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ABSTRACT

This document consists of five issues of a newsletter of an English-as-a-Second-Language (ESL) and refugee acculturation program operating in Tacoma and Seattle, Washington. Articles include: a bibliography of textbooks recommended to ESL teachers and tutors; professional news and announcements; a discussion of lesson planning; an explanation of common Southeast Asian medical practices; classroom warm-up activities; suggestions for understanding the sources of and overcoming some cultural conflicts between Asians and Americans; a narrative of a church delegation's trip to El Salvador; a teacher's account of the use of the Total Physical Response method for ESL instruction; an analogy of recent refugees to early American pilgrims; notes on storytelling in class using "Br'er Rabbit and the Tar Baby"; and a teaching method book review. (MSE)

Volunteer Voice

Volume VII Nos. 1-5

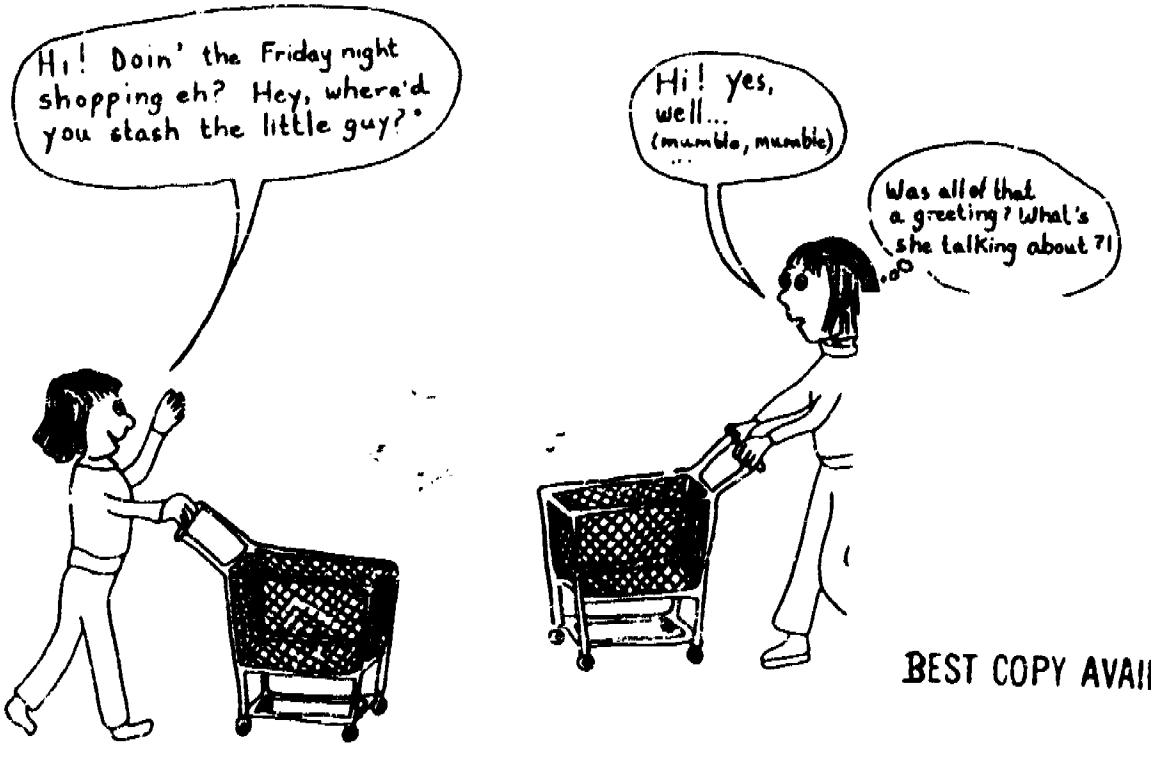
June 1989-January 1990

VOLUNTEER VOICE

Volume VII, No.1 June 1989
Volunteer Training Project
Tacoma Community House

VTP Bibliography

Here are some of the books we recommend for ESL tutors and teachers. Of course there's no such thing as the perfect text so you may have to pick and choose or adapt some of these materials to the particular needs of your student(s). Each person has his or her own style and approach to teaching so different texts work for different tutors. We have included a sampling of books for a wide range of student levels and skills. There are also books for teachers on language teaching theory and methodology and some resources on specific cultural groups. There is information on ordering these books on the last page. We also have almost all of these titles in our library at Tacoma Community House if you want to look at a particular book or just come and browse. Don't hesitate to call us if you need some help or more information. Ask for Kathleen, Chris, or Marilyn at (206) 682-9112 in Seattle or 383-3951. We've included some of our favorites in this bibliography and hope you'll find some good materials and useful ideas for you and your students. Please note that the prices listed may vary between distributors and are subject to change without notice to us. Happy tutoring!



from THE CULTURE PUZZLE

Literacy

Impact! Adult Literacy and Language Skills Janice Motta and Kathryn Riley, 1982. Addison-Wesley. (Order from Alta)

Books 1, 2, and 3	$8.50 each
Teacher's Guide 1, 2,and 3	$5.50 each

Each lesson includes a detailed illustration to stimulate conversation, a story, and exercises to check comprehension.

The New Arrival: ESL Stories for ESL Students: Laurie Kuntz, 1982. Alemany Press. Books 1 and 2 (Order from Alta) $6.45 each.
Stories about a refugee's life in his homeland, refugee camp, and the U.S.A. Provides reading conversation, and writing activities for intermediate students.

Tales from the Homeland: Developing the Language Experience Approach Anita Bell and Som Dy, 1985. (Order directly from Tacoma Community House, P.O. Box 5107, Tacoma WA 98405) $7.00
Describes the LEA, conversation and literacy activities, and includes personal and folk tales told by a refugee student.

A Writing Book: English in Everyday Life Tina Kasloff Carver, Sandra Douglas Fotinos, Christie Kay Olson, 1982. Prentice Hall. $7.00
Practical writing skills with such topics as banking, writing letters and other everyday tasks. For beginning to intermediate level students. Not suitable for pre-literates.

Language Experience Approach to Reading (and Writing): LEA for ESL Carol Dixon and Denise Nessel, 1983. Alemany Press. $11.95 each
A detailed guide to using LEA at all levels.

In Print: Beginning Literacy Through Cultural Awareness Long/Spiegel-Podnecky, 1988, Addison-Wesley. $8.95 Teacher's Guide $8.50 (Order from Delta)
A reading and writing text for low level literacy students. Lots of pictures and exercises to draw out discussion of cultural issues. Suitable for native English speakers as well.

Landlords, Bugs, and Rent

from IN PRINT: BEGINNING LITERACY THROUGH CULTURAL AWARENESS

Vocational ESL

Speaking Up at Work Catharine Robinson and Denise Rowekamp, 1983. Oxford Univ. Press. Text $6.95, Teacher's Manual $3.50 (Order from Alta).
Pre-employment curriculum for students with some literacy skills. Emphasizes language activities which help students maintain their jobs and advance.

ESL for Action: Problem Posing at Work Elsa Auerbach and Nina Wallerstein, 1987, Addison-Wesley $9.95, Teacher's Manual $4.95. (Order from Alta)
Lessons for the workplace based on Freire's problem-posing approach. Intermediate and advanced level students.

Your First Job: Putting Your English to Work David Prince and Julia Lakey Gage, 1986, Prentice Hall. $7.25
Develops skills for getting a job and keeping it. Cultural norms and practical language for the workplace.

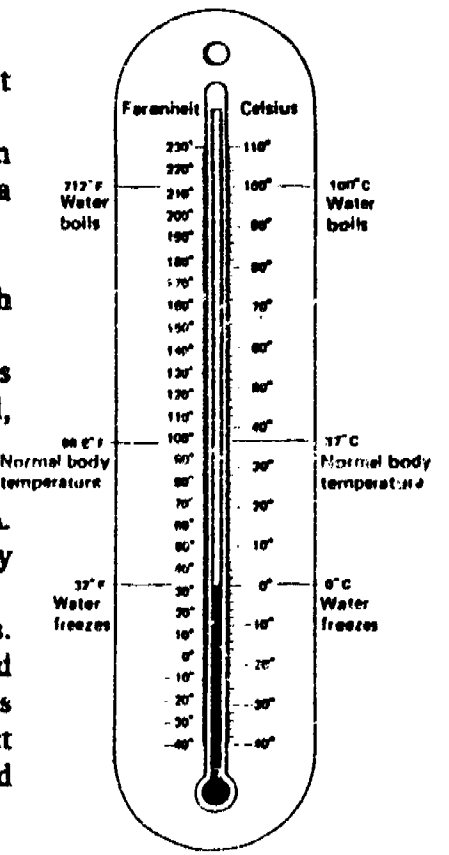
Shifting Gears, Bks. 1 & 2 1983, Experiment in International Living. $19.95 each. (Order from the Experiment in International Living, Kipling Rd., Brattleboro, Vermont 05301)
Developed for use by teachers in the refugee camps in S.E. Asia. Hands-on approach to vocational ESL with task oriented lessons. Multi-level.

Pronunciation

English Pronunciation Exercises for Japanese Students Harriet Grate, 1974. Regents Pub. Co. $15.75 (Order from Alta)
Probably the best overall text for improving pronunciation of most ESL students, regardless of origin. Includes a diagnostic checklist and hundreds of drills.

Whaddaya Say? Guided Practice in Advanced Spoken English Nina Weinstein, $10.15 (Order from Alta)
An intermediate to advanced level text to help students improve their listening comprehension of informal, everyday, spoken English.

Back and Forth: Pair Activities for Language Development A. Palmer, T. Rodgers and J. Winn-Bell Olsen, 1985, Alemany Press. $14.95 (Order from Alta)
Pair activities to stimulate listening and speaking skills. The various activities in the book involve a detailed information exchange between partners that gives students conversation practice but also requires correct pronunciation to communicate. Intermediate to advanced levels.



from A WRITING BOOK: ENGLISH IN EVERYDAY LIFE

Activities

Communication Starters and Other Activities for the ESL Classroom Judy Winn-Bell Olsen, 1977. Alemany Press. $8.95 (Order from Alta)
Many different activities for all levels of students.

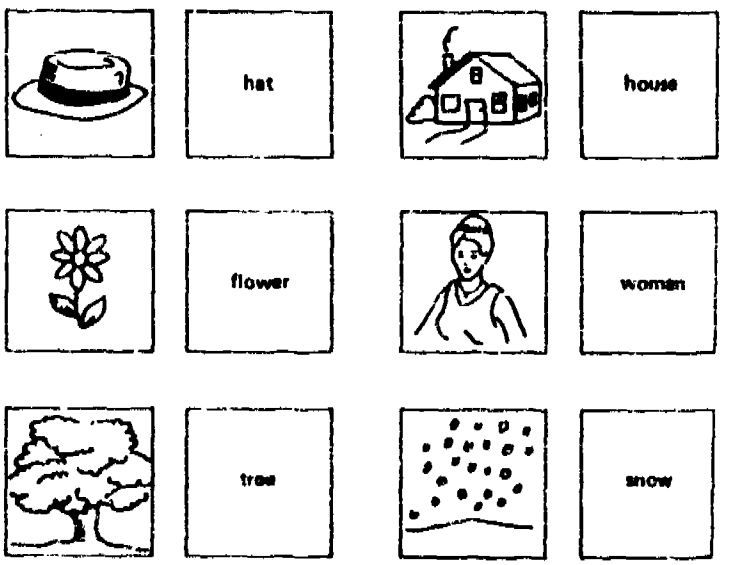
ESL Operations: Techniques for Learning While Doing Gayle Nelson and Thomas Winters, 1980. Newbury House. $10.50
Over 40 lessons, each based on TPR. Daily activities are the basis for acquiring and practicing language.

Games and Butterflies Katherine Kennedy and Ellen Sarkisian, 1979. New Readers Press. $6.95 (Order from New Readers Press, Pub. Division of Laubach Literacy International, Box 131, Syracuse, N.Y. 13210)
Games to reinforce all the language skills.

Index Card Games for ESL Raymond Clark, 1982, The Experiment Press, $8.50 (Order from Alta)
Six basic games that can be adapted to all levels of students to practice literacy and conversational skills.

Purple Cows and Potato Chips Mary Ann Christison and Sharon Bassano, 1987. Alemany Press. $17.95 (Order from Alta)
A wide variety of fun activities that encourage the use of all senses.

Springboards: Interacting in English Richard Yorkey, 1984. Addision-Wesley. $7.95 (Order from Alta)
Lessons for high-level students that develop reading and writing and encourage oral communication. Memory Puzzles, logic games, crossword puzzles and other fun activities can change classroom place.



Go Fish from GAMES AND BUTTERFLIES

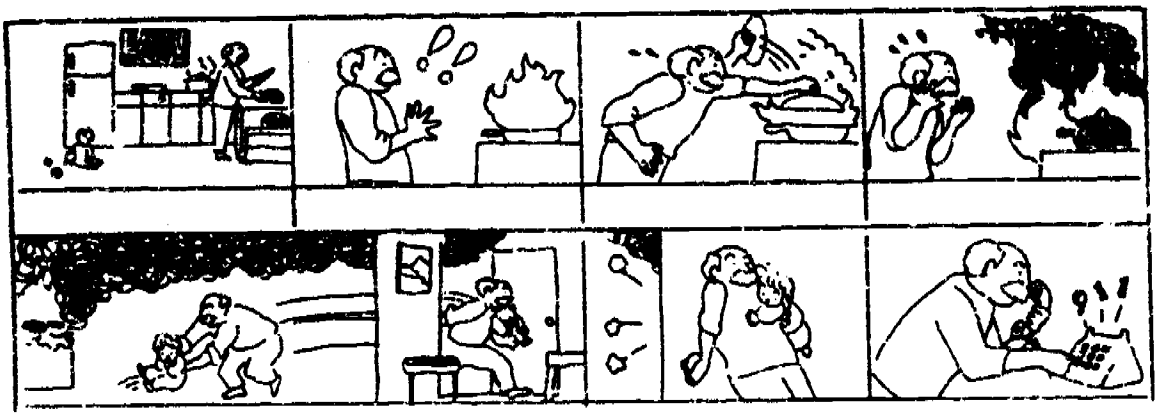
Before Book One: Listening Activities for Pre-Beginning Students of English Mary Ann and John Boyd, 1982, Regents Publishing Co. Student Book $8.50, Teacher's Manual $4.50 (Order from Alta)
Activities center on listening and non-verbal responding based on communication situations, e.g., writing down a phone number. Designed for very low-level students.

Alice Blows a Fuse: Fifty Strip Stories in American English John R. Boyd and Mary Ann Boyd, 1980. Prentice Hall. $10.50.
Scrambled dialogues are to be arranged in order based on context. Activities encourage conversation. Practical topics for intermediate and advanced level students.

3.4 Paralanguage

Directions: *Work with a small group (4 to 5 students).* Look at the sounds listed in the chart below. As your teacher demonstrates each sound, discuss its meaning(s) with your group. Think of a sentence that might go with the sound and have the group "secretary" write it down. (*For example, sound* "Whew!" *meaning* "What a relief!" or "Thank goodness!" *sentence* "I arrived just in time!") *Share your answers with the class.*

Sound	Meaning	Sentence
1. Ooooooops. . .	a small accident	Oops, you broke your cup!
2. Uh-oh		
3. Ah hah!!!		
4. Mmmmmmmm,		
5. Tsk! Tsk!		
6. Ouch!		
7. Shhh . . .		
8. Uh-huh.		
9. Humph!!		
10. Hah!		
11. Huh-uh.		
12. Hmmm.		



Fire

from ACTION ENGLISH PICTURES

Visuals

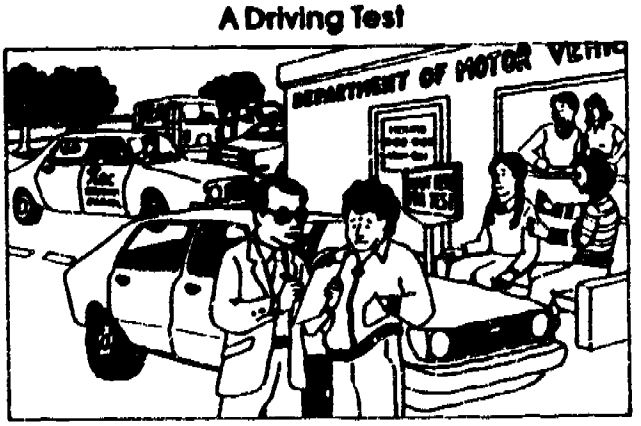
Action English Pictures Maxine Frauman-Prickel, 1985. Alemany Press. $14.95 (Order from Alta)
Contains over 50 picture sequences of daily events. Can be used to build vocabulary, practice grammatical structures, incorporate into TPR activities, or as the basis for conversational and written activities.

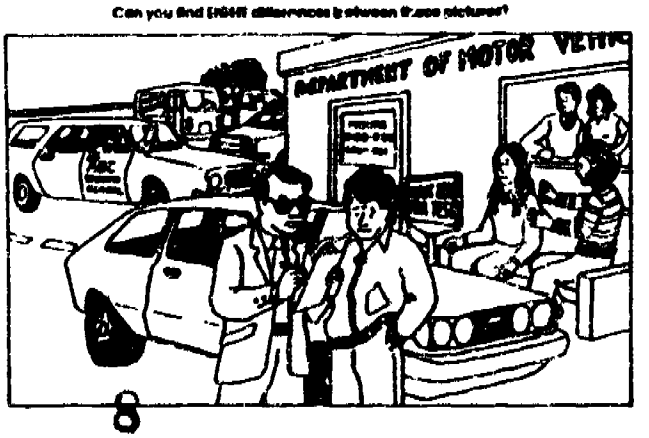
Drawing Out Sharon Bassano and Mary Ann Christison, 1982. Alemany Press. $12.95 (Order from Alta)
Describes activities to get students drawing and talking about their experiences and feelings. Includes many examples of student art and writing samples.

Look Again Pictures for Language Development and Lifeskills Judy Winn-Bell Olsen, 1985. Alemany Press. $14.95 (Order from Alta)
Lessons designed around pairs of pictures. As students identify the differences between the pairs, vocabulary and grammar are practiced, and students explore aspects of American culture.

New Oxford Picture Dictionary of American English E.C. Parnwell, 1984. Oxford University Press. $5.95 (Order from Alta)
Each page is a scene covering one topic (e.g., Tools, The Law, Kitchen), with vocabulary lists.

A Driving Test





from LOOK AGAIN PICTURES

Comprehensive Texts

Homebound English for Refugee Women (HER Project) Debbie Reck, 1981. (Order directly from Tacoma Community House) $15.00 each.
23 lessons on survival skills, designed for beginning, preliterate refugees. Includes illustrations.

A New Start: Functional Course in Basic Spoken English and Survival Literacy Linda Mrowicki and Peter Furnburough, 1982. Heinemann Educational Books.

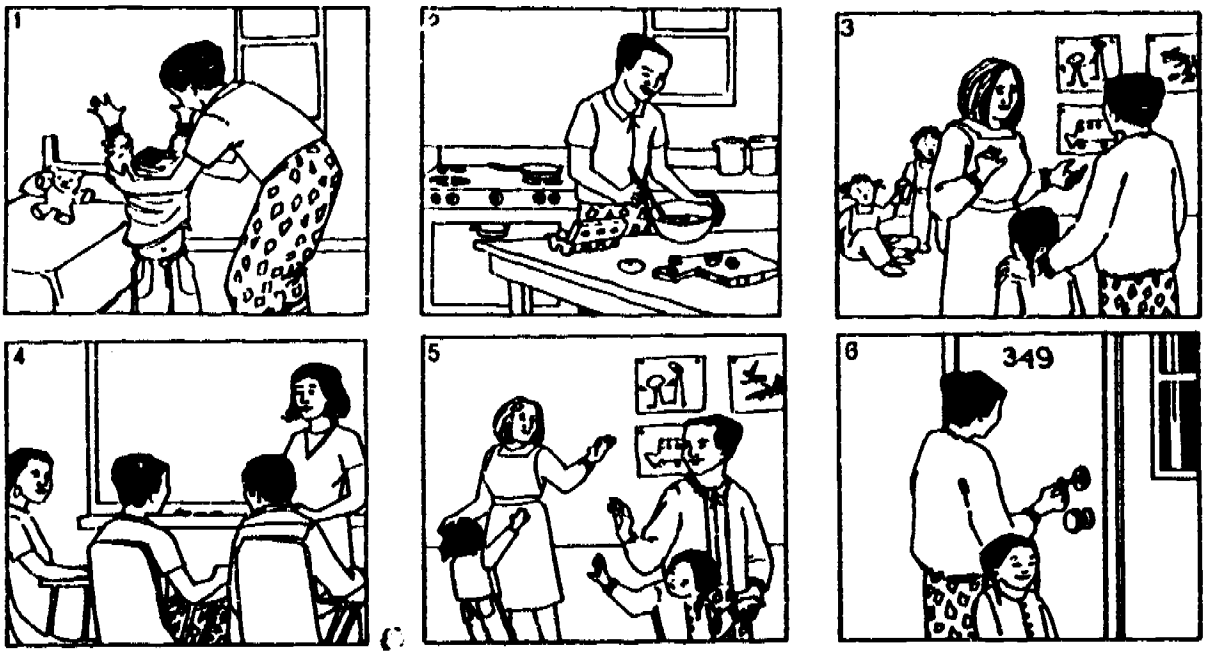
Teacher's Book	$12.00
Student's Book	7.50
Literacy Workbooks 1 and 2	4.50

(Order from Heinemann Ed. Bks., 4 Front St., Exeter, New Hampshire 03833)
Survival curriculum for beginning adult learners who are either literate or preliterate. Emphasizes oral skills, but introduces survival literacy such as reading signs.

Milk and Honey: An ESL Series for Adults Bks. 1-4 and Workbooks, Michael Lanzano Jean Bodman, 1981, Harcourt Brace Jovanovich. (Order from HBJ International, Orlando, Florida 32887)
Four texts with accompanying workbooks make up this comprehensive series. Grammar, culture and functional uses of English are included. For beginning to high intermediate level students.

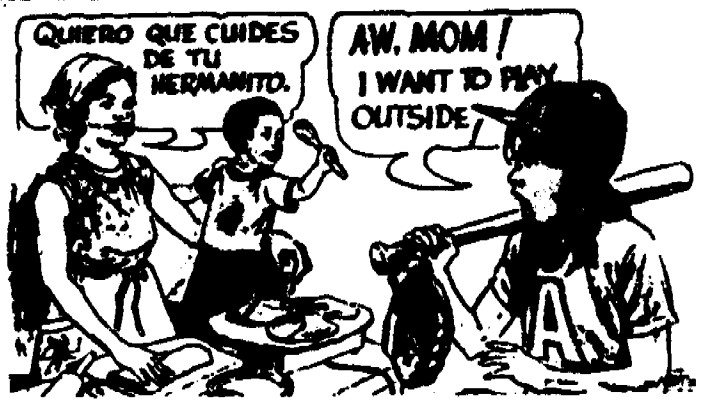
Conversation Book: English in Everyday Life Tina Carter and Sandra Fotinos, 1985, Prentice Hall. Books 1 and 2 $8.00 each.
Many small drawings provide topics for conversation and illustrate everyday situations. Dialogs, questions, and open-ended activities, plus writing activities. For intermediate level students.

84 A TYPICAL DAY — SOMSY THAMMAVONG



from A NEW START

from LANGUAGE AND CULTURE IN CONFLICT



What is Culture?

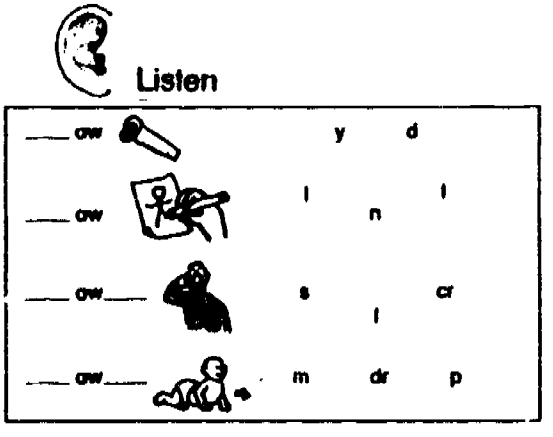
Language Learning - Teaching Methods

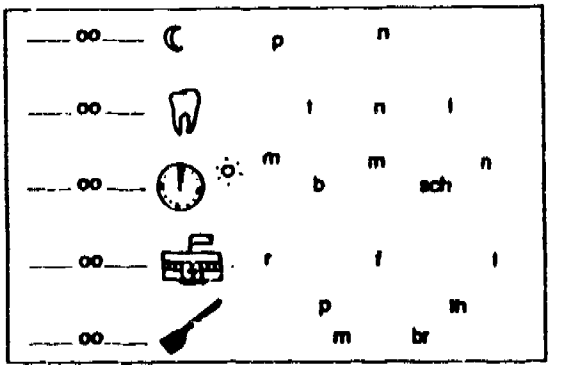
Language and Culture in Conflict Nina Wallerstein, 1983. Addison-Wesley. $17.50 (Order from Alta)
Describes and justifies the Freirean technique of problem-posing as the best method to teach language. Includes sample lessons for intermediate level students.

Learning Another Language Through Action James Asher, 1982. (Order from Sky Oaks Publications, P.O. Box 1102, Los Gatos, CA 95031) $9.95.
A complete teacher's guidebook for the Total Physical Response approach to teaching language.

The Natural Approach: Language Acquisition in the Classroom Stephen Krashen and Tracy Terrell, 1983. Alemany Press. $11.95 (Order from Alta).
Presents the authors' comprehensive view of how language is acquired and how it can best be taught in the classroom.

Teaching Languages: A Way and Ways Earl Stevick, 1980. Newbury House. $17.95 (Order from Delta)
A description of various current theories regarding the best ways to teach language Includes practical examples of techniques.



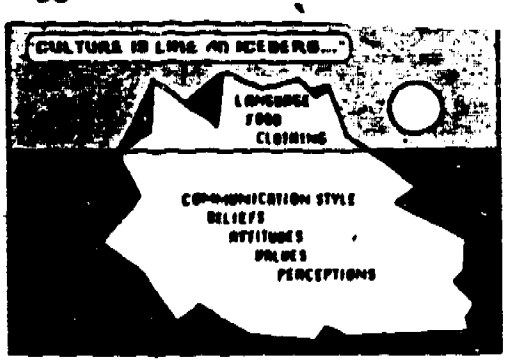


from IN PRINT

Teaching Listening Comprehension Penny Ur, 1984, Cambridge Univ. Press. $11.95 (Order from Alta)
An in-depth discussion for the ESL teacher of what is involved in understanding spoken language. This book offers ways to design exercises for your students that address particular listening comprehension difficulties.

Techniques and Principles in Language Teaching Diane Larsen-Freeman, 1986, Oxford Univ. Press. $6.95 (Order from Alta).
An analysis and comparison of eight common language-teaching methods for new and experienced teachers.

Preventive Mental Health in the ESL Classroom: A Handbook for Teachers J. Cohon, et al, 1986. (Order from American Council for Nationalities Service, 95 Madison Ave., New York, N.Y. 10016) $6.50.
Discusses the role of the ESL teacher in the resettlement process for refugees. Because of the traumatic experiences that refugees often go through and the difficulty of adjusting to life in a different culture, refugees are at greater risk for mental health problems than the population at large. The ESL class can play an important role in reducing the psychological distress refugees may experience. Ways to help students with stress reduction and mental health difficulties are suggested.



from the CULTURE PUZZLE

Cultural Information and Teaching Culture

The Culture Puzzle: Cross-Cultural Communication for English as a Second Language Deena Levine, Jim Baxter and Piper McNulty, 1987, Prentice Hall, $12.00.
Includes culture notes with examples of common misunderstandings and readings on key concepts from the field of cross-cultural communication. Focuses on how to use American English appropriately in its cultural context. For high beginning to high intermediate level students.

Face to Face: The Cross-Cultural Workbook Virginia Vogel Zanger, 1985, Newbury House Pub., Inc. $10.50 (Order form Alta).
Allows students to examine the similarities and differences between their own cultures and American cultures through readings and structured interviews with Americans. American values, customs, attitudes and non-verbal communication patterns are addressed. Intermediate and advanced levels.

The Shaman

from THE NEW ARRIVAL

Good Neighbors: Communicating with the Mexicans John Condon, 1985, Intercultural Press, $10.00.
Examines the relationship between North Americans and Mexicans and gives insight into some of the cultural differences and potential areas of miscommunication.

American Cultural Patterns: A Cross-Cultural Perspective Edward C. Stewart, 1972, Intercultural Press, $6.95.
A classic study of the assumptions and values of mainstream American culture as contrasted with other cultures of the world. Provides insight into the underlying patterns of U.S. culture and deepens one's knowledge and awareness in interacting with those from a different culture.

Refugee Information Series United States Catholic Conference, 1984, $2.00 each. (Order directly from USCC, 1312 Massachusetts Ave. N.W., Wash. D.C. 20005)
One guide for each refugee group: Vietnam, Laos, Highland Laos, Cambodia, Afghanistan, Ethiopia, Poland, Romania and Czechoslovakia, Hungary, Iran, Cuba and Soviet Jews. Contains a brief history, cultural information and an update on the refugee crisis for each of these ethnic groups.

Good-bye, Lovely Land Chemeketa Community College, (Order from Sandra Stanley, 346 Snell Hall, Oregon State Univ., Corvalis, OR 97331) $16.00.
Stories written by refugee ESL students in a community college program. Includes literacy, comprehension activities for the stories.

Hmong Folklife Don Wilcox, 1986 (Order directly from Hmong Natural Association of North Carolina, P.O. Box 1, Penland, N.C. 28765) $10.00.
Stories and illustrations of traditional Hmong culture.

The Original Tracks: Portland Foxfire Project Portland Summer Youth Employment Program, 1983. (Order from Portland Public Schools, P.O. Box 3107, Portland OR 97208) $14.00.
Interviews and first-person stories representing the ethnic groups in Portland, Oregon.

Ordering Information

Books that can be ordered by phone from Alta Book Center or Delta Systems have been indicated in the bibliography. Otherwise you'll need to order from the publisher. Here's the information you'll need:

Alta Book Center (800) ALTA/ESL
14 Adrian Court
Burlingame, CA. 94010

Delta Systems, Inc. (800) 323-8270
570 Rock Road Dr., Unit H
Dundee, IL. 60118

Prentice Hall Regents (201) 767-5937
Mail Order Processing
200 Old Tappan Rd.
Old Tappan, New Jersey 07675

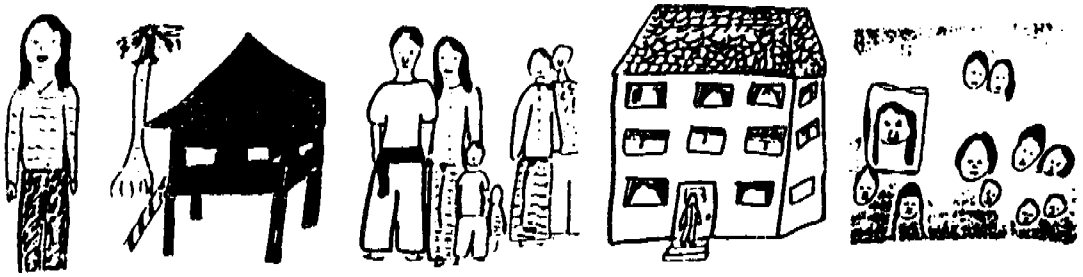
Newbury House (800) 638-3030
Harper & Row, Pub.
Keystone Industrial Park
Scranton, PA. 18512

Intercultural Press, Inc. (207) 846-5168
P.O. Box 768
Yarmouth, ME. 04096

STRESSOR **Inadequate housing, being assertive**

ACTIVITY 1. *Picture Story*

Students listen to and tell the story via a series of pictures:



Her name is Sopheap. She's from Cambodia. Before, she lived in a house. Her house had two bedrooms. She lived with five people. Now she lives in Chelsea. She lives in an apartment on the second floor. Her house has two bedrooms. She lives with ten people.

Explain

telephone

bugs

coil

rent

apartment

$250/mo.

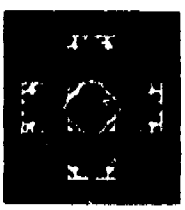
men

A	S	N	A	M	E	L
D	C	E	G	O	W	A
I	H	M	E	N	A	S
W	O	M	E	N	U	T
N	O	A	D	A	T	E
E	L	F	I	R	S	T

MEN ✓
WOMEN
DATE
AGE

NAME
FIRST
LAST
SCHOOL

from In Print: Beginning Literacy Through Cultural Awareness



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VOLUNTEER VOICE

Volume VII, No. 2 September 1989

The Training Project

Tacoma Community House

VTP News

September has brought its usual flurry of trainings as programs strengthen their ranks of tutors for the fall. But this month has required special dedication from volunteers who've had to sacrifice sunny Saturdays for trainings in Seattle, Olympia, Tacoma, and Bellingham. Plan to attend one of the two professional development opportunities coming up in Bellevue. The WAESOL conference welcomes everyone involved with teaching limited English speaking students of all ages. The Washington Literacy Conference invites people working in volunteer literacy programs to share information and resources. Enjoy!

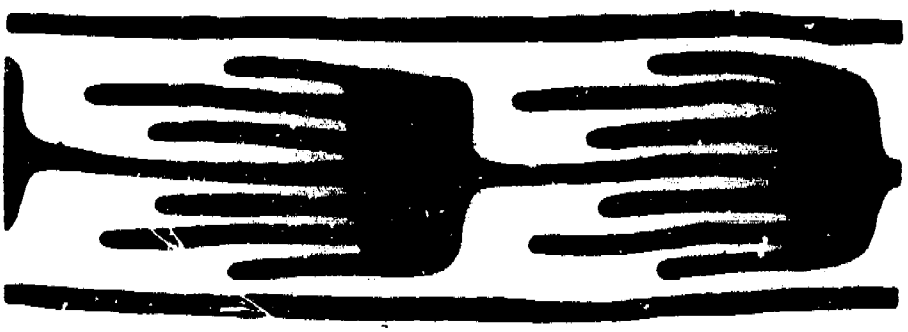
WAESOL CONFERENCE '89 TRANSFORMATIONS!

November 3 - 4
Bellevue Red Lion Inn

Sponsored by the Washington Association for the Education of Speakers of Other Languages. For participants and presenters from Washington, Oregon, Idaho, Montana, Alaska and British Columbia. Over 75 concurrent sessions including presentations, practical workshops and discussions. Representatives from major publishing houses displaying latest ESL materials. For those interested in Language Instruction, Community Volunteer Work, Curriculum Development, Multiculturalism, Theory/ Research, Technology in ESL.

$35 registration fee
$25 volunteer 4 hours at the conference; call Elizabeth Mitchell 361-9338

FOR REGISTRATION INFORMATION: 206-682-5718



WHAT DO I TEACH MY STUDENT?

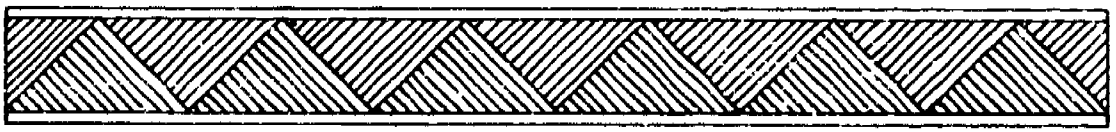
You may be the type of tutor who feels more confident when you've got a "road map" to show you the way during your lessons with your student. Lesson planning can be your guide. It can provide a framework to allow you and your student to focus your efforts on specific learning objectives. It allows you to build on what your student already knows while at the same time challenging your student with something that's new and useful. It provides a record of your work with your student and it allows you to make sure you are including all the skill areas your student needs to work on. The bottom line is that it helps you become a more effective teacher. Of course, lesson plans shouldn't be set in stone. Things might turn out differently than you imagined and you'll need to be flexible and change some things as you go along. Or you might decide that the whole lesson is inappropriate and go with something else that comes up during the session. But at any rate, with a lesson plan you'll begin with a framework from which you can work.

Assessment is the first step that provides the information you need in order to plan a lesson that is appropriate for your student. You need to know your student's approximate skill level in English. Is he or she considered a pre-literate, beginning or intermediate student? And you need to know what your student's needs for English are. In what situations does your student need language skills that he or she doesn't have? Getting this information is an ongoing process, of course, but having as much information as possible at the beginning helps you to be more effective right from the start. Here are some ideas for assessing your student and a lesson planning process with three basic steps to help you arrive at a plan to use with your student.

I. Assessment

Either before you start tutoring or in the first few sessions, you may want to try some of these ways of gathering information about your student to help you gear your lessons appropriately.

a. Reading about your student's culture or about the refugee/immigrant experience.
b. Interviewing others who know your student well such as your coordinator, a counselor, job developer, caseworker, teacher, family member or friend to learn personal history or future goals.
c. Observing your student's lifestyle at home, work, with family or friends, in the community.
d. Listening to your student; both what he or she tells you directly and what clues you can pick up during your interactions.
e. Following the benchmarks that have been developed for state-wide use. They provide a general outline for teaching survival English to adults according to their language proficiency level.

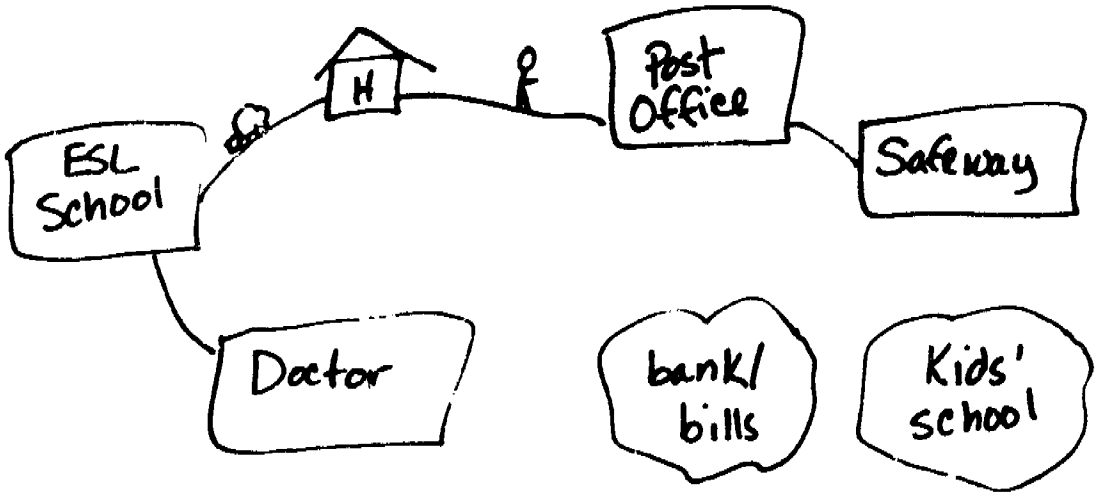


Mapping:

You may want to try a more focussed, systematic approach in order to get information directly from your student. 'Mapping' involves charting your student's daily activities to see where their language skills are already sufficient and where they need more work. At the same time it also serves as a useful class activity to generate language practice.

Procedure:

Tutors begin by modelling the activity. Draw your house or apartment on a sheet of paper and then draw the places you often go in a normal day. Discuss what you do at those places. Next, your student draws a 'map' of his or her house and the places the student needs or wants to go. After discussing your student's map, explain that you want to look at the kinds of English used in each situation. On a separate sheet, pinpoint the kinds of English used by filling in a 'language needs grid'.



KINDS OF ENGLISH

places visited	purpose of visit	listening	speaking	reading	writing
Dr. office	take sick kids	understand ?: personal info, symptoms, payment	greetings, personal info, symptoms, payment	med history form, clinic signs	med history form

You could ask the student to add to the map the places he or she would like to go but doesn't because of a lack of knowledge, confidence or skill. The shift is from asking, "Where do you go in a day?" to "Where would you like to go, but don't?" and "What would you like to do, but can't?" This activity assumes a basic level of English proficiency. It may be quite difficult to get much information from a very low level student unless you have a translator available to help you.

II. Topic Areas

Based on what you know about your student or on educated guesses, brainstorm practical topic areas that you think your student(s) needs to work on. Here are some examples:

transportation telephones emergencies
school health care.
safety time shopping housing - landlord/tenant
Keeping a job

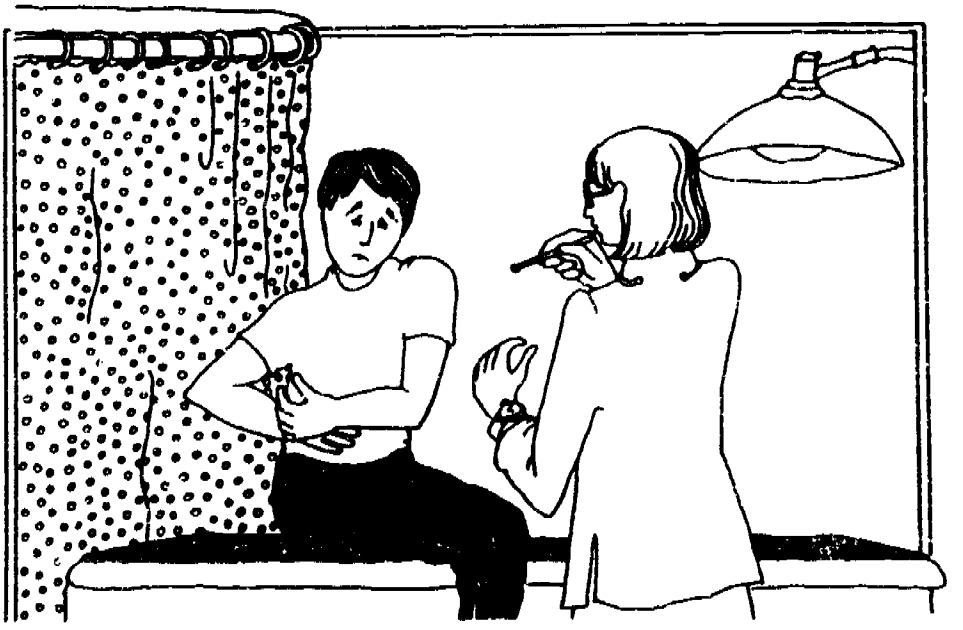
II. Learning Objectives

Choose a topic area and think of possible learning objectives that fall under this topic. If you were able to do the 'mapping' activity with your student, the skill columns (listening, speaking, reading, writing) can easily be expanded and converted into learning objectives. In expanding them, draw on the things your student wants to be able to do, but can't and your own knowledge of what's needed in the situation. A learning objective should be specific and describe something the student will learn to do.

Topic area: health care

Learning objectives:
The student will be able to:

- describe symptoms related to medical problems.
- call a clinic or doctor's office and make an appointment.
- read and understand directions for taking prescription medicine.
- give information orally regarding his/her medical history.
- fill out a personal information form that includes information about medical insurance and billing.



IV. Designing Activities

Choose a learning objective that is appropriate for your student's level, i.e. one that includes something unfamiliar and new but builds on or expands on what your student already knows. This may require more assessment of your student's ability. Consider the skills your student must already have mastered before starting the new learning objective. Next, decide on 2 or 3 activities you can use to teach your student the new learning objective. The first activity should present the new language to your student in a comprehensible way. Context is very important to convey meaning. The second activity should allow your student to practice the new language in a structured way. Provide some exercises that will give your student a chance to work with the new material. The third activity should give your student applied practice; more practice in a realistic and personally meaningful context.

Learning objective:
The student will be able to call a clinic or doctor's office and make an appointment.

Skills student has already mastered:

- telling time
- dates
- giving personal information orally
- using the telephone
- asking for repetition and clarification

Activities:

Presentation: Discuss with your student a picture that shows someone calling a clinic. What does your student think they are saying? Provide vocabulary, etc. Expand the dialogue to include appropriate questions and responses. Model this dialogue for your student. Check comprehension.

Structured practice: With play telephones practice the dialogue with your student. You play the receptionist's part (your student probably won't ever need to play this role).

Applied practice: Discuss with your student his/her experience in going to a clinic or doctor's office. Role play the dialogue again, this time using the real life information and circumstances from your student. If appropriate, help your student call a real clinic and make an appointment.

S.E. Asian Medical Practices: Coining

In working with S.E. Asian students, sooner or later tutors and teachers encounter the medical practices of cupping and coining. The unaware tutor may be horrified to see his/her student sitting calmly ready to begin class with bruised marks forming deep, red stripes around the neck or large circles of reddened skin on the forehead or temples. These are the effects of cupping and coining, folk remedies commonly used by our students. Cupping involves the procedure of creating suction with a candle or match inside of a cup that is placed on the skin to draw out the "bad wind" that is causing the symptoms. It leaves a perfectly round circle of reddened skin. Coining involves using a coin or similar object to scrape the skin hard enough to leave red marks in long stripes on the arms, neck, chest and back. Here is a detailed explanation of coining in the Cambodian culture excerpted from the Khmer-American Health newsletter (Summer 1983, Issue #1). These same general principles apply to other S.E. Asian groups who use these remedies.

Treatment by use of friction is often referred to as coining. It is an age-old treatment in Cambodia and is a legitimate part of the practice of Oriental and traditional medicine. To some extent, it can be compared to the use of therapeutic massage here in the West.

In Cambodia, people call a group of common symptoms or disorders by the name of "Khal Chab". These include dizziness, blurred vision, cold extremities, nausea, stomach cramps, headache, difficulty sleeping, some types of fainting and some kinds of joint or muscle pain. There is a general understanding that these are caused by the following:

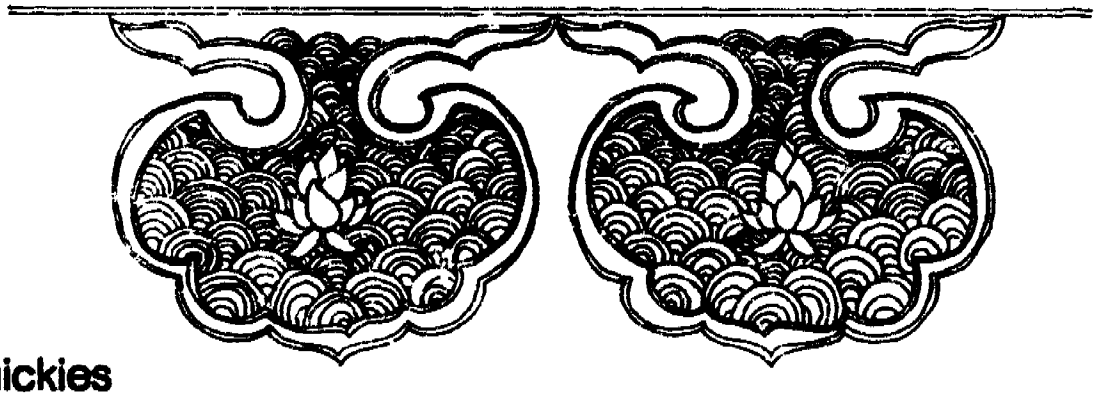
1. overwork and exhaustion
2. over exposure to the sun or excessive heat (this causes fainting spells, cramps and dizziness)
3. lack of proper ventilation eg. sitting in a smoke filled room or behind a bus in city traffic
4. anxiety, sudden fright or emotional shock
5. poor diet
6. poor circulation due to old age (this is thought to produce muscle and joint pain)

Coining is helpful in treating Khal Chab because it promotes increased blood and lymphatic circulation to the whole body. It works on principles similar to massage. Attention is given to the veins of the body which return the blood to the heart and in that way promote normal flow to the brain and the extremities. This causes the symptoms of dizziness, blurred vision and cold extremities to be relieved quite quickly. The patient experiences a clear head and sense of well-being. This sense of well-being, however, will be short lived if the cause of the Khal Chab is not attended to. Therefore, it must be remembered that if coining is being used and symptoms keep reoccurring with the same intensity, then it is time to consult with a physician.

In order to appreciate the concept of coining, it is necessary to understand that Eastern medicine is based largely on the idea that health can be achieved only through harmony of the body, mind and environment. Illness must be considered to be caused by more than just biological factors and treatment must therefore include more than biological remedies.

I feel that coining is a safe, inexpensive way for people to receive relief from symptoms that often go untreated in cosmopolitan systems of medical care. Symptom relief has the advantage of decreasing the patient's anxiety, and in that way promotes a return to harmony.

The disadvantage of coining is that it is painful, especially for those who do not use it frequently. The danger of masking symptoms is also always present and should always be a consideration.



Quickies

Mental Warm-up

Give your students a word (it may be work related from the content of the lesson). Ask them to write 10 words associated with it (for example, JANITOR - sweep, mop, clean, broom, etc.) or as many as they can think of in two minutes. Write the words on the board or paper. All words are acceptable (no judging) but they cannot be duplicated. From the list your students may be able to categorize the words, make sentences or tell a story using the words.

Taped Conversations

Tape two people talking (from TV, radio, a conversation at home). Your students listen to the tape and tell what they heard.

Variations

- Ask questions before your students hear the tape so they are listening for specific information
- Ask questions after your students listen to the tape
- Ask your students to tell what was said in their own words
- The students listen and write down the conversation
- The conversation is written with words missing; your students listen and fill in the blanks

WASHINGTON STATE LITERACY CONFERENCE

October 27 - 28
Bellevue Hilton

Co-sponsored by Washington Literacy and Eastside Literacy Council. The goal of the conference is to create and share a vision of literacy in the 1990's, increase the impact of volunteer literacy programs, and forge partnerships with each other and with other members of the community. Teams of literacy program participants - students, tutors, trainers, program coordinators and board members - are encouraged to come. 30 workshops plus special institutes and issues forum.
$85 registration fee includes meals

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VOLUNTEER VOICE

Volume VII, No. 3 November 1989
The Training Project
Tacoma Community House

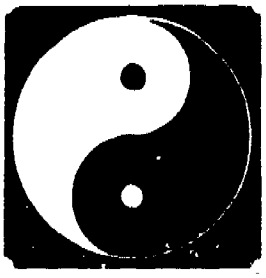
LANGUAGE AND CULTURE

I have heard culture defined as the water in which we swim. It is so ingrained in us that we take it for granted and don't think about it. I have a neighbor who is from Cambodia but who now is in the sixth grade in Puyallup. She has said to me, "I don't know why, but those kids are so rude, " and some of her classmates have said to me, "She's so stuck-up. I can't say why, she just is." To the girl, lowered eyes, a soft voice, and avoidance of boys her age are the proper attitude, while the classmates think direct eye contact, forthright speech and casual friendliness to all are the way to deal with the world. We tend to assume that the way we cope with the world is the way most other people cope with it. When we can get more information and learn that there are other ways, we can not only appreciate the variety, but can also broaden our perspective of the world and our repertoire of ways to interact with that world.

Our students are experiencing daily the full-speed collision of cultures. This can be simultaneously exhilarating, frightening, bewildering, challenging, exhausting, humorous, and life-threatening. Anything we as tutors and friends can do to help the students become more aware of what's happening to them and help them identify points of culture conflict will begin to ease their transition as they struggle to learn the new culture while maintaining cultural identity and integrity. Conversation time, structured around the idea of culture conflict (or cultural differences), is time well spent in tutoring sessions. The student will be highly motivated to communicate information to you about her culture and she will be eager to learn from you the mysteries of American culture. High-interest, immediately relevant topics are a great stimulus to language use and development. And while your student is expanding her receptive and expressive language skills through these conversations, she'll also be working through the issues that surround anyone dropped into an alien and often threatening culture.

Many Southeast Asian beliefs have their origin in the Ancient Chinese philosophy of Taoism.

"In the Taoist view, all things in the universe operate by a balance between two opposite elements, the Yin and the Yang. The interaction of Yin and Yang give rise to the cycles of nature as well as to all movement in the universe. The two elements are complementary to one another, and balance is essential for the harmonious operation of all things. . . .



As portrayed in the symbol of the Yin and the Yang, everything that is Yin has a small amount of the Yang within it, and everything that is Yang contains a small amount of Yin. . . .

According to Taoist philosophy, a human being must strive to live in harmony with the natural world by honoring the balance between Yin and Yang. . . .Good health is the result of such harmonious existence.

- Southeast Asian Health Care, Indochinese Cultural and Service Center, Portland, Oregon.

Many traditional Southeast Asian health practices are preventative, devoted to maintaining or restoring the proper cosmic balance. Body and mind are not seen as separate, so that health care focuses on both the physical and metaphysical. Western health care tends to be a matter of intervention during a crisis, rather than prevention. Instead of seeking harmony with the natural world, westerners tend to manipulate and subdue the elements. When a western medical practitioner is faced with a Southeast Asian patient, language difference is obviously not the only barrier to communication!

The supernatural world is immediately present to most Southeast Asians. All the living or once-living things have spirits which can influence events in the world. Right behavior, prayer and offerings can propitiate spirits, but angered spirits can cause disease through the entrance of a "bad wind" into the body. Some folk medicine practices, such as coining and cupping (which leave red marks on the skin), are designed to release the bad wind from the diseased body.

Most Southeast Asians use a combination of western and folk medicine along with metaphysical practices (such as the right nutritional combinations to maintain the Yin-Yang balance) and religious activities to maintain and restore health. Get your student to talk about her beliefs and practices. If she can identify what's important to her and what kinds of conflicts may come up as she enters the western medical system, she'll be prepared for whatever might happen and be able to make decisions that will solve problems in a manner satisfactory to herself. A trip with your student to the Asian market to look at the folk medicines offered there (Tiger Balm, eucalyptus oil, dried herbs and roots); looking at National Geographic pictures of various peoples and cultures - pregnant women, nursing moms, sick people, people praying at temples or shrines, people in doctors' offices or being visited by a shaman; discussing what each of you does in various situations - feeling sick, having an accident, having a child with a fever, going to the doctor and having a hard time explaining your malaise; reading a brief story or dialog you have written to raise the issues of cross-cultural health practices: all these can serve as stimuli to a conversation lesson.

Some of the following are ideas to keep in mind as you engage your student in conversation. They are points where the two cultures, coming from different angles, are likely to collide. The effects of the collision can be ameliorated if your student is aware of potential conflicts and feels confident to make decisions consistent with her beliefs.

-**Origin of disease**
  Balance of Yin and Yang (cold and hot)
  Bad wind, bad spirits
-**Depression, loss, culture shock**
-**Diet**
  Everyday
  For special needs
  Infant feeding
-**Who is present at birth**
-**Who gives assistance during times of sickness**
-**Procedures, traditions before, during and after birth**
-**Traditions surrounding other life events**
  Marriage, death, birthdays, coming of age
  Care of orphans and old people
-**Body image** - (likely areas of conflict for Southeast Asians who undergo western medical practices include: 1. their view of the sacredness of the head area; 2. their extreme modesty, especially of the lower torso area; and 3. their view that many common medical practices, such as bood sampling or any procedures that cut the skin, are dangeroursly invasive.)
-**Informed consent** - (Many westerners like to be informed about every possible complication and any side effects of potential future procedures, while many Southeast Asians may feel that talking about potential problems may bring them to pass.)

So, you're interested in hearing about your student's practices and beliefs about health care. She's motivated to talk about them and can benefit from discussing issues raised when her culture and American culture differ. How do you structure a tutoring session around this? I think one of the best ways is to follow a conversation process based on the process suggested by Paolo Friere, the Brazilian literacy worker and social reformer. Start with a "code", something to serve as a focus for your conversation. See the accompanying chart for possible codes and examples of questions.

(Text continues on page following Sample Code Chart.)

SAMPLE CODE CHART

CODE	1 IDENTIFY THE ELEMENTS	2 IDENTIFY THE CONTEXT
Shelf of traditional medicines at asian market	What is this?	What is this for? Where do you rub this? Why do use this? Can you use it everyday? How did you learn to use this? Who else uses this? Who would not use this?
Picture of a nursing mother	Who is this? What is the the mother doing? What is the baby doing? Where are they?	Does the baby drink anything but her mother's milk? How old is this baby? For how many months do babies nurse? Why is it good to nurse babies?
Visit by your student to doctor	Where did you go? What did the nurse do? What did the doctor say?	Why did you go to the doctor? Did the doctor help? What do you do after the appointment? How do you pay?
Dialog between mother and sick child	Who is sick? What is the mother saying?	Why is the child sick? What will the mother do? How does the mother feel?

3 RELATE TO PERSONAL EXPERIENCE	4 IDENTIFY THE PROBLEM OR	IDENTIFY CULTURAL DIFFERENCES
Which medicine do you like to use for headache, stomach ache? When did you last use this? What happened before and after you used this?	What do you do if you can't buy traditional medicine? Do traditional medicines work on diseases in this country? What would your child's teacher do if he sees the marks from coining?	Which medicine do you use for a headache? Which medicine can you buy at an American drug store for a headache?
How did you feel at the the doctor's office? What did you like/not like? Do you go to the doctor often? What did you do in your native country when you you're sick?	Did the doctor give you medicine? How often do you take it? Can you understand the doctor? Do you believe what the doctor tells you? Does American medicine work for you? What bothers you about the doctor's office?	What's different about being sick here and in your native country? What did you do when you were sick there? What do you do differently now? What do most Americans do when they're sick?
Did you (or your mother or sister) feed your babies this way? How long did you nurse? How are the children now? What else did you do to take care of your children? What was easy/hard about taking taking care of your babies?	How does the mother feed the baby if she has to go to work? What if the baby doesn't get enough to eat? Where does the baby go when the mother goes to ESL class?	How do most mothers feed their babies in your country? How do most mothers feed their babies here? Why are there differences in how women feed babies?
What do you do when your child is sick? When was your child last sick? What happened?	What if the child doesn't get better? Who takes care of a sick child if the mother has to work? What if the mother doesn't know what to do for her child? What if the child doesn't want to take medicine?	What are common childhood illnesses in your country? What are common here? What do you do in your country for a sick child? What do people do here?

5 PROPOSE SOLUTIONS OR EXPRESS PREFERENCES

The first stage is to **IDENTIFY THE ELEMENTS** of the code. You elicit this from your student through questioning. The questions at this stage are generally simple who/what/where questions. Even very low level students can generally tackle this stage of the process. And even if you never get much beyond this, the content of the code is interesting to the student and will motivate her to use all the language she can and to think about issues that the code raises for her.

At the second stage, you will **IDENTIFY THE CONTEXT.** This means to move beyond the bounds of the pictures or dialog, to think about the implications inherent in the place or event being discussed. These questions may increase in complexity.

The third stage is to **RELATE THE CODE TO PERSONAL EXPERIENCE.** At this stage the student will communicate to you what about the code is most meaningful to her. You may easily get sidetracked into an experience story here.

At t he fourth stage, the student will **IDENTIFY THE PROBLEM.** Only the student can do this, or the process will lose its essential focus. Although you may have a good idea of what the student will see as the problem, it is necessary of the student to define the problem herself so that she has a personal stake in the problem-solving process and is highly motivated to use her English for the process. You may elicit the information by simply asking, "What's the problem here?" or you may need to ask more exploratory questions to help the student define the problem.

The final stage is to **PROPOSE SOLUTIONS.** Once the student has defined the problem, help her brainstorm many different possible solutions. It may take a few tries at this for the student to get the idea behind brainstorming: any possible solution is acceptable. The point is to get a lot of ideas out on the table for consideration (incidentally using a lot of English to express those ideas). Once you have a list of proposed solutions, the student can evaluate the pros and cons of each one and express her opinion about which solutions are preferable and why. A sample list is not included for these, since the suggestions depend on how the student defines the problem and what she would see as possible solutions.

Although there are often problems that arise when two cultures come in contact with each other, it's possible that as you discuss cultural differences with your student, many interesting topics will come up that don't necessarily involve a problem. In that case, the fourth stage is simple to **IDENTIFY CULTURAL DIFFERENCES**, helping the student be aware of the different assumptions and behaviors in each culture.

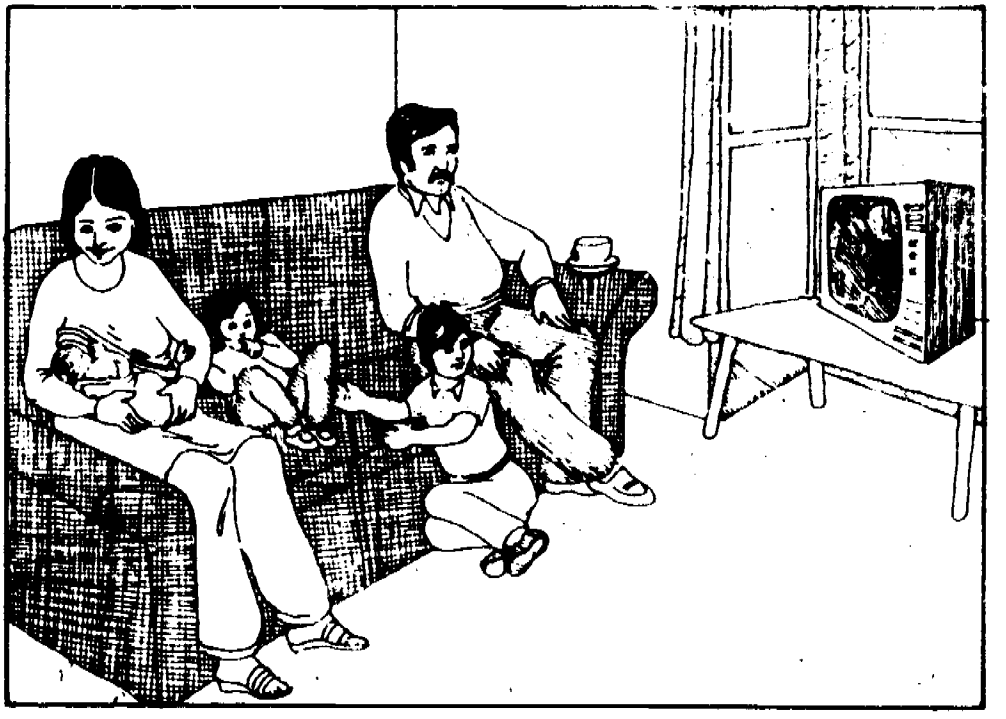
The final stage, if the fourth stage is to identify cultural differences, is simple to EXPRESS PREFERENCES. Here, the student explains whether she prefers the traditional practices or those of her new culture and why. As in stages three, four, and five, there are no correct answers. The focus is on the student: her ideas, experiences, and opinions are important and valued, the substance of the session.

This process is successful because it is student-centered. The student learns language that's relevant to her experience, feelings, and opinions. The first three stages are analytic - the student expresses what she thinks and feels, makes inferences and evaluates. At the various stages the student will:

1. Label her environment.
2. Recognize situations, be aware of the cultural context of events.
3. Make the language of the lesson relevant to her own life.
4. Develop or exercise critical thinking skills, use her experience to determine causes and generalize information.

5. Use her knowledge and experience to influence her environment. This system encourages the student to use her own ideas and opinions. She will be highly motivated to translate those into English. The classroom time become then not merely a listing of words and phrases, but a translation of the student's own life into her new language.

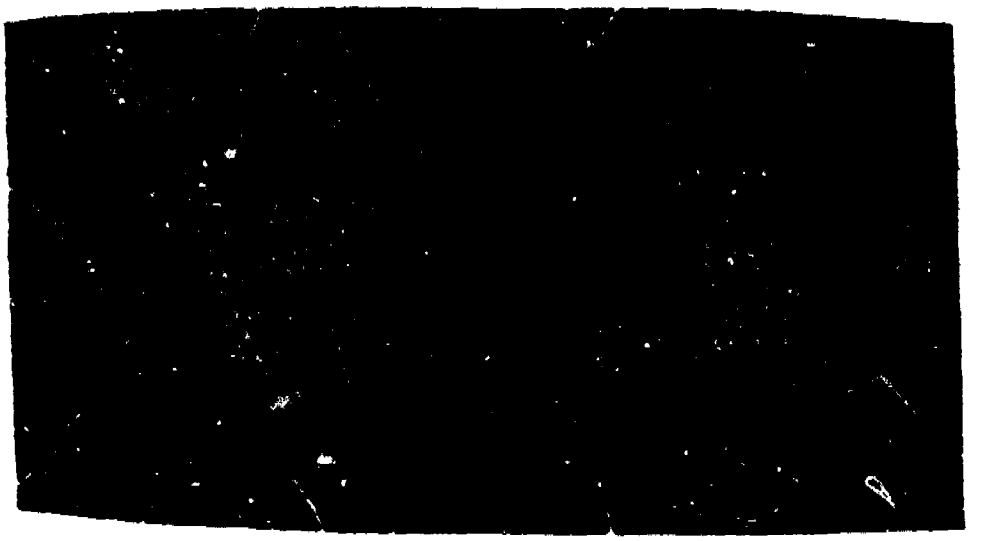
- Anita Bell



VTP News

In our last issue, we described an approach to planning lessons based on student need and English level. This month we're reprinting an article by Anita Bell - former volunteer, teacher, trainer/ current nursing student - which explains a process for generating lessons from the student's constant challenge of adjusting to a new culture. In the issues to follow, we'll be focusing on the new refugees from the Soviet Union and Ethiopia. Have a joyous Thanksgiving!

Marilyn



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VOLUNTEER VOICE

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The Training Project
Tacoma Community House

Walking With Miguel: Salvadoran Refugees Come Home

The highway from the airport to town is known as el Camino de los Muertos, or "road of the dead", after the four women religious killed in 1980 while en route from the airport to the capitol. Now, in October of 1989, our taxi passed through military checkpoints without incident on the half hour drive. I sat squeezed into the wheezing taxi devouring the countryside with my eyes. Everywhere I saw people on foot. Campesinos clearing brush with machetes, schoolchildren in blue and white uniforms walking to school, women balancing laundry on their heads as they walked barefoot or in plastic flip flops. We passed buses crammed with people headed into the capitol to work or look for work--unemployment is running at 50% right now. Commuters hang on to the back of the buses and ride on the tops. People seem ready to pop out of every window.

The capitol was crowded, sprawling and polluted. Diesel buses screamed through the streets belching acrid blue clouds of exhaust at each acceleration. Traffic was disorderly and noisy. At one intersection a jeep filled with soldiers pulled in front of our cab and a mounted machine gun pointed straight into our faces from a few feet away. The soldier behind it only regarded us with a bored expression, but I was relieved when the driver allowed someone else to pull in front of us and we became separated from the jeep. By the end of the trip we had become used to the presence of automatic weapons everywhere.

It was on that first day, towards afternoon, after finding a cheap hotel (much disapproved of by the cab driver who thought it an unfit place for people of quality) changing money on the black market, and walking the hot streets of the capital, we made our way to the campus of Central American University. As a delegation from a Jesuit parish in Seattle (St. Joseph's on Capitol Hill), we had a contact there, one of the Jesuits who taught at the University. He helped us to make connections for our trip into the countryside to visit the town of Arcatao in our sister parish out near the Honduran border. When we had entered into this relationship with a parish in the war zone, we had first thought only to send money and any other assistance we might be able to offer. The pastor of the parish, Father Miguel, wrote back and asked us to come to visit so that we might see for ourselves how they lived, and we had flown into town that morning carrying cash, medicines, notebooks and cameras. Now we sat in an office on the peaceful University campus, drinking sweet black coffee and laying plans to reach the countryside.

Much later I came to realize that the building where we sat through hours of meetings with our contacts was the same building from which the six Jesuits and the two women were taken to be tortured and killed on November 16th. By chance, those Jesuits with whom we met were absent from the building that night and it is hoped that they still survive.

Traveling into the conflicted zone is difficult without safe conduct passes granted by the High Command in San Salvador. Failing to receive these, we left anyway by pickup truck in the middle of the night. The idea was that if we could get far enough up the line before being stopped, the soldiers who did stop us would perhaps assume we had permission from down below. It was said that if you passed through the major checkpoints early enough, the soldiers didn't always want to come out of their huts. The night we left it was also raining and the soldiers huddled in their ponchos by the checkpoints didn't move to stop us.

Our first stop was the village of Guarjila where a fiesta celebrating two years of resettlement was planned. The people of this whole area of Chaletenango had been forced to flee during the most intense fighting and repression of the early 80's. Now, after as many as seven years in refugee camps they were returning home.

We arrived to find the town under military occupation. A patrol stopped us on the road just outside, but after searching our bags, and radioing for instructions they let us through. Within a hundred yards or so the road began to be filled with campesinos walking, carrying loads. Not realizing how close we were to the village center we asked them in Spanish, "Is the road clear?" "Yes, no problem." So we proceeded at about 5 miles per hour being smiled at and greeted on every side. "Buenos dias!" Soon we passed under a banner proclaiming a welcome to the international community and another--"Vive el Solidaridad Internacionale!"

From the side of the road an American voice greeted us in English. "Welcome to Guarjila! How did you get here? No one else has been able to get through." He was an ex-Jesuit from New York who had lived in the community for two years. He took us to the communal kitchen where the women were grinding corn to make the thick, pancake-like Salvadoran tortillas and then helped us find a shelter - a sort of lean-to with three walls and a dirt floor. I spent the rest of the day wandering the village with a dazed expression on my face, lost in a sea of Spanish and strange sights. Sometimes government soldiers passed slowly down the road in small groups. The day before they had conducted a house to house search and taken away some members of the community for interrogation. Overhead the helicopters circled and each time they passed over the questioning eyes of the campesinos would follow their path. They said that sometimes the helicopters rocketed or strafed the fields around the villages, and it was not safe to be in the fields with so much military activity in the area. We were warned to stay within the village compound at all times.

Meanwhile, in spite of the presence of the military, the fiesta was beginning. Campesinos arrived throughout the next two days from other resettlements in the area. Events included music and recitations by the children, church services, and a soccer tournament which nothing, neither the presence of the military nor the arrival of the Bishop of Chaletenango, could interrupt. The men killed and butchered a cow and everyone was very excited at the prospect of fresh meat to break up the monotony of beans, rice and tortillas. Even on these special occasions, there is no alcohol in the repopulated areas. I was told that throughout the Salvadoran countryside drinking causes many family problems, and also many people are cut with machetes during Saturday night quarrels. When the Christian Base Communities are organized among these people, one of the first policy decisions is usually to ban alcohol.

From Guarjila we traveled on by truck, mule, horseback and foot to several other communities in the countryside of Chaletenango. The military moved in the opposite direction and with the cloud of military activity lifted from the countryside, I became aware again of its great beauty. Green lush hills, arroyos slicing down between serrated ridges, fresh water flowing down from the mountains. In perhaps the most overpopulated country in this hemisphere I was struck by the great stretches of empty land. Father Miguel, who had joined us in Guarjila and was now escorting us, said that at one time hundreds of families had lived here, but that war, particularly the "scorched earth" policy of the Salvadoran military, had driven them off the land, many into the refugee camps in Honduras a few miles away. Here and there along the road we saw the shells of bombed out buildings.

At each village we visited the people were very excited and honored to receive us. At one town high in the hills the schoolchildren, dressed in their blue and white uniforms, lined the path to cheer us as we entered. The first cheer startled one of our pack mules who bolted back down the path nearly trampling one of our delegation. There is a picture of the delegation after it arrived in the town square that night. We look spent, staring vacantly into space, shirts drenched in sweat, shoes and legs covered in mud. Nearby sits a village woman who accompanied us on the walk wearing her flip flops and carrying a 25 pound box on her head. She looks calm and composed and ready to resume work. As the grime of the trip settled into my clothes I felt an admiration for the extreme cleanliness of the people who live in this country. Father Miguel seemed to own nothing more than a single change of clothes which he carried in a light woven bag. Each morning when it was time to leave he simply stood up, put the bag over his shoulder and said, "Vamos!" - "Let's go!" Then he would roll his eyes while the seven North Americans fiddled endlessly with their packs, their insect repellent, their sunscreen, and their bottles of purified water. When we arrived at the next town, covered in mud and dust, Miguel rested for perhaps half an hour. Then he quickly bathed, changed into his spare clothes, and hand washed his dirty clothes and hung them out to dry in the blazing sun. By evening they were dry and he put them back into his woven bag, ready once again to travel.

TO BE CONTINUED.....

You Move Me: TPR for Everybody

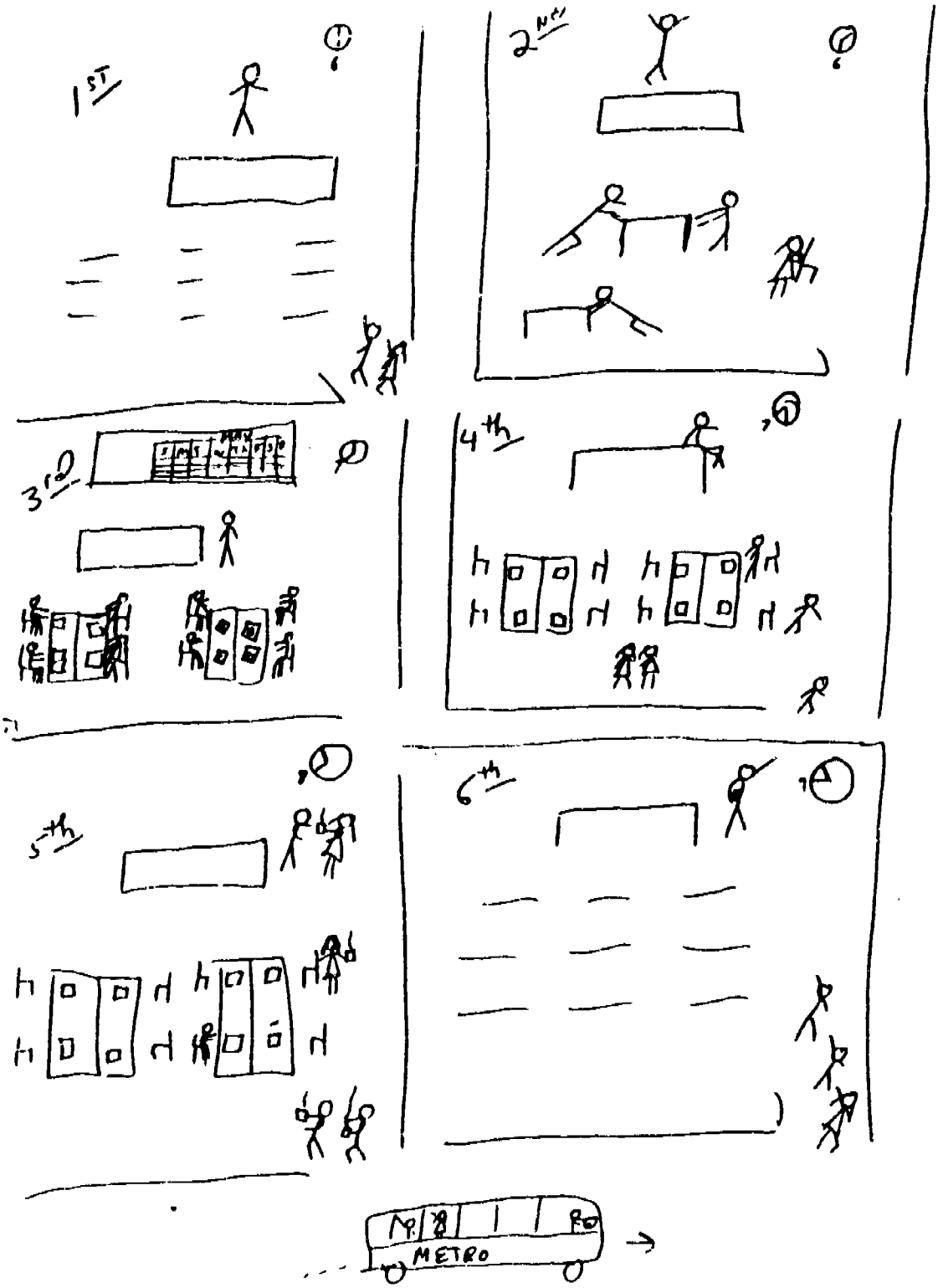
What do you do when you have a student who only wants to read English, but is afraid to speak it, together with one who not only can't speak but can't read either? TPR! Total Physical Response activities can be part of the answer to a multi-level group where some of the students read and some do not. Based on the work of James Asher, TPR stresses listening comprehension as the foundation of communicative competence in a second language. But it lends itself as a teaching methodology to far more than just listening activities, and can be used effectively to teach speaking, reading and writing as well. I would like to illustrate some ways to use TPR with refugee students based on some teaching I was doing last year at Seattle Central Community College.

I had a class of about 20 students. It was the lowest level ABE/ESL class offered which meant it had all pre-literate students left over from the Refugee Program, as well as some students who could read and write English in a limited way. Some of the pre-lits had high oral skills, and some of the literate students could barely put together a sentence of spoken English. The largest problem in the class for me as teacher was posed by the arrival of Chor Lin, a woman of about 60 from China who was brought in by her son. "My mother doesn't speak any English at all," he told me. "Please take it easy on her."

It was true that Chor Lin spoke no English, but I soon found out it was not true that she understood no English. I began doing extended TPR sequences with the class, beginning first with the standard review of parts of the body (point to your head, show me your finger, etc.) and then combining this with new vocabulary and the prepositions of location. (Put your pencil in the middle of the table, put your left hand on top of it. etc.) In this way one can rapidly teach and review simple nouns and verbs, and even use the more verbal, and in this case pre-literate, students as leaders by having them give the commands to the rest of the class. (For detailed illustrations of this method see Learning Another Language Through Actions, the Complete Teacher's Guidebook by James Asher.)

I decided I wanted to develop some TPR activities that allow both literate and non-literate students to participate. I also wanted them to be able to work with each other in English, something that was hard to achieve because of the difficulty of giving them instructions, and because of their own expectations that I would be the source of all teaching and learning.

I began by drawing on the board six pictures which showed the normal flow of the class. The first picture showed the students coming into the room, talking and eating. The second showed the teacher in front asking everyone to get up and move the tables into position. In the third, the students are seen working together pushing and pulling the tables. Next, they are seen working on a project, then taking a break, and finally, after returning from break, they are shown saying goodnight and walking out to catch the bus. All these pictures were in the form of line drawings featuring "stick people" and required no artistic talent.


1ST
2ND
3RD
4TH
5TH
6TH
METRO

The students quickly recognized themselves and I was able to elicit from them some of the vocabulary needed to describe the pictures. Together we told the sequence of the class over and over while I provided new words to augment those they had come up with on their own. Soon it was possible to ask students to go to the board and point to the picture as I described it. Even Chor Lin was able after the second day with this sequence to respond to a command like this: "Go to the board and show me the picture where the students are pushing and pulling the desks." Or again, "Point to the third picture". Other variations included, "Show me the picture which is after (or before) the picture where the students are taking a break."

Grammatically these are difficult sentences, involving relative clauses, but because the context was familiar to the students they were able to decode the commands, succeeding at understanding rapid speech. Of course when using the pictures to teach new words, (eg. first, second, etc, or "pushing and pulling") the teacher must first model the correct response several times and then immediately provide for student practice. Additional practice is available by putting the pictures on a sheet of paper and giving each student or pair of students a copy. Then they can all respond to the commands together. Also the more verbal students can take their turn playing "teacher" and give the commands themselves.

Other activities with the pictures include cutting them up and having the students hold up the picture as you describe it, having them sequence the pictures, and using the pictures for a game of "fish" where they must ask each other for the pictures they are missing by describing them. The object of the game is to get a complete set of six.

I was interested in using the pictures as a bridge into literacy, and I found a couple of different ways to do that. One way was to write down some of the commands and give them to the literate students, who could then read them to the non-literate students. Another was to put literate students together in a group and give them some freshly worded commands and ask them to work out the meaning of the text and perform the actions.

Other activities were based on the Language Experience Approach. The students and I would retell the story and I would then write up what we had said and present it to them. They would then get a copy of the pictures and a copy of the story and read. Alternatively they could get the written story cut into strips and have the task of matching the correct strip with its picture.

Later I would present the same story back to them as a cloze activity. This is an activity in which certain words are removed from the text and the students have to write them in. If this is too difficult the missing words can be written on the board and they can choose the correct word from that list. If this activity is done in pairs it also generates discussion among the students.

Modern Day Pilgrims

What does a pilgrim at Plymouth Rock have in common with the latest wave of refugees to Washington State? In 1620, after a sojourn of twelve years in Holland, the Pilgrims landed at Plymouth Rock. These early immigrants were perhaps the earliest religious refugees to the US, escaping from the oppression of a state church in England. Today, Soviet Pentecostals or "Christians of Evangelical Faith" as they are designated in the Soviet Union, are beginning to show up in Everett, Tacoma, Gig Harbor, Seattle, and other Washington communities. These Soviets feel that it is God's will for them to leave a country where they face pressure to compromise their religious faith and principles. For example, most Soviet Pentecostals are conscientious objectors, and many have suffered imprisonment for refusing to bear arms.

Many Pentecostals rejoice upon arrival in the US. Like other refugees they may go through an intense "honeymoon" period. There are reports of Soviets being overwhelmed and even weeping for joy at American grocery stores when they see the vast display of foods and products available.

"They're very appreciative at first," says Julie Inman of Church World Service. She tells of a sponsor who apologetically brought his sponsored family to an apartment in Seattle, thinking it was too small. The father of the family told him not to worry. "Come into the bedroom," he said. "In Russia our entire apartment was no larger than this. Plus we had to share a bathroom and a kitchen with others. This is like a palace."

Greg Hope of the Presiding Bishop's Fund, which works in the resettlement of the Soviets, says it is a mistake to think that they are at all culturally similar to Americans. "In many ways I think some of the Southeast Asians, particularly the Vietnamese, know more about us and what to expect here than the Soviets do," he said. Part of the problem is that no overseas orientation centers exist for the Soviets and as a result the orientation burden falls on the Volags after the Soviets arrive in the U.S. Fortunately there is a Russian speaking community already in place in Seattle, and many have come forward to help with the resettlement process.

When friction does develop between the refugees and their hosts it is often the result of erroneous expectations. The Soviets have their own customs which differ in some respects from Americans - even from American Evangelicals. For one thing, centuries of oppression have developed an intense reliance on ones' social contacts. The austerity of the lifestyle in the Soviet Union has also encouraged people to value and depend on one another to an extent which clashes with the American ethic of individualism and self-reliance.

Other differences have to do with specifically religious practices. The Soviet Pentecostals take worship very seriously and, according to World Relief, "are accustomed to services which last up to three hours, containing sermons delivered by two or three different men...Jokes or amusing anecdotes are not part of the preacher's sermons. Crossing one's legs or leaving one's suitcoat unbuttoned is considered disrespectful." Interestingly, the Soviet Pentecostal men seldom wear ties, considering them too fancy. Similarly, the women tend to be unadorned, shunning make-up and jewelry and taking care to cover their heads in church.

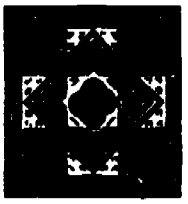
How many more of the Pentecostals can we expect to see in Washington State? Estimates vary, but it seems likely that the coming year will bring another 1500 to 2,000 Soviet refugees to Washington State, many of them Pentecostals. There are currently three organizations in Seattle working with this population - Church World Service, World Relief, and the Presiding Bishop's Fund.

VTP News

This issue features a blow by blow account of trainer Chris Gilman's recent trip to El Salvador. Space limitations allow only half the story to be printed in this issue so the other half will come out in January. Also included is an introduction to a new refugee population which is changing the need for services in Washington--the Soviets. Finally, there is a nuts and bolts article on how to use Total Physical Response to deal with some persistent problem areas in ESL teaching.

Recently in the Portland area a refugee family tried to keep warm by burning charcoal in a coal burning device (type unknown). Unfortunately, two of the people suffered from carbon monoxide poisoning. Refugees may not be aware that U.S. housing is well insulated against the cold and will not permit harmful vapors, smoke, or gases to escape easily. The approach of winter puts the refugee population at risk for this kind of accident. Please share this information with your clients or students so that they will be aware of this potential hazard. Best Wishes for the winter Holidays.

Chris



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Walking With Miguel, Part II: Leaving Chalatenango

The further into the country we got, and the further from the government military, the more we encountered guerrillas. We met them on the paths, saw them sometimes passing through the villages, and after initial surprise, learned to greet them - "Buenos dias" and continue on our way. Many of them were very young, and many were women. At one point a woman in uniform came down out of the hills to meet with us on behalf of the guerrillas and to let us know that we were welcome to travel in the area.

The latter part of our journey took us to Arcatao, only a few miles from the Honduran border. Surrounded by low mountains, it is a beautiful if war ravaged town of cobblestone streets with half its houses still damaged or abandoned. Some of the people who have returned to live in Arcatao told us stories of living on "guinda", which means to hide from the soldiers in the hills and eat off the land. Many of the villagers lived on guinda for up to three years. One woman pointed to her five year old daughter and told a story of lying on the ground to give birth to her while on guinda, and then, within ten minutes of her delivery, having to pick up the new born and run for her life. Another girl in the town was missing a leg. The people said she had been shot by the soldiers while on guinda, and her parents had managed to leave her with someone who somehow got her to the capital where she lived in an orphanage. Later the government used her as a sort of poster girl in a public information campaign against the guerrillas, claiming she was a victim of one of their mines. Years later, back in Arcatao and watching the news on the one village television, her mother recognized her. With the help of Father Miguel, she was eventually able to get her back to the village. Now, as the girl grows older, she poses a new problem. The villagers believes that once she reaches the age of 12 or so, the army will assume she was a guerrilla and take her away for interrogation. Her family struggles with their desire to keep her with them and their fears for her safety.

In Arcatao there were no helicopters, no gunfire, no cars or buses, and for most of us, no great responsibilities. We lived in a bat-infested convent just off the town square. Days were spent meeting with the pastoral and political leaders of the town, learning about their work. Ragged gangs of children raced through the courtyard and begged for paper and a pencil whenever they saw one of us writing. Then they would crouch on the floor and studiously draw pictures, often of soldiers. Nights were spent with Father Miguel and Father Nicolas, a Jesuit from Spain, now about 70 years old, talking by lamplight while visitors came and went, and the bats swooped and darted over our heads.

Sue and Dan, the doctors in our delegation, spent an afternoon seeing 60 patients in the Martin Luther King Memorial Clinic. They felt that most of the health problems they saw were stress related, the result of years of war. On the last day of our stay, a town leader stood up at mass and announced that the Honduran army was in a village a mile or so away, and that people should be prepared for possible occupation. As it grew later, word came again that the Salvadoran military was very close to town on the other side. Miguel had left to carry out his ministry that morning, and there was some concern for his safety. Darkness fell and we heard the sound of firing in the hills. Miguel suddenly reappeared in town saying that he had walked back in order to "keep ahead of them." I noticed the face of a Spanish international worker in the village become very fearful. I thought, "She's been here long enough to know when to be worried." Miguel and Nicolas and the other villagers gave no sign of concern except to make little jokes. We sat at the table and discussed with Miguel the possibility of sending another delegation from Seattle in the future and he said, "I am more concerned with getting this delegation out first."

At dawn we left - Miguel, the delegation, and a group of campesinos who wanted to travel in the safety of a larger group. The villagers insisted on taking our packs to be loaded on horses and sent on after us. Carrying only our water bottles, we descended to the Sumpul River, the notorious site of several massacres of campesinos by the military. Before the river we stopped to wait for the horses. Campesinos coming the other way said the soldiers had pulled back to the far side of the river, but that once we crossed we would find them everywhere. We reached the river and crossed on the makeshift bridge, but the soldiers had pulled back again. As we climbed from the river valley up to the town of San Jose las Flores, we began to hear the crackle of automatic weapons fire ahead punctuated by the sound of mortars. Miguel recalled that recently there had been a firefight on this same road, and that since the army was just ahead of us, we should wait for a while. "It's just a skirmish, " he said. "Let's give them half an hour."

Half an hour later, we resumed climbing. The sounds of fighting had stopped. We were carrying our own packs now, and we gasped for breath and drank greedily from the water bottles. At last, the trail crested, and before us was the town of San Jose las Flores. It was occupied by soldiers. Father Byrne and I were in the front, and we stood for a moment staring at the soldiers who lounged in front of houses along the street. A tough looking soldier sauntered toward us in the middle of the road. Miguel called out to us, "Keep moving!" So, although we didn't know where we were going, we walked purposefully down the street. Eventually Miguel and the others caught up to us and led us into the church compound. The sisters there took one look at us and brought us drinks of citrus and salt. Some of the group were quite close to heat exhaustion.

After dark we were warned not to move around the compound without a light because movement in the darkness might alarm the soldiers. We slept in the church together with a family whose house had been commandeered by the troops. In the morning we climbed into the back of a pick-up truck. One of the sisters took the wheel, and we drove out of town. On the way to Guarjila, we passed work brigades of men who were clearing the road in preparation for the arrival of a large group of returnees from the Mesa Grande refugee camp in Honduras. The road was being widened in places. In others they were

clearing rockslides and filling in ditches. As we arrived in Guarjila, I saw the helicopters fly overhead and begin to rocket the hills above the town. We continued on until we reached the provincial capital of Chaletenango. To our amazement, no one stopped us.

In Chaletenango, Miguel parked us at the Church compound again and went to hire a man and his truck to drive us to the capitol. We passed checkpoint after checkpoint without being stopped, and finally Miguel rapped on the glass separating the cab from the back where we sat, grinned and gave us the thumbs up sign. We had made it out.

The first afternoon back in San Salvador we walked with Miguel to visit the chapel where Archbishop Romero was assassinated while saying mass. That evening both Peter and I lay on our bunks and slept for 12 hours, exhausted by the unfamiliar, by the uncertainties of the war zone, and also by the strain of a different culture, by our helpless reliance on interpreters. We slept and dreamed until the next morning.

The next day we visited the Non-Governmental Human Rights Commission, an unmarked building in a neighborhood of hospitals. Pictures of torture and assassination victims were on the walls. There were many pictures of the death and funeral of Herbert Anaya, the former director of the commission who was recently killed by death squad while driving his children to school. Finally, we went to the U.S. embassy to hear their interpretation of the situation in the country. At that time, just before the recent guerrilla offensive, there was very little fighting in the capitol, and the information officer told us that the guerrillas were nearly finished. We also discussed the election of President Cristiani, the danger posed by the ultra-right led by Roberto d'Aubuisson, and the interesting refugee situation which has been created by the conflict. Even by the embassy count, there are approximately one million Salvadoran refugees living outside the country.

The last night, over buckets of greasy fried chicken, we met Paula Brentlinger, a North American doctor who dropped by to say hello to Dan and Sue. She said she was nervous about leaving the compound at night, fearful that she would be picked up by the authorities. One month later, back in the States I read about her capture by the government forces during the guerrilla offensive against the capitol. She was released on the condition that she leave the country, and she flew to Washington D.C. where she spoke out angrily against the Salvadoran government for removing her forcibly from her patients.

We got up early to meet our ride to the airport. Daniel had arranged for a van to meet us on the main street outside the compound at 4 a.m. Walking along the road, carrying my bags, I felt again the spookiness of the city at night, the dense humid silence, and was relieved when the van was waiting as promised. No one said much as we drove through the darkened countryside to the airport. Soon we would be back in the U.S., giddy with the shock of re-entry.

Chris

Please Don't Throw Me in the Brier Patch!

Brother Fox always tried to catch Brother Rabbit and eat him, but Brother Rabbit was too smart for him. Finally, Brother Fox got some tar and some dirt and he made a tar baby and he put it in the road and hid behind some bushes. Pretty soon Brother Rabbit came walking down the road, and when he saw the tar baby he stopped and tried to make conversation. The tar baby just looked at him and said nothing. Brother Rabbit became angry and punched the tar baby with his fist. His hand stuck in the tar which made him so mad he struck out with the other hand. Soon both hands and feet and even his head were stuck in the tar. Only his mouth was free. Then Brother Fox slipped out from his hiding place very pleased with himself. He told Brother Rabbit he was going to cook him in a pot, hang him from a tree, drown him in a river, or cut him up with a sharp knife. Each time Brother Rabbit responded by saying, "That's just fine! You go right ahead, but PLEASE don't throw me in that brier patch!" Finally, Brother Fox did throw him in the brier patch, only to be taunted by the tricky rabbit, "I was born in a brier patch, Brother Fox! Born in a brier patch!"

Did you know you had a hidden talent? Storytelling! Yes, the truth is that most people tell stories much better than they read them aloud. When you think of it, we are always telling stories from daily life. The story of our rush hour breakdown, our day in court, funny things the kids have done, something we saw in a restaurant. We do it all the time. It also happens to be a great way to teach ESL. Storytelling can help develop all the skills - listening, speaking, reading and writing, vocabulary development, as well as the integration of voice and movement.

One of my favorite stories is "Br'er (or Brother) Rabbit and the Tar Baby." I like it because, like many folk tales, it reminds students of similar stories from their own cultures. The Br'er Rabbit stories, for example, have their roots in the African stories of Ananse the Spider. It also "tells" easily because it really has just two animate characters - Brother Fox and Brother Rabbit.

There are several ways to proceed. One sequence of the "telling" goes like this:

1. I tell the story to the class.
2. The students retell the story with me. We tell it together.
3. The students work together to remember the story and create a set of visual cues to help remember the story's details.
4. The students tell the story to each other.
5. The students perform the story for the group or someone else.

The visual cues are important to help the students remember the story's sequence and its details. Here is a sample cue sheet for "Brother Rabbit and the Tar Baby."


(1)
(2)
(3)
(4)
(5)
(6)
(7)
BOOM
(8)
"That's fine, But Please don't ..."
(9)
(10)

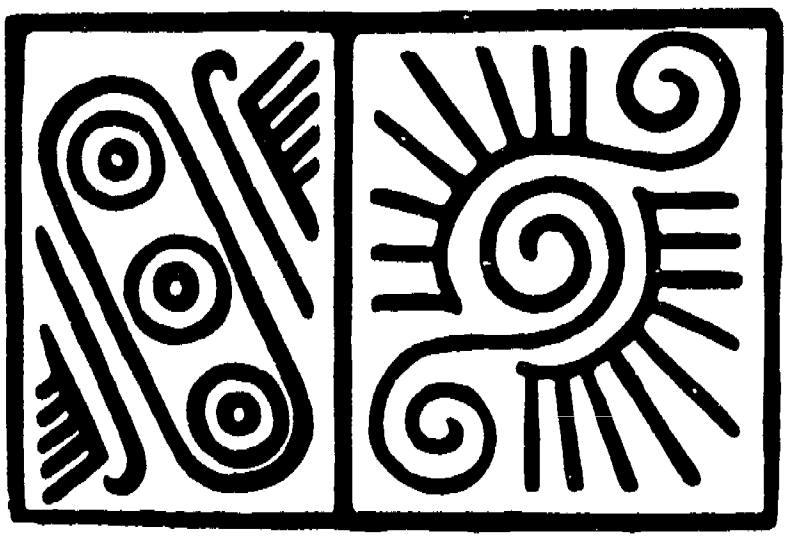
If you want to try story telling with your students, it will help to practice telling the story to your family or in front of a mirror. It helps to develop some "signature" gestures, or facial expressions, or a tone of voice for each character. If you feel self-conscious telling the story in a theatrical way, you can begin with a more low key approach and add expressiveness as you gain confidence.

Some teachers present stories as a reading first, and after working with the story on the level of literacy, they tell it as a kind of reward for the students, or as a way of bringing the story to life. In lower level classes it may be necessary to work with the story on the oral level for some time before presenting it as literacy - a sort of language experience approach in which the students are reading something they already know orally.

In my class I often take a middle way and sandwich the telling of the story in between a preliminary reading for the main idea and subsequent more careful readings. With "Tar Baby," I presented the students with at least two written versions after the story had been told, with each written version introducing new vocabulary into the story line. I also used a short version, like the one which opens this article for a cloze listening exercise. (This is an exercise in which words are removed from the story, and the students receive a story with blanks and must listen as the story is read and fill in the blanks.)

I also had the students write their own version of the story using the visual cue sheet to give them writing practice and to check their grammar. We had spent a good part of the quarter working in various ways on past tense, and this was a way to test their use of it.

Chris



Book Review: ESL for Action

In the 60's, Brazilian educator Paulo Freire developed a literacy method that taught the poor to read and, more importantly, to think critically about the circumstances of their lives. The goal of such education was "empowerment" - to teach those Freire described as being immersed in the "culture of silence" to take an active part in shaping their world.

Freire's work has influenced many educational projects in the U.S. from the women's consciousness-raising groups of the 70's to adult basic education and literacy programs. Nina Wallerstein and Elsa Auerbach are two educators who have been active in finding applications for this pedagogy within ESL. Wallerstein's first book on the topic, Language and Culture in Conflict, has been followed now by the long awaited second book, co-authored with Auerbach, entitled, ESL for Action, Problem Posing at Work.

The book is broken up into nine units dealing with a wide range of employment related topics. Each lesson starts with a "code" or problem - often a dialogue with an illustration which attempts to reflect issues and conflicts typically faced by the immigrant or refugee worker. It is the responsibility of the instructor to decide if the code given is appropriate for his or her students and to adapt or create codes as necessary.

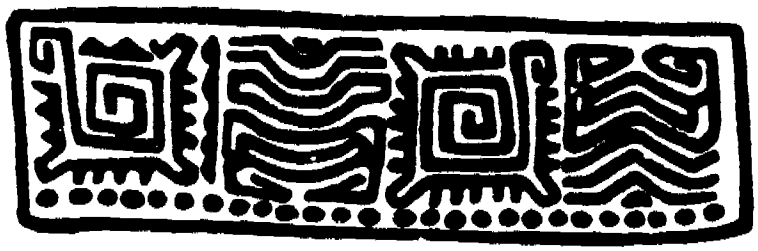
Interviewer: Tell me about your work exerience.
Le Minh: In my country, I was a college math teacher. I taught math for ten years.
Interviewer: Have you ever worked in a hospital?
Le Minh: No, but I like to work with people.
Interviewer: There is an opening in the kitchen. Are you interested?
Le Minh: I guess so.

The code is followed by a wide choice of activities including grammar practice, functional-notional or life-skill competencies, discussion questions, and reading and writing activities. I like the fact that the readings are designed to be done "jigsaw" style with small groups of students each reading and presenting a portion of the whole reading to the group. In this way the reading activity also involves students in speaking, listening, questioning and discussing.

I have used material from Unit II, "Getting a Job," especially the section on the job interview and Unit III, "Starting Work," especially the sections on talking with co-workers and talking with the boss. Other topics include safety, discrimination, pay, union organizing and looking to the future. The book is published by Addison-Wesley and can be ordered from Alta Book Center (1-800-ALTA-ESL). The student book is $9.95 and the teachers' manual is $4.95.

Training Project News

January is busy for us as usual with trainings in Seattle, Bellingham, Olympia, and Midway. We are also scheduled to do some cultural awareness training at Sunsports Inc., a local sportswear manufacturer. This issue of the Volunteer Voice leads off with part two of Chris' trip to El Salvador. It also includes an article on storytelling as an ESL teaching technique, and a review of Nina Wallerstein's new (well, 1987) book on using problem posing to teach employment related ESL.



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