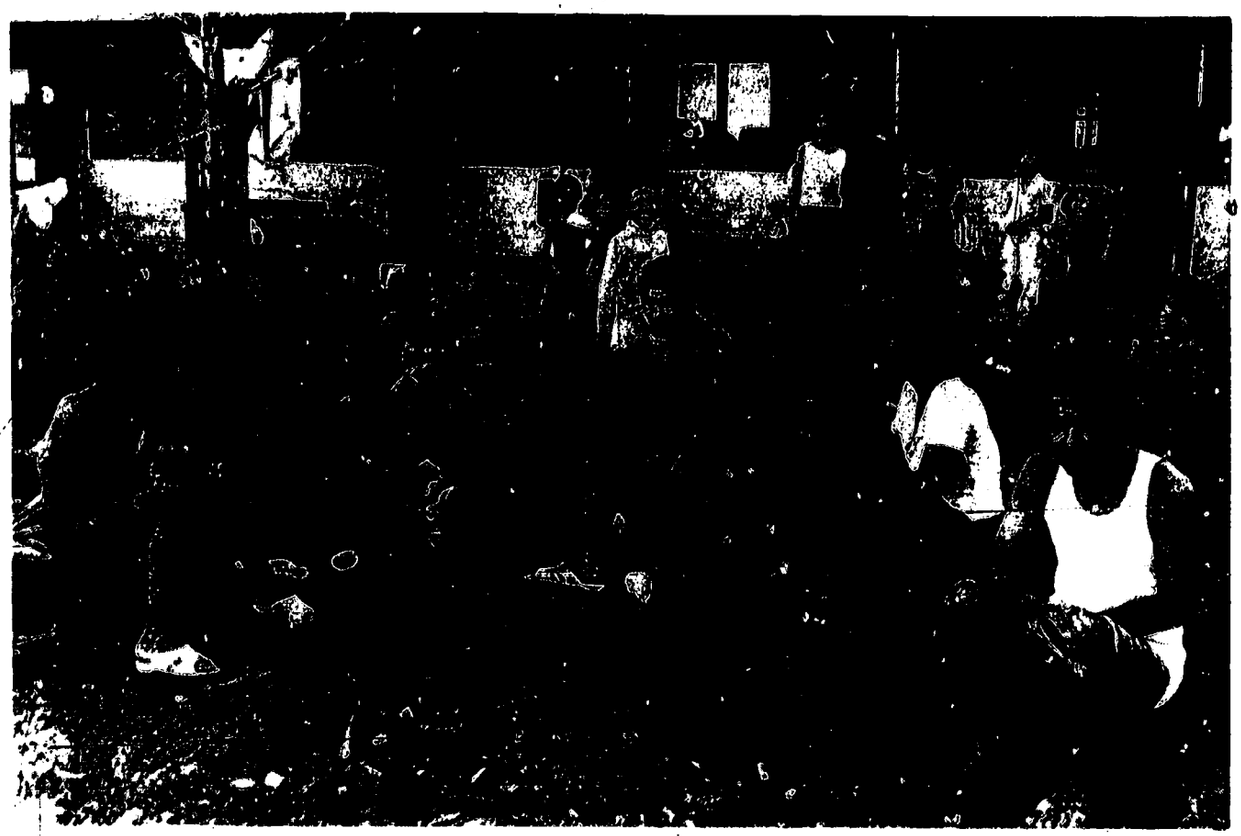
About the Photographer

The photographs on these four pages depict refugee life at the Philippine Refugee Processing Center (PRPC). They are all the work of Paul Tañedo.

Mr. Tañedo is a professional photographer currently serving as Productions Specialist for the Community Action, Social Services Development Group (CASSDEG) at the PRPC in Bataan. He studied fine arts at the University of Santo Tomas in Metro Manila. Mr. Tañedo's photographs have been published in many periodicals and newspapers.







Culture Quizzes: Training Beyond the Curriculum

Christina Herbert
Phanat Nikhom Refugee Camp

In preparing a lesson, English as a Second Language teachers are usually faced with the double task of studying both the language and the cultural points for a particular lesson. Teachers who have never been to the United States may not understand the cultural context of a lesson and therefore inadvertently misinform their students. For supervisors, the challenge is to prepare trainings which convey accurate cultural information in a way that is both accessible and interesting to the teachers. In addition, supervisors must work on creating an awareness of the interdependency of language and culture. Clearly, a straight lecture format during teacher training is inappropriate. At the end of a long day of instruction, teachers can get bored quickly, so a different approach should be used.

As I searched for a successful training format for the Thai teachers at Phanat Nikhom, I set several general goals: (1) Teachers should go beyond the curriculum in learning about America, the refugees' backgrounds, and their own culture; (2) Every teacher should be actively involved in the training; and (3) I should do a minimum of lecturing.

As I thought this through, it occurred to me to fall back on a standard approach, giving a quiz. At the time, we were teaching about banking in the U.S., so I wrote a series of true and false statements about banking, including some which went beyond the curriculum. When the teachers arrived for the training session, I asked them to take the quiz, and explained that we would later discuss it as a group. They eagerly worked through the exercise. I then asked the teachers to read each statement aloud and discuss why they thought it true or false. Whenever teachers had differing viewpoints or comments, they could add to the discussion. An hour after they had begun, the teachers were still discussing the quiz, often adding information about their own culture to arrive at an agreement. At only one or two points was I asked to confirm or clarify an opinion. I played an active listening role, making sure that the teachers were processing the information correctly on their own. After the training, several teachers approached me to say that they had enjoyed this pre-test and hoped to take more in the future.

Throughout the four-month term, I wrote quizzes to accompany each competency-based unit in our curriculum, e.g., housing, medical problems, and banking. I tried to include items which reflected the common misconceptions or questions my teachers had. The quizzes were formulated to generate conversation and even controversy. As a result, there were often no definite answers. After I had finished writing the thirty quizzes, I set to work compiling a key for teachers and other supervisors. I accomplished this by giving a quiz for each unit to three different Americans. I asked them to write notes in the margins on any points that they felt needed elaboration. Another supervisor also wrote extensive comments to be placed in the library along with each quiz.

Each time I wrote a quiz, I tried to vary the format. In this way, teachers were exposed to different kinds of test items such as multiple choice, true or false, cloze, and matching. I also added a blank section at the bottom of each one headed "Notes," so that the teachers could jot down information during discussion.

Since the quizzes were written, they have been used in a variety of ways. Many teachers take them to evaluate their own knowledge of a subject. Some of the quizzes are also suitable for advanced students. I also hope that these pre-tests will generate additional ones, and that supervisors will expand on and revise this first attempt.

In effect, besides meeting my original goals, this simple device for clarifying and conveying cultural information has enabled teachers to do the following: (1) Take a pre-test to determine areas of weakness or misunderstanding; (2) Practice listening, speaking, reading, and writing skills; (3) Compare several cultures, including America, their own, and their students'; (4) Prepare an ongoing notebook of cultural notes to accompany each unit.

Christina Herbert *is the Phanat Nikhom Site Editor of Passage: A Journal of Refugee Education. Ms. Herbert has been an ESL supervisor at Phanat Nikhom Refugee Camp since January 1984. She received her BA in literature from Reed College, and from 1981 to 1982, she taught EFL in Japan. She has also taught Indochinese refugees in Boston. In 1983, she received her Master of Arts in Teaching in ESL from the School for International Training.*

SAMPLE FROM QUIZZES

I. BANKING

True or False

1. Most places (businesses) will accept check for payment.
2. Banks are usually open on Saturdays.
3. There is usually a fee to get a money order.
4. To open an account, you must pay a fee.
5. Savings and checking accounts earn the same interest.
6. When you open a checking account, you get free checks.
7. Two people can share one account.
8. Deposits and withdrawals are made by filling out forms which are submitted to a teller.
9. If you bounce a check, the bank will pay for the check and charge you for it.
10. A money order is the same as a check.
11. Whoever gets to the teller first is served first.
12. Many bills are paid directly to a business by the bank. For example, the phone company may be paid the amount due each month directly from your account.

What are some differences between banking in your country and the U.S.?

II. SPONSOR

Please mark the following: Usually (U) Sometimes (S) Maybe (M) or Never (N)

A sponsor:

1. is the first person to meet the refugees when they arrive.
2. belongs to a church group.
3. gives the refugee a job.
4. provides household furnishings.
5. enrolls the children in school.
6. shows the refugees around their new community.
7. knows about the refugees' culture.
8. is paid to be a sponsor.
9. must pay to be a sponsor.
10. is on call for the refugee in case of an emergency.
11. is a member of the refugee's family or a friend.
12. is an American citizen.
13. is over thirty years old.

What do you think are some of the biggest fears a refugee may have about his or her sponsor?

III. EMERGENCIES

Whom should you call in the following emergencies? Police/Ambulance/Poison Center/Fire Department/None

1. Your wife is going into labor.
2. Your son just drank poison.
3. The couple downstairs is arguing loudly.
4. A robber is in the bedroom.
5. You see a bad car accident in front of your house.
6. Your baby swallows a bottle of aspirin.
7. You have a bad headache.
8. Your gas stove has just blown up.
9. You see smoke billowing from a nearby apa
10. Your pet cat is stuck at the top of a twenty-foot

What are some emergency symbols?

Teacher, It's Nice to Meet You, Too

Ruby Ibañez
Philippine Refugee Processing Center

Hello! I'm one of the 20 students in your class. I come everyday. I sit here and I smile and I laugh and I try to talk your English which you always say will be "my" language.

As I sit here I wonder if you, my teacher, are able to tell when I am sinking in spirit and ready to quit this incredible task. I walked a thousand miles, dear teacher, before I met you. Sitting here listening to you and struggling to hold this pencil seems to be my "present." I want to tell you though that I, too, am a person of the past.

When I say my name is Sombath I want to tell you also that back in my village, I had a mind of my own. I could reason. I could argue. I could lead. My neighbors respected me. There was much value to my name, teacher, no matter how strange it may sound to your ears.

You ask, "Where are you from?" I was born in a land of fields and rivers and hills where people lived in a rich tradition of life and oneness. My heart overflows with pride and possession of that beautiful land, that place of my ancestors. Yet, with all this that I want to share with you, all I can mutter is I came from Cambodia. I'm Khmer. I'm not even sure I can say these words right or make you understand that inside, deep inside, I know what you are asking.

"How old are you?" I want to cry and laugh whenever you go around asking that. I want so very much to say, I'm old, older than all the dying faces I have left behind, older than the hungry hands I have pushed aside, older than the shouts of fear and terror I have closed my ears to, older than the world, maybe. And certainly much older than you. Help me, my teacher, I have yet to know the days of the week or the twelve months of the year.

Now I see you smiling. I know you are thinking of my groans and sighs whenever I have to say "house" and it comes out "how" instead. I think many times, that maybe I was born with the wrong tongue and the wrong set of teeth. Back in my village, I was smarter than most of my neighbors. Teacher, I tremble with fear now over words like "chicken" and "kitchen."

Now you laugh. I know why. I do not make sense with the few English words I try to say. I seem like a child because I only say childlike things in your English. But I am an adult, and I know much that I cannot yet express. This I think is funny and sad at the same time. Many times the confusion is painful. But do not feel sad, dear teacher. I wish very much to learn all the things that you are offering me, to keep them in my heart, and to make them a part of me. However, there was this life I have lived through and now the thoughts of days I have yet to face. Between my efforts to say "How are you?" and "I am fine, thank you" come uncontrollable emotions of loneliness, anger, and uncertainty. So have patience with me, my teacher, when you see me sulking and frowning, looking outside the classroom or near to crying.

Please go on with your enthusiasm, your eagerness, and your high spirit. Deep inside me, I am moved that someone will still give me so much importance. Keep that smile when I keep forgetting the words you taught me yesterday and cannot remember those I learned last week.

Give me a gentle voice to ease the frustration, humiliation, and shame when I just cannot communicate "refrigerator," "emergency," or "appointment." For you, my teacher, they are little words, but for me they are like monsters to fight. Pat me on the shoulder once in a while and help my tense body and trembling hands to write A B C and 1 2 3.

Continue to reward me with a warm "good" or "very good" when I have finally pronounced "church" correctly after one hundred "shurshes." Flatter me by attempting to speak a phrase or two from my language and I will end up laughing with you.

I am one of the students in your class. I came today and tomorrow I will come again. I smile and laugh and try to talk your English which you say will become my language.

Ruby Ibañez *was a teacher of Tagalog to American Peace Corps volunteers in the Philippines before joining the International Catholic Migration Commission. At the Philippine Refugee Processing Center, she taught ESL for one year and worked as a supervisor of the Materials Development Department before becoming a supervisor of teachers in the Integrated Program. At present, she is a teacher trainer with the Training Department.*

Training For Self-Sufficiency: the MELT Project,* A Link to the Overseas Refugee Program

Myrna Ann Adkins

Spring Institute for International Studies, Wheat Ridge, Colorado

This article discusses the Mainstream English Language Training (MELT) project. The overall objective of the project, funded by the Office of Refugee Resettlement of the U.S. Department of Health and Human Services, was to develop consistency among ESL programs for refugees across the U.S. and to establish linkages with the overseas training program for refugees. Toward this end, the primary goals of the project were to design a Core Curriculum Guide, to develop a set of levels to describe language performance, and to field test three new versions of the Basic English Skills Test (B.E.S.T.).

Background

Although there are many paths taken by refugees to reach self-sufficiency in the United States, the ability to effectively use English is usually identified as one of the most important skills for advancing along any path. The Mainstream English Language Training (MELT) project, conceived and funded by the Office of Refugee Resettlement (ORR) of the U.S. Department of Health and Human Services, is an attempt to provide guidelines for testing, leveling, and curriculum in English language training programs for refugees in the U.S. These objectives support the overall project goals of establishing greater consistency among training programs in the U.S. and providing enhanced continuity between U.S. programs and the overseas training program.

The project began in the fall of 1983 and continued to the end of September 1984. There were seven MELT grantees: International Institute of Boston, Boston, MA; Northwest Educational Cooperative, Arlington Heights, IL; International Institute of Rhode Island, Inc./Project Persona, Providence, RI; Refugee Education and Employment Program, Arlington, VA; San Diego Community College District, San Diego, CA; San Francisco Community College District, San Francisco, CA; Spring Institute for International Studies, Denver, CO. They represented a variety of refugee programs in terms of location, size, program design, type of administrative institution, and staffing patterns. Two of the projects were multi-site, providing the added dimension of more rural and smaller programs. Nineteen program sites in all were involved in the project. Coordination, data collection, analysis, and training for the project were provided by RMC Research Corporation, the American Council for Nationalities Service, and the Center for Applied Linguistics. About 1,400 students participated in the project. The average class size was about 20 students, with classes ranging from 4 to 41 students. Although the overseas ESL level was not known for all of the MELT students, the levels were represented fairly evenly in the project. The majority of the participants had been residents in the U.S. for one to eighteen months.

Goals and Activities of the MELT Project

The primary goals of the MELT project were to test and refine a set of levels to describe student language performance, to design a Core Curriculum Guide, and to field-test three new forms of the Basic English Skills Test (B.E.S.T.). Toward this end, the Center for Applied Linguistics, under contract with ORR, Region I, developed three new versions of the B.E.S.T. and convened a group of refugee educators and administrators from across the U.S. to draft the Student Performance Levels and a core curriculum outline. These became the working documents for the MELT project.

*Information in the article was provided by the Office of Refugee Resettlement, U.S. Department of Health and Human Services.

The Student Performance Levels describe a student's language ability at a given level in terms of: listening, speaking, reading, and writing skills; the ability to communicate with a native speaker; and readiness for employment. Ten Student Performance Levels were designated: levels I-V correspond to the overseas program levels A-E; levels VI-X describe higher levels of language ability. Performance at level X is equivalent to that of a native speaker of English. As part of the project, estimates were made of the number of hours required to move from one level to another. Levels were equated to the ESL levels used in the overseas program, and each site compared the MELT levels to program levels being used by that site.

The MELT Core Curriculum Guide lists competencies in various topic areas that students should be able to perform at each level. (For example, under the topic "Health," a level I competency is "Indicate where a pain is located," while a level VI competency is "Read warnings/directions on over-the-counter drugs.") Sites also noted the grammar used in each topic area, cultural information considered essential, and methods and materials used for teaching each competency. Each site described how the Curriculum Guide was adapted to the curriculum in use at that site.

Project participants preferred to develop a product that would . . . be adaptable to local needs . . .

A third responsibility of the project sites was to field-test three new forms of the B.E.S.T., a competency-based ESL test consisting of listening/speaking and reading/writing sections. The test can be used as a placement, diagnostic, and progress evaluation instrument by ESL programs. As part of the project, the field-test versions of the B.E.S.T. were used as pre- and post-tests for MELT students. Part of the task was to relate a range of scores on the B.E.S.T. to each Student Performance Level. By also relating scores to the levels used in the overseas program, continuity between overseas and stateside programs can be enhanced.

MELT Project Outcomes

Specific products which will be available as a result of the MELT project include: the Student Performance Levels (SPL), the competency-based MELT Core Curriculum Guide, and three forms of the B.E.S.T.

The MELT products provide a basis for program design and operation, but are intended to be adapted to fit individual program needs. The Curriculum Guide is a listing of competencies to be used for curriculum development; it is not a curriculum itself. Project participants preferred to develop a product that would serve as a guide and be adaptable to local needs rather than issue standards for all programs. There was similar concern about attempting to designate a certain number of hours required for a student to move from one level to the next. A range of hours was considered in the MELT project, and these of course vary depending on such factors as a student's previous education, health, attendance, employment, age, and general resettlement experience. There was recognition that local needs and conditions vary from state to state and program to program. Certain key competencies were identified as those needed by refugees in most resettlement situations; others are suggested and can be taught as needs require and time permits.

In addition, MELT project participants grappled with the issue of how to acknowledge the importance of grammar within the English-teaching framework. The intent was to suggest how grammar fits into the teaching of the competencies while leaving the final selection of where and when to teach specific grammatical structures to individual programs. The MELT package is intended to stimulate ideas and suggest ways to better serve refugee language needs in meeting the goal of self-sufficiency; it is not a ready-made, complete design for any program.

The MELT package should be viewed as a flexible, adaptable guide to assist programs in their attempts to become competency-based and make decisions regarding the content of ESL lessons. If the levels become an accepted measure of student performance at specific steps in the learning process, refugee service providers will understand better the skills of the people they are helping to become self-sufficient. The testing portion of the package should assist programs in developing and improving methods of assessing and evaluating student performance. For the many programs that are not competency-based, the MELT package will serve as a foundation for designing a program that meets ORR goals and objectives. (ORR is in the process of revising the goals, objectives, and priorities in English language training for programs receiving ORR funding. These revisions are expected to be issued in the Spring of 1985 and will specify that ELT programs funded by ORR are to be competency-based.)

Establishing more continuity between the overseas training program and stateside programs should save time and encourage effective curriculum development as the stages of resettlement are more closely linked. Because the curriculum in the camp programs is competency-based, use of that model in stateside programs further helps students build on previous experience. Curriculum in the overseas training program is continually being developed, and this is a process which occurs stateside as well. No good curriculum is static; continual adaptation of the MELT curriculum is essential based on changing refugee needs, new developments in the overseas training program, and the needs of individual programs. Continued assessment of both overseas and stateside programs is

desirable and assumes a constant process of curriculum modification.

Training in the Use of the MELT Package

The need for on-going teacher training and curriculum development is assumed by the MELT project, and training in the use of the MELT package will be made available by ORR beginning in the Spring of 1985. It is anticipated that technical assistance and training will be provided to English language trainers, vocational English language trainers, and to state refugee coordinators through a contract from ORR. Although an attempt has been made to make the components of the package succinct, and explanations and instructions are included, technical assistance and training will assist programs to understand and use the testing, leveling, and curriculum components more efficiently. Training needs will, of course, vary depending on whether or not a program is already competency-based and has experience with the B.E.S.T. Examples of curriculum formats and lesson plans are included in the package to help programs meet individual program needs.

. . . each program is part of the continuum of the resettlement effort that begins in the overseas program and continues stateside.

Conclusion

The overall purpose of the MELT project was to provide a tool for programs to use in meeting ORR goals and objectives within the broader framework of assisting refugees to become self-sufficient as quickly as possible. The MELT package will be useful to the extent that those involved in programs adapt it to meet local needs and capabilities with an awareness of how each program is part of the continuum of the resettlement effort that begins in the overseas program and continues stateside. There is a continuing need for the exchange of information between the overseas and the stateside programs. With the MELT project, an important step has been taken toward meeting this need.

Myrna Ann Adkins *is Director of Training at the Spring Institute for International Studies, Wheat Ridge, Colorado, and served as Project Director of the Spring Institute MELT Project. For the last three years, Ms. Adkins has been Project Director of the Spring Institute Program under contract with ORR Region VIII to provide technical assistance in ten states to refugee ESL programs. She is also Project Director of the Mental Health Technical Assistance Program in Region VIII. Formerly, she was on the staff of three Peace Corps training programs at Stanford University and San Jose State University, and taught ESL and did teacher training for three years in the Philippines. She has an M.A. from the University of Michigan in Far Eastern Studies.*

Cultural Orientation for Eastern European Refugees

Katie Solon

Intergovernmental Committee for Migration, Austria

Refugees and immigrants from Eastern Europe have been coming to the United States for over a hundred years, and there are well-established Polish, Romanian, Hungarian, and Czechoslovak communities in the U.S. Yet Eastern European refugees suffer unique adjustment problems in the United States. Difficulties seem to be connected with their extremely high expectations regarding employment, housing, and education and with culture shock. Living in a society of great cultural and racial diversity and accepting the new responsibilities that accompany new choices in America have also proved problematic.

Recent surveys of U.S. service providers conducted by the American Council of Voluntary Agencies and the Center for Applied Linguistics have pinpointed distinguishing problems for Eastern European refugees.

- Because of shared heritage, refugees expect the U.S. to be as they pictured it. Sponsors and service providers, in turn, expect Eastern European refugees to be like Americans and to readily adjust to the U.S. Both sides expect resettlement to be no problem.
- Though Eastern European refugees may have had more exposure to the West than other refugees, their image of the U.S. is often a blurry picture—somewhere between the propaganda of the communist countries they have fled and Hollywood movies.
- Most Eastern European refugees have lived their entire lives under a totalitarian system and are therefore unaccustomed to much of the decision making, responsibility, and competition they face in the U.S. They differ from earlier immigrants of the same ethnic groups in subtle, but important, ways.

The resettlement process for Eastern Europeans is not easy. Yet when their adjustment is not as rapid as expected by both refugees and sponsors, there is disappointment, impatience, and resentment on both sides.

To help Eastern Europeans prepare for their resettlement, the Intergovernmental Committee for Migration (ICM), under contract with the Bureau for Refugee Programs of the U.S. Department of State, has organized a Cultural Orientation program for refugees immediately prior to their departure to the U.S. In the past year, selected groups of U.S.-approved refugees have been attending CO courses in three sites: Bad Soden, West Germany; Rome, Italy; and Maria Schutz, Austria.

The students, 16 and older, vary in nationality, length of processing, education and employment background, level of English competency, and religion. In Bad Soden, West Germany, the students are Polish ex-detainees, a mixture of professionals and skilled workers sharing strong *Solidarność* (Solidarity) ties and a sense of identity with the U.S. Most are young families; all come directly from Warsaw, transiting in Germany only a few weeks.

In Rome, Italy, the majority of students are Romanians who come to Italy directly from Bucharest after waiting up to ten years for government permission to leave. They generally have lower educational and skill levels and have had less exposure to the West. A smaller number of Poles, Czechoslovaks, and Romanians who have been awaiting processing for months in camps in Latina and Capua are also trained.

Most Eastern European refugees have lived their entire lives under a totalitarian system and are therefore unaccustomed to much of the decision making, responsibility, and competition they face in the U.S.

In Maria Schutz, Austria, students are Polish, Romanian, Czechoslovak, and Hungarian refugees from Camp Traiskirchen near Vienna. Most are workers, skilled or unskilled, some with technical education. These "camp cases" usually entered Austria alone on tourist or student visas, then registered as refugees, and have waited up to two years for approval.

The Cultural Orientation program in Europe was modeled after the program in Southeast Asia and still resembles it in some aspects: adult students, mandatory

attendance, courses taught in native language, major curriculum topics, and methodologies. As in the Southeast Asian program, common teaching methods include brainstorming, problem solving, role-playing, and discussing the known as an introduction to the unknown. Refugee experience in the processing country is often referred to in class as a stepping stone to the U.S.

CO topics are for the most part the same as those taught in Southeast Asia. There are twelve topical areas; the same core curriculum is used at all three sites with presentation adjusted to each ethnic group and individualized for each class. The topical areas are:

Introduction/Classroom Orientation
Transit Process
Resettlement and Sponsorship
Geography, History, Government, and Law
Community and Social Services
Family and Social Relations
Economy/Consumerism
Employment
Education
Housing
Communication
Transportation

Of these, the most important is the topic of Employment, to which one-fourth of class time is devoted.

While there are similarities between the programs in Southeast Asia and Europe, there are significant differences—differences due both to divergent student groups and logistical considerations. Most noticeable are the elements of time, scheduling, and curriculum focus.

Generally, Eastern European students are available for training only ten days before their departure for the U.S.

ICM's ESL Program for Eastern European Refugees

Roger J. West

Intergovernmental Committee for Migration, Geneva

The Intergovernmental Committee for Migration (ICM) is known primarily for its work in the assistance and transportation it provides to migrants and refugees in their movement from one country or continent to another. But that is only part of the story. Besides occupying itself with the physical mechanics of moving people, ICM has always been concerned with their integration into the destination country. This concern led ICM to institute language training programs which have benefited almost 300,000 people since the organization came into being in 1952.

At present, language-training courses for refugees organized by ICM are held in refugee camps and holding centers in Austria, Greece, Italy, Turkey, and Yugoslavia, while in a few large European cities—Athens, Paris, and Vienna—training takes place in centrally-located installations. It is estimated that in 1985 ICM will train some 7,000 refugees in ESL classes in Europe.

ICM's language training program differs from the refugee training program in Southeast Asia in several ways. The first difference between the two programs is that the students in ICM's training program are seldom all bound for the same destination and, since the majority enter training at a pre-approval stage of processing, the destination country is usually not known at the time they enroll. Although most refugees are eventually resettled in English-speaking countries (principally, the United States, Canada, and Australia), the diversity of their destinations raises the question of which variety of English to teach—American, Canadian, or Australian. The answer: ideally all three but with no strong emphasis on any one. ICM teachers are encouraged to highlight differences in language usage in the three countries, but the extent to which this is done, and done effectively, depends on the degree of their exposure to the three dialects.

The diversity of the group in terms of destination has other didactic implications. It means that in the selection of ESL texts and materials preference is given to those which are minimally culture-bound. It also means that no attempt is made in the ICM class to combine the teaching of ESL with Cultural Orientation.

A second difference is that in contrast to the Southeast Asian program, students in the European program neither enroll at the same time nor leave simultaneously. One can easily imagine the kind of organizational problems, particularly in class scheduling, which have to be faced in an open entry/exit program. These are obviously more complex than they are in a situation where the inflow and outflow of

Thus, the CO "preview of the U.S." is limited to an intensive twenty-four hour course in four to six days. In addition to this, two sites schedule ESL classes in the evening on a voluntary basis. (For an overview of the ESL program in Europe, see box on page 40 and 41.)

While the curriculum topical areas are largely the same as those taught in Southeast Asia, the focus of presentation is different. Because the program in Eastern Europe is considerably shorter, less time is spent on details. And because of the particular nature of the adjustment problems Eastern European refugees face in the U.S., the emphasis is on attitudes and expectations, with a focus on choice and responsibility. Nearly all students are literate; therefore, detailed cultural orientation guides in native language are distributed, used in class, and taken to the U.S. by the refugees for use as reference.

Staffing arrangements vary from site to site. In Bad Soden, courses were first taught by an American teacher with the help of a bilingual assistant, a native Polish speaker. After five months, the assistant teacher assumed full responsibility. In Rome, American teachers work with bilingual assistants, while in Maria Schutz, native Eastern European teachers are supported by an American supervisor. The director of the program works out of ICM headquarters in Geneva, Switzerland.

All three sites confer with each other and headquarters on matters of logistics and pedagogy. Ongoing contact with the Immigration and Naturalization Service and the Refugee Coordinator at the U.S. Embassies and ICM transport operations staff in each country is critical. In Rome and Maria Schutz, ICM/CO staff also cooperate with the various voluntary agencies concerned.

In one year of life, CO in Europe has seen many changes. The major change has been the growth away

refugees follow a more regular and predictable pattern.

A third difference between the two programs is that in the European program class attendance is not mandatory. In Europe, where visa issuance is not conditional on participation in the program, refugees may decide for themselves whether or not to show up for class. In areas where, and seasons when, employment such as fruit-picking or factory work is readily available, the class option is frequently passed over in favor of earning a little extra money. Unlike the teacher in Southeast Asia, the language teacher in Europe does not have a captive audience. The effect of this on attendance has been mentioned. It also has implications for syllabus content and methodology and explains, in part, the use of the more popular teaching aids, such as video.

A final difference between the two programs has to do with program rationale. ESL course objectives in Southeast Asia are viewed largely in terms of their function as a preparation for resettlement. The program aims to teach communicative language in order to help the refugees adjust to life in the United States and to facilitate the role of sponsors and service providers.

By way of contrast, the ESL program for refugees in Europe concerns itself somewhat less with the resettlement aspect and somewhat more with the problems inherent in the refugees' sojourn in the camp. The program realizes that refugees need at least a rudimentary knowledge of the language of the host country and never loses sight of that. But the refugees have more immediate needs which ICM's ESL programs attempt to address. Life in a European camp, as in any camp, is never pleasant. The waiting period is often long and can be punctuated with frustration, particularly when refugees do not yet know if they have been accepted for resettlement. In their uprooted condition, the in-camp refugees are easy prey to bouts of depression and worry which are frequently brought on by a state of idleness and sense of ennui. The ICM program serves as an antidote to this, offering refugees an opportunity to use their time productively.

Roger West *has been working with ICM in Europe since 1967—first in Germany (1967-1968), then in Italy (1968-1978), and for the past 6 years at Geneva Headquarters. At present, Mr. West supervises all of ICM's language training and cultural activities world-wide. He has taught English to migrants and refugees in and out of Australia. He holds a degree in law from Melbourne University and an ESL qualification from Trinity College, London.*

from the Southeast Asian program model that was first used to one that is more appropriate to the needs of the European program. Other areas of program development, either planned or underway, include: informal post-testing of students; a system to distribute questionnaires to follow up graduates after resettlement in the U.S.; revision of the cultural orientation guides to correspond with curriculum revisions; and improving communication with refugee training staff in Southeast Asia, Africa, and the U.S. It is hoped that these developments will enable the program to better meet the particular needs of Eastern European refugees and U.S. service providers.

Katie Solon *has been with the ICM Orientation program from the initial stages. Beginning in January 1984, Ms. Solon taught the pilot courses, in Bad Soden, West Germany, and in March of that year helped open the Italian program. Since July 1984, she has been coordinating the CO activities in Maria Schutz. She has also served as curriculum developer since the beginning of the Eastern European program. Before joining ICM, Ms. Solon worked for two years as a CO and Integrated Supervisor at the Philippine Refugee Processing Center, and prior to that, for one and a half years as a resettlement worker with USCC in Oregon. She has a B.S. from the School of Foreign Service at Georgetown University.*

Editor's note: In response to inquiries about the mental health facilities and services at the refugee processing centers in Southeast Asia, we asked Steven Muncy to describe the services provided by his organization at the Philippine Refugee Processing Center. The following program description was written in response to that request.

Community Mental Health and Family Services, Inc.: A Program Description

Steven Muncy

Philippine Refugee Processing Center

The Community Mental Health and Family Services, Inc. (CMHS) provides comprehensive, personal, social, and mental health services for Indochinese refugees at the Philippine Refugee Processing Center. This article is a general overview of the major tasks and functions of that agency. The article has been prepared so that educators and other refugee assistance workers may develop a better understanding of this service delivery system and how it meets the needs of Indochinese refugees.

Community Mental Health and Family Services, Inc. (CMHS) was established in 1981 and is principally funded by the Royal Norwegian Government and the United Nations High Commissioner for Refugees (UNHCR). Its predominantly Filipino staff consists of 25 professional social workers, psychologists, psychiatrists, and administrative support workers. They are assisted by 65 trained Vietnamese, Khmer, and Lao volunteer workers. Although most of the agency's work is in the Philippine Refugee Processing Center (PRPC), services are also provided at the Vietnamese Refugee Center in Puerto Princesa, Palawan, and at the Philippine Refugee Transit Center in Paranaque, Metro Manila. This article describes the agency's work at the PRPC.

CMHS's comprehensive community mental health center model is consistent with the unique needs and structures of the refugee camp setting. This professional model is best described as a combination of a family services agency and a community mental health center. Individuals, couples, and families experiencing personal adjustment problems, marital discord, interpersonal conflict, and other difficulties related to the traumas and stress of refugee life are provided with various forms of family service intervention: social casework on an individual, marital, or family basis; groupwork; supportive services; home visits; and information about other community resources. Those forms of assistance usually found in community mental health centers—crisis intervention, psychological/psychiatric diagnostic evaluations, psychiatric treatment, and various measures for prevention, as well as training and research—are also integral elements of the CMHS model. The practice of using refugees trained as paraprofessional social service aides from within the refugee community as members of the service delivery system is a unique characteristic of this model.

The practice of using refugees trained as paraprofessional social service aides . . . is a unique characteristic of this [program].

Direct Services

Guidance Counseling

CMHS provides direct services to individuals, couples, families, and groups through its Guidance and Counseling Program. It is not unusual to find among a highly stressed population such as refugees (or victims of virtually any disaster situation), individuals with certain behaviors that are atypical or inappropriate in the eyes of the community. In most cases, these behaviors are simply

the predictable, short-term reactions to trauma and situational stress. Only in a very few cases are such behaviors associated with longer-term difficulties in functioning. Refugees experiencing personal difficulties such as depression and anxiety come to the staff of the Guidance and Counseling Program voluntarily or through referrals made by other groups and agencies. Professional social workers, psychologists, and psychiatrists, assisted by trained refugee social service aides, provide direct services to those with identified needs.

One feeling shared by all refugees is the sense of loss caused by leaving behind homeland, friends, family, and personal belongings. When other family members are unable to join the escape effort, or die in the process, the sense of loss for those left behind is overwhelming. When psychosocial functioning is adversely affected, CMHS is requested to provide casework services. The following is an example of such a case:

> Mr. N. was referred to CMHS because of his obvious state of depression and deep grief. Married for six years, Mr. N. left Vietnam by boat with his wife and son. The journey was very difficult, with several attacks by pirates who raped and abducted most of the women. Mr. N.'s wife and son were abducted and had not been heard from for more than one year.
>
> After the abduction of his wife and son, Mr. N. experienced frequent headaches, insomnia, a sense of nervousness, and a general feeling of apathy. Recurrent dreams about his wife, and the lack of information as to whether she was dead or alive, left him in a state of great distress.
>
> The CMHS caseworker gave Mr. N. the opportunity to talk about his physical complaints. This eventually led to discussion of the grief he was experiencing. Attention to his emotional needs, and support of his efforts to address them, resulted in fewer physical symptoms and improved psychosocial functioning. With the caseworker's support and referral assistance, Mr. N. enrolled in a vocational training course, accepted a leadership position in the refugee community, and began preparing himself for resettlement in the United States.

Casework services are provided in conjunction with other camp-based groups. The agency's linkage with those responsible for resettlement processing, with health-care providers, with education personnel, and with community-based social workers has led to a well-coordinated service delivery.

Crisis Intervention

There are very few days or nights when CMHS is not called upon to provide crisis intervention services. This is one of the cornerstones of the agency's service delivery system. Crises may involve newly rescued boat people, unexpected tragedies and accidents within the camps, physical injuries as a result of violent altercations or spouse abuse, as well as attempted suicides. The following case illustrates the role CMHS plays in crisis intervention:

> Mrs. K., a Vietnamese refugee, was rushed to the hospital when she fell unconscious as a result of a deliberate overdose of several medications. After pumping her stomach, hospital personnel requested the crisis intervention services of CMHS.
>
> The caseworker joined Mrs. K. in the hospital and in the course of the discussion learned that Mrs. K. wanted to die because she felt her husband was no longer satisfied with her as a wife and mother of their four children. Marital problems had begun shortly after Mrs. K. was repeatedly raped by pirates during the boat trip from Vietnam. Since their arrival in Thailand and throughout their stay in the Philippines, Mr. K. had been beating his wife, spending more time with his male friends, and growing more distant. None of this behavior had been exhibited in Vietnam, and Mrs. K. confided that she felt her husband would be happier with a new wife. Hence, her desire to die.
>
> The caseworker spent a great deal of time outlining other alternatives for dealing with the unhappy situation and convincing Mrs. K. of the responsibility she had in terms of caring for the small children. After several hours of conversation, the caseworker felt that the desire to commit suicide had been at least temporarily replaced by a willingness to look for other solutions.

One feeling shared by all refugees is the sense of loss caused by leaving behind homeland, friends, family and personal belongings.

Preventive Services

The refugees' ethnic community can and should play an important therapeutic and preventive mental health role. CMHS has therefore implemented several community-based prevention strategies through two major programs: Mental Health Education and Paraprofessional Training.

The Mental Health Education Program

This program is designed to be a two-way learning process. CMHS conducts surveys and holds discussions with its own refugee staff and with representatives of the refugee communities. In this way, staff members learn about refugees' needs, their traditional ways of dealing with problems, and resources available in their own neighborhoods. In return, CMHS works to make services more accessible by increasing community awareness of the needs and services available. For example, all newly arrived refugees between the ages of 16 and 55 are given a brief orientation to the tasks, functions, and office locations of CMHS. This orientation is done by the

refugee paraprofessional staff of CMHS in the language of the ethnic group. In addition, public address systems, posters, and other media are employed to ensure that the refugee community has adequate information about CMHS.

CMHS carries out community-based leadership training efforts so that the neighborhood leaders may fully understand the role of CMHS and the procedures for referring community residents to the agency. The leaders' endorsement of the agency has proven most helpful in gaining community acceptance.

. . . Indochinese refugees, when properly trained, can be effective bridges between service providers and beneficiaries, as well as caregivers in their own communities.

The Intensive English as a Second Language/Cultural Orientation Program provides the opportunity for CMHS to make presentations on specific mental health issues such as stress, depression, and cultural adjustment difficulties. These presentations reinforce understanding of the role of CMHS and provide a forum for discussing important mental health concerns.

Training the professional staff of other groups and agencies serving the PRPC is another important preventive task of the Mental Health Education Program. Health care providers, social service workers, teachers, and case processing personnel are taught how to decide when a person is at risk or in need, how to refer that person, and what support measures can be taken toward the enhancement of psychosocial functioning. Special issues-oriented workshops are also conducted by CMHS upon request.

The Paraprofessional Training Program

This component of the CMHS model is based on the premise that Indochinese refugees, when properly trained, can be effective bridges between service providers and beneficiaries, as well as caregivers in their own communities. Such bridges are absolutely essential when service providers belong to language and cultural groups that differ from those of the refugee. We believe that the ability of refugees to care for their own people builds self-esteem and self-sufficiency, whether in a refugee camp or a resettlement community.

The paraprofessionals at CMHS are trained to serve as case-finders, translators, outreach aides, caseworker assistants, and supportive service workers. Task assignment is based on demonstrated abilities. For example, a paraprofessional may be asked to escort a client to the hospital for medical attention and then serve as a translator for the physician. Another paraprofessional is given the responsibility of conducting CMHS orientations for newly arrived refugees. And yet another will be asked to assist in individual casework.

The paraprofessionals play an important preventive role by referring needy refugees to the appropriate community resources. Their sensitivity to, and understanding of, the needs of their people, and their awareness of existing resources and procedures give them the ability to address personal, social, and mental health needs before they reach the difficult-to-manage crisis stage.

Conclusion

Effective provision of mental health care services at the PRPC is the result of the unique design of the Community Mental Health Services. Refugees experiencing psychological or emotional difficulties are assisted through the direct services of crisis intervention and guidance counseling. In addition, preventive services are offered to the entire refugee community through mental health education and the use of paraprofessional refugee staff. To date, hundreds of refugees have benefited from the services of CMHS. The success of the agency is due largely to the efforts of numerous social service providers, educators, and refugees involved in the design and implementation of its programs.

Steven Muncy *has been the Executive Director of Community Mental Health and Family Services, Inc. since the agency was formed in June of 1981. Mr. Muncy has served at the Philippine Refugee Processing Center since August 1980. Previously, he worked in the residential treatment of offenders in the United States. He earned his bachelor's degree in social work at James Madison University, in Harrisonburg, Virginia, and pursued graduate studies in clinical social work at Barry University in Miami, Florida. He is now studying for his Ph.D. in social development at the Center for Advanced Studies on Social Development in Asia in Metro Manila.*

Silk-Screening: Task-Based Learning in a Basic Job Skills Lesson

Evelyn Marlman and Kelly Stephens
Galang Refugee Processing Center

This article discusses task-based learning as it is used to teach low-level adult learners in the Basic Job Skills sub-component of the Pre-Employment Training Program at Galang. The authors give a brief introduction to the Pre-Employment Training Program on Galang and explain the philosophy behind the use of task-based activities to help students develop basic job skills and learn English. A lesson in which students manufacture greeting cards is presented as an example of task-based learning.

Introduction to the Pre-Employment Training Program

The Pre-Employment Training (PET) Program at the Galang Refugee Processing Center in Indonesia began in February of 1983 and was designed to prepare low-level adult students—literate and non-literate Khmer and Vietnamese—to enter the American workplace. After completing the standard 12-week intensive English as a Second Language/Cultural Orientation Program, these students spend an additional six weeks in the PET Program. There they study work-related ESL and CO as well as Basic Skills. The PET Program is based on the theory that the low-level adult learner acquires skills and language more efficiently when actively involved in performing a task. Classes are set up to simulate the American workplace as closely as possible.

As one sub-component of the PET Program, Basic Job Skills covers the following areas: measuring accurately, sorting, and using power tools, developing work habits such as cleanliness, efficiency, and quality control; and mastering survival English needed on the job, such as asking for clarification and following directions. Work activities are presented in an American, on-the-job training style. Students are given a task or project to complete under the direct training and supervision of the teacher. The English used directly relates to the task being done. Spontaneous use of English occurs in the classroom just as it does when a need arises in an actual workplace. For example, students must ask for assistance, follow oral and written instructions, and respond to feedback.

To give a clearer picture of what Basic Skills is, we will present a lesson entitled "Mixing Liquids." In this lesson students become acquainted with American units of measure. They learn how to read and interpret directions for mixing solids and liquids, and how to use measuring cups and measuring spoons. The lesson is presented in steps progressing from simple to more complex, beginning with a discussion of the differences between U.S. and Vietnamese measuring systems. This is followed by mixing solutions according to the teacher's oral directions and making more complicated solutions by increasing the proportions. The final steps involve mixing ink according to a written recipe and then printing cards using the ink in a silk-screening process.

Lesson Rationale

When refugees resettle in America, they need to have the skill of measuring. Food service and janitorial jobs are commonly held by newly arrived refugees. Although these jobs are classified as unskilled labor, employers expect workers to be accurate and to know how to do basic measuring. Since many foods and chemicals are concentrated and need to be diluted, workers in service industries may be asked to measure concentrated juice into dispensing machines or to mix cleaning fluids. In addition, in their homes refugees will encounter American measuring utensils and will need to read recipes and package directions. These tasks all require that measuring be done accurately.

Indochinese workers frequently fail to tell their supervisors when they do not understand directions which they have not comprehended at all. According to a recent employment survey (Literacy 85: 1983), employers most frequently complain about the failure of their Indochinese workers to ask for clarification. This lesson is designed to give the refugee practice in clarifying directions and asking for assistance when needed.

. . . the low-level adult learner acquires skills and language more efficiently when actively involved in performing a task.

Lesson Goals and Objectives

In this lesson students learn basic job skills and good work habits: measuring accurately, working quickly and efficiently, making a uniform product of good quality, and asking for clarification if they do not understand instructions. If the job is not done right, this will be reflected in the final product; the ink will be spoiled or the cards will be sloppy. These activities will help students understand how important accuracy and uniformity are in the final product.

We believe that learners acquire language when they use it to communicate their wants and needs. This is built into the silk-screening activity. This lesson provides activities which require students to ask questions to get the job done. A student might need to ask for a demonstration for clarification of the directions, using language such as "Can you show me?"; "I'm sorry, I don't understand"; "Can you repeat that, please?"; or "Where should I put the stencil?"

Students also need to know that they are expected to provide the supervisor with feedback on their progress and to acknowledge that they have understood the instructions by giving a verbal response such as, "OK, I understand," or "Fine." Repeating part of the instructions also shows understanding, e.g., "OK. I put the stencil between the frame and the card, right?"

Lesson objectives are divided into two categories—Basic Skills and ESL.

Objectives for the Lesson "Mixing Liquids"

Basic Skills

Following directions:
- Making something according to given specifications
- Determining volume using standard American measurements
- Recognizing and measuring fractional parts (1/4, 1/2, 3/4)
- Recognizing equivalent proportions, decreasing or increasing proportions of ingredients
- Following a recipe

ESL

Responding to a supervisor's questions:
- Are you finished? Yes, I am.
- How much color did you use? 3/4 teaspoon.
- Is this thick? No, not yet.

Asking for clarification:
- Can you show me?
- Which color should I use?
- Excuse me?
- Can you repeat again, please?
- Can you tell me again?

Acknowledging understanding:
- Oh, I see now.
- Like this?

Reading, recording, and reporting measurements
Following directions

Materials and Tools

The following materials are needed for this lesson:

1 box corn starch
1 bottle liquid detergent
4 packets plain gelatin
2 bottles powdered food coloring
4 printing frames consisting of silk stretched over a wooden box frame (see Figure 5)
4 squeegees
4 pieces of medium weight cardboard that will be used for stencils
40 6" x 8" cards
3 liquid measures: liter, quart, American cup
4 scissors
8 small dishes
4 pairs of rubber gloves
1 bucket of water
4 aprons
1 stove
8 tablespoons
4 toothbrushes
4 written directions for making printing ink (see Figure 2)

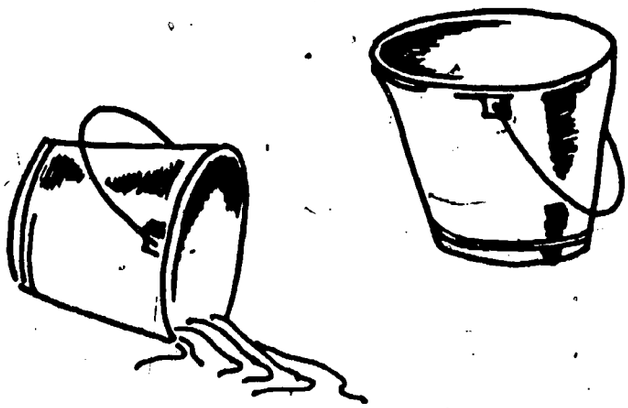
Lesson Procedures

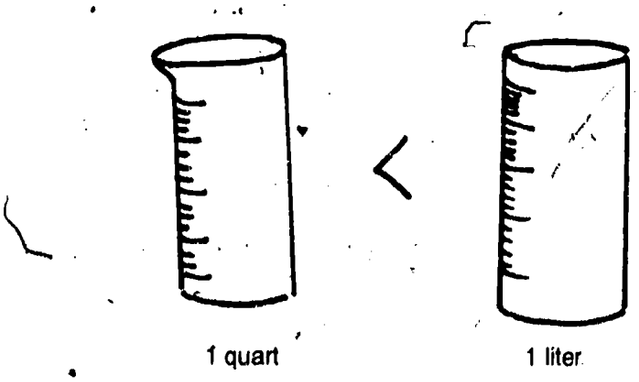
Step 1. The teacher introduces this lesson by explaining its purpose. This explanation should be provided in the students' native language. American units of volume measurements, quarts, are contrasted with those the students already know, liters. (See Figure 1.) The students are asked to use both liter and quart measurements to determine the quantity of water in the bucket.

Figure 1
Contrasting Volume Measurements

Sample Language

LISTENING	SPEAKING
• About how many liters are in this bucket? • About how many quarts are in this bucket?	• About 1 liter. • I'm sorry. I don't know.



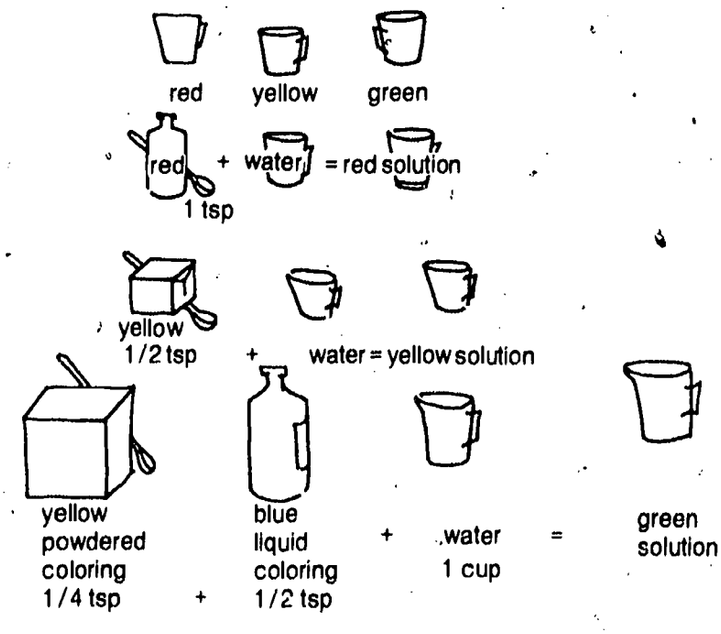


Step 2. Before class, the teacher has prepared three cups of colored liquids—yellow, red, and green. The students are divided into groups and asked to make similar solutions by following the teacher's directions. (See Figure 2.)

Figure 2
Preparing Colored Solutions

Sample Language

LISTENING	SPEAKING
• What color is this?	• Yellow Red Green
• Take a cup of water.	• How much? What should I do?
• Measure 1 teaspoon red coloring and put it in the cup.	• Put it where? Excuse me?

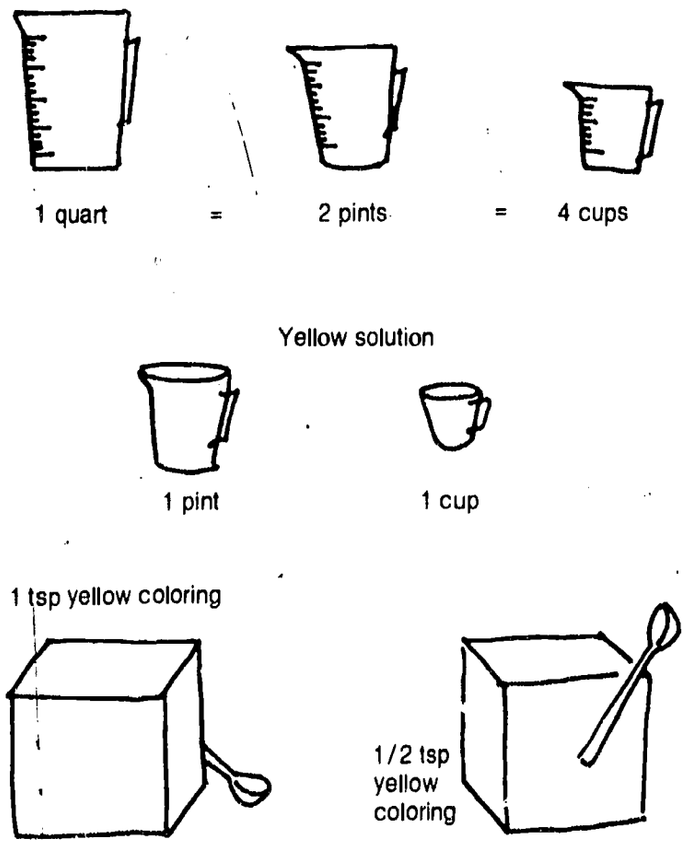


Step 3. The teacher asks the students to make a larger quantity of the same solution. The students use measuring cups to pour out quarts and pints of the liquids. In order to complete this step, the students have to ask for clarification and for additional information. (See Figure 3.) The teacher checks the students' solution by comparing the color to the original.

Figure 3
Increasing Volume Proportions

Sample Language

LISTENING	SPEAKING
• How many cups to a pint? pints quart	• Two
• Give me some water.	• How much?
• Can you make a pint of yellow liquid?	• Is this right?
• How much coloring do you use?	• Two teaspoons
• How many teaspoons of coloring?	• Two
• Are they the same color?	• Same/Different.

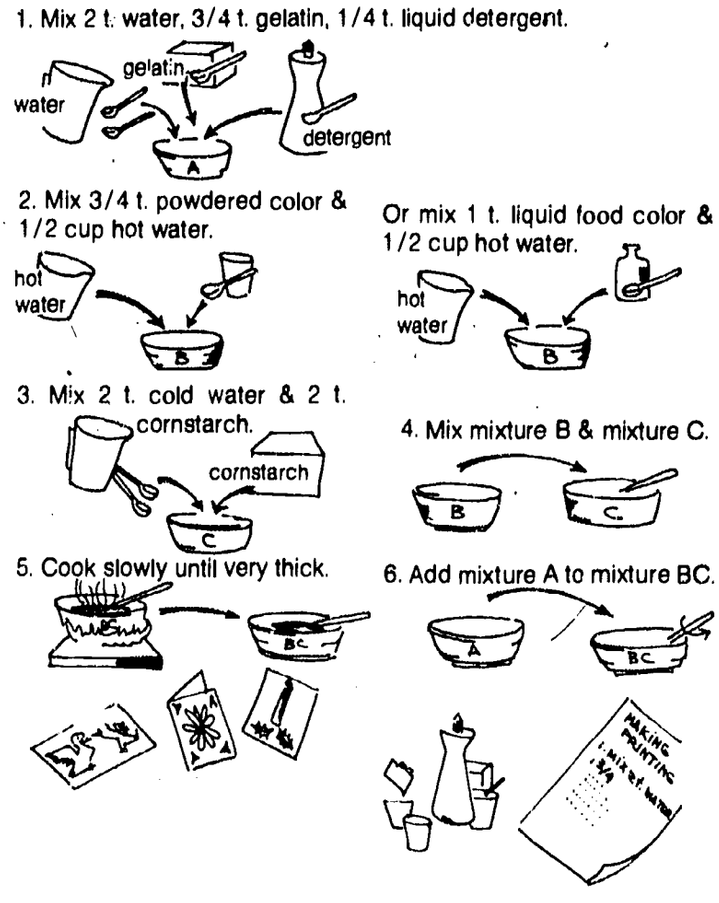


Step 4. The teacher demonstrates how to make a silkscreen greeting card. The teacher tells the students that they will be making similar cards at the end of the lesson. The teacher introduces the necessary tools and materials. The students are put into groups and given written directions for making the ink. The students read these directions (see Figure 4) and proceed to mix the ink. In lower-level classes, the teacher might guide the groups by having them mix the ink one step at a time.

Figure 4
Making the Printing Ink

Sample Language

LISTENING	SPEAKING
• What are these?	• Cards
• Look at the recipe. What do you need for step #1?	• Gelatin Water Detergent
• Do step #1. Are you finished?	• Yes/No
• Remove from the heat.	

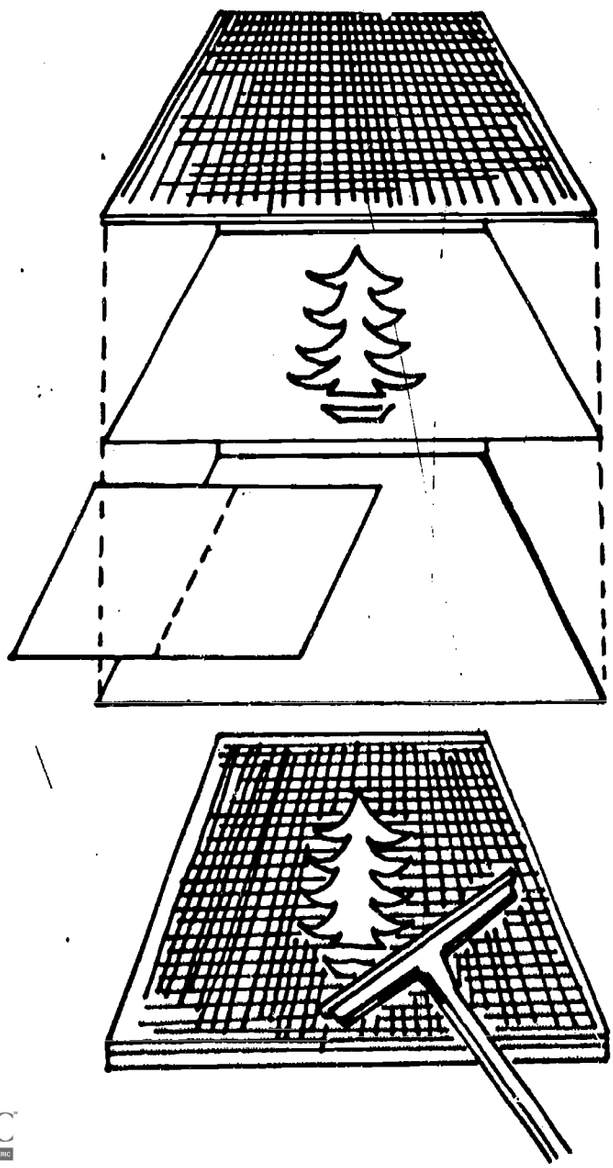


Step 5. The teacher shows a stencil pattern made from butcher paper and demonstrates how to make one. The teacher gives the students time to create their own patterns. These are then placed between the frames and card. If necessary, the students are shown a copy of the illustration in Figure 5. Then the teacher gives a demonstration of applying the ink and printing the cards. (See Figure 5.)

Figure 5
Printing

Sample Language

LISTENING	SPEAKING
• Cut the pattern. • Put the stencil between the frame and the card. • Watch me! • Put the ink here. • Do like this.	• Can you show me? • Is this right?



Conclusion

This lesson gives students a chance to demonstrate their ability to perform a task after initial training in a similar one. Students do these tasks with minimal help from the instructor. The quality of the cards produced shows the students how successful they have been in following directions and in asking for more clarification when necessary.

This lesson requires the active participation of the students. As the students manufacture their greeting cards, they are learning about American measurements and how to read a recipe. Furthermore, the students are communicating their needs in English in order to complete their task successfully.

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Refugees' Pronunciation of English: Can the Classroom Teachers Help?

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The following article discusses the teaching of pronunciation in English classes for refugees in Southeast Asia. Recent research and theoretical writing about pronunciation teaching is summarized and evaluated. In particular, the author considers the implications of Purcell and Suter's 1980 research analysis, which concluded that classroom instruction had no effect at all on accuracy of pronunciation. It is argued that the methods of classroom instruction and other factors in the Southeast Asian refugee's learning situation significantly limit the relevance of that research. The article concludes with a brief discussion of approaches to teaching pronunciation which the author believes to be effective.

A revision of materials for pronunciation instruction in the Intensive Programs, originally developed by ICMC and CAL, was recently completed at the Center for Applied Linguistics. My first assignment at the Manila CAL office was to organize the necessary publishing and tape duplicating of these materials and to "introduce" them at the three refugee processing centers in the region. I learned from colleagues that "introduce" means to put on teacher training workshops demonstrating how the materials are to be used.

The materials themselves looked fine to me. They consist of taped exercises, student worksheets, and a teacher's text, which includes scripts for the exercises, analysis of the sounds to be practiced, and suggestions for additional activities. The phonetic items included are the sounds which particularly trouble Indochinese learners of English, e.g., initial clusters and final voiced consonants such as /b/, /d/, and /g/. Many of the listening discrimination exercises involve minimal pairs which are not only phonetically appropriate, but also relevant to the curriculum. In addition, most of the vocabulary used is concrete and easy to illustrate. The materials are intended for use at all levels, in either the tape lab or in the classroom. Naturally, they would need to be supplemented to suit individual classes. Teachers of a given class would want a greater variety of classroom activities games, and opportunities for communication. I planned to supply these in my workshops.

Problems

My first indication that this involvement with pronunciation might be controversial came at a CAL staff meeting. I described the materials for my colleagues, and one or two became quite upset. "Minimal pairs?" they said. "Are you kidding?" "But, they're useful," I objected. "They train the students to hear the sounds that they get confused on. They . . . " "What they do, Doug, is bore everyone to tears." I had to admit that pronunciation exercises don't turn up on many people's list of the Ten Most Entertaining Ways to Spend Class Time. Nonetheless, I argued, some pronunciation practice seems essential, and minimal pairs seem like part of an efficient approach. My colleagues were not convinced.

My morale was dealt another blow a week later at the Philippine Refugee Processing Center. I overheard a colleague there complain that some inferior language lab materials were "dead as a minimal pair exercise." Clearly, my forthcoming introduction of these materials would have to be based on careful research, thoughtful planning, and some high-powered salesmanship.

I ransacked the libraries at the Manila CAL office and at the local binational center, for up-to-date information on theories and trends in teaching pronunciation. Initial findings were not encouraging. It was difficult to turn up any recent discussion of the topic at all. Pronunciation teaching seemed not to fit in well with the current

emphasis on communication activities, the move to purge the ESL classroom of drills, and the prevailing second language acquisition theories which characterize the spoken language as simply emerging, like so much overflow from a bucket.

Perhaps the most discouraging article was that by Purcell and Suter (1980). A panel of American judges rated taped samples of foreigners' speech for pronunciation accuracy, and the foreign participants filled out questionnaires about their background and language training. Possible predictors of pronunciation accuracy were then analyzed exhaustively to determine the most significant variables. The important factors influencing accurate pronunciation were found to be, in order of importance, 1) the student's native language, 2) aptitude for oral mimicry, 3) length of residence in the target language country and 4) the strength of the individual's concern for pronunciation accuracy. As noted in the article, the variables which turn out to be important seem to be those which teachers have the least amount of influence on; " . . . formal learning is almost entirely out of the picture" (Purcell & Suter 1980: 286).

The same study was cited wherever I turned. Krashen and Terrell (1983) use the study to support their statement that there should be no specific classroom pronunciation activities, especially in early stages. They urge instead that teachers should " . . . simply provide an environment where acquisition of phonology can take place and provide an atmosphere where students can feel comfortable . . . " (Krashen and Terrell 1983: 90). A bit more encouragingly, Pica (1984) cites the Purcell and Suter article to show how necessary it now is to have new, totally communicative pronunciation exercises, and she describes several. Nearly all the activities described, however, are far beyond the reach of the typical refugee student in Southeast Asia. It is difficult to imagine, for example, that many of our students could write a burglary report using lots of prepositional phrases and then read it back in proper "breath groups." I was upset and frustrated that the literature had failed me and had contradicted my own intuitions. I certainly was not enthusiastic at the prospect of introducing materials that would engage teachers and students in hours of worthless prattle.

The Way Out

Several thoughts kept me from total despair over the pronunciation materials. One was the vivid memory of William Acton's presentation at the 1983 Annual TESOL convention in Toronto. In his paper he described techniques which he had used to dramatically improve the pronunciation of a number of Japanese businessmen. And the Japanese had been singled out by Purcell and Suter (1980) as ones whose native language would most likely cause difficulty. It is true that Acton's subjects had all resided in the United States for five years or more, a situation totally unlike that of the Indochinese refugees. However, the mere existence of these "fossilized" pronouncers in the second language environment, and their responsiveness to instruction, argues against the "leave them alone and they'll come home" school of second language acquisition theory.

. . . the goal of the pronunciation lesson should be the comprehensibility of students' speech.

Krashen and Terrell (1983: 89) described the Purcell and Suter research as "very recent," but the article about that research, published in 1980, was actually an analysis of a study first published by Suter alone in 1976, and the research was probably carried out in 1975—if not before. Furthermore, when I went back to Suter's 1976 article it turned out that all the subjects had been "students who were taking at least one course at California State Polytechnic University" (Suter: 1976). If that was the case, then the pronunciation training which these students had received was probably in the early 1970s at the latest. Should we really dismiss all pronunciation activities from the classroom of today because those carried out in the early 1970s were not very effective? After all, those were the days when the minimal pair held the pronunciation lesson in a virtual grip of tyranny.

My third and strongest ray of hope was that none of the students participating in Suter's research were much like the Southeast Asian refugee students. As Gingras (1978) points out, few theories of language learning take into account the situation of the student who is studying outside the country where that language is spoken. It was with enormous relief that I read (Gingras 1978: 90):

> . . . explicit language learning plays a very important role in the FL (foreign language) classroom. In particular, the teaching of vocabulary and pronunciation appear to be taught most efficiently if taught (and learned) explicitly.

The FL learning situation is quite a different set of circumstances from the second language situation. In the former, exposure to the target language is almost entirely limited to the classroom. FL students do not have the luxury of telephoning for recorded information or turning on TV weather reports for input in the language they are studying. Indochinese refugees, like many FL students, seldom have native speakers as models even in their English classes. Clearly, the overseas refugees' needs are different from those of typical second language learners, the ones who are the subject of most research and theoretical speculation. One of those differing needs appears to be the need for instruction in the pronunciation of the target language.

Tentative Conclusions and a Few Suggestions

At this point I had satisfied myself that there was no theoretical reason for excluding pronunciation practice from the classroom, but in fact there were several very good reasons for including it. So it was with confidence in the materials and faith in my mission that I set out for my first introduction at Galang. I had decided to stress in my workshop that the goal of the pronunciation lesson should be the comprehensibility of students' speech. From my experience with refugees in the U.S., as well as from the implications drawn in the Suter (1976) article, I knew that Asians, certainly the Indochinese, had great difficulty in making themselves understood. This is generally not due to shortcomings in grammar, intonation, or even vocabulary. No sponsor ever telephoned an ESL program director to complain that a refugee's syntax was faulty.

The second point I stressed was that pronunciation instruction should be systematic. Random error correction in class is not sufficient. Students need to remember which sounds to practice and how to form those sounds. This is best accomplished through carefully sequenced activities which focus on one problem sound per lesson. Most of my workshop time was devoted to describing practical teaching techniques which fit into such a sequence.

From experience I knew that sounds which were not perceived by a student could not be produced by that student. At the Dong Dok Teacher Training College in Laos in 1971, I listened, helpless and discouraged, as hundreds of students in the language laboratory tried to participate in recorded drill practice. Their responses to the taped cues were generally unintelligible. When the tape chirped out the correct response for them to use as a model, the students would dutifully repeat the same unintelligible responses they had given initially.

It makes sense for students to learn early on that there are sounds in English which create differences in meaning, and special attention must be given to sounds which don't exist in their languages or are not phonemic (critical for meaning) in their languages. A logical approach to this is working with minimal pairs, sets of words which differ only in one critical sound (e.g., *kiss* and *kit* or *bus* and *butt*). These pairs should be introduced in the context of the competency being studied so that students can see their relevance to communication. Listening discrimination activities should be followed by explicit instruction in how to articulate the sounds. Diagrams, careful demonstrations, and explanations in the native language should prove useful for this.

Students then can practice the sounds in isolated words, in phrases, and in sentences. Here, care must be taken not to embarrass students. I can recall having seen, for example, a poster quoting a letter from a Vietnamese student. This man felt so humiliated at being forced to pronounce strange new sounds in front of his peers that he avoided language classes altogether upon reaching the United States. Having students work in pairs or small groups might be one solution to this problem. Further, teachers will need to accept *approximations* of accurate pronunciation from the students. Insistence on perfection will have the same results that it has elsewhere—students will become discouraged and give up.

. . . teachers will need to accept approximations of accurate pronunciation from their students.

Communication activities are essential as well. One that has impressed me is the use of dialogues, created by the students if possible. It is not difficult to develop a short, relevant conversational exchange in which one participant misunderstands the other because of a mispronounced word. Minimal pairs—those old "friends"—can be used as a basis for this sort of dialogue. In addition, a dialogue which simulates a breakdown in communication is very realistic. These are exactly the circumstances in which non-native speakers will pronounce words carefully, using the skills gained in the pronunciation lesson. Pica (1984: 4) provides a good example:

A. I'm looking for the pins. Can you help me?
B. Did you say "pens"? They're in Aisle 7.
A. No, I said "pins."
B. Oh, pins! In that case, you should turn left and go to Aisle 6.

Pairs of students can perform their dialogues in front of the other students, who will be quizzed about the dialogue content afterwards.

There still remains my colleagues' criticism that pronunciation lessons, especially minimal pairs, are very dull fare. That ain't necessarily so. Hecht and Ryan (1979) in *Survival Pronunciation* describe a number of games and puzzles which involve the students in both listening for meaning and in speaking intelligibly. Among the activities suggested are student-to-student dictations, tic-tac-toe, and even a version of Bingo. Tongue twisters are good for breaking the ice and overcoming an individual's shyness. Indochinese students, for example, may balk at demonstrating a *then-den* or *though-doe* contrast, but will enjoy trying to pronounce "Did that dog that drank there die?" Aside from using games, simply keeping most of the vocabulary in the pronunciation lesson relevant to the other classroom topics helps keep students interested.

I am happy to report that the introduction went smoothly and that the teachers and supervisors seemed receptive to the idea that comprehensible *output* is important and that a systematic, thoughtful approach to pronunciation instruction can contribute to this goal. And it does not have to be boring.

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How Not to Blow a Flute into the Buffalo's Ear

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According to a Lao and Thai proverb, one who talks without making sense to another, is like one who blows beautiful music into the ears of a buffalo, which is not capable of appreciating it. How often does this characterize teacher-student communication in the classroom?

Moving a learner from the known into the unknown is a guiding principle in all teaching. With this in mind, teachers of Cultural Orientation (CO) often follow a format of showing how a topic was approached in the native country, how it was approached in the first-asylum camp and processing center, and how it might be approached in the United States. It is useful to provide a common thread throughout the lesson. However, following this format alone does not guarantee coherence. A gigantic leap must be made to compare the native cultures to the target culture. It's the teacher's job to make the gaps closer and thus the leaps not too overwhelming.

One effective way to do this is through the use of proverbs indigenous to the learner's language and culture. This is especially true when we have to grapple with Indochinese values and attitudes as contrasted with American values and attitudes. The differences are staggering—indeed, they are worlds apart. But the new culture is made less alien when described, presented, and explained through familiar images.

This is not a novel idea. The old masters taught in parables. When the audience consisted of fishermen, a given message was explained in terms of fishes and casting nets; to farmers, lilies of the field and grains of wheat; to housewives, leavened bread and wineskins. In each case, the message was communicated in terms that the audience would understand best.

Confucius said, "I am not one who was born in the possession of knowledge; I am one who is fond of antiquity, and earnest in seeking knowledge there." As with the old masters, modern educators see the wisdom of respecting old values while introducing new concepts. Too often the temptation is to destroy first and then rebuild. While this might be practical for builders and engineers, educators need to build upon the knowledge that the learners already have. An adult learner analyzes, criticizes, rejects, or accepts what is presented. The learner decides. It is efficient for the teacher to take advantage of the learner's decision-making powers in presenting a new concept.

There are communication patterns hidden within a language. People communicate not only through their literal words, but also through images whose meaning is not stated directly. In fact, figurative language is often used when one wishes to transmit conceptual messages. Frequently in CO, we face the problem of trying to make an entirely foreign idea make sense to a learner who is confronting it for the first time. How do we reduce the strangeness of it? One way is to refer to the proverbs familiar to the students. In Vietnam, Laos, or Cambodia, the use of adages and analogies embedded in parables and stories is a common teaching technique.

. . . educators need to build upon the knowledge that learners already have.

Let me illustrate. Suppose that an Indochinese student appears indifferent during the CO class time. The teacher may say, "Please pay attention because this class is important, so that when you go to the United States you'll know what to do." This is fine, but is not as forceful as saying:

> "On dry ground, a person walks in order to get around. In the water, he must learn to swim. Now, walking and swimming are entirely different skills. In your country, you probably had more practice walking. Now you're going to another place where only walking may not be sufficient; you may also need to swim. Here at the processing center you'll have the chance to learn other skills so you can get around in a new place and survive."

If the teacher wishes, the preceding could be made even more student centered by asking a series of questions leading to the point:

Teacher	*Students*
What skill is needed by people in order to move around on dry ground?	Walking.
Would you be able to use the same skill in the water?	No!
What would happen if you tried to walk on the water?	(Laughter) Drown!
So what would you need to know in order not to drown?	Swim!
In your country you were probably very good at walking; now you're going to a new country where new skills will be needed in order not to drown.	
Do you know what these skills are.	Speak English.
What else?	Speak telephone.
Yes, being able to use the phone is a useful skill.	

The preceding shows how an abstract idea can be conveyed in concrete terms. The important points to remember are:

1. The image used must be familiar to the learners. It must be culturally sensitive, i.e., offensive neither to their ethnic group nor to their being refugees.

2. Images must fit the message naturally and easily. If the teacher needs to explain the vocabulary concepts and the components of the image, then it is not a good image.

3. A new concept is less alien when delivered through a familiar medium. The teacher must be able to handle the medium so well that the message is not lost but delivered smoothly and efficiently.

This leads to the following conclusions: (1) Using proverbs from the learner's culture enables the teacher to communicate with the learners within the realm of their experience; (2) This requires more than a cursory knowledge of the learner's culture and the target culture; (3) Possibilities for teacher-student exchange involving learning on both sides are created.

The following is a collection of proverbs used in CO classes. It has been effective with students at several levels of English.

Proverbs on CO Topics

Self-reliance and Independence
- Be content with flowers, fruit, and even leaves—if it is from your own garden that you have picked them. (Confucius)

Self-sufficiency
- There's no point blaming heaven for our sufferings, for the root of goodness lies within ourselves. (Confucius)
- When we escaped through the forest, each man had to run on his own feet. Nobody ran for another; only the crippled, the very old, and the very young were led by others. (Khmer)
- Our hair sticks to our head. (My hair grows on my own head, not on anybody else's head.) (Khmer)

Patience and Persistence (looking for a job)
- If you have patience to sharpen the steel, one day you will have needles. (Khmer)

Signing contracts (meaning of "yes" and "no")
- A gentleman doesn't take back his words; the painter doesn't repair his strokes. (Chinese)

Parent-child relationship
- The fruits of the trees never fall far from the roots. (Khmer)
- Fish without salt will be spoiled. (Vietnamese)
- The hardship of the father is as high as Thaison mountain, the love of the mother is as endless as the water from the spring. (Vietnamese)

Teamwork in the family
- One tree cannot form a hill, but three trees put together will form a high mountain. (Vietnamese)

Education
- If you stay near the ink, you will be dark; near the light you will be bright. (Khmer)
- I am not one who was born in the possession of knowledge; I am one who is fond of antiquity, and earnest in seeking knowledge there. (Confucius)
- In teaching, there should be no distinction of classes (Confucius)

Flexibility, openness to learn in a new environment
- To be wise is to be like the hollow bamboo that is willing to be filled—it bends but never breaks. (Khmer)

Employment
- It is better to fill your mouth with green bananas than with nothing. (Khmer)

Attitude towards entry-level jobs
- A journey of a thousand miles must begin with a single step. (Chinese)

Assertiveness (Job interview)
- A bashful lover will not obtain favors from his mistress. (Lao)

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Editor's note: In future issues we plan to include descriptions of ESL classes or lessons which reflect the influence of the teacher training described in this article.

A Quiet Revolution in Language Teaching at Bataan

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In the past, ESL teachers at Bataan relied primarily on techniques drawn from the audio-lingual approach of language teaching. Recently teacher training at the processing center has emphasized methods based on more current theories of second language acquisition. Krashen's Monitor Theory has been given particular emphasis, and it is briefly summarized in this article. This summary is followed by detailed advice to ESL teachers on how to plan and conduct language lessons which are consonant with Krashen's theory.

Introduction

If you walked around the Philippine Refugee Processing Center (PRPC) in the early days of the program and poked your head into ESL classrooms, most likely you would have seen teachers and students spending much of their time performing repetition and substitution drills and practicing sentences and dialogues. You might have heard such exchanges as:

"What is this?"	"That is a chair."
"What is this?"	"That is a piece of chalk."
"Is she looking for coffee?"	"Yes, she is."
"Is she looking for milk?"	"No, she is not."
	or
"May I help you?"	"I want a blue skirt."
"What size?"	"Medium."
"Here you are."	"Thank you."

being practiced again and again in chorus and by pairs of students, interspersed with correction, prodding, and praise from the teacher. If you were to observe a number of ESL classrooms now, you would find some of these same kinds of activities, but you would also be likely to witness a good deal more natural communication. The topics are the same: health, clothing, food, housing, etc., but the teaching approach is shifting, in some cases dramatically. An uninformed observer might think that some ESL classes are engaged only in informal conversation, or that they are concentrating on cultural orientation rather than on language learning.

Are the teachers becoming more nonchalant or less purposeful about their teaching? Have they given up on their students learning English? No, definitely not. A relaxed, informal manner and the use of "real communication" (i.e., communication which is of interest and significant to the communicators, is not rehearsed, and when participants do not know in advance what they or others will say) are two practices now being encouraged by International Catholic Migration Commission (ICMC) trainers and supervisors in all departments. This is due largely to the work of a number of people who during the past months have been promoting a communicative approach and, more recently, adherence to the implications of current second language acquisition theory.

There have been trainers, supervisors, and teachers giving some emphasis to activities employing real communication for some time. For example, we have had training sessions for at least two years on "Freire Codes" and "Questioning Techniques," both of which employ real

communication. The emphasis became stronger when Tim Maciel, ESL supervisor/trainer, joined ICMC in July of 1983. He began promoting more student-originated communication and more use of real questions (e.g., "Are you hungry?") rather than classroom questions (e.g., "Is this a book?").

Maciel's ideas and enthusiasm spread rapidly among the teachers, supervisors, and trainers with whom he worked. This, however, was still the prelude.

In November of 1983, Dr. James Tollefson, Director of the TESL Training Program at the University of Washington, began giving workshops in basic linguistics and second language acquisition (SLA) theory to the instructional staff. The workshops, consisting of four two-hour sessions, were designed to provide the staff with an intensive introduction to recent linguistic theory; to recent models of adult second language acquisition, principally the Monitor Model; to recent research in errors and error analysis; and to a framework for evaluating the effectiveness of various teaching techniques in terms of increasing students' communicative abilities.

Use natural communication and focus students' attention on the meaning of what you say rather than on the form.

Tollefson's objectives were to provide an elementary understanding of:

(1) language as a form of knowledge rather than behavior

(2) the linguistic notion of "deep structure"

(3) the difference between "acquired" and "learned" knowledge

(4) the causes of errors

(5) the value of errors for acquisition

(6) language acquisition as "hypothesis testing"

(7) the importance of meaning and comprehensible input

(8) the importance of communicative classroom activities.

Tollefson's teaching has had a profound effect on the way in which many ICMC staff members judge what kind of classroom activity is conducive to second language acquisition. They were convinced that full consideration should be given to the Monitor Model and its implications, and that training and teaching should be altered accordingly.

What Is the Monitor Model?

Stephen Krashen's Monitor Theory as described in *The Natural Approach* (Krashen and Terrell, 1983) makes the following statements:

1. The bulk of second language acquisition takes place subconsciously. The term "acquisition" is used to describe this subconscious process, whereas learning is defined as conscious accumulation of knowledge about a language.

2. There is a "natural order" in which grammatical structures are acquired, but we don't know the order and we don't need to know the order.

3. Conscious knowledge about a language can be used only as a "monitor" or editor. It requires time and a focus on form rather than content. Utterances are initiated by the acquired system.

4. The way a learner increases ability in a second language is by comprehending input that is both contextualized and slightly beyond what has been previously acquired. The emphasis is on meaning rather than form.

5. There is a significant correlation between social and emotional factors and the learner's readiness and ability at any given time to acquire a second language.

Implications from the Monitor Model for Teaching ESL

Implications drawn from the Monitor Theory are many and suggest some radical departures from traditional teaching practices. One of the fundamental implications of the Monitor Theory is that language acquisition is fostered most when the focus is on meaning rather than on form. Thus, Cultural Orientation and Pre-Employment Training classrooms, in which the primary objective is not language learning, may nonetheless serve as fertile ground from which language ability may grow. The following are some of the implications for teachers as stated by Tollefson in the final session of his workshop.

1. Use natural communication and focus students' attention on the meaning of what you say rather than on the form. Specifically:

a. Ask real questions.

Examples: Are you hungry?
Where are your shoes?
Why were you absent yesterday?
What kind of house do you want in America?

b. Do not ask questions to which the answers are already known or of no interest.

Examples: What color is my shirt?
(holding a pencil) Is this a pencil?
What's his name? (immediately after saying his name)

c. Do not repeat a question once it has been answered.

d. Do not require artificial answers or anything other than what you would expect of a native speaker. Most importantly, do not require a complete sentence when a native speaker would not be required to give one.

Examples: Teacher: Do you have your map?
Student: Yes.

e. If you want students to practice complete sentences, construct questions that require them.

Examples: Why are you late?
Why is your friend gone?
How did you feel while you were sick?

f. Respond to content, not form. Do not correct pronunciation or grammar when students are trying to communicate with you.

Examples: Teacher: Why are you late?
Student: I work late.
Teacher: Oh, you worked late. Why did you work late? (The student hears the correct form in the midst of a normal conversation.)

g. Accept nonverbal responses when they make sense.

Examples: Teacher: Where is your friend?
Student: (Shrugs shoulders and smiles.)

2. Use concrete referents and real activities (objects, games, pictures, etc.).

3. Do not make students play roles they will never have.

Example: In lessons on understanding an American supervisor at work, do not make beginning students repeat the supervisor's language.

Example: In role plays on looking for an apartment, do not ask beginning students to play the role of the landlord or to repeat the landlord's language.

4. If you choose to teach rules of grammar, do so only in a distinct grammar lesson. Teach only easy grammar rules, not complex ones, because students will learn the complex rules only from their real attempts to speak English. For example, do not spend much time on definite and indefinite articles.

5. Expect errors and do not focus attention on errors during communication. Do not show impatience with repeated errors; they are inevitable. Respond to the content of students' utterances, not to the form. Try to minimize students' sense of failure. Emphasize their successful communication at all times. Correcting errors in grammar will not help students avoid them.

6. Avoid asking students to memorize dialogues. The only value of memorization of dialogues is to help students learn stock phrases.

7. Do not expect students to acquire structures before it is natural for them to do so.

a. Do not worry about repeated errors.

b. Feel free to use complex structures in your speech addressed to students.

c. Students' avoidance of structures may lead to fewer errors, but not to learning. Therefore keep in mind that many errors are a sign that learning is taking place.

8. Do everything you can to help students relax and gain self-confidence. Tension, fear of making mistakes, and lack of confidence are the greatest inhibitors of language acquisition.

9. Use realistic role plays, but do not tell students what they must say, and do not require them to produce specific sentences. Instead, carefully define the roles and permit students to say anything that makes sense for their roles.

10. Devise exercises and activities which focus students' attention on something other than language, but which require use of language.

Examples: Problem-solving; giving directions according to a map; games—anything which requires the use of English as a means to achieve a goal.

Conclusion

Follow-up discussions, trainings, and demonstrations have been conducted by supervisors and trainers since Tollefson returned to the U.S. in July of 1984. Interested ICMC teachers are experimenting and gradually changing their teaching to a more natural or communicative approach. Additionally, the program-wide teaching/learning model is in the process of being written to include or to be in harmony with modern linguistic and current second language acquisition theory.

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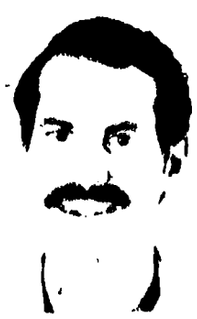

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Reviews

A Handbook for ESL Literacy

Jill Bell and Barbara Burnaby. Toronto: OISE Press in association with Hodder & Stoughton Limited, 1984. Distributed in the United States by Alemany Press, Pp. 140.

For some time now there has been a need for a practical handbook for adult ESL literacy. While many beginning-level ESL teachers are faced with multi-level classes of literate, semi-literate, and non-literate students, few have much background in the theory or practice of teaching literacy.

A Handbook for ESL Literacy is a good beginning in filling this need. The book is written in such a way that most of the ideas are helpful to the experienced as well as the neophyte ESL literacy teacher. The book is divided into twelve chapters and two appendices. The chapter headings are as follow: 1. Literacy Students and Literacy Classes; 2. Background to Literacy Theory; 3. Particular Factors to Bear in Mind in the Adult Class; 4. Content of ESL Literacy Lessons; 5. Teaching Pre-Literacy; 6. Teaching Reading; 7. Teaching Writing; 8. Teaching Multi-level Classes; 9. Combining the Various Approaches in the Classroom: Some Sample Lesson Sequences; 10. Other Useful Activities; 11. Assessment; 12. Resources; Appendix A, Two Hundred Most Frequently Used Words; Appendix B, Common Syllable Patterns in English.

As one can see from the chapter headings, most of this book deals with practical teaching methodology, from content of lessons, teaching approaches, and assessment to detailed sample lesson sequences that show how the various methods can be combined in the classroom. The book is sensibly free of dogma: "A good ESL literacy program employs a variety of approaches . . . ," the authors write. "No one approach is valid alone . . . " (p. 44). Chapter 6, "Teaching Reading," discusses almost every known method of teaching reading under the two main approaches, teaching for meaning and decoding. Of the two approaches, teaching for meaning is favored in the beginning stages over methods that focus on decoding, but the importance of decoding skills to the independent reader is recognized. Chapter 9, "Combining the Various Approaches in the Classroom: Some Sample Lesson Sequences," shows the importance of tailoring approaches to the needs of a particular teaching situation. By way of illustration, four teaching situations are used: a workplace ESL class, an evening community (general ESL) class, a community college class, and a community daytime class for housewives. For each situation, sample lesson plans, with helpful graphic illustrations, are provided.

Chapter 10, "Other Useful Activities," is particularly useful; the authors have pulled activities from some of the best available resources in the field. These and other resources are listed in a bibliography that is comprehensive but contains one error: attributions of articles by Charles Fries and Kenneth Goodman (whose first name is given incorrectly as "Charles") have been reversed.

Although the focus of the book is on the practical, theory is not ignored. Chapter 2, "Background to Literacy Theory," neatly sums up in language that is straightforward and non-technical what the beginning ESL literacy teacher needs to know about the reading and writing processes. Humorous illustrations throughout the text enliven and enhance the content of the book.

The only criticism of any note is that the chapter on assessment should have come earlier.

Teachers faced with the task of teaching adult ESL literacy would be well-advised to have a copy of this little gem in their personal libraries.

Jean Lewis *is currently working on a grant from the Virginia State Department of Education to develop an adult ESL literacy curriculum. From 1981-1982. Ms. Lewis worked in the Bataan Refugee Processing Center as an ESL teacher for Mormon Christian Services.*

The American Way: An Introduction to American Culture.

Edward N. Kearny, Mary Ann Kearny and JoAnn Crandall. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1984. Pp. vi + 241.

Those of us who are in the business of trying to explain the United States, its culture, and values to people from other countries are used to working without many textbooks (or even many useful reference works) to provide ourselves and our students with supplementary sources of information. That is why I was delighted to come across *The American Way: An Introduction to American Culture.*

This book was prepared primarily as a text for ESL students, and this reviewer must admit, at the outset, that he is not an ESL expert and therefore will not attempt to review the book from that point of view. This review will focus on the book's use in teaching about America as a culture—in particular, its values, beliefs, and institutions.

Most of us grow up and live our entire lives without once questioning our own culture and its implicit assumptions about the way the world works. We buy into these assumptions as if they were absolutes. It is clear that the authors of this book have asked many deep, soul-searching questions, and in so doing, they have given all of us—native- and foreign-born alike—much to think about.

In their preface, the authors state the book's purpose: to answer some of the questions that foreign students bound for the United States most often ask about our country and its values. Not only will this book be of interest and use to foreign students, but also to foreign business people, visiting scholars, government officials, tourists, immigrants, and refugees. The book provides answers about America and Americans for anyone whose English is up to it. The vocabulary level has been carefully kept to between 2,500 and 3,000 words; the book is clearly for somewhat advanced students, but even very advanced readers whose language goes well beyond the 3,000 word level will not find the book condescending or patronizing.

Since it is basically an ESL text, each chapter is replete with exercises which have been carefully designed to improve study skills, writing skills, reading skills, vocabulary, composition, conversation, and outlining skills, as well as cross-cultural understanding. These exercises should serve equally well as in-class exercises, homework assignments, or for self-study. Since several of them accompany each chapter, there are plenty to be used in all three ways.

The text itself is divided into chapters on American values (and how those values are changing), the Protestant heritage, the frontier heritage, the heritage of abundance, the business world, government and politics, our ethnic and racial assimilation, education, sports and recreation, and family life: A discussion of a single chapter should demonstrate the breadth of the content and its practical application.

Chapter 8, "Ethnic and Racial Assimilation in the United States," begins with a Russian immigrant telling why he decided to defect to America even though he had no friends here, rather than to Japan or one of several European countries where he did have friends. "In the United States," he said, "I would not be treated like a foreigner. In Japan or in Europe people would accept me, but I would always be a little different and a little on the outside. In America everyone came from another country. Here I . . . can be an American and not a foreigner." America is about the only country where that is true. In fact, most Americans are reluctant to let foreigners retain any of their foreign ways, as if by doing so, their own American ways are threatened.

The question of whether America has been a "melting pot" or more of a "salad bowl" is then discussed, admitting that "the truth probably lies between these two views" and that "some groups continue to feel a strong sense of separateness from the culture as a whole." The points are made that assimilation has been much easier for whites, and that "American Jews are the only group of whites who retain a strong sense of separateness from the larger culture," while, at the same time, participating in it fully.

America's many waves of immigrants are then considered in the order in which they came: first the Protestants, then the non-Protestants, then the non-Western Europeans, and finally the non-Europeans. Each succeeding group experienced increasing difficulties in gaining acceptance, as their differences from the norm were greater and greater.

The point is made that the Americans of African descent were brought initially to this country against their will, as slaves. Except the American Indians, all others "came to the United States voluntarily as immigrants in order to better their living conditions." Enslavement of the

blacks and the civil war it led to is discussed; much of the rest of this chapter is devoted to the struggle of American blacks to achieve full equality—a goal that the book admits has been reached only partly.

The 15 activities which follow amplify further the context of the chapter itself. For example, one exercise asks questions such as "Should black Americans receive special consideration in applying for admission to universities and colleges?" and "Should blacks and whites be allowed to intermarry?"

Throughout, *The American Way* is filled with insights into understanding particular aspects of American culture. On page 179, for example, there is a very helpful paragraph on how to tell when a professor is signaling, both verbally and non-verbally, that an appointment with a student is over, so that the student will then take the hint and offer to leave. These subtle manifestations of culture, especially one's own native culture, are most difficult to be aware of and to analyze and describe. At the same time, it is absolutely essential to do so (and to do so simply, clearly, and factually) if the foreign student is ever to become acclimated.

Each chapter begins with a short but sometimes rather startling cross-cultural anecdote. These are excellent introductions to the subjects of each chapter, and they could be used as separate case studies to begin discussion into the subject matter of the day's assignment.

The photographs, although their quality of reproduction is rather ordinary, could also be used to spark discussion. They are small in size, but if each student has a copy of the book, that need not present a problem.

The short but excellent list of five or six readings which accompanies each chapter, while it is presented as just another possible assignment, actually provides an excellent bibliography related to the specified subject. These are made up of fiction and non-fiction materials of generally excellent quality, rather than the more familiar and more academic texts usually found in such reference listings.

Although *The American Way* is primarily an ESL textbook, its value as a reference book should not be overlooked. The substantive content of each chapter is worthy of serving as an excellent reference, but even the workbook exercises themselves are filled with valuable information and ideas.

Finally, if I may add a personal note as a cross-cultural trainer, the book has provided me with at least a couple of dozen ideas for future training exercises, and this potential use should not be overlooked. I hope this is not the last such book on American culture which these three authors write.

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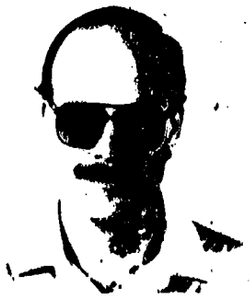

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ABOUT THE COVERS

FRONT

The scene on the front cover is of a Khmer refugee woman at the Philippine Refugee Processing Center at Bataan, Philippines. She is sitting in front of her "billet", (assigned living quarters), which has been wall-papered with various publications. The drawing was done with ball-point pens using a network of criss-crossed curved lines. The artist, Ceasar C. Natividad, has worked in the television/audiovisual department in Bataan since 1983. His artwork has been exhibited in Manila. He has won several awards for his involvement in filmmaking including the Silver Award for Documentary in the 1981 Berlin International Film Festival and Best Documentary Award for Television in the 1982 Catholic Mass Media Awards.

BACK

The photograph on the back cover is of a Khmer woman in a beginning ESL class at the Phanat Nikom Refugee Camp. The picture was taken by Roger Harmon, Regional Consultant.