A HANDBOOK DESIGNED TO GUIDE A HMONG ETHNIC STUDIES COURSE FOR HIGH SCHOOL EDUCATORS

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A HANDBOOK DESIGNED TO GUIDE A HMONG ETHNIC STUDIES COURSE FOR HIGH SCHOOL EDUCATORS

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Abstract

of

A HANDBOOK DESIGNED TO GUIDE A HMONG ETHNIC STUDIES COURSE FOR HIGH SCHOOL EDUCATORS

by

Tiffanie Pakou Lau

California is a diverse state with a tremendous wealth of knowledge from different racial groups. For one group, the Hmong, these students are marginalized in the educational system because the knowledge and background experiences they bring to school are not utilized by educators to meet the students’ needs. In many classrooms, Hmong students meander through schools without adequate cultural resources and supports. There is a need for curriculum change and the need for culturally relevant materials in classroom; however, with classrooms unequipped to provide students with sufficient skills for a democratic society, a hope for change in the education system becomes a constant fight. This project seeks to guide and provide educators with strategic lessons. It is developed with the ideology that cultural congruency in the educational system is crucial for Hmong high school students in order to affirm and appreciate their perspectives and others.

________________________________, Committee Chair
Dr. Forrest Davis

________________________
Date
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# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Acknowledgement</th>
<th>v</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chapter</td>
<td></td>
</tr>
<tr>
<td>1 INTRODUCTION</td>
<td>1</td>
</tr>
<tr>
<td>1.1 Background</td>
<td>2</td>
</tr>
<tr>
<td>1.2 Hmong Identity in California</td>
<td>3</td>
</tr>
<tr>
<td>1.3 Statement of the Purpose</td>
<td>5</td>
</tr>
<tr>
<td>1.4 Theoretical Framework</td>
<td>6</td>
</tr>
<tr>
<td>1.5 Critical Race Theory</td>
<td>6</td>
</tr>
<tr>
<td>1.6 Critical Multicultural Education</td>
<td>9</td>
</tr>
<tr>
<td>1.7 Definition of Terms</td>
<td>11</td>
</tr>
<tr>
<td>1.8 Limitations</td>
<td>12</td>
</tr>
<tr>
<td>1.9 Summary</td>
<td>13</td>
</tr>
<tr>
<td>2 REVIEW OF LITERATURE</td>
<td>14</td>
</tr>
<tr>
<td>2.1 Introduction</td>
<td>14</td>
</tr>
<tr>
<td>2.2 Section A: A Brief Crossing into Hmong History</td>
<td>14</td>
</tr>
<tr>
<td>2.3 Section B: Critical Race Theory and Critical Multicultural Education</td>
<td>19</td>
</tr>
<tr>
<td>2.4 Section C: Modification of Classroom Discourse</td>
<td>22</td>
</tr>
<tr>
<td>2.5 Section D: Utilization of Group Process-Contents of the Handbook</td>
<td>28</td>
</tr>
<tr>
<td>Chapter</td>
<td>Title</td>
</tr>
<tr>
<td>----------</td>
<td>-------</td>
</tr>
<tr>
<td>3</td>
<td>METHODOLOGY</td>
</tr>
<tr>
<td></td>
<td>Introduction</td>
</tr>
<tr>
<td></td>
<td>Participants and Settings</td>
</tr>
<tr>
<td></td>
<td>Project Design</td>
</tr>
<tr>
<td></td>
<td>Summary</td>
</tr>
<tr>
<td>4</td>
<td>CONCLUSION AND RECOMMENDATIONS</td>
</tr>
<tr>
<td></td>
<td>Conclusion</td>
</tr>
<tr>
<td></td>
<td>Recommendations</td>
</tr>
<tr>
<td></td>
<td>Appendix Handbook Designed to Guide a Hmong Multicultural Course for High School Educators</td>
</tr>
<tr>
<td></td>
<td>References</td>
</tr>
</tbody>
</table>
Chapter 1

INTRODUCTION

Background

After the Vietnam War, in 1987, my family migrated to the United States. We lived in San Diego, California for the first five years. The years were filled with mixed feelings and life-learning assimilating experiences due to cultural and environmental changes and influences. However, my parents were able to instill Hmong values and beliefs through their storytelling. Much of their storytelling started with the origin of the Hmong people dating back to 4,000 years ago (Vang & Flores, 1999). Storytelling was an important part of our family’s practices. Just like most Hmong families, oral storytelling offered an opportunity for my parents to communicate with us about our traditions and history. As I learned about my history and people through the storytelling, I became proud of who I am. I began to have a different perspective of and appreciation for what it meant to be Hmong, our historical roles, and my own identity.

According to anthropology research, Hmong people began migrating south from China to countries like Laos, Vietnam, and Thailand for political reasons about 4,000 years ago. The immigration of the Hmong came around the 1700s when the Chinese began eradicating Hmong people who had settled in the southern parts of China (Quincy, 1995; Vang & Flores, 1999). According to Quincy (1995), it was during that time that most Hmong people decided to migrate and relocate to the highlands of Laos. They quickly adapted into a “slash and burn” group of people who took on cultivation and agricultural skills. Their lifestyle required a life of regularly relocating to untouched land,
which became part of the Hmong’s practices. The Hmong lived closely in villages and hunted skillfully. However, hunting and farming were not their only source of food, as they often had countless livestock in the villages (Quincy, 1995).

As the Hmong settled in the highlands of Laos, their unexpected involvement in the Vietnam War gave them an opportunity to defend and protect the beloved country of Laos. They were trained and recruited by the United States CIA (Central Intelligent Agency) to fight in a war that was not theirs. In 1973, the United States backed away from the war and deserted the Hmong people (Quincy, 1995; Vang & Flores, 1999). According to Vang and Flores (1999), “The Hmong, suspected of being U.S. spies, became an unwanted [group of] people and had to flee from Laos to escape persecution” (p. 9). Feeling a sense of guilt for involving the Hmong, the United States relocated many Hmong people to different parts of the world. Hmong people are the largest groups that has settled in the United States today (Quincy, 1995; Vang & Flores, 1999).

Since then, tracking the number of Hmong in the United States has become nearly impossible as many Hmong people choose to identify themselves as “Hmong,” “Mong,” or “American.” From the Hmong National Development, a group of researchers concluded there were more Hmong Americans in the United States than predicted on the 2000 U.S. Census. The studies were compiled and analyzed by multiple researchers. For example, Pfeifer and Lee (2004) pointed that since the Hmong people’s relocation in the 1900s, the U.S. Hmong population has grown dramatically (Hmong National Development, 2004). Similarly, from the Hmong National Development, Xiong and Tuicomepee (2004) asserted in their work, “Since 1980, the Hmong population in the
United States has quadrupled” (p. 12). The increase of Hmong population concentrated in specific areas of the United States. The Hmong National Development indicated that of the Hmong in the United States, California, with its population of 71,741 Hmong Americans, ranked number one. Furthermore, this number has increased 32% in the last 10 years, with the highest concentration of Hmong Americans living in areas such as Stockton, Fresno, and Sacramento. Other states like Minnesota and Wisconsin contain somewhere between 30,000 and 45,000 Hmong Americans. In addition, areas like North Carolina, Michigan, and Colorado ranked fourth, fifth, and sixth, as the states with the highest Hmong American population. Scholars who have examined the increase of Hmong Americans in the United States predicted, “By 2010 the Hmong population will increase [to] about 368,894 and by 2020 this population will reach a million” in the United States (Xiong & Tuicomepee, 2004, p. 14).

Hmong Identity in California

In California, Sacramento and Fresno are two cities with the highest number of Hmong Americans. Specifically, there are 18,121 Hmong Americans living in Sacramento (Hmong National Development, 2004). In communities like Sacramento, families have undergone great adjustments in traditional family roles, practices, and beliefs. According to Vang and Flores (1999), many “Hmong families [that have settled] in the United States have undergone tremendous cultural adaptations since their arrival” (p. 11). For instance, many Hmong families have adjusted their cultural practices to include bi-cultural viewpoints while others have adopted the Eurocentric practices. In the Hmong communities, the responsibility to uphold family values, clan affiliations,
traditional standards of respect, and gender roles are Hmong parents’ expectations. Such responsibilities shape the values and beliefs of the Hmong children and youth (Xiong, 2002). The complications call for the need for cultural congruency and balance between the Hmong practices and the Eurocentric practices. For the Hmong youth, maintaining their cultural practices and beliefs while balancing a Eurocentric ideology is a challenge which can cause many of them to assimilate the Eurocentric practice and values. Thus, according to Thao (1994), “as more Mong [Hmong] children are born in the United States, the Mong family structure is [also] experiencing a tremendous cultural and language loss” (p. 7). As the Hmong begin to acquire the English language and explore Eurocentric values, the opportunity for independence and preference in language usage becomes a concern for Hmong parents as they face the challenge of losing power and control. Such control is maintaining the cultural values and language they have instilled in their children. In other words, as Vang and Flores (1999) emphasized,

The Hmong parents want to maintain their traditional customs and values, whereas the young Hmong children are quickly learning and adopting American culture and becoming more expressive. However, in the Hmong tradition, children are not expected to express anger, frustration, or contempt toward their parents. (p. 12)

Moreover, the result of this power struggle could have an effect on the Hmong children as well. As Vang and Flores (1999) further explained, the Hmong children’s feelings of “alienation, separation, and conflict of their own culture” could have major effects on the Hmong children’s behaviors as they develop (p. 12). Thus, the changes in the behaviors
of the Hmong children are possibly due to their cultural preferences and the control parents inflicted on them. Consequently, a dispute of cultural preferences between Hmong children and Hmong parents can have an effect on the children’s learning. To avoid or decrease the power struggle, Hmong children need a structure, ultimately one within the educational system that will enable them to assess their own biases for their culture such that they are able to appreciate the views of their parents and those around them.

Educational researchers also indicated that the Hmong American youth not only face issues of cultural preferences, but they face a different number of challenges related to self-identity, motivation, and gang affiliation. Strong communal and family supports are also necessary to help Hmong youth overcome the challenges that can lead to academic failure; thus, as Vang and Flores explained (1999), “Efforts need to be made to include the Hmong experience in the school curriculum” (p. 13). Support systems and academic inclusion can help provide the Hmong community with resources vital to closing the communication gaps between the Hmong youth and their parents (Vang & Flores, 1999). In addition, it can also enlighten educators as they help provide Hmong youth with a rich understanding of their history.

Statement of the Purpose

The purpose of this project is to create a guide for a high school Hmong multicultural program that encompasses language and culture while targeting social justice issues. This project utilizes the lens of Critical Race Theory and critical multicultural education theory to allow Hmong youth’s voices to be heard and be acted
upon by enriching them with cultural knowledge. The Hmong program will challenge students to become critical thinkers, public debaters, and social activists for their own learning. The course is designed to tackle issues of bi-culturation beliefs, historic injustices and disempowerment, and issues of self-identification. The concepts underlying this project utilize Critical Race Theory and a critical multicultural education theory to address the issues. A lengthier explanation and definition of the two theories are offered in the following section.

Theoretical Framework

This study uses the perspectives from the theoretical frameworks of Critical Race Theory and critical multicultural education. Both theories incorporate a form of social justice and multiculturalism by examining issues of race, class, or gender. The frameworks give ways to connect to students’ lives, utilize appropriate methods to encourage cultural acceptance through a critical lens, and prompt students to ask questions to analyze their own inequities and become empowered through their explorations. With the two frameworks set as the foundation, Hmong youth will identify oppression in Hmong history, their current struggles, and their own inequities.

**CRT (Critical Race Theory)**

Critical Race Theory (CRT) is a complex theory characterized by storytelling. According to Sleeter and Bernal (2002), “Critical pedagogy can be traced to at least two different genealogical roots: critical theory and the Frankfurt School, and the work of Paulo Freire and Latin American liberation movements” (p. 241). Sleeter and Bernal (2002) mentioned Freire’s storytelling as an opportunity for people to voice their
oppression, which allows for an enriched sharing of experiences. Through storytelling, people are able to express challenges they face, something that is not always easily discussed. More importantly, the stories can be shared with members of the dominant culture so they, too, can begin to understand the life experiences of marginalized youth.

Similarly, from a collection of editorial work from *The RoutledgeFalmer Reader in Multicultural Education*, many researchers examined the prospect and debates over Multicultural Education and share some familiar views about CRT (Ladson-Billings & Gillborn, 2005). In this part of the literature review, an explanation of the commonality and ideologies of these two theoretical frameworks are examined and discussed.

Three key points about CRT that arose were white identity [mainstream America], CRT through storytelling, and CRT in education as a method used to *deconstruct* oppression and build equity among those with power and those without (Darder, Baltodano, & Torres, 2009). For many Hmong youth, learning to adapt to the American culture becomes an implication of deserting their cultural practices and beliefs for those of mainstream America. It is not especially true for the Hmong females but can be indicative through their struggle with the Hmong traditional practices of marriage, education, and family roles (Ngo, 2002). For example, Ngo (2002) argued in “Contesting ‘Culture’: The Perspectives of Hmong American Female Students on Early Marriage” that Hmong women “negotiate gender, power and identity through gender-specific expressions” (p. 175). She continued saying the defiance among Hmong females comes from their aspiration of “gain[ing] independence from parents’ control, rather than a real desire to get married or follow ‘tradition’” (p. 170). The researcher further explained that
one should not misinterpret the judgments and practices of many Hmong females. The practice of early marriage for Hmong females in America does not constitute cultural differences; rather, its intricacy involves a deeper meaning. Thus, getting married at an early age is one possible reason for girls to confront the gender challenges they face. On the other hand, this notion of whiteness is also visible among Hmong males. Oftentimes, it can result in joining gangs or dropping out of school for a sense of societal bonding with other Hmong youth (Xiong, 2002). For many Hmong males, an adoption of whiteness implies a change in their societal bonding preferences as they seek to be accepted in groups through assimilation, bi-culturation, or acculturation. As bell hooks (1994) explained in *The Critical Pedagogy Reader*, “To avoid feelings of estrangement, students from working-class backgrounds could assimilate into the mainstream, change speech patterns, points of reference, drop any habit that might reveal them to be from a non materially privileged background” (Darder, Baltodano, & Torres, 2009, p. 137). Hmong students come from working class families or even families depending on welfare. Their assimilation portrays their need for mobility in the dominant culture. CRT tackles such issues of whiteness assimilation by centering on the public educational system. It is in education that CRT prepares students to construct knowledge about themselves and the dominant culture. One strategy of CRT to prepare students through the process is to use storytelling. Storytelling can connect listeners to their “reality” and truly relates students to the other’s struggles by “naming one’s own reality with stories [which] can affect the oppressor” (Darder, Baltodano, & Torres, 2009, p. 56). It is through this strategy that people can respond with their unique personal feelings and
emotions to convey their message without being confrontational. Why tell stories? Why engage Hmong students in historical oppression? Stories give the listener a mental snapshot of the storyteller’s struggles and oppression which, as hooks (1994) asserted, “Hearing each other’s voices, individual thoughts, and sometimes associating these voices with personal experience makes us more acutely aware of each other…Sharing experiences and confessional narratives in the classroom helps establish communal commitment to learning” (Darder, Baltodano, & Torres, 2009, p. 139). By examining the method above, Hmong students can challenge the status quo without making a unique emphasis of the notion of whiteness. Storytelling has been a tradition for the Hmong community and is, thus, a common ground well known to both the older and younger generations. Stories also enable lived experiences to be brought forth and allow for the emergence of questions and issues often unknown to Hmong youth. The stories provide multiple perspectives and challenge the Hmong youth to critically analyze issues of race, class, and gender within their community. Therefore, to challenge the minds of Hmong youth, the approach of CRT will help youth address Hmong issues of inequity in their own experiences and empower them to accept their own self-identity.

Critical Multicultural Education

The second theoretical framework is critical multicultural pedagogy of education. First of all, the framework branches from CRT and offers a multi-dimensional perspective to understanding one’s and others’ experiences. Utilizing the framework, the focus will be on three of the seven characteristics of multicultural education, education for social justice, education as a process, and education as critical pedagogy. Each of the
selected characteristics will be detailed in the literature review of this project. Meanwhile, what follows is a brief definition of critical multicultural education. The framework draws upon a student-centered curriculum built on the student’s knowledge and to ensure the inclusion of a variety of perspectives (Nieto, 2004). For instance, Nieto (2004) explained, “A multicultural approach values diversity and encourages critical thinking, reflection, and action. [It is] through this process, students can be empowered as well” (p. 358). Nieto’s (2004) explanation of multicultural education can articulate more than just self-empowerment. It also calls for self-reflection, multiple viewpoints, and social action. She further referred to the purpose of critical multicultural education as,

Multicultural education is a process of comprehensive school reform and basic education for all students. It challenges and rejects racism and other forms of discrimination in schools and society and accepts and affirms the pluralism (ethnic, racial, linguistic, religious, economic, and gender, among others) that students, their communities, and teachers reflect. (Nieto, 2004, p. 346)

Through this framework, students are well informed about people’s viewpoints not just their own ideologies. The framework provides an opportunity for them to counter the negative views they or others might have about the Hmong people and the Hmong culture. The practice of the theoretical frameworks helps engage students in the discourse of race, class, and gender in education. Hence, for Hmong youth, this theoretical framework encompasses the urgency of self-identification through affirming the practices of the two cultures.
Definition of Terms

Particular terms will be used throughout this project for uniformity. The terms and their definitions are provided to ensure a thorough understanding and assist throughout this project.

*High School Dropouts.* Refers to students who are leaving high school without completing the required high school credits.

*Hmong Youth.* Hmong teens from 9th to 12th grade or Hmong high school students.

*Culturally Congruency Pedagogy.* The alignment and consistency of the background of a particular group with the classroom content and instructions.

*Bi-culturation.* Rick (1988) defined this term as “The process… [where] traditional values and beliefs are preserved, while the person acquired new values and practices that are needed to function reasonably successfully in the new culture” (p. 4).

*Acculturation.* Relative to bi-culturation since this term is a process of changes occurring within the culture or both cultures due to the influences of one of the cultures (Rick, 1988).

*Assimilation.* Bosher’s (1998) exploration of assimilation will be used in this project as rejecting or “relinquishing one’s native culture as one adapts to the majority culture” (p. 4).

*Cooperative Learning* (Sleeter & Grant, 2003). All students share the task’s responsibilities and are awarded for their achievements from the educator. This model enables students to interact and problem solve by utilizing their social skills to empower
each other to reduce issues of race, class, and gender in the classroom (Johnson, Johnson & Maruyama, 1983).

**Critical Pedagogy.** Teaching from a democratic ideology in which students participate in communal, political, and social issues; enact in curriculum based on social justice; and reference historic and current issues of oppression (Oakes & Lipton, 2003).

**Culture.** The philosophy of behaviors, language, practices, customs, beliefs, morals, traditions, and pride of a group of society (Guide for Multicultural Education, 1977).

**Group Investigation Model.** A strategy for heterogeneous grouping during group work. It requires a great deal of planning from the educator since the student’s work will need to embrace the student’s strengths. This model suggests authentic tasks that require various skills from students and can allow all students to feel a sense of success (Sleeter & Grant, 2003).

**Human Relations Approach.** Assists students in appreciating and valuing themselves through “helping students communicate with, accept, and get along with people who are different from themselves; reducing or eliminating stereotypes that students have about people” (Sleeter & Grant, 2003, p. 77).

**Limitations**

The researcher’s findings do not represent the larger population of Hmong parents and Hmong youth. This research does not intend to give the perspective of all Hmong youth and Hmong parents. It is a small-scale collection of literature and research and should not be taken as a reflection of the population. In all, provided that this research focuses on the loss of the Hmong culture and identity in youth, it should be known that
there are many youth in America that continue to uphold and practice the customs and beliefs of Hmong.

Summary

In Chapter 2, literature encompassing an examination of the Hmong history and Hmong youth’s struggle with bi-culturation is explored to build background knowledge about the Hmong people. It contains literature on the multicultural and critical race theoretical frameworks in the educational system and equivalent data, and research about the history of minority marginalization is also shared. In addition, Chapter 2 provides in-depth literature on modification of classroom discourse and a brief examination of group process. Chapter 3 reflects a description of the study’s methodology and the organization of the project design. Lastly, Chapter 4 includes a summary of this project and a conclusion.
Chapter 2
REVIEW OF LITERATURE

Introduction

This chapter reviews the literature that supports a need for cultural congruency in the educational system. It concentrates on literature that can be divided into four sections. Section A pertains to the ethnographic research that revolves around Hmong history and Hmong bi-culturation. Section B examines educational research relevant to theories of Critical Race Theory and critical multicultural education. Section C focuses on the modification of classroom discourse to promote cultural congruency in the educational process. Section C represents the utilization of group processes, a part of the contents of the handbook.

Section A: A Brief Crossing into Hmong History

The history of the Hmong people is as complex as the cultural challenges they have faced. Anthropologists have differing opinions about the origination of the Hmong people; however, many believe that evidences pointed to the Hmong people migrating from Siberia in early 2500 B.C. into China. It was in China that the Hmong people were subjugated. After multiple dynasties, the Hmong people slowly migrated toward Indochina. They migrated into areas such as Northern Vietnam and later into Laos upholding good relationships with many around them. This form of migration became a part of the Hmong people’s living conditions as they adopted a practice of “slash-and-burn” in farming. Thus, making a permanent home was not as important as being loyal to those within and around them (Quincy, 1995). For the Hmong people, this meant
adjusting to a life of agriculture and survival. Furthermore, many things around them became important to them. For instance, rituals and practices became utterly essential and families began to hold to their values greatly. In other words, life was highly significant and a spirit world of Shamanism became a practice cherished among the group. As life in Laos and Vietnam progressed, the Hmong became involved in a political struggle with the French, Laotian, and Vietnamese governments. It was in 1960, during the Vietnam War, that the United States issued a secret operation that enlisted many Hmong men and boys into the CIA (Central Intelligence Agency). As a result, in 1975 many Hmong men, women, and children lost their lives in the Vietnam War. By the end, the United States left the war and in return for the Hmong’s groundwork in the war and in fear of the extermination and decapitation of the Hmong people by surrounding communist governments, the United States offered the Hmong people a refuge in America and other parts of the world (Quincy, 1995; Xiong, 2002). According to Xiong (2002), “Since the Hmong took refuge in the United States in 1976; they often experienced difficulties in adjusting because of the large cultural gap and the sudden change in environment” (p. 3). This resettlement required a quick adjustment to the American culture, language, practices, and beliefs. Life for the Hmong people had been a continuous cycle of adjusting to those around them; however, the challenge they faced in America was not simply a challenge of adjustment. It was a new challenge of assimilation, which meant a balance in cultural practices and values. For the Hmong people, instilling the American values became problematic. In the Hmong community, it involved a changed in traditional practices and customs. Quincy (1995) explained that the Hmong people’s
cultural means has shifted with regard to traditional Hmong clothes. The clothes are now a blend of multiple Hmong groups for depending on preference or expensiveness. It encourages Hmong youth to identify their preferences of style in Hmong clothes, rather than connecting the Hmong clothes with what they are. Likewise, for many Hmong who resided in places like California or Minnesota, only a small group of Hmong people “continue to link Hmong identity to either orthodox rituals or shamanism” (Quincy, 1995, p. 223). For Hmong youth, this implied the participation in other religious beliefs or rejecting their own shamanism beliefs. Similarly, in some cases and according to Vang (as cited in Vang & Flores, 1999),

The rapid acculturation of the young Hmong children increases the generation gap and sociocultural distance between family members. Some young Hmong children tend to favor the English language over Hmong [language] and prefer to eat Western foods, such as hamburgers, tacos, or hotdogs, rather than traditional Hmong food. (p. 11)

The language and social preferences Hmong youth attempted to incorporate, such as operating in the English language and engaging in Eurocentric ways, allowed the youth to assimilate into the dominant culture. According to Rick (1988), the “cultural transitions, in addition to causing changes in people’s culture, can produce change in family structure” (p. 5). The changes inflict complications in parenting between two cultures. It can affect family beliefs and values, the community, and the newer generations. The researcher continued to establish that many Hmong people have changed family roles, their understanding of education, and their traditional practices.
Assimilation not only affects the Hmong parents but greatly affects the Hmong youth themselves. As many Hmong parents lack knowledge of and have limited English language skills, it causes a shift in Hmong children’s roles and their parents’ roles. Hmong children take on the roles of taking care of siblings, translating for their parents, and taking on other adult responsibilities. As a result, the youth take on the family control and can regard themselves with independence. In many cases, such roles can lead to remoteness and anger in dealing with the frustrations of assuming massive responsibilities. Another challenge Hmong youth face is the culture and communication gaps between them and their parents. In the study, “A Descriptive Study of Hmong Youth Gang Members in the California Central Valley,” Xiong (2002) explained,

They often were harassed or looked down by other youth… The family problems they perceive may be due to generational and cultural gaps. Many Hmong parents may not understand their children’s development in American society. Their children are attending American Schools and learning American values and beliefs. These may be in conflict with Hmong parents’ traditional values and beliefs. Many Hmong parents and children have a hard time understanding each other because they live in different worlds. (p. 96)

As a result, the cultural clash between Hmong parents and Hmong youth means a decrease in communication and shared experiences. Hmong youth see their lives from a bi-cultural lens while Hmong parents struggle to align the Hmong values and practices they preach onto their children. The clash of beliefs does not enable Hmong youth to easily communicate or have a dialogue with Hmong parents. Consequently, this can
cause a barrier for both sides. Thus, Rick (1988) explained that the Hmong generations who have settled in the United States will, “[Focus] on surviving in their new country [and] may not have the time to reflect on the strengths they could draw from their culture of origin, or how the cultures could be integrated” (p. 129). Similarly, Quincy (1995) affirmed that in the struggle to balance the Hmong culture and the American culture, for the first- and some second-generation Hmong, a life in the hilltops of Laos is still a hopeful vision. However, for many younger Hmong who have adjusted to life in America, going back to Laos is a vision that has been discarded (Quincy, 1995). Thus, Hmong youth nowadays work towards and look forward to a different future while Hmong parents reflect and are hopeful they can go back to the land with which they are familiar in terms of language and culture. It may be that through such conflicting views, Hmong youth are battling their self-identification due to a shift in their cultural preferences and future goals in America.

With the different visions and perspectives, Hmong people also face an additional challenge. According to Bosher (1998), a number of Hmong people labeled themselves differently from other Hmong people. She suggested a dimension called the Behavioral dimension that includes the preferences of an individual with respect to six subjects: food, music, television, social/recreational activities, cultural activities, and religious activities. In her studies, the areas were measured as the participants reflected their level of preferences for the Hmong culture and/or the American culture for each of the subgroups in the Behavioral dimension. The preferences among the Hmong participants were the following: 50% preferred themselves to be considered Hmong-American, 41%
considered themselves Hmong only, and 61% thought their lifestyle to be a bi-cultural life of both cultures. Furthermore, the results indicated 88% of Hmong people reflected a bi-cultural integration, while a few identified themselves with the Hmong culture (5%), and 7% showed assimilation. Labeling oneself with a name and actually living the traditions and practices are quite different. While there are many Hmong people in America, life to them has become an ever-changing cycle of acculturation, assimilation, or bi-culturation (Bosher, 1998).

Section B: Critical Race Theory and Critical Multicultural Education

Trying to understand the learning patterns and behaviors of children and youth has been a continuous study dating back to theorists such as Horace Mann and Charles Darwin (Oakes & Lipton, 2003). In “Teaching to Change the World,” Oakes and Lipton explained the origination of multicultural education by pointing to studies on the intelligences acquired by humans and the process by which humans attain such knowledge. With these great studies, theorists and others constructivists who followed began to rethink human judgments and the acceptance of human differences. Oakes and Lipton continued that cognitive and sociocultural theorists suggested that through learning and attaining knowledge there is the importance of students interacting with the world, the different levels of multiple intelligences, and the similarities in the learning processes across cultures. Darder suggested the learning process, as cited in Oakes & Lipton (2003), provides students with the skills to construct and uphold their identity by assessing their belonging in society and their cultural differences. In all, the origination of
critical multicultural pedagogy essentially revolves around the above theorists and their learning explorations, the studies of language and culture, and the human mind.

In other research, Sleeter and Bernal (2002) asserted, “Multicultural education grew out of social protest movements of the 1960s, particularly challenges to racism in education to transform education” (p. 240). Multicultural education is the tool to confront the Eurocentric ideology upon which the educational system is built. Thus, for Hmong students to uphold their own learning and self-identification, they must challenge their own bias and racism about their own culture and the dominant culture. According to Nieto (2004), our educational system does not do enough to utilize teaching pedagogy that builds students’ experiences and perspectives for students to be able to justify and analyze their own biases. In addition, school curricula do very little to tackle issues relevant and meaningful to students’ learning, such as issues of race, class, or gender. As Oakes and Lipton (2003) stated,

Teachers must give students a chance to learn how their actions affect the success or failure of the group. And, students must develop their sense of civic-mindedness by sharing both the pleasant and trying tasks that complex group projects require. (p. 288)

Through such group projects, students can practice voicing beliefs about their group and other groups. Under these circumstances, they learn how their judgments and biases can affect those around them. Students remained unmotivated to learn because the current educational curricula do not challenge their thinking, nor does it connect to the students’ lives or provide an opportunity for students to act upon their thinking (Nieto, 2004;
Oakes & Lipton, 2003). Such a lack of support to build upon students’ thinking affects students’ learning and success in school.

In some schools, students’ failure is often blamed on their level of resources and poverty level. In Nieto’s (2004) study she stressed, “Because schools cannot change the poverty or living conditions of students, the challenge is to find ways to teach children effectively in spite of the poverty or other disabling conditions in which they live” (p. 256). In the Hmong community, the living conditions not only apply to many Hmong families, but their disabling conditions of culture are also a great part of who they are and where they come from. Multicultural education is an ongoing process that enables students to become capable independent thinkers and gives students an opportunity to be enriched in their own culture. To encourage educators, Nieto (2004) suggested, “What is needed…is committed and purposeful political activities, both within the classroom and outside of it, to ensure that the stated ideals of education in a democratic society are realized” (p. 196). The skills needed to reason, evaluate, and justify Hmong students’ thinking and self-acceptances are necessary in a democratic society. It is through such skills that Hmong students can participate and act upon their own biases. Nieto (2004) further explained that education does not only provide skills and challenge thinking; it sets students up for a lasting life-changing experience that empowers a democratic society. Therefore, a multicultural education program can provide critical survival skills to Hmong youth through motivational learning about their economy, history, language, repressions, and self-identification.
The emphasis drawn from the above literature indicates there is a strong need for a correlation between students’ lives and the curriculum. The emphasis on the inclusion of culturally relevant materials in curricula can provide Hmong youth with an opportunity to look at their culture through a critical lens that is not only crucial in providing students with a sense of meaning and relevancy but also helps them identify who they are. Students are able to identify the importance of learning about themselves by accepting their own ethnic identity. Self-acceptance starts in schools and includes being able to communicate with their parents, grandparents, relatives, and siblings.

Section C: Modification of Classroom Discourse to Promote Cultural Congruency

Many studies have shown an urgent need to incorporate students’ experiences and cultural backgrounds in the education system. The primary research conducted by Wills, Lintz, and Mehan (2009) deals with the need for modification of classroom discourse for specific ethnic and cultural groups.

The research is crucial and is what is known as “recitation script (Tharp & Gallimore, 1988). It emphasized the classroom environment and practices of educators that lack the congruency between home and school culture. For example, Tharp and Gallimore (2009) asserted that the “recitation script” as cited in Wills et al. pointed to the practices of educators in the classrooms reciting the scripts of the curricula while disengaging marginalized groups. Students are taught in ways that represent a teacher-centered curriculum in which teachers assess students’ learning through student behaviors. The research was based on specific studies. For instance, Piestrup (1973), cited by Wills et al., documented the positive outcomes of developing congruency
between the classroom, language, behaviors, interactions, and home. Piestrup’s (1973) documentation of African American students taught in their cultural style allowed them to successfully perform well on Oakland’s California state tests. It included various strategies utilized by the African American community such as call and response and rhythmic language (as cited in Wills, Lintz & Mehan, 2009). Another example was the school developed by Marva Collins in which the classroom dynamics were compatible with the home culture (Foster, 1989). Foster’s description of Collins’ classroom dynamics were quite comparable to those of Piestrup’s successful strategies. Collins’ classroom dynamics involved minorities working in cooperative learning environments and implementing the cultural experiences of the students (Foster, 1989). Similarly, another study emphasizing the success of using student home culture experiences in classrooms is found in the “Navajo Humanities” study by McCarthy and other researchers as cited in Wills et al. (2009). The study was based on Native American children and their learning experiences. The study suggested that minority children who are given inquiry-based instruction will respond positively and will participate effectively in their learning. For example, students are well equipped to discuss and contribute to their learning due to a familiarity with subjects and experiences. This study further stated that when Native American students were given a chance to fully express their viewpoints through culturally relevant school content familiar to them, they can verbalize their experiences in a meaningful way. Thus, students are able to utilize skills they learned when educators tapped into their cultural experiences. The aforementioned
studies validate the need for modifying classroom discourse for culturally relevant curricula.

Not only are culturally relevant materials needed in the classroom, but a well-rounded partnership of educators, parents, and students is essential in attempting to promote cultural congruency through multicultural practices. In this section, specific literature highlighting the role of schools, students, and educators is examined to support the development of this project. It is crucial that such literature is discussed to establish a cohesive understanding of the utilization of the Critical Race Theory and multicultural education frameworks. According to “Research on Families, Schools, and Communities: A Multicultural Perspective,” Hidalgo, Siu, Bright, Swap, and Epstein (2009) examined the foundations and partnerships among different minority groups and the schools and communities. As cited in the above study, the model of communal support from the schools and families came from their collection of research on different ethnic groups of parent support and parent involvement in a child’s education. In the research, the collaboration with families and schools indicated that the relationship can make an impact on the child’s learning and academic success. The researchers examined Puerto Rican, Latino, African American, Chinese American, and Irish American families. They looked at the different values and beliefs, historical migration backgrounds, and parental supports within each group. The researchers affirmed there were commonalities among the groups with regard to school and family participation. The common themes arising from all groups were that they,
Love and care for their children, have historically, valued and supported their children’s education, have traditionally, drawn from the strengths of their extended families and communities for support, guidance, and motivation in raising and educating their children, have made (and continue to make) personal sacrifices and investments so that their children will have the education they need to succeed in mainstream U.S. society. (Hidalgo et al., 2009, p. 514)

The above study specified that the educational values and beliefs of the families were very similar. All the minority groups care for family relationships, offered positive contributions to their children’s learning, and imposed affirmative values and beliefs. Although the study reflects a small group of minorities, the Hmong community, despite their differences in ethnicity, also has very similar values and beliefs about parent participation in education. Hmong parents recognize that their participation in their child’s education can mean a hopeful future for their children; however, their understanding of parent participation is vastly different from that of educators. The study also suggested, “effective school programs of partnership need to include both common and unique practices in order to respond to the similar and different needs of families” (Hidalgo et al., 2009, p. 516). It includes keeping consistency and commonality in practices in the school environment, which can help families become familiar with resources and, thus, encourage parents to partner with schools. Specifically, the idea is to set customized policies that will meet the needs of families and enable them to feel welcomed and accepted. This study highlighted that a strong multicultural program includes a sturdy partnership of the school and the families by incorporating “family
reflections and experiences [which] can be incorporated into school activities and in homework assignments to contribute to students’ construction of personal cultural knowledge” (Hidalgo et al., 2009, p. 517). The Hmong youth can have a communicative opportunity with their parents and grandparents; it can make a relationship between the Hmong youth and Hmong parents possible.

Correspondingly, other research suggested that to reduce stereotyping among the youth, a method of Human Relations is crucial for promoting community roles and self-appreciation. The approach will also frame the work of this project and is a method very similar to the framework of multicultural education. The approach comes from psychologically theoretical work that focuses on the development of humans’ relationships to those around them. A strategy in “Human Relations” approach by Sleeter and Grant (2003) stressed that community action projects are meaningful to students as they are taken out of the classrooms and put into the community to gain realistic practice. The Human Relations approach enables students to contribute to their learning by participating in groups to discuss issues of race, class, and gender in their community. This approach outlines specific goals that allow educators to reflect upon their own pedagogies as well as permit advocacy (Sleeter & Grant, 2003). For instance,

The Human Relations approach is directed toward helping students communicate with, accept, and get along with people who are different from themselves; reducing or eliminating stereotypes that students have about people; and helping students feel good about themselves and about groups of which they are members, without putting others down in the process. (Sleeter & Grant, 2003, p. 78)
The approach trains students to be problem solvers, mediators, and advocates through a change in attitudes and perspectives. To prepare students for real social skills, a significant area the approach embodied is the Community Action Project (Sleeter & Grant, 2003). This is a “form from direct contact experience, move the students out of the classroom and place them in contact with members of a target group in the community to do some sort of service project” (Sleeter & Grant, 2003, p. 99). The work connects the students’ personal experiences with volunteer work that can draw out negative or positive scenarios to help students cope with issues of race, class, or gender. The hope is that from utilizing the approach, Hmong students will gain an appreciation for their work in their community and for those their efforts can affect.

In addition to the previously discussed frameworks, many educational studies have suggested that to motivate students to appreciate their community, students will merit their best knowledge when educators take advantage of the “funds of knowledge” the students have (Moll, Amanti, Neff & Gonzalez, 1992). For example, in “Funds of Knowledge for Teaching: Using a Qualitative Approach to Connect Homes and Classrooms,” Luis Moll et al. (1992) agreed educators must become a research team and learn through home visitations about their students’ community settings, homes, and well-being unrelated to school. The discontinuity between schools and community can be altered through having educators collaboratively become learners themselves. In the study, a team of 10 researchers and educators at five different schools collaborated to conduct a qualitative ethnographic study on the households and classroom environments within their schools. Their findings led them to analyze their students’ knowledge and
draw upon their own teaching pedagogies (Moll et al., 1992). For example, after conducting observations and learning about the homes, the researchers asserted, “Our analysis suggests that within these contexts, much of the teaching and learning is motivated by the children’s interests and questions; in contrast to classrooms, knowledge is obtained by the children, not imposed by the adults” (Moll et al., 1992, p. 134). Although some students can obtain knowledge in classroom environments, the Moll et al. study advocated that utilizing students’ knowledge for teaching can motivate their curiosity. Similar to the above research, Collin’s classroom dynamics and McCarthy’s (Wills, Lintz, & Mehan, 2009) work with “Navajo Humanities” show that with educators more aware of their students’ knowledge, students can become active participants in their own learning by making their own connections with academic content to help form a successful learning foundation for themselves (Moll et al., 1992). In addition, as educators draw upon their students’ “funds of knowledge,” they also become a social mechanism for gaining a level of knowledge about Hmong students that can help bridge the gaps of schools, communities, parents, and the students.

Section D: Utilization of Group Process-Contents of the Handbook

From the Human Relations (Sleeter & Grant, 2003) approach, the strategy of group process is a vital tool for cooperative learning and a student-centered curriculum. It puts the students in charge of their own learning by allowing them to work together to develop and find probable solutions. Furthermore, it promotes students working together in heterogeneous cooperative groups. This is greatly necessary in the Hmong culture due to the gender roles that males and females portray in the home culture. For example, the
social power and interactions of the Hmong females and males, as explored in Chapter 1 of this project, established the need for promoting heterogeneous grouping in the classroom. It is through such grouping that Hmong students can share cultural and personal perspectives about the roles they play and the biases they encounter. It can help both participating groups focus relevant content that personally connects to them for more meaningful learning. Thus, an exploration on the literature related to group process is beneficial when generating a culturally congruent handbook for a multicultural program. As elaborated in the Human Relations approach (Sleeter & Grant, 2003), group process is a model that enables students to learn through social interactions in small groups. For example, this model entails small groups working together to generate multiple perspectives from dialoguing, planning, and collecting information about a selected topic assigned by the teacher (Sleeter & Grant, 2003). This model allows Hmong students to work on their positive skills as Hmong female and male students are brought together to allocate responsibilities and deconstruct the notion of the roles they portray in the Hmong culture. In all, the strategy promotes alternative perceptions that can help Hmong students to appreciate themselves and those around them.

Summary

The literature in this chapter provides strong evidence that a culturally relevant curriculum is necessary for marginalized minorities like Hmong youth. It is through theorists, researchers, educators, parents, and students that a need for an alternative and effective multicultural program is essential. Hmong youth need to maintain an appreciation for their language and culture, delve into their history to willingly confront
their biases and accept their own identity, as well as accept the perspectives of others. To do so, Hmong youth need a place of guidance, a place of learning, where they are given and taught skills necessary to interact with the dominant culture instead of assimilating and thereby rejecting their own culture. When they are given opportunities through strategies from the Human Relations approach to draw their own meaningful knowledge and critical perspectives, Hmong youth can acquire social and compulsory skills and confront their own oppression, biases, and cultural differences. Thus, the strategies and guidance from the included literature studies serve as the backbone for this multicultural project to enforce a culturally congruent Hmong program.
Chapter 3
METHODOLOGY

Introduction

This chapter puts into practice the theories of the provided literature from Chapter 2 in accordance to the California Multicultural Standards (Guide for Multicultural Education, California State Department of Education, 1977) and the California Foreign Language Standards. It draws upon the theories and concepts of the literature review to ensure culturally congruent lessons that will meet the needs of Hmong students. This project provides educators with a channel through which to incorporate culturally relevant materials, multiple perspectives, and socially just strategies that enable students to take an active role in their community. This project encompasses the idea of people understanding their rights, belonging, and roles as citizens of society. It draws upon the Hmong cultural experiences and language for an educational congruency. The content of this project utilizes resources from the Appendices and *Teaching with Folk Stories of the Hmong: An Activity Book* by Dia Cha and Norma J. Livoz and *Abecedaire Hmong: First Steps in Hmong* by Yves Bertrais.

Participants and Setting

The project is intended for Hmong high school students from grades 9-12; however, the structure and content in this program could be useful for all students from grades 9-12. Students will be encouraged to interact with their peers through learning the language, participating in cooperative groups, and advocating for social action.
The intention and design of this project came about when I had the privilege to visit a Hmong foreign language class in the Sacramento area. In the area, according to data from the California Department of Education, the overall high school Asian dropout rates were quite high. In 2008-2009, The Sacramento City Unified School District showed a 20% dropout rate among Asians (California Department of Education, 2008). From the California Department of Education website, Sunvale High’s dropout rate for Asian during 2008-2009 was 42.4%. At Sunvale High, this percentage includes a large number of the Hmong youth population located in the Sacramento area. This statistic draws attention to the need for a change in the way programs and bi-lingual classes are implemented. Thus, raising the question, with standards and curriculum requirements, are the bilingual programs doing enough to support bi-cultural students and their cultural experiences? Are the programs well equipped with updated curriculum guides to ensure students are given the right tools to become critical thinkers and problem solvers outside the four walls of the classrooms? In the Sacramento City Unified School District, as I observed this Hmong foreign language class and questioned the strategies and resources the educators were given, I found there was not a specific curriculum to guide the classes. Realizing the Hmong students may not be given adequate resources and skills to challenge their own thinking, I designed this project to ensure a written guide was in place. Thus, the target participants of this project are for Hmong high school students who will be or are taking a Hmong foreign language class in the Sacramento City Unified School District.

1 For confidential purposes, the name of the school has been changed.
Project Design

The content of this project consists of seven specific topics. In each topic, there will be three to five lessons with relevant activities. The project was designed with the guidelines from the Foreign Language Framework for California Public Schools: Kindergarten through Grade Twelve and the *California Guide for Multicultural Education: Content and Context Handbook* (California Department of Education, 1977). All references used throughout this project help serve as tools for aligning standards with research and theories. Since California’s Foreign Language Standards are important tools for a literacy and culturally congruent program, they serve as essential parts to each lesson. The project is meant to be taught over the course of months depending on how flexible and how rich the instruction might become.

As emphasized by the literature review, I have designed this project to incorporate Critical Race Theory and Critical multicultural education by utilizing the students’ experiences as reflected by Moll et al.’s studies, Collin’s observations, and McCarthy’s work with Native American children. In addition, the activities proposed are based on strategies from the Human Relations Approach and based on the *Handbook of Research of Multicultural Education*, “Research on Families, Schools, and Communities: A Multicultural Perspective,” by Hidalgo et al. (2009). Full details of the project itself are attached in the Appendix. In Topic 1, an introduction to the Hmong language and culture is introduced. Topic 2 contains lessons and activities essential to dialoguing about multiple perspectives within the Hmong community and issues of race, class, and gender while exploring phrases and letters from the Hmong language. Next, Topic 3 reflects the
history of the Hmong people and the influences the group has faced before, during, and after the migration to America. In both Topics 2 and 3, further usage of the tones and letters in the Hmong language is practiced with activities that enable the students to analyze short literature pertaining to the dominant culture and the Hmong culture. It contains lessons that are built on students’ experiences and the experiences of their parents and grandparents. The next Topic 4 and topic 5 challenges the Hmong students to discuss gender roles, community bias towards the Hmong culture, and their perceptions of their self-identity as a Hmong person. Topic 6 instills skills necessary to participate in the dominant culture and in democracy. It provides the students with the right tools to challenge their own thinking and issues that arose in the previous Topics. Lastly, Topic 7 reflects the knowledge and skills students acquired by allowing the students to put in to action what they learned about their own culture and what effects they have on their own community. The last topic covers Topics 1-6 through community-based project students will assemble and operate.

Summary

The Hmong youth’s continuous resistance to their identity is a huge factor in communicating with their parents, relatives, and grandparents. It becomes a predicament of why critical multicultural educational programs are necessary for students to empower themselves to address their views and biases towards their own culture. The proposed curriculum brings out more than a solution to miscommunication; it allows Hmong youth a sense of self-empowerment, a rich knowledge of their history, and vital democratic skills. Thus, each topic within this project as underlined in Chapter 3 puts theory,
practice, and action together for a modified curriculum servicing culturally congruent contents to meet the needs of Hmong students. In the next chapter, a brief discussion and a conclusion of this project are presented.
Chapter 4

CONCLUSION AND RECOMMENDATIONS

In the previous chapters, an introduction to a detail collection of literature studies about the need for modification for classroom discourse was discussed in detail along with a historical overview of the Hmong people. As result of creating and designing this project, a discussion of the project and a conclusion is enclosed in this chapter to guide any recommendations of practices.

Conclusion

There are lessons to be learned from the studies and from this project. One important conclusion I have drawn from this project is that Hmong people have faced many challenges throughout their history and continue to face issues of race, class, and gender within their own communities. Despite their oppressions, the key influence for adaption nowadays is a leading cause for many Hmong youth to drop out of high school and involve themselves in gang activities causing low achievements in schools and test scores. The problem lies deep within the Eurocentric superiority of education. The strategies educators are implementing are tools that marginalize minority groups like Hmong students. Thus, it is crucial to continue to look at ways to implement and change the Eurocentric practices in education to better meet the needs of Hmong youth. A need for cultural congruency in the academic content can greatly enhance a child’s learning as shown in the studies in the literature review. Therefore, the conceptual idea of this handbook is to act as a guide for educators who are educating Hmong youth to practice a different way of empowering Hmong youths to change, inspire, and educate themselves
and their community. It is hope that through this project Hmong students can make sense of their societal roles and how they fit in democracy. In this project, it is my hope that educators are able to use this guide to educate Hmong youth about their culture while noting issues of race, class, and gender.

Recommendations

To achieve equity in the classrooms, all members of the community, educators, parents, and students must build a consistent and cultural congruent understanding of the Hmong people. The perspectives and experiences each member brings into the classroom must be acknowledge and included in class discussions and contents. It is through this important and complex support that the relationship of school, parents, and students can respectfully confronts issues of race, class, and gender in an orderly way.
APPENDIX

Handbook Designed to Guide a Hmong Multicultural Course for High School Educators
HANDBOOK DESIGNED TO GUIDE A Hmong MULTICULTURAL COURSE FOR HIGH SCHOOL EDUCATORS

Created by Tiffanie Pakou Lau
2009
Overall Goals

The following is a brief overview of the overall goals of each lesson. All lessons will contain various charts, activities and readings that are be available in the appendix. Lesson 1 covers the introduction of the theme, Social Change in the Hmong Community. In lesson 2, a quick comparison debate about the generational views of the Hmong people and perspectives about other cultures are compared. Next, in lesson 3, intensive reading and writing activities about the oppression of Hmong people in China, Laos, and the United States are in practice. Lesson 4 covers the origin and written language of the Hmong people while lesson 5 allows the students to confront current events and struggles they or the Hmong community is facing. Lesson 6 introduces the students to activism and provides quick debate skills of social action. Lesson 7 involves culminating and project base activities that are directly linked to the Hmong community, the Hmong organizations.

Note to Educators: Feel free to modify each lesson to meet the needs of your students. For example, Focus Questions are guides to assist class discussions; thus, these parts of the lessons can be translated to meet the requirements of the Foreign Language Framework. All lessons will utilize Teaching with Folk Stories of the Hmong: An Activity Book, by Dia Cha and Norma J. Livoz and Abecedaire Hmong: First Steps in Hmong, Yves Bertrais.
Table of Contents for Handbook

CALIFORNIA ADOPTED FRAMEWORK AND STANDARDS

PROJECT TOPICS:

Topic 1   Introduction: Making Change in the Hmong Community

Topic 2   Multiple Perspective of the Hmong Community

Topic 3   Historical Influences on the Hmong People

Topic 4   The Hmong Language

Topic 5   Influential Current Events

Topic 6   Activism and Democracy Roles

Topic 7   Culmination and Project

RESOURCES TO USE
ADOPTED CALIFORNIA
FRAMEWORKS AND STANDARDS

California Multicultural Education

Framework

Multicultural Education Learning Objectives

This guide is be used to facilitate the activities and outcome of the lessons. It specifies multiple perspectives in each outcome; however, keep in mind the subjects of this project, the Hmong youth population. Thus, certain changes in the outcomes will be adjusted to meet the needs of the Hmong youths.

Knowledge, attitudes, and skills deemed to be appropriate student outcomes are best determined by local educational agencies in consultation with parents and other community persons. The following is offered as a guide and focus for discussion in selecting student outcomes for the school or district:

- **Knowledge**:

  1. The student will demonstrate knowledge of the main characteristics of his or her own heritage and the heritage of other major ethnic and cultural groups in the local community, the state, and the United States, including their respective history, culture, and contributions as well as their relationship to the rest of the world.

  2. The student will demonstrate knowledge of the similarities and differences among individuals and diverse racial ethnic, cultural, and religious groups within the community and the United States, with references, among other things, to physical characteristics, language, customs, values, life-styles, and sex-role differences in society and within cultural groups.

  3. The student will demonstrate understanding of the concept of majority-minority status and that of cultural pluralism and will demonstrate knowledge
of the root causes and dynamics of stereotyping, prejudice, and
discrimination.

4. The student will demonstrate his or her understanding that cultural
characteristics of an individual and group are dynamic and change over a
period of time and that individual and groups are influenced by contact with
other individuals and groups.

- **Attitudes:**
  1. The student will indicate feelings of self-worth and self-acceptance and will
demonstrate respect and acceptance of the value, dignity, and worth of
individuals and groups different from himself or herself.
  2. The student will show acceptance of the validity of cultural pluralism, of
diverse ways of meeting human needs and of alternative beliefs, manners,
customs and life-styles.
  3. The student will demonstrate that he or she values cultural pluralism as a
positive component of the local community, the state, the nation, and the
world.
  4. The student will show evidence of a desire to reduce or eliminate inequities
caused by stereotyping, prejudice, discrimination, and inequality of
opportunity.
  5. The student will show evidence of a desired to exert efforts to resolve
conflicts and inequalities arising from stereotyping, prejudice, or
discrimination.
• **Skills:**

1. The student will demonstrate ability to analyze the influences of cultural heritage and experiences on his or her own characteristics, personality and life-styles of others.

2. The student will demonstrate ability to analyze similarities and differences between, among, and within diverse racial, ethnic, cultural, and religious groups and sex-role differences in society and within groups.

3. The student will demonstrate to distinguish myths and stereotypes from factual information.

4. The student will demonstrate the ability to recognize and confront behaviors based on stereotype, prejudice, and discrimination regarding race, ethnicity, culture, sex, and religion.

5. The student will demonstrate the ability to identify biases in materials presented to him or her in school and through the media.

6. The student will demonstrate the ability to cooperate with others of both sexes and of diverse racial, ethnic, cultural, and religious groups in performing a variety of tasks.

7. The student will demonstrate the ability to present to others aspects of his or her cultural heritage.

For consistency purpose in the lessons, all Multicultural objectives will be identified according to Table 1 (refer to Table 1) throughout this handbook. In addition, an
objective number will follow each letters (K, A, or S). This number pertains to the specific objective of Knowledge, Attitude, or Skill listed from each categories of the Guide for Multicultural Education from California State Department of Education.

**Table 1 Objectives Keys used during this project**

<table>
<thead>
<tr>
<th>M.C.Ed</th>
<th>MULTICULTURAL EDUCATION OBJECTIVES</th>
</tr>
</thead>
<tbody>
<tr>
<td>K</td>
<td>KNOWLEDGE OBJECTIVE</td>
</tr>
<tr>
<td>A</td>
<td>ATTITUDE OBJECTIVES</td>
</tr>
<tr>
<td>S</td>
<td>SKILL OBJECTIVES</td>
</tr>
</tbody>
</table>
California Foreign Language Framework

California Foreign Language Framework, 2003 (Language Learning Continuum Categories, p. 10-14)
# Language Learning Continuum

## Stage I

<table>
<thead>
<tr>
<th><strong>Function</strong></th>
<th><strong>Context</strong></th>
<th><strong>Text Type</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Students develop the ability to:</em></td>
<td><em>Students can perform these functions:</em></td>
<td><em>Students can:</em></td>
</tr>
<tr>
<td>• greet and respond to greetings;</td>
<td>• when speaking, in face-to-face social interaction;</td>
<td>• use short sentences, learned words and phrases, and simple questions and commands when speaking and writing;</td>
</tr>
<tr>
<td>• introduce and respond to introductions;</td>
<td>• when listening, in social interaction and using audio or video texts;</td>
<td>• understand some ideas and familiar details presented in clear, uncomplicated speech when listening;</td>
</tr>
<tr>
<td>• engage in conversations;</td>
<td>• when reading, using authentic materials, e.g., menus, photos, posters, schedules, charts, signs and short narratives;</td>
<td>• understand short texts enhanced by visual clues when reading;</td>
</tr>
<tr>
<td>• express likes and dislikes;</td>
<td>• when writing notes, lists, poems, postcards, and short letters.</td>
<td></td>
</tr>
<tr>
<td>• make requests;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• obtain information;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• understand some ideas and familiar details;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• begin to provide information.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

## Accuracy

*Students:*

- communicate effectively with some hesitation and errors, which do not hinder comprehension;
- demonstrate culturally acceptable behavior for Stage I functions;
- understand most important information.

## Content

*Stages I and II often include some combination of the following topics:*

- **the self:** family, friends, home, rooms, health, school, schedules, leisure activities, campus life, likes and dislikes, shopping, clothes, prices, size and quantity, and pets and animals.
- **beyond self:** geography, topography, directions, buildings and monuments, weather and seasons, symbols, cultural and historical figures, places and events, colors, numbers, days, dates, months, time, food and customs, transportation, travel, and professions and work.

---

# Language Learning Continuum

## Stage II

### Function

Students expand their ability to perform all the functions developed in Stage I. They also develop the ability to:

- make requests;
- express their needs;
- understand and express important ideas and some detail;
- describe and compare;
- use and understand expressions indicating emotion.

### Context

Students can perform these functions:

- when speaking, in face-to-face social interaction;
- when listening, in social interaction and using audio or video texts;
- when reading, using authentic materials, e.g., short narratives, advertisements, tickets, brochures, and other media;
- when writing letters and short guided compositions.

### Text Type

Students can:

- use and understand learned expressions, sentences, and strings of sentences, questions, and polite commands when speaking and listening;
- create simple paragraphs when writing;
- understand important ideas and some details in highly contextualized authentic texts when reading.

### Accuracy

Students:

- demonstrate increasing fluency and control of vocabulary;
- show no significant pattern of error when performing Stage I functions;
- communicate effectively with some pattern of error, which may interfere slightly with full comprehension when performing Stage II functions;
- understand oral and written discourse, with few errors in comprehension when reading; demonstrate culturally appropriate behavior for Stage II functions.

### Content

Stages I and II often include some combination of the following topics:

- **the self**: family, friends, home, rooms, health, school, schedules, leisure activities, campus life, likes and dislikes, shopping, clothes, prices, size and quantity, and pets and animals.
- **beyond self**: geography, topography, directions, buildings and monuments, weather and seasons, symbols, cultural and historical figures, places and events, colors, numbers, days, dates, months, time, food and customs, transportation, travel, and professions and work.

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LANGUAGE LEARNING CONTINUUM
STAGE III

FUNCTION
Students expand their ability to perform all the functions developed in Stages I and II. They also develop the ability to:
• clarify and ask for and comprehend clarification;
• express and understand opinions;
• narrate and understand narration in the present, past, and future;
• identify, state, and understand feelings and emotions.

CONTEXT
Students can perform these functions:
• when speaking, in face-to-face social interaction and in simple transactions on the phone;
• when listening, in social interaction and using audio or video texts;
• when reading short stories, poems, essays, and articles;
• when writing journals, letters, and essays.

TEXT TYPE
Students can:
• use strings of related sentences when speaking;
• understand most spoken language when the message is deliberately and carefully conveyed by a speaker accustomed to dealing with learners when listening;
• create simple paragraphs when writing;
• acquire knowledge and new information from comprehensive, authentic texts when reading.

ACCURACY
Students:
• tend to become less accurate as the task or message becomes more complex, and some patterns of error may interfere with meaning;
• generally choose appropriate vocabulary for familiar topics, but as the complexity of the message increases, there is evidence of hesitation and groping for words, as well as patterns of mispronunciation and intonation;
• generally use culturally appropriate behavior in social situations;
• are able to understand and retain most key ideas and some supporting detail when reading and listening.

CONTENT
Content includes cultural, personal, and social topics such as:
• history, art, literature, music, current affairs, and civilization, with an emphasis on significant people and events in these fields;
• career choices, the environment, social issues, and political issues.

LANGUAG LEARNING CONTINUUM
STAGE IV

FUNCTION
Students expand their ability to perform all the functions developed in Stages I, II, and III. They also develop the ability to:
• give and understand advice and suggestions;
• initiate, engage in, and close a conversation;
• compare and contrast;
• explain and support an opinion.

CONTEXT
Students can perform these functions:
• when speaking, in face-to-face social interaction, in simple transactions on the phone, and in group discussions, prepared debates, and presentations;
• when listening, in social interaction and using audio or video texts, including TV interviews and newscasts;
• when reading short literary texts, poems, and articles;
• when writing journals, letters, and essays.

TEXT TYPE
Students can:
• use simple discourse in a series of coherent paragraphs when speaking;
• understand most authentic spoken language when listening;
• create a series of coherent paragraphs when writing;
• acquire knowledge and new information from comprehensive, authentic texts when reading.

ACCURACY
Students:
• can engage in conversations with few significant patterns of error and use a wide range of appropriate vocabulary;
• demonstrate a heightened awareness of culturally appropriate behavior, although, as the task or message becomes more complex, they tend to become less accurate;
• are able to understand and report most key ideas and some supporting detail when reading and listening.

CONTENT
Content embraces:
• concepts of broader cultural significance, including institutions such as the education system, the government, and political and social issues in the target culture;
• topics of social and personal interest such as music, literature, the arts, and the sciences.

Language Learning Continuum
Stage V

**Function**
Students expand their ability to perform all the functions developed in Stages I, II, III, and IV. They also develop the ability to:
- conduct transactions and negotiations;
- substantiate and elaborate opinions;
- convince and persuade;
- analyze and critique.

**Context**
- Students can perform these functions in almost any context, including many complex situations.

**Text Type**
- Students can perform these functions in extended discourse when appropriate.

**Accuracy**
Students:
- use culturally appropriate language, characterized by a wide range of vocabulary, with few patterns of error, although speech may contain some hesitation and normal pauses;
- comprehend significant ideas and most supporting details.

**Content**
Content embraces:
- concepts of broader cultural significance, including social issues in the target culture, such as the environment and human rights;
- abstract ideas concerning art, literature, politics, and society.

The concepts embodied in the Language Learning Continuum illustrate a marked departure from the manner in which foreign languages traditionally have been taught in California. Instead of merely relying on the amount of time students study the target language, the continuum provides clear benchmarks by which instructors can monitor students’ progress. It assists teachers in measuring students’ learning on the basis of the students’ abilities to perform in the target language in culturally appropriate ways. Using the Language Learning Continuum presents a major challenge to California’s language instructors. Moreover, it has broad implications for curriculum planning, assessment, and professional development. These areas are discussed in subsequent chapters of this document.
HMONG MULTICULTURAL COURSE

Topics and Lessons
### Table 2  Overview of Project

<table>
<thead>
<tr>
<th>LESSON</th>
<th>TITLE</th>
<th>STANDARDS COVERED</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Introduction: Making Change in the Hmong Community</td>
<td>• M.C.Ed: K1, K2, A1, S1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Language Learning Continuum: Stage I</td>
</tr>
<tr>
<td>2</td>
<td>Multiple Perspective of the Hmong Community</td>
<td>• M.C. Ed: A3, S2, S3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Language Learning Continuum: Stage I</td>
</tr>
<tr>
<td>3</td>
<td>Historical Influences on the Hmong People</td>
<td>• M.C. Ed: K3, K4, A1, S4, S7</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Language Learning Continuum: Stage II</td>
</tr>
<tr>
<td>4</td>
<td>The Hmong Language</td>
<td>• M.C. Ed: K3, A2, S7</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Language Learning Continuum: Stage II</td>
</tr>
<tr>
<td>5</td>
<td>Influential Current Events</td>
<td>• M.C. Ed: K2, A3, S4, S5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Language Learning Continuum: Stage III</td>
</tr>
<tr>
<td>6</td>
<td>Activism and Democracy Roles</td>
<td>• M.C. Ed: K4, A4, S6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Language Learning Continuum: Stage III/IV</td>
</tr>
<tr>
<td>7</td>
<td>Culmination and Project</td>
<td>• M.C. Ed: K4, A5, S7</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Language Learning Continuum: Stage IV/V</td>
</tr>
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Topic 1: Introduction: Making Changes in the Hmong Community

Multicultural Objectives:

1. The student will demonstrate knowledge of the similarities and differences among individuals and diverse racial ethnic, cultural, and religious groups within the community and the United States, with references, among other things, to physical characteristics, language, customs, values, life-styles, and sex-role differences in society and within cultural groups.

2. The student will demonstrate knowledge of the main characteristics of his or her own heritage and the heritage of other major ethnic and cultural groups in the local community, the state, and the United States, including their respective history, culture, and contributions as well as their relationship to the rest of the world.

3. The student will indicate feelings of self-worth and self-acceptance and will demonstrate respect and acceptance of the value, dignity, and worth of individuals and groups different from himself or herself.

4. The student will demonstrate ability to analyze the influences of cultural heritage and experiences on his or her own characteristics, personality and life-styles of others.

Language Learning Continuum: Stage I

1. Social interactions of greeting using short sentences to introduce topics of self and beyond self (see Stage I)
Lessons:

1. **Introductions:** Have students greet in the Hmong language. Go over topics relevant to *self and beyond self* section from Foreign Language *Content* from Stage 1 in the Hmong language. Suggestions of topics to cover are provided below prior to beginning Lesson 1. Most topics can be supported with pictures and words in the Hmong Language:
   a. Greeting
   b. Numbers
   c. Hmong alphabets
   d. Days, Months, Seasons
   e. Telling time
   f. Colors
   g. Family
   h. Foods
   i. Animals
   j. Weather
   k. Map and locations of Hmong
   l. Clothing
   m. Names
   n. Home
Continue visiting the Wall and introduce the vowels and single letters of the mother letters in the Hmong language (See *Teaching with Folk Stories of the Hmong: An Activity Book*, by Dia Cha and Norma J. Livoz and *Abecedaire Hmong: First Steps in Hmong*, Yves Bertrais)

a. Vowels: a, e, i, o, u, w,

b. Single letters: t, k, p, x, s, l, n, h, m, d, q, v, r, z, y, c, f

c. numbers 1-10

Vocabularies and Phrases Wall:

- Likes and dislikes: phrases
- Introduction phrases
- Making request phrases

2. **Gallery Walk**: Present 5-10 pictures of influential Hmong people living in community and diverse groups onto an 8X14 paper. Have students make a written observation of each picture by allowing students to do a gallery tour of all photos in pairs or in groups.

- Discussion - **Focus:** What common themes do the photos have?
  
  What’s different about each of the pictures?

3. **Categorize and Classify**: Have the student organize the photos into 3 categories. Have student work in groups to provide a title for each category. Have students use like and dislike phrases to discuss the focus point below.

- Oral Discussion - **Focus:** Which ethnic group(s) in the community do you identify with most? How? Least? Why?
4. **KWL:** Inquiry T Chart – identify what the students already (K) KNOW about the community, what they (W) WANT to know about their community; (L) will be completed during lesson 5. Record students’ responses on the chart.

  - **Quick Write Journal - Focus:** Who are three historical or current influential Hmong leaders? Why do you think they are influential to the Hmong? What do you think they can do to better serve the community?

Resources/Materials:

1. *Teaching with Folk Stories of the Hmong: An Activity Book* by Dia Cha and Norma J. Livoz
2. *Abecedaire Hmong: First Steps in Hmong* by Yves Bertrais
3. See Appendices: Gallery Walk Example and KWL chart
4. 5-10 Local pictures from magazines or internet of different groups of people within the community.

Assessments: (Each assessment correlates with each objective above)

Objective 1

*Quick Write Journal:* Who are three historical or current influential Hmong leaders? Why do you think they are influential to the Hmong?

What do you think they can do to better serve the community?
Objective 2

*Oral* – Discussion: What are ethnic groups in the community that you identify with most? Least? How? Why?

Objective 3

*Lesson Culmination Test* – Teacher Made
Topic 2: Multiple Perspective of the Hmong Community

Multicultural Objectives:

1. The student will demonstrate that he or she values cultural pluralism as a positive component of the local community, the state, the nation, and the world.
2. The student will demonstrate ability to analyze similarities and differences between, among, and within diverse racial, ethnic, cultural, and religious groups and sex-role differences in society and within groups.
3. The student will demonstrate to distinguish myths and stereotypes from factual information.

Language Learning Continuum: Stage I

1. Social interactions of greeting using short sentences to introduce topics of self and beyond self (see Stage I)

Lessons:

1. **Introduction**: Introduce pronouns, nouns, objects, word order, gender, expressions phrases, comparing phrases and requesting phrases. Add these phrases to the Vocabulary and Phrases Wall. Continue using the Wall and introduce the vowels and single letters of the mother letters in the Hmong language (See *Teaching with Folk Stories of the Hmong: An Activity Book* by Dia Cha and Norma J. Livoz and *Abecedaire Hmong: First Steps in Hmong* by Yves Bertrais)
   a. Revisit vowels: a, e, i, o, u, w and single letter mother tongue letters
b. Double letters: ph, ts, ny, tx, nt, th, nr, nc, hn, hm, hl, kh, nk, pl, nq, xy, np, qh, ch, dh, ml, rh

c. Introduce the ending tonal letters: m, s, g, d, v, j, b

d. Numbers: 11-30

1. **Short Story Activity?** Have students practice reading similar short stories from a different culture and one from the Hmong short stories (i.e.: Cinderella, Noah’s Ark). In pairs, have students use comparing phrases to compare the two stories and discuss: Why is the story important in the educational system? In the community?

   - **Quick Write Journal - Focus:** Have students use Hmong phrases from Lesson 1 and Lesson 2 to write letters to the author of the Hmong short story expressing their likes, dislikes, concerns, changes, and/or understanding. Why is the story important in the educational system? In the community?

2. **Venn diagram on Multiple Perspectives:** Class discussion – Have the students identify the two cultures the stories are from and discuss the writers’ perspectives on the two stories? **Focus:** How does the culture portray the female or male characters? In the short story from the Hmong culture, are the characters’ roles similar to those in real life?

Resources/Materials:

1. *Teaching with Folk Stories of the Hmong: An Activity Book* by Dia Cha and Norma J. Livoz
2. *Abecedaire Hmong: First Steps in Hmong* by Yves Bertrais

3. Selected short stories: Cinderella

4. See Appendices: Venn diagram


Assessments: (Each assessment correlates with each objective above)

**Objective 1 and 2**

*Quick Write Journal - Focus:* Have students use Hmong phrases from Lesson 1 and Lesson 2 to write letters to the author of the short story with their critiques: likes, dislikes, concerns, changes, and/or how story telling influences their lives.
**Topic 3: Historical Influences to the Hmong People**

Multicultural Objectives:

1. The student will demonstrate understanding of the concept of majority-minority status and that of cultural pluralism and will demonstrate knowledge of the root causes and dynamics of stereotyping, prejudice, and discrimination.

2. The student will demonstrate his or her understanding that cultural characteristics of an individual and group are dynamic and change over a period of time and that individual and groups are influenced by contact with other individuals and groups.

3. The student will indicate feelings of self-worth and self-acceptance and will demonstrate respect and acceptance of the value, dignity, and worth of individuals and groups different from himself or herself.

4. The student will demonstrate the ability to recognize and confront behaviors based on stereotype, prejudice, and discrimination regarding race, ethnicity, culture, sex, and religion.

5. The student will demonstrate the ability to present to others aspects of his or her cultural heritage.

**Language Learning Continuum: Stage II**

1. Social interactions using expressions by reading short narratives, advertisements, and letters relevant to topics of self and beyond self (see Stage II)
Lessons:

1. **Introduction**: Introduce the origin and history of the written Hmong language (See Hmong History of a People by Keith Quincy). Continue with the language objectives and add the following phrases and words to the Vocabulary and Phrases Wall. (See *Teaching with Folk Stories of the Hmong: An Activity Book* by Dia Cha and Norma J. Livoz and *Abecedaire Hmong: First Steps in Hmong* by Yves Bertrais)
   a. Review phrases, vocabularies, and alphabets from topic 1 and 2.
   b. Review tonal ending letters
   c. Introduce triple letters: tsh, txh, nts, ntx, npl, nph, nth, plh, nrh, nch, nkh, nqh, hny, hml
   d. Numbers 30-50

2. **Home-School Connection: History of the Hmong** – Have students do an parent or grandparent interview of their own history. **Focus**: Where did your parents or grandparents originate from? What parts of Laos did they live in? What is their Hmong tribe identification group called? What were some of their most memorable life experiences in Laos? What would a daily routine look like? What was most important to them? Why are they in America? What kinds of discrimination did they face in Laos, during the war, and in America?
   a. From the gathered information, have students work in heterogeneous groups and share the experiences of their parent or grandparents.
b. Have each group construct a media production about the history of each person.

3. **Oppressed People of the Jungle** – In each heterogeneous group, have students make an organized list on chart paper of the stereotyping and prejudice their parents or grandparents faced. Have student identify a common theme. Have students give a “one word” description of the challenges their parents or grandparents faced. **Focus:** What are the common themes that arose? Give one word to describe the struggles and challenges they faced. Journal Write: What are possible causes of these struggles?

4. **Self Acceptance Activity** – Have students make a poster of the struggle or challenges their parents or grandparents’ faced. Have them choose one that they can connect to the most. Have students write a paragraph to explain their connection with the poster. **Focus:** Write a letter to a parent, grandparent, sibling, or the teacher about what they have learned about the struggles their love ones have faced. How does it make them feel about their lives in America? What are they most appreciative of?

5. **Confronting Behaviors** – In heterogeneous groups, have students discuss issues they face on a daily basis. Have group organized the issues into categories they see fit and label each categories. **Focus:** Students construct a Venn diagram about the struggles of their parent or grandparent and that of themselves. Students will use the categories to write a story about their family’s survival to America.
Resources/Materials:

1. *Hmong History of a People* by Keith Quincy’s
2. *Teaching with Folk Stories of the Hmong: An Activity Book* by Dia Cha and Norma J. Livoz
3. *Abecedaire Hmong: First Steps in Hmong* by Yves Bertrais
4. Parent/Grandparent Interview Questionnaire (See Appendix)
5. Chart paper, markers
6. See Appendices: Venn diagram

Assessments: (Each assessment correlates with each objective above)

Objective 1-5

*Journal Write* - **Focus:** What are the common themes that arose? Give one word to describe the struggles and challenges they faced. Journal Write:

What are possible causes of these struggles?

*Letter to Parent/Grandparents* - **Focus:** Write a letter to a parent, grandparent, sibling, or the teacher about what they have learned about the struggles their love ones have faced. How does it make them feel about their lives in America? What are they most appreciative of?

*Venn Diagram* - **Focus:** Students construct a Venn diagram about the struggles of their parent or grandparent and that of themselves. Students
will use the categories to write a story about their family’s survival to America
Topic 4: The Hmong Language

Multicultural Objectives:

1. The student will demonstrate understanding of the concept of majority-minority status and that of cultural pluralism and will demonstrate knowledge of the root causes and dynamics of stereotyping, prejudice, and discrimination.

2. The student will show acceptance of the validity of cultural pluralism, of diverse ways of meeting human needs and of alternative beliefs, manners, customs and life-styles.

3. The student will demonstrate the ability to present to others aspects of his or her cultural heritage.

Language Learning Continuum: Stage II

1. Social interactions using expressions by reading short narratives, advertisements, and letters relevant to topics of self and beyond self (see Stage II)

Lessons:

1. **Introduction:** Introduce the origin and history of the *written* Hmong language (See Hmong History of a People by Keith Quincy). Continue with the language objectives and add the following phrases and words to the Vocabulary and Phrases Wall. (See *Teaching with Folk Stories of the Hmong: An Activity Book*, by Dia Cha and Norma J. Livoz and *Abecedaire Hmong: First Steps in Hmong*, Yves Bertrais)
a. Review phrases, vocabularies, and alphabets from topic 1 and 2.

b. Review tonal ending letters

c. Review triple letters: tsh, txh, nts, ntx, npl, nph, nth, plh, nrh, nch, nkh, nqh, hny, hml

d. Numbers 50-100

2. **Influences to the Hmong Language** – Using the Mind Map from the Appendix, have each group of students do an expert study and research in these particular areas: Group 1- Hmong’s Migration, Group 2 – Hmong traditions, Group 3 – Hmong Believes, Group 4 – Gender Roles, Group 5 – Hmong Language. **Focus:** Each group will have its own focus directly related to each topic given. Have each group create a brochure of their topic emphasizing what they’ve gathered and learned.

3. **Self Acceptance Activity 2 and Confronting Practices and Values** – Have students continue to work in their heterogeneous groups on the focus questions below. Groups will be asked to present on their assigned research from the above lesson 2 of this topic. Have students share concerns and thoughts about each topic. On a Confronting Behaviors Worksheet (see Appendix), have students make a list of three things they hear from each presentation. Then, have students talk in their groups about what they practice or value similarly or differently from each of the three things they have selected. **Focus:** What information did you find about your topic? What information contradicts your beliefs or practices? What did you learn about the historical influences that affect the Hmong Language?
Resources/Materials:

1. *Hmong History of a People* by Keith Quincy’s
2. *Teaching with Folk Stories of the Hmong: An Activity Book* by Dia Cha and Norma J. Livoz
3. *Abecedaire Hmong: First Steps in Hmong* by Yves Bertrais
4. Mind Map (See Appendix)
5. Confronting Practices and Values Worksheet (See Appendix)

Assessments: (Each assessment correlates with each objective above)

Objective 1-5: *Journal Write* - **Focus:** What are the common themes that arose?

Give one word to describe the struggles and challenges they faced. Journal Write: What are possible causes of these struggles?

*Letter to Parent/Grandparents* - **Focus:** Write a letter to a parent, grandparent, sibling, or the teacher about what they have learned about the struggles their love ones have faced. How does it make them feel about their lives in America? What are they most appreciative of?

*Brochures* - **Focus:** Each group will have its own focus directly related to each topic given. Have each group create a brochure of their topic emphasizing what they’ve gathered and learned.

*Confronting Behaviors Worksheet* (see Appendix) - Focus: What information did you find about your topic? What information contradicts
your beliefs or practices? What did you learn about the historical influences that affect the Hmong Language?
**Topic 5: Influential Current Events**

Multicultural Objectives:

1. The student will demonstrate knowledge of the similarities and differences among individuals and diverse racial ethnic, cultural, and religious groups within the community and the United States, with references, among other things, to physical characteristics, language, customs, values, life-styles, and sex-role differences in society and within cultural groups.
2. The student will demonstrate that he or she values cultural pluralism as a positive component of the local community, the state, the nation, and the world.
3. The student will demonstrate the ability to recognize and confront behaviors based on stereotype, prejudice, and discrimination regarding race, ethnicity, culture, sex, and religion.
4. The student will demonstrate the ability to identify biases in materials presented to him or her in school and through the media.

Language Learning Continuum: Stage III

1. Social interactions using opinions and emotions for clarification by reading short articles, journals, and poems relevant to topics of self and beyond self (see Stage III)
Lessons:

1. **Introduction**: Introduce the origin and history of the *written* Hmong language (See *Hmong History of a People* by Keith Quincy). Continue with the language objectives and add the following phrases and words to the Vocabulary and Phrases Wall. (See *Teaching with Folk Stories of the Hmong: An Activity Book*, by Dia Cha and Norma J. Livoz and *Abecedaire Hmong: First Steps in Hmong*, Yves Bertrais)
   a. Review phrases, vocabularies, and alphabets from the Wall
   b. Review tonal ending letters
   c. Numbers 100-200

2. **Connecting to the Community** – Invite a speaker from one of the local Hmong Lao Family Community Centers, Hmong Magazine, and Hmong Television network. Prior to this, using what they have learned, have each group develop 5 possible and appropriate questions to ask the speaker. **Focus**: (Varies depending on the level of questions directed from each group).

3. **Celebrating Hmong’s Contributions** – In groups, have students develop 5 slides in PowerPoint highlighting the historical and current contributions Hmong people have added to the local community and the United States. Students may choose to focus on simple key ideas such as: Hmong people participated in the Vietnam War, Hmong local markets add economical resources to the economy, or Hmong people celebrate their cultural diversity through annual celebrations. **Focus**: What
important contributions have the Hmong people supply for the United States, other countries, local communities, and for the Hmong community?

Resources/Materials:

1. *Hmong History of a People* by Keith Quincy’s

2. *Teaching with Folk Stories of the Hmong: An Activity Book* by Dia Cha and Norma J. Livoz

3. *Abecedaire Hmong: First Steps in Hmong* by Yves Bertrais

Assessments: (Each assessment correlates with each objective above)

Objective 1-4

*Group Questionnaire for Guest Speaker* - **Focus:** (Varies depending on the level of questions directed from each group).

*PowerPoint Slide Show* - **Focus:** What important contributions have the Hmong people supply for the United States, other countries, local communities, and for the Hmong community?
**Topic 6: Activism and Democracy Roles**

Multicultural Objectives:

1. The student will demonstrate his or her understanding that cultural characteristics of an individual and group are dynamic and change over a period of time and that individual and groups are influenced by contact with other individuals and groups.
2. The student will show evidence of a desire to reduce or eliminate inequities caused by stereotyping, prejudice, discrimination, and inequality of opportunity.
3. The student will demonstrate the ability to cooperate with others of both sexes and of diverse racial, ethnic, cultural, and religious groups in performing a variety of tasks.

Language Learning Continuum: Stage III continues

1. Social interactions using opinions and emotions for clarification by reading short articles, journals, and poems relevant to topics of self and beyond self (see Stage III)

Language Learning Continuum: Stage IV

1. Close social interactions using expressions, giving advices and making suggestions writing short essays and making short presentations relevant to topics of self and beyond self while exerting Stages I-III (see Stage IV)
Lessons:

1. **Introduction**: Introduce the origin and history of the *written* Hmong language (See *Hmong History of a People* by Keith Quincy). Continue with the language objectives and add the following phrases and words to the Vocabulary and Phrases Wall. (See *Teaching with Folk Stories of the Hmong: An Activity Book* by Dia Cha and Norma J. Livoz and *Abecedaire Hmong: First Steps in Hmong* by Yves Bertrais)
   
   a. Review phrases, vocabularies, and alphabets from the Wall
   b. Review tonal ending letters
   c. Numbers 200-300
   d. Have students practice reading passages in Hmong from the resources above.

2. **Hmong Historical Timeline** – Using Keith Quincy’s Book, assign pairs of students with a chapter from this book. Students will need to recognize and note on a post-it dates and events that occur in the assigned chapter. On a long sheet of poster paper, draw a timeline with dates dating to the current date. Have student order the timeline by putting their post-its on the chart in the correct place.

3. **Community Activism** – Class Discussions: Using the timeline, journal writes, charts, and what they have learned, have students work as a whole class to determine local issues and community problems that affect their daily lives. On the top of 3 chart papers, put the top 3 current issues in the Hmong community. Gallery Walk: have students walk around to each chart and write down one-three
words to describe their feelings about the issue. As a class, decide on and choose one issue that is relevant and meaningful to the majority of the class. Have students work in their heterogeneous groups to form possible solutions. Have students put their ideas in their journals. **Focus: Journal Write:** What is the problem or issue? What are some solutions? For each solution, ask yourself if the solution is reasonable? Will it harm to someone? What might be the consequences for each solution? How are some steps to take first?

4. **Message in an Essay:** Revisit the KWL chart (see appendix). As a whole class, fill in the last column of the KWL chart -what did they learn? As pairs, have students identify and share main causes of any stereotyping, prejudice, or discrimination they see the Hmong people have endured. Add students’ shared viewpoints to the chart. Have students use their knowledge about the Hmong community and the KWL chart in an essay. Students will need to justify possible solutions to reducing or eliminating inequities caused by stereotyping, prejudice, discrimination, and inequality of opportunity.

**Resources/Materials:**

1. *Hmong History of a People* by Keith Quincy’s
2. *Teaching with Folk Stories of the Hmong: An Activity Book* by Dia Cha and Norma J. Livoz
3. *Abecedaire Hmong: First Steps in Hmong* by Yves Bertrais
4. Chart paper, markers
Assessments: (Each assessment correlates with each objective above)

Objectives 1-3

*Class Timeline – Focus:* Look for dates and events that occurred in Hmong’s History.

*Journal Write – Focus:* What is the problem or issue? What are some solutions?

For each solution, ask yourself if the solution is reasonable? Will the solution harm to someone? What might be the consequences for each solution? How are some steps to take first?

*Essay – Focus:* Have students justify possible solutions to reducing or eliminating inequities caused by stereotyping, prejudice, discrimination, and inequality of opportunity.
Topic 7: Culmination and Project

Multicultural Objectives:

1. The student will demonstrate his or her understanding that cultural characteristics of an individual and group are dynamic and change over a period of time and that individual and groups are influenced by contact with other individuals and groups.

2. The student will show evidence of a desired to exert efforts to resolve conflicts and inequalities arising from stereotyping, prejudice, or discrimination.

3. The student will demonstrate the ability to present to others aspects of his or her cultural heritage.

Language Learning Continuum: Stage IV

1. Close social interactions using expressions, giving advices and making suggestions writing short essays and making short presentations relevant to topics of self and beyond self while exerting Stages I-III (see Stage IV)

Language Learning Continuum: Stage V

1. Persuasion presentations relevant to topics of self and beyond self while exerting Stages I-IV (see Stage V)

Lessons:

1. **Introduction**: Introduce the origin and history of the *written* Hmong language (See *Hmong History of a People* by Keith Quincy). Continue with the language
objectives and add the following phrases and words to the Vocabulary and Phrases Wall. (See *Teaching with Folk Stories of the Hmong: An Activity Book* by Dia Cha and Norma J. Livoz and *Abecedaire Hmong: First Steps in Hmong* by Yves Bertrais)

a. Review phrases, vocabularies, and alphabets from the Wall
b. Review tonal ending letters
c. Numbers 200-300
d. Have students practice reading passages in Hmong from the resources above.

2. **Individual Presentations** – Have each student prepare a 5 minute presentation on their essays. **Focus:** What are your solutions to resolving conflicts and inequalities from stereotyping, prejudice, or discrimination in the Hmong community? How can you go about making change to decrease such stereotyping, prejudice or discrimination?

3. **Activist Roles** – Have student construct, organize and participate an informative Hmong multicultural school event utilizing their brochure, essays, PowerPoint, and timeline. **Focus:** Use these tools to help educate Hmong students and parents about the Hmong culture and the conflicts Hmong people have faced.

**Resources/Materials:**

1. Chart paper, markers
2. All student work and materials collected during throughout the course
Assessments: (Each assessment correlates with each objective above)

Objectives 1-3.

*Individual Presentations – Focus:* Have each student prepare a 5 minute presentation on their essays. **Focus:** What are your solutions to resolving conflicts and inequalities from stereotyping, prejudice, or discrimination in the Hmong community? How can you go about making change to decrease such stereotyping, prejudice or discrimination?

*School Event – Focus:* Use these tools to help educate Hmong students and parents about the Hmong culture and the conflicts Hmong people have faced.
Resources for Lessons
Gallery Walk Chart

(Duplication Needed for Activity)

Example:

This picture shows…

<table>
<thead>
<tr>
<th>What do I know?</th>
<th>What do I want to know?</th>
<th>What have I learned?</th>
</tr>
</thead>
<tbody>
<tr>
<td>K</td>
<td>W</td>
<td>L</td>
</tr>
</tbody>
</table>
Venn diagram

Comparing and Contrasting Cinderella Stories

How are the two stories alike? How are they different? What are the roles of the female and male characters?

Hmong: ___________________           American: ______________________

_Venn diagram need to be replicated for other lesson._
Name________________
Date_____________

**Parent/Grandparent Interview Questionnaire:**

1. Where did your parents or grandparents originate from?
2. What parts of Laos did they live in?
3. What is their Hmong tribe identification group called?
4. What were some of their most memorable life experiences in Laos?
5. What would a daily routine look like?
6. What was most important to them?
7. Why are they in America?
8. What kinds of discrimination did they face in Laos, during the war, and in America?
Mind Map

Group #______

Research Area: ________________________________
Confronting Practices and Values Worksheet

<table>
<thead>
<tr>
<th>Three Interesting Key Points</th>
<th>My Similarities/Differences</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hmong’s Migration</td>
<td></td>
</tr>
<tr>
<td>Hmong traditions</td>
<td></td>
</tr>
<tr>
<td>Hmong Believes</td>
<td></td>
</tr>
<tr>
<td>Gender Roles</td>
<td></td>
</tr>
<tr>
<td>Hmong Language</td>
<td></td>
</tr>
</tbody>
</table>
REFERENCES


*Linguistics and Education, 7*, 129-150.


