

# Southeast Asians

A NEW BEGINNING IN LOWELL



BY JAMES HIGGINS & JOAN ROSS  
Foreword by Dith Pran Introduction by Hai B. Pho



# Southeast Asians

Lowell, Massachusetts is a city of almost 100,000 persons and over forty ethnic groups. Since the late 1970's nearly 10,000 Southeast Asian refugees have settled in the city creating a community that has become a vital part of Lowell's cultural mosaic.

The Southeast Asian refugees left their homelands to escape political turmoil and suffering. Many did not survive the exodus. The ones who did, and made it to this country, are starting new lives in communities like Lowell.

In the words of one refugee, "when you decide to escape, you decide to die. When you escape without death it's like being born again."



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PHOTOGRAPHS BY JAMES HIGGINS

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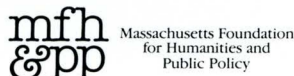
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## AUTHORS' NOTE

The quotations in this book have been written as accurately as possible in order to preserve the authenticity of the speakers' voices. In many cases the English is ungrammatical, however this in itself is telling — learning a new language is a great challenge. The captions and quotations are, for the most part, said by or about the subject photographed. We have not attributed the statements out of respect for the privacy of those who helped us create this book.

The Foreword, Introduction Summary, captions, and quotations are translated into the languages of the Cambodians, Laotians, and Vietnamese in order to make the book accessible to the Southeast Asian community.

This book represents almost two years of work with the Southeast Asian peoples of Lowell. Our respect for them is great — the friendships made forever rewarding.

J.H. and J.R.

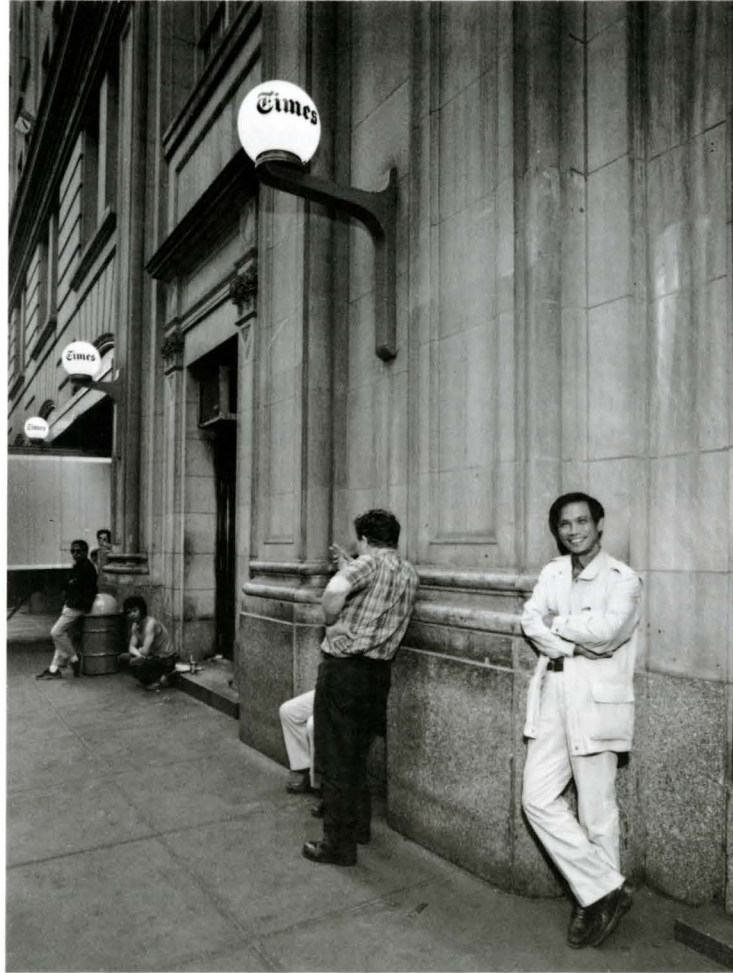
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*1965, it seems so long ago . . . sitting in high school class,  
Beatles music playing in my head, and a knot in my  
stomach, wondering if I would be called on for an answer.*

*While on the other side of the world dark clouds were  
gathering, clouds that would soon be heading this way.  
Decisions being made at the Gulf of Tonkin by people far  
removed from Mr. Hogan, my sleepy history teacher.*

J.H.

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## FOREWORD

by *Dith Pran*

The plight of refugees is a universal and historic story. While trapped inside communist Cambodia for four and one half years, I vowed that when I reached freedom I would bring my message to the world. My story, as shown in the film "The Killing Fields," is not just my story. It is the story of refugees throughout the world.

The Southeast Asian refugees, most of whom were forced through hardships of war to come to the U.S.A., are now adjusting to life in a new world. These Cambodian, Laotian, and Vietnamese people have suffered for years. When the war was over in 1975, an internal holocaust within the Southeast Asian countries continued. The survivors fled their country because they could not live under the communist regime where they had little food and no freedom.

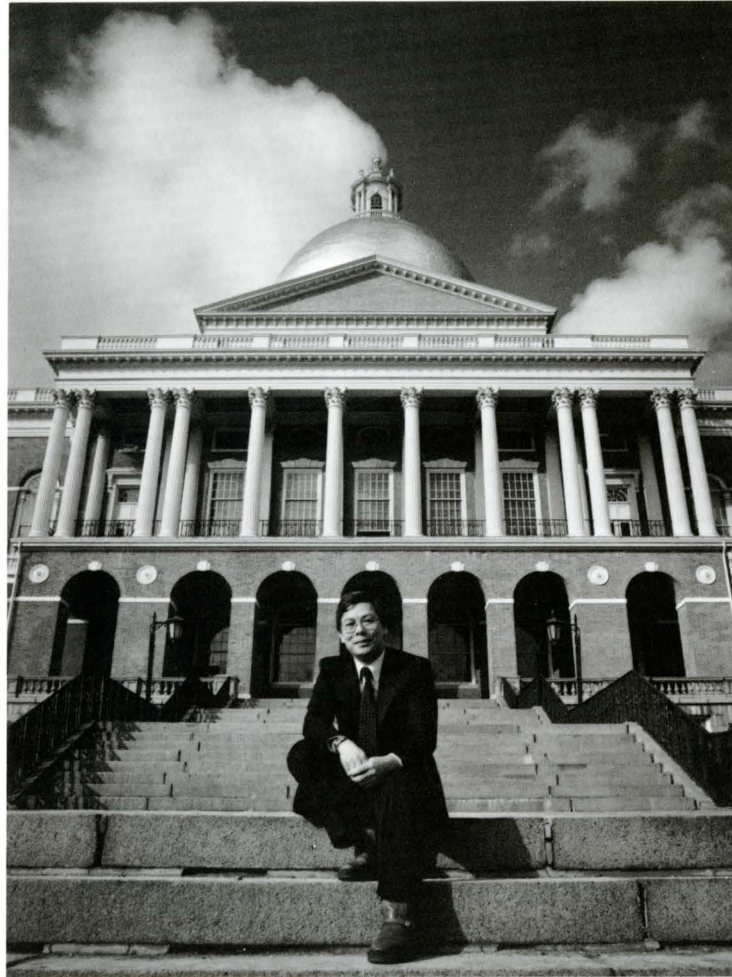
With the help of volunteer agencies and religious organizations, these refugees are being taken care of and are learning to adapt to the language, customs, and life in their new world. I applaud the American people because they have a tradition of helping the suffering people.

I am now a citizen of the United States and I am proud to be one. I have a home and a country; I am no longer stateless. As Goodwill Ambassador to the United Nations, I will continue to promote peace all over the world. Please share with me my concern for all the suffering refugees. I hope that someday the people around the world would join together in creating a peaceful global society. I am glad you care.

Handwritten notes in Khmer script: ខ្ញុំ ប្រាប់ អ្នក  
Dith Pran  
8-26-86







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## INTRODUCTION

*by Hai B. Pho*

To many Americans whose grandparents first made the long journey to the United States at the turn of the century, the memories of their hardship, struggle, and often prejudicial treatment are likely wrapped in a mist of sentiment and nostalgia. Through hard work, education, and sacrifice, they and their children were often rewarded by a better life. Today, as part of the remaining legacy of the Vietnam War, another first generation of immigrants is beginning its upward struggle. Lowell is fortunate to count these courageous people as part of its cultural mosaic, and this book is an effort, at least in part, to document the upward struggle of the newest group of immigrants, the Southeast Asian refugees.

Southeast Asia encompasses the vast mainland area east of India and south of China including Burma, Thailand, Malaysia, Cambodia, Laos, and Vietnam as well as the two island nations of Indonesia and the Philippines. Historically, it has been a crossroad of cultural activity. For more than 4000 years China, India, and Polynesia have influenced the languages, customs, and institutions of the peoples of the area. To these have been added the European Christian influences during the past 500 years resulting in a great diversity of life-style, culture, and language. The region abounds in great beauty and cultural riches.

Geographically, Indochina reflects the mainland portion of Southeast Asia comprised of Burma, Thailand, Malaysia, Vietnam, Cambodia, and Laos. Politically, however, the name Indochina applies only to Vietnam, Cambodia, and Laos, the countries which were once known as French Indochina. The history of French Indochina began in 1893 when the French first proclaimed the Indochinese Union after it had colonized these three independent states. The Union ended in 1950 when separate treaties were ratified, recognizing Vietnam, Cambodia, and Laos as independent, self-governing states within the French Union. After the Geneva Conference in 1954 and the dissolution of the French Union, the name Indochina no longer had any political or constitutional meaning.

Indochina's more than 2000 years of independent existence has been frequently disrupted by series of border disputes, wars of succession, invasions, and colonizations. Since World War II, after all the great ideologies such as capitalism, communism, and nationalism had swept across the Asian continent, the Indochinese peoples experienced widespread grassroots struggles for independence from the French and the ensuing internecine warfare.

Following the decisive loss by the French to Ho Chi Minh's guerrillas at the battle of Dien Bien Phu in 1954, the Geneva Accords was signed which gave international recognition of independence and unity to Cambodia and Laos, but divided Vietnam into two portions with an arbitrary line along the 17th parallel. It also left Ngo Dinh

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Diem's South Vietnam in a highly vulnerable position to North Vietnam's battle-hardened guerrilla armed forces, the People's Liberation Army. It was after this Geneva Conference that the United States became directly and more deeply involved in the region.

Speaking in 1955, at a meeting of the American Friends of Vietnam Association in New York, Senator John F. Kennedy, then a presidential hopeful for the 1956 election, declared:

Vietnam represents the cornerstone of the free world in Southeast Asia, the keystone of the arch, the finger in the dike. . . .

Vietnam represents a proving ground of democracy in Asia. . . . Vietnam represents the alternative to Communist dictatorship. . . . The U.S. is directly responsible for this experiment. . . . We cannot afford to permit that experiment to fail . . . .

If we are not the parents of little Vietnam, then surely we are the god-parents. We presided at its birth, we gave assistance to its life, we have helped to shape its future . . . . And if it falls victim to any of the perils that threaten its existence — Communism, political anarchy, poverty, and the rest — then the U.S., with some justification, will be held responsible.

So, not willing to allow the North Vietnamese Communists to unify the country either by political maneuver or by force, President Eisenhower authorized an expansion of U.S. economic and military aid to South Vietnam. The battlefields in South Vietnam were then defined in Cold War theories and principles. South Vietnamese people thus became freedom fighters and the 17th parallel became the frontier of the Free World.

Initially, small teams of U.S. military advisors were sent to Vietnam. At first, they were limited to a training role which was later changed to field advisors restricted to a "fire when fired upon" rule. This unrealistic dictum was largely ignored by the Americans and they took active part in skirmishes against the Communist-led front in the South known as the National Liberation Movement Front or the Vietcong.

America went to Vietnam scarcely guessing the intricacy and pattern of ensuing events. The War rapidly escalated shortly after the assassination first of Diem then of Kennedy in November, 1963, and less than a year later President Johnson committed vast sums of AID money and tens of thousands of draftees into the war. In the South, a succession of generals failed to unify and mobilize the public will to defeat the Vietcong and the war dragged on. Like the French, the Americans were suddenly bogged down in a war that seemed unending. Finally, after tremendous resistance in America to the continuation and expansion of the war, the new strategy became Vietnamization. Without defeating the Vietcong, America began to withdraw, transferring all fighting responsibility to the South Vietnamese.

The failure of the U.S. to live by its commitments to support South Vietnam against the North during the post-1973 Paris Peace Agreement period subsequently led to



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the defeat of the South by the North Vietnamese forces on April 30, 1975. Thus, the last American presence that many South Vietnamese saw was the U.S. helicopters leaving the American Embassy in Saigon.

Less than two weeks before the capture of Saigon, Communist forces had seized control of Phnom Penh, the capital of Cambodia. But after four years of genocidal ruthlessness by Cambodian Premier Pol Pot, supported by the People's Republic of China, the Vietnamese Communist Army rolled into Cambodia and engaged the savage Khmer Rouge. Vietnam ultimately installed Heng Samrin as a new Cambodian Premier. Laos too came under complete control of Vietnam's Communist ally, the Pathet Lao in December, 1975.

Since the middle of 1975, the great question in Indochina has not been freedom, but survival for those who hadn't given their loyalty to the Communist forces. Thus, after the Communist takeover more than 1.5 million people had escaped the new Regimes and started a search for a new beginning. Some fled for fear of reprisal. Some were pushed out because they were dissidents. Some, like the ethnic Chinese, were forcefully evacuated. And some left in search of freedom.

The Vietnamese exodus took place in three phases. The first came after the fall of the Saigon government in April, 1975. In only three months over 130,000 Vietnamese refugees entered the United States. Vietnamese who had worked for the U.S. government as well as members of their families were evacuated along with the officials of the South Vietnamese government. Phase two refugees left Vietnam for a number of reasons including the steady nationalization of the private sector, the erosion of personal freedom, and the establishment of reeducation camps, actually, concentration camps. When registration for these camps began, many took small crafts that were readily available and headed for ports in Thailand, Malaysia, Indonesia, and Singapore. Of all who left by boat during this time, more than half never made it to their destination. The Vietnamese dead may total 400,000. The phase three exodus began in 1978. This phase was characterized by the forcible eviction of Vietnam's ethnic Chinese population. No transportation was provided and they too were forced to leave on any available vessel. A conservative estimate was that between 30,000 and 50,000 persons drowned each month from May to July, 1979.

In 1975 the Communist Pathet Lao took total control over the Laotian government. This also caused a massive exodus of many anticommunist Laotians as well as the Hmong people of Laos. The Hmong had worked closely for 15 years with the U.S. military and were involved in the effort to rescue U.S. pilots who were shot down over North Vietnam. During their 20 to 25 days walk from the hills of Laos to Thailand, many Hmong were assaulted, abused, or killed. They slipped over the Mekong at night aboard logs, make-shift rafts, or even lengths of bamboo underneath their arms to make a break for freedom. Once the survivors made it across the river to Thailand, many were placed into jails and ultimately into Thai camps.

When Pol Pot ruled Cambodia, only a trickle of refugees escaped across the Thai border with unbelievable tales of horror. It was after the defeat of the Khmer

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Rouge by the invading Vietnamese forces that a flood of Cambodians spilled into Thailand. While a complete story of this modern day genocide may never be told, it was estimated that over three million, or nearly half of the Cambodian population, died at the hands of the Khmer Rouge. Anyone found to have some association with the West was summarily executed. The urban population, including the old and the sick in hospitals, was forced to march to communal labor camps in remote jungle bases. Infractions of the harsh, inhuman rules were punishable by death. Food shortage was rampant and, in the fall of 1978, famine threatened the survival of the entire country. The plight of the Cambodians attracted worldwide attention.

The Indochinese refugee situation became a major international issue in 1979. Countries of first asylum sometimes refused to accept anymore refugees. International resettlement efforts were slow and bound up in red tape as well as politics. The July, 1979 Geneva Refugee Conference acknowledged an important principle. Refugee assistance should be considered an international responsibility. As a result of this conference, resettlements were doubled. Another development at Geneva was the Philippine Government's offer to provide a site for a facility which would serve as a refugee processing center. The U.S. strongly supported the establishment of such a site as a means of relieving the pressure on the countries of first asylum and thereby encouraged them to continue to accept all new arrivals. From these camps of first asylum in Thailand, Malaysia, and Hong Kong, the refugees were eventually processed and resettled in many parts of the world including the U.S.

Many regulations had been written to facilitate the resettlement of Indochinese refugees into the U.S., however, it was the enactment of the Refugee Act of 1980 which helped to speed up the resettlement of Indochinese refugees throughout the United States. This law which defined a refugee as any person who is unable or unwilling to return to his/her country "because of persecution or a well-founded fear of persecution on account of race, religion, nationality, membership in a particular social group, or political opinion," established the Federal Office of Refugee Resettlement and enabled the government to raise more funds for refugee reception and placement, cash and medical assistance, and language skills training as well as employment services. Refugee resettlement also increased in Massachusetts as a result of the Dukakis Administration's leadership with prominent citizens advocating for speedier family reunifications and less restrictive regulations for persecuted Cambodian applicants. The Refugee State Plan was extensively revised to facilitate access to state programs and services by refugees with linguistic and cultural barriers. Supplemental funds were appropriated by the State Legislature to assist cities and towns which received a high number of new immigrants and refugees.

Nationwide, the refugee resettlement program was carried out by eleven U.S. volunteer agencies including among others the American Council for Nationalities Service, the American Fund For Czechoslovak Refugees, the Buddhist Council for Refugee

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Rescue and Resettlement, and the U.S. Catholic Conference. These agencies, under contract to the government, work to find individual or group sponsors who can assume responsibility for the refugee family. It was through such sponsorship that refugees from Vietnam, Cambodia, and Laos found their way to Lowell. The sponsors, sometimes organized through churches and sometimes by the agencies themselves, played an important role for the new residents. Initially, they provided food, shelter, and clothing for the arriving family. Later, they assisted in finding employment, enrolling the children in schools, and helping the immigrants to understand and cope with the American customs. Through informal sponsorship duties, the sponsors often became close friends of the families and provided much needed personal support and encouragement during difficult times.

In Lowell, the Indochinese refugees were mostly received and placed by the American Fund for Czechoslovak Refugees and the American Council for Nationalities Service. They were also helped to resettle by local churches as well as the Cambodian Mutual Assistance Association (MAA), the Laotian MAA, the Vietnamese MAA, and the International Institute of Lowell. These organizations are active in finding sponsors for new refugees as well as in providing job development and language training. Agency people continue to assist the new immigrants in their adjustment to life in the new country.

In some ways, particularly with sponsorship and the state and federal governments taking a pro-active role, it is now easier for the new immigrants to assimilate into the American way of life especially when compared to the settlers at the turn of the century. Some problems, however, have not changed, such as the need to acquire the English language so that economic opportunities may be realized, the difficulty of finding employment during hard economic times, and of course, the problems of prejudice and suspicion. But as other immigrant groups before them, the Indochinese are ambitious, hard working, and greatly value education. These characteristics have been and continue to be the classic ingredients of American upward mobility. The earliest Indochinese refugees settled in Lowell only ten years ago. But many have already succeeded in improving their own economic situations. Families have become home-owners and have acquired other material goods. The high schools are regularly graduating sons and daughters of Indochinese immigrants. Some are now enrolled in colleges. Others are already working as technicians and engineers in high tech industries. And of course, most members of the Indochinese community are looking forward to receiving American citizenship papers. Although assimilation into American ways is important, the Indochinese immigrants greatly value their cultural traditions and keep them alive during celebrations and festivals throughout the year.

The first generation of Indochinese refugees can never forget the horror of war and persecution that expelled them from their own countries or the Americans who welcomed them and brought them here. But like other ethnic groups before them, they are busy preparing a secure and stable future for themselves and for their children in a new land.



Đôi với nhiều người Mỹ mà ông cha họ đã bắt đầu một cuộc hành trình đầy cam go để đến nước Mỹ vào buổi giao đầu thế kỷ, thì những kỷ niệm về sự gian truân, phấn đấu, và những chiu đùng trong sự đời xử thường mang ít nhiều thành kiến, tất cả đều được gói gọn vào tâm tưởng.

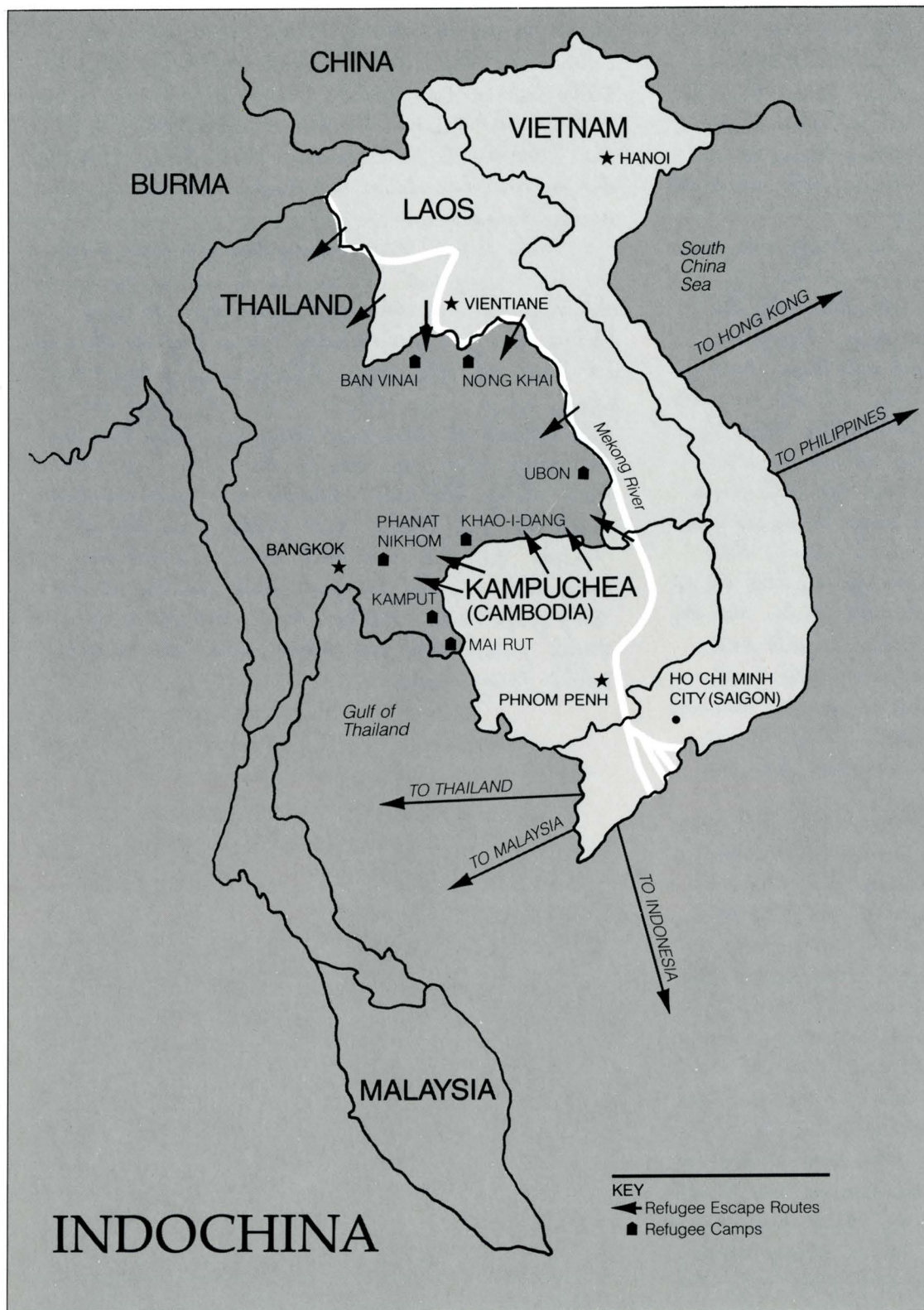
Lưu sự cần cù, nhân nại trong việc trau dồi kiến thức và lòng hy sinh của họ, lớp người này và con cháu họ đã được đến bù bằng một cuộc đời tốt đẹp hơn. Ngay nay, do hậu quả của chiến tranh Việt Nam, một lớp người Đông Dương tị nạn nhập cư đầu tiên vào nước Mỹ đang bắt đầu phấn đấu vươn lên.

Nhờ chương trình bảo trợ và với vai trò tích cực của Chính quyền của các tiểu bang và liên bang, người tị nạn Đông Dương dù sao cũng dễ hội nhập vào lối sống của Mỹ hơn, những người định cư tiên phong vào đầu thế kỷ. Tuy nhiên, có nhiều vấn đề vẫn không thay đổi. Chẳng hạn như việc cần phải có vốn Anh ngữ hầu có nhiều cơ hội phát triển kinh doanh, hoặc những trở ngại về việc tìm việc làm trong thời buổi Phố Khẩn, hay là sự đời phó với mọi nghi kỵ và phân biệt đời xử.

Cũng như những nhóm dân di trú trước kia, người Đông Dương có nhiều cao vọng, chiu khó, và rất trọng sự giáo dục. Những đặc tính này đã và đang tiếp tục là những yếu tố cơ bản cho sự thăng tiến của mỗi cá nhân trong xã hội Mỹ. Những người tị nạn Đông Dương đầu tiên định cư ở Lowell cách đây chỉ 10 năm, những người đã thành công trong việc cải thiện kinh tế của họ. Nhiều gia đình đã trở thành gia chủ với những của cải quý giá khác. Ở các trường trung học hằng năm đã có khá đông các con em người tị nạn Đông Dương tốt nghiệp. Một số đã vào Đại học và một số khác đã trở thành chuyên viên kỹ thuật hoặc kỹ sư của nền kỹ nghệ điện tử. Và lẽ đương nhiên, hầu hết những người trong cộng đồng này đều

đang mong đến ngày chính thức nhận quyền công dân Mỹ. Mặc dù việc hòa hợp theo lối sống Mỹ là cần thiết, người dân di trú Đông Dương rất trọng văn hóa truyền thống của họ, và họ luôn luôn bảo tồn bằng cách thể hiện qua các cuộc lễ hoặc những dịp ăn mừng hằng năm.

Lớp người này không bao giờ quên được sự hải hùng của chiến tranh và sự ngược đãi đã đẩy họ ra khỏi đất nước họ. Họ cũng không bao giờ quên những người Mỹ đã đón nhận và đưa họ đến đây. Những cũng giống như những nhóm dân định cư khác, họ đang bận rộn chuẩn bị cho một tương lai đầy bão tố và vững vàng cho chính họ và các con cháu trên vùng đất mới. Những con người can đảm này đã trở thành một phần trên tấm đồ khám sắc tộc của tỉnh Lowell. Lowell may mắn được có họ, và quyền sách này chỉ là một đóng góp nhỏ nhằm mục đích ghi lại quá trình phấn đấu của nhóm dân di trú mới nhất trong vùng.



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# Cambodians

The recorded history of Cambodia dates back to the first century A.D., when it was known as Funan (100-500 A.D.). This was followed by the Angkor period which lasted until 1432. It was a period of great accomplishments in culture, arts and architecture. At its peak, the empire extended from the Annamite Chain in present-day southern Vietnam to the Gulf of Thailand. The temples at Angkor were erected during this period, which has been described as the height of Cambodian domination in Southeast Asia.

At the end of the 13th century, the empire disintegrated into small kingdoms often ruled by Thai vassals. The struggle for territory between the Thais, Cambodians and Vietnamese has continued to the present. Cambodia became a French protectorate in 1864, and achieved complete independence under the leadership of Prince Norodom Sihanouk after the 1954 Geneva Conference.

In 1970, Sihanouk was overthrown by his Prime Minister, General Lon-Nol. That same year, Cambodia was the target of attacks from the spreading war in Vietnam. This spurred the growth of the Khmer communist faction (Khmer Rouge), which gained control of the country in 1975, under the leadership of Pol Pot. In 1979, the Vietnamese communists overran and occupied Cambodia, installing a government headed by Heng Samrin. The Vietnamese communist occupation, along with the Pol Pot generated holocaust, caused an increasing number of Khmer people to flee their homeland and become refugees in Thailand. Some 8,000 Cambodians who are here today in Lowell, are victims of this continuing war and turmoil.







A newly arrived refugee family is given a demonstration of a hair dryer found in a donated box of clothes and small appliances.

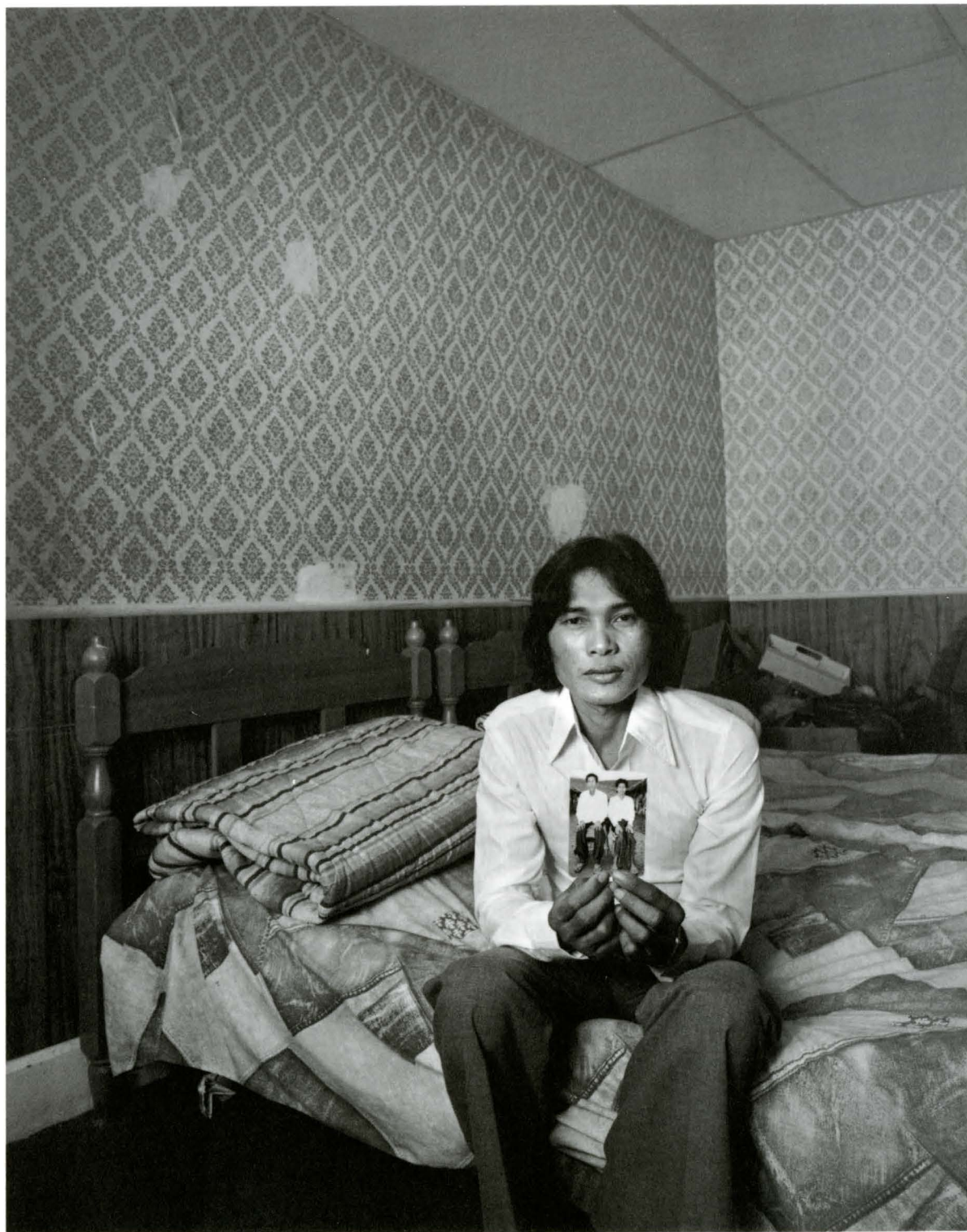
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គ្រួសារថ្មីមួយបានមើលឃើញថាមាន  
អ្វីមួយដែលពួកគេមិនដឹងពីរបៀបប្រើប្រាស់  
នៃវា។ គេបានឃើញវាដោយចៃដន្យក្នុង  
ប្រអប់ ដែលបានផ្តល់ជូនដល់គេ។

mot qu'il n'est pas  
si nan moi den dang  
xem cach su dung  
may say toi tim  
thay trong thung quon  
ao va do dung,  
tang phain ua cac  
lo quan tu thien.







Poeun is forty-two years old. She's had ten babies but now there are six — four of them died during the Khmer Rouge regime.

"In Cambodia there are lots of trees — hammocks are very common. It's so easy to 'string it and swing it.' "

ម៉ែប៉ូឡូន មានអាយុ 42 ឆ្នាំទៅ  
បើយាយ ៤ គឺដើមមានកូន 10 ដឹងទេ  
នៅសល់ 6 ទេ, 4 ស្លាប់នៅសម័យ  
ប៉ុល-ពត ។ “នៅស្រុកខ្ញុំ សំបូរ  
ដើមឈើណាស់ - អត់ដឹងទេ  
ខ្ញុំយាមច្របីណាស់ ហើយស្រួល  
ច្របី គឺណាស់ដឹង, “ក៏ប្លូចចង  
តែចង - ដើម ឈើលឿនតិច”

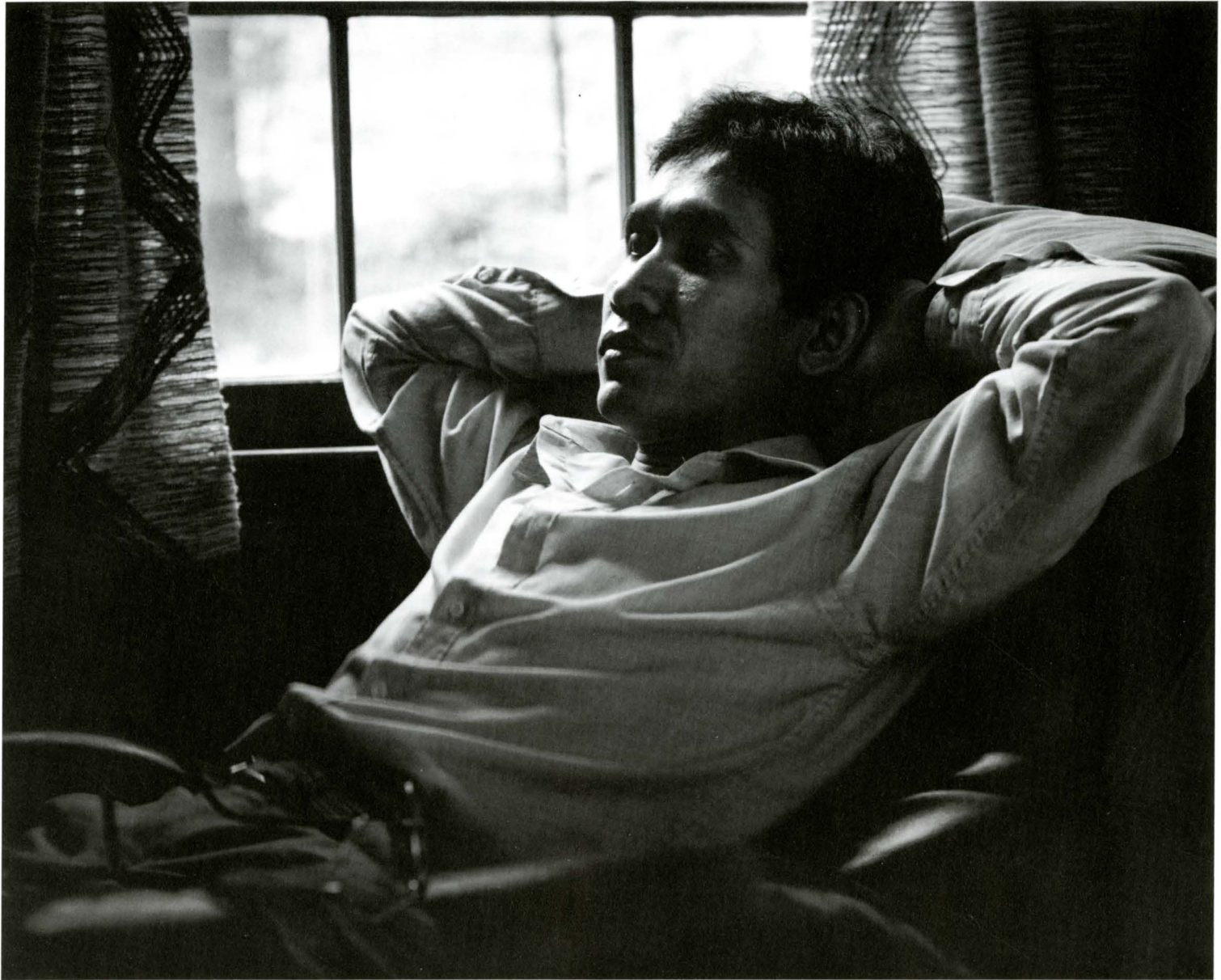
ប្រើទឹកដើមឈើបានស្រស់ស្រាយ  
ដំបូងស្រស់ត្រកាលវាដើមឈើ  
ត្រង់ - ដំបូងបានតាមវិធីនេះនេះ  
ការងារ គឺ ខ្សែយាយឈើ  
“ ឈើពេញវាយខ្លះ ដំបូងដើម  
ប្លូចចង - ដើម ឈើលឿនតិច  
ដំបូង ឈើលឿនតិច ឈើលឿនតិច  
ដំបូង ឈើលឿនតិច ឈើលឿនតិច ”

Bà Poeun 42 tuổi.  
Bà có tất cả 10 người  
con. Nhưng hiện nay  
còn được 6, 4 người  
đã chết trong thời kỳ  
Khô - Me đỏ năm  
chính quyền.  
“ Ở Campuchia  
rất nhiều cây nên  
giăng võng rất tiện.  
Võng thường được  
như người xi dưng ”









Bun Vong and a friend were driving on the Revere Beach Parkway when they became involved in a traffic dispute with another vehicle. A fight started and Bun Vong was knocked unconscious. He died of brain damage eleven days later. In the second of two trials, one of his assailants was convicted of manslaughter. The press converged on Bun Vong's widow as she left the funeral home. There was a barrage of questions and then an awkward silence as she began to cry. . . the only other sounds coming from the click and whirl of cameras.

ບຸນວົງ ແລະ ຜົວມິ່ງ ກໍາລັງຂັບລົດ ຕາມກຸ່ມມີ ຣີເວີເບີ ບິດຊີ ເມື່ອພວກ ຂົວໄດ້ພົວພັນກັບການກົກກຸ່ງກຸ່ງ ກັບການສັ່ນລອມກັບລົດຄັນນຶ່ງອີກ. ການຕໍ່ສູ້ກໍໄດ້ເກີດຂຶ້ນ ແລະ ບຸນວົງ ກໍໄດ້ຈົມລາວບໍ່ຮູ້ສຶກຕົວ. ລາວໄດ້ ເສຍຊີວິດ ຍ້ອນ ຂະໜອງກົກ ທ່າລາຍ ໃນສົບເອັດມີຕໍ່ມາ. ໃນຄັ້ງທີ່ສອງ ຂອງການຕໍ່ສູ້ ມີຄົນສອງຄົນ ຈົມ ມື້ໃນຈ່າຍພວກຜູ້ຕໍ່ສູ້ກົກຕັດສົມລົງ ທີ່ທາງໃນກຸ່ມຂໍຄົມຕາຍ. ມັກຂົວໜຶ່ງ ສິພິມໄດ້ຖືກເຂົ້າໜ້າ ຂອງບຸນວົງ ຈຶ່ງເປັນແນວໜ້າ ໃນຂະນະ ທີ່ລາວໄດ້ອອກຈາກສະກຸນທີ່ບໍ່ພົບ ທີ່ສົບ. ໄດ້ເກີດມີຂໍ້ໄດ້ກຸ່ມຢ່າງຫຼວງ ຫຼາຍ ແລະ ແລ້ວ ຄວາມງຽບສະຫງົບ ອັນໜ້າເປັນປະຫາດ ກໍເກີດຂຶ້ນ ໃນ ຂະນະທີ່ລາວໄດ້ຮັບໄຫ້ຂົມ... ສົງ ອິນອີກກໍມີແຕ່ສົງຄັ້ງ ຂອງກ້ອງກຸ່ມ ຮູບ ແລະ ສົງ ບຸນມາກຸ່ມຮູບເທົ່າມັນ.

ບຸນວົງ ແລະ ຜົວມິ່ງ ກໍາລັງຂັບລົດ ຕາມກຸ່ມມີ ຣີເວີເບີ ບິດຊີ ເມື່ອພວກ ຂົວໄດ້ພົວພັນກັບການກົກກຸ່ງກຸ່ງ ກັບການສັ່ນລອມກັບລົດຄັນນຶ່ງອີກ. ການຕໍ່ສູ້ກໍໄດ້ເກີດຂຶ້ນ ແລະ ບຸນວົງ ກໍໄດ້ຈົມລາວບໍ່ຮູ້ສຶກຕົວ. ລາວໄດ້ ເສຍຊີວິດ ຍ້ອນ ຂະໜອງກົກ ທ່າລາຍ ໃນສົບເອັດມີຕໍ່ມາ. ໃນຄັ້ງທີ່ສອງ ຂອງການຕໍ່ສູ້ ມີຄົນສອງຄົນ ຈົມ ມື້ໃນຈ່າຍພວກຜູ້ຕໍ່ສູ້ກົກຕັດສົມລົງ ທີ່ທາງໃນກຸ່ມຂໍຄົມຕາຍ. ມັກຂົວໜຶ່ງ ສິພິມໄດ້ຖືກເຂົ້າໜ້າ ຂອງບຸນວົງ ຈຶ່ງເປັນແນວໜ້າ ໃນຂະນະ ທີ່ລາວໄດ້ອອກຈາກສະກຸນທີ່ບໍ່ພົບ ທີ່ສົບ. ໄດ້ເກີດມີຂໍ້ໄດ້ກຸ່ມຢ່າງຫຼວງ ຫຼາຍ ແລະ ແລ້ວ ຄວາມງຽບສະຫງົບ ອັນໜ້າເປັນປະຫາດ ກໍເກີດຂຶ້ນ ໃນ ຂະນະທີ່ລາວໄດ້ຮັບໄຫ້ຂົມ... ສົງ ອິນອີກກໍມີແຕ່ສົງຄັ້ງ ຂອງກ້ອງກຸ່ມ ຮູບ ແລະ ສົງ ບຸນມາກຸ່ມຮູບເທົ່າມັນ.

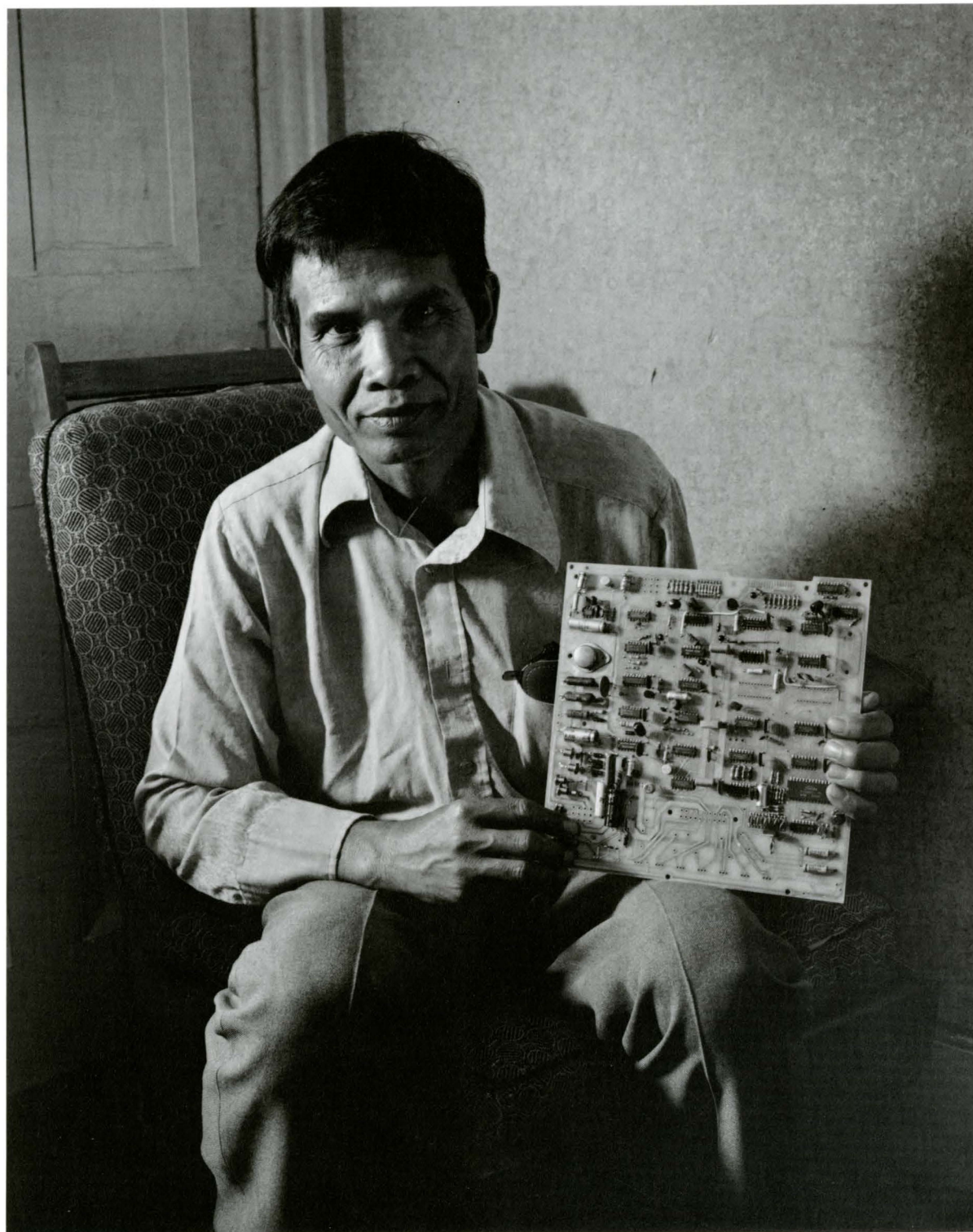
Bun Vong và một người bạn đang lái xe ở Revere Beach Parkway thì gặp chuyện cãi vã với một chiếc xe khác. Hai bên đánh nhau và Bun Vong bị đánh bất tỉnh. Mười một ngày sau anh chết vì bị chấn thương bộ não. Sau hai lần ra tòa, một trong hai kẻ tấn công anh bị kết án giết người. Các nhà báo vây quanh qua phủ của Bun Vong khi chôn rỗi. Khởi nhà tang. Nhiều câu hỏi dồn dập và tiếp theo là một sự im lặng nặng nề khi chi bắt đầu khác... Những âm thanh khác chi là tiếng "click" của máy chụp ảnh và tiếng lên phim.











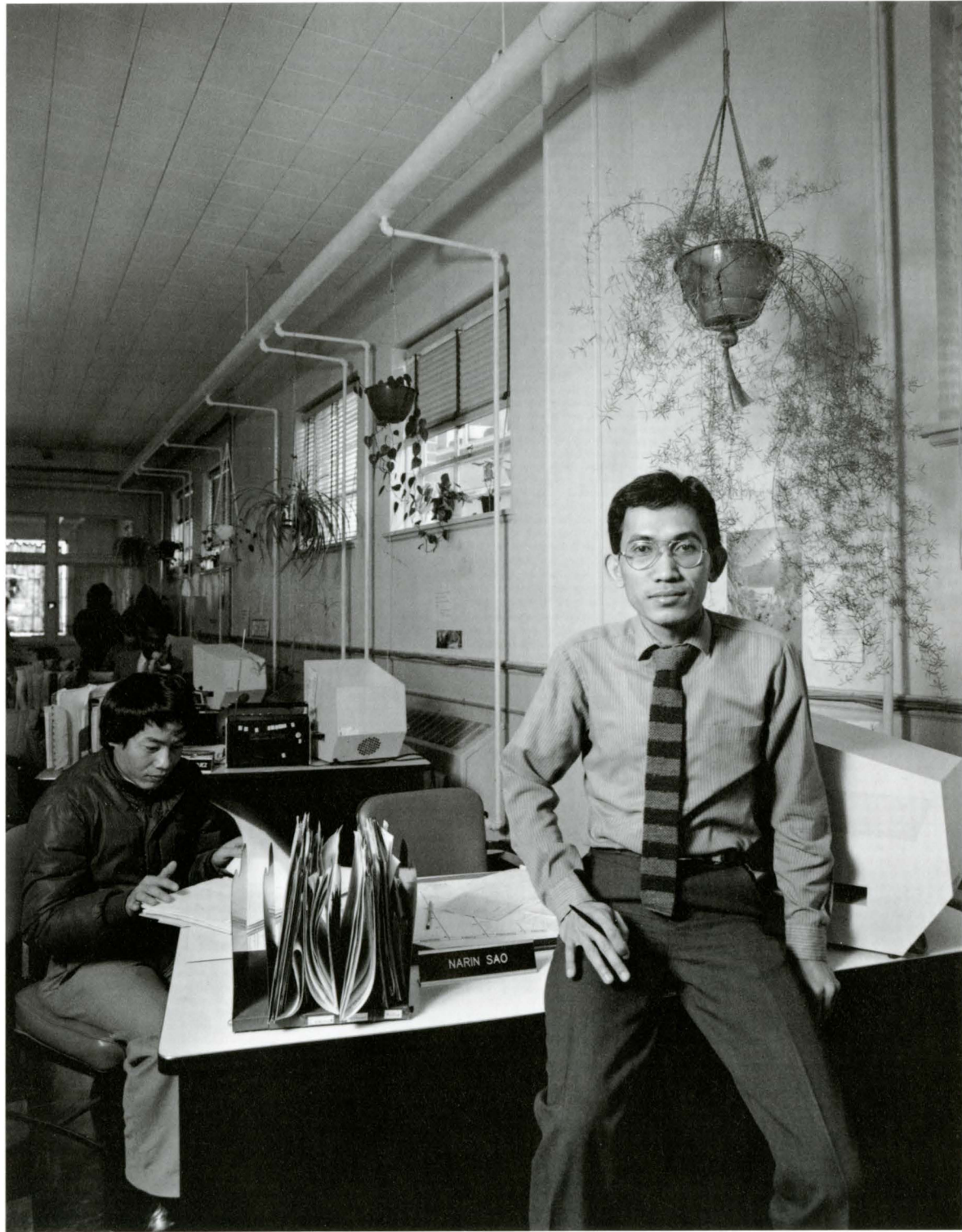
Division of Employment Security  
“When I tell them a job is available they ask if any other Cambodians work there. If I say no, then they don't want to go. If their own people are working there they feel comfortable. They are away from their own country and things seem strange here.”

គារិយាល័យ ជួយទុក ការងារ  
“ ពេលខ្ញុំ ប្រាប់ គេ ថា កន្លែង  
មួយ ខ្ញុំ ក៏ មាន មនុស្ស - គេ សួរ  
ខ្ញុំ ថា កន្លែង ប្តី ប្រពន្ធ ខ្ញុំ  
ឬ ទេ? បើ ខ្ញុំ ថា អត់ គេ មិន  
ចង់ ទេ ទេ - តែ បើ ខ្ញុំ ថា មាន  
គេ ដូច ជា មុន ចិត្ត បង្អួច - ពួក  
គេ មក ពី ភ្នំពេញ លាស់ - អ្វី ទេ  
មិន ដូច ជា ប្តី ប្រពន្ធ របស់ ខ្ញុំ  
ទេ ទេ គេ ”

អរិយាល័យ ជួយទុក  
“ បើ ខ្ញុំ ប្រាប់ គេ ថា មាន ការងារ  
មួយ ខ្ញុំ ក៏ មាន មនុស្ស គេ សួរ  
ខ្ញុំ ថា កន្លែង ប្តី ប្រពន្ធ ខ្ញុំ  
ឬ ទេ? បើ ខ្ញុំ ថា អត់ គេ មិន  
ចង់ ទេ ទេ - តែ បើ ខ្ញុំ ថា មាន  
គេ ដូច ជា មុន ចិត្ត បង្អួច - ពួក  
គេ មក ពី ភ្នំពេញ លាស់ - អ្វី ទេ  
មិន ដូច ជា ប្តី ប្រពន្ធ របស់ ខ្ញុំ  
ទេ ទេ គេ ”

Văn phòng Him việc  
“ Khi tôi cho họ  
hay có việc làm thì  
họ muốn biết có  
người Cam-pu. chưa  
nào làm ở đó không.  
nếu tôi trả lời không  
thì họ không muốn  
nhận việc. nếu có  
người cùng xứ cũ  
chúng thì họ cảm  
thấy dễ chịu hơn. Họ  
xa xứ sở và mọi sự  
có vẻ quá xa lạ ở  
đây.”





The Moore Street School opened in January, 1986, to house the rapidly increasing population of Cambodian students. The school, segregated until June, 1986, is an example of the emergency conditions facing public institutions that deal with the Southeast Asian refugees.

សាលា MOORE ST. ចាប់បើក  
 ឆ្នាំ ១៩៨៦ មក ដើម្បី ទទួល  
 យក កម្រិត ខ្ពស់ របស់ កម្រិត  
 ជន ភៀស ខ្លួន ដែល ចេះ កែ កែ  
 ទៀត យ៉ាង ចាប់ បើក បើក  
 ដែល សាលា បាន បើក បើក  
 ក្រោយ មក មាន លិខិត បញ្ជាក់  
 ពី ភាព អាសន្ន ដែល បង្ក ឲ្យ  
 មាន ការ ខុស គ្នា ចំពោះ រដ្ឋ  
 ទេស ខ្លួន ដែល កម្រិត ខ្ពស់ ។

វិទ្យាស្ថាន មូរ ម៉ែ បាន បើក បើក  
 ឆ្នាំ ១៩៨៦ ដើម្បី ទទួល យក  
 កម្រិត ខ្ពស់ របស់ កម្រិត  
 ជន ភៀស ខ្លួន ដែល ចេះ កែ កែ  
 ទៀត យ៉ាង ចាប់ បើក បើក  
 ដែល សាលា បាន បើក បើក  
 ក្រោយ មក មាន លិខិត បញ្ជាក់  
 ពី ភាព អាសន្ន ដែល បង្ក ឲ្យ  
 មាន ការ ខុស គ្នា ចំពោះ រដ្ឋ  
 ទេស ខ្លួន ដែល កម្រិត ខ្ពស់ ។

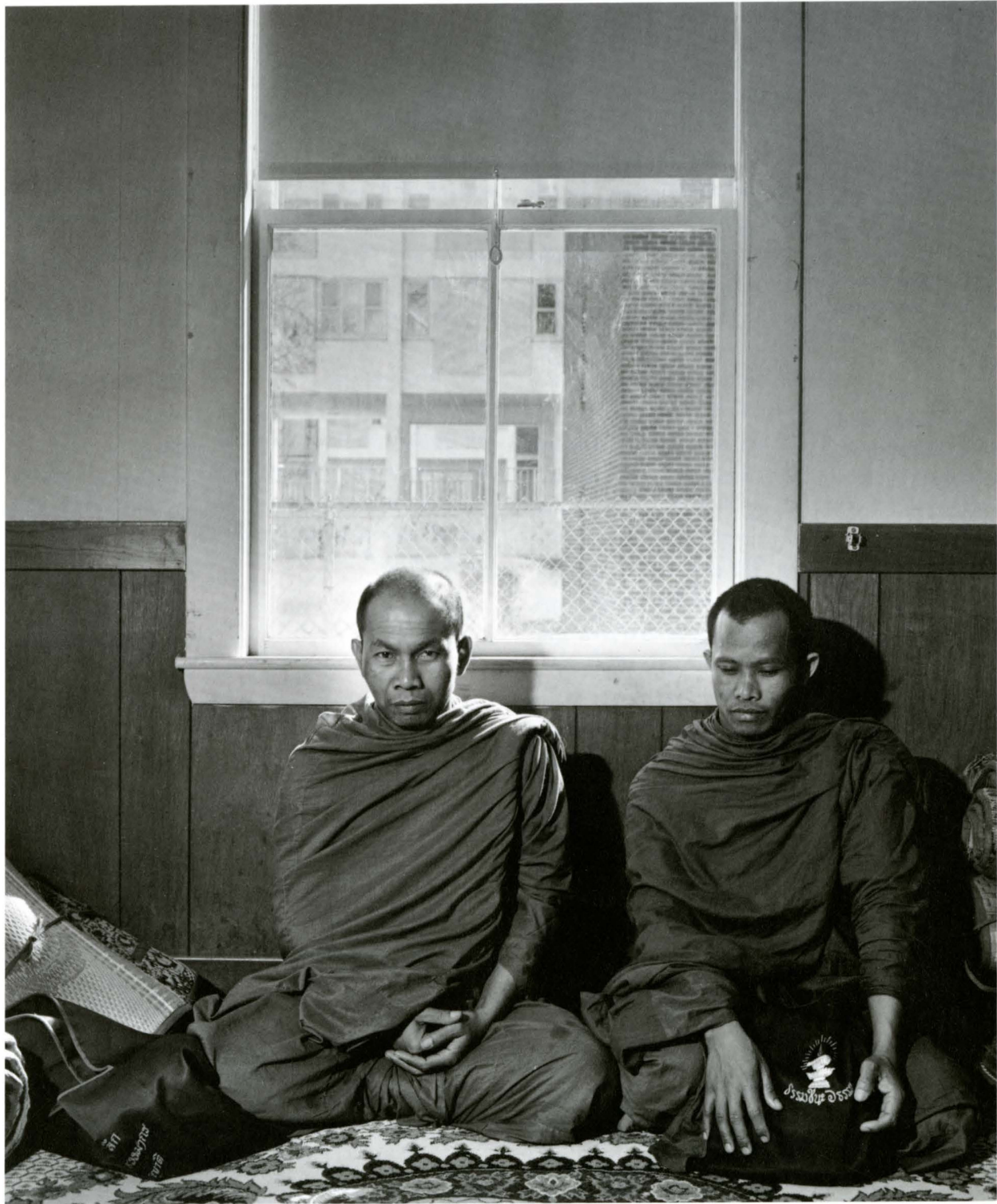
Trường Moore Street  
 khai giảng vào tháng  
 giêng năm 1986 để  
 chứa số học sinh Cam-  
 pu-chia tăng gia tăng  
 một cách nhanh chóng.  
 Trường này được tách  
 ra cho đến tháng 6 năm  
 1986 là một lần chứng  
 về tình trạng khẩn  
 cấp mà các trường  
 công lập phải đối phó  
 giúp dân từ nạn người  
 Đông Nam Á.





















Many Southeast Asians became Christians in the refugee camps where there were missionary nurses and workers. When we asked Cheth if we could photograph his family with its newest son, he wanted to make sure that his pastor was included in the photograph.

ພິດຜາລີ ກາສິ ກາຊັ ບູນພິ  
ເຊີ ສາສ ທີ່ເຮົາ ລາກສິ ຄອ ສາສ ລິ  
ຮີ ກິ ສິ ລາສ ທີ່ ທາງ ຄິ ລິ ກາສ ລິ  
ພິ ສິ ລິ ນິ ງ ມ ຄອ ສາສ ລິ ສິ ລິ  
ສິ ບິ ຕ ກິ ລາສ ທີ່ ກູ ມ ສິ ລິ ພິ  
ກູ ຊູ ບູ ລ ກິ ບິ ລິ ລິ ກິ ລິ ອິ ລິ ລິ  
ກິ ລິ ລິ ລິ ລິ ລິ ລິ ລິ ລິ ລິ ລິ ລິ  
ບູ ລິ ມ ມ

ຊາວອາຊີຕາເວັນອອກສຽງໃຕ້ຫຼາຍ  
ຄົນໄດ້ກາຍເປັນຄົນຄຣິສຕຽນຢູ່ໃນ  
ສູນອົບພົບຊຶ່ງເປັນບ່ອນທີ່ມີພິ  
ພະຍາບານ ແລະພະນັກງານຝ່າຍ  
ສາສນາ.  
ເມື່ອພວກຂ້ອຍກຳລັງເວົ້າກັບວ່າພວກ  
ຂ້ອຍຈະສາມາດກູ້ຍຸບຄອບຄົວຂອງ  
ລາວພ້ອມດ້ວຍລູກກູ້ຍຸບເກີດໃໝ່ຂອງ  
ລາວໄດ້ບໍ່, ລາວຢາກຮູ້ໃຫ້ແນ່ໃຈວ່າ  
ພຣະຄຣິສຕຽນຂອງລາວໄດ້ຮັບເຂົ້າ  
ຮ່ວມໃນຮູບກູ້ຍຸບບໍ່.

Nhiều người Đông  
Nam Á trở thành  
người Công giáo ở các  
trại tị nạn. Khi đây  
có nhiều y tá và nhân  
viên làm việc cho hòa  
truyền giáo. Khi chúng  
tôi xin phép anh Cheth  
để chụp ảnh anh  
với đứa con trai mới  
sinh, anh muốn  
phải có cả vị linh  
mục của anh trong  
ảnh.

























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Mother and child at home in  
the U.S.A.

មាតា និង បុត្រ ជិត គ្នា ត្រូវ  
ជួបជុំ គ្នា ក្នុង ផ្ទះ រោងសហគ្រាស

រស់នៅ ក្នុង ផ្ទះ រោងសហគ្រាស  
ហេតុ អ្វី មិន ដឹង ទេ ។

Hai mẹ con ở nhà  
tai Mỹ.





Phalik performs traditional Cambodian dances — her brother likes the “moon walk” better.

នារី ផលិក សាកល្បង រាំ ច្រំ  
ប្រពៃណី ខ្មែរ - តែប្អូនប្អូន  
នារី ចូលចិត្ត រាំស្រីស្រី ដូច  
តែ ក៏ល ហ្វាត់សុច ផាលិ -

ហាលិកស្រី រាំ ប្រពៃណី ខ្មែរ  
ប្រពៃណី ខ្មែរ ខ្មែរ - តែប្អូន  
នារី ចូល ចិត្ត រាំ ស្រី ស្រី  
ដូច តែ ក៏ល ហ្វាត់សុច ផាលិ -

Phalik brüder  
chru vi tuyen thong  
ua Cam-pu Chra.  
Em trai có ày thích  
trai "moon walk" hơn.



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Cambodian New Year Celebration

បុណ្យ ចូលឆ្នាំខ្មែរ

ການສະເຫ្វែងសະប្បាយពីសេចក្តី  
ខ្មោច.

*kām mōi' eu<sup>+</sup> Cam-  
ku chra*







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YAWS\*

A scratch was doom  
if their village had it.  
Without penicilin  
it could hide in blood forever  
burning holes through skin that won't close.

She said her mother put leaves on infected sores  
to draw the tiny worms started by flies  
far enough out to get at with toothpicks.

My experience doesn't even begin to touch this.  
The closest it ever came  
was the summer I got poison ivy  
chipping out of rough to save par.

And when I ask her, she'll just shrug it off.  
To her it's just something terrible that happened.

We even laugh when she tilts back on her heels  
with fingers and toes spread  
to show how they walked.

\*A tropical condition caused by a bacteria, characterized by skin  
lesions on faces, palms of hands and soles of feet.





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The Lao people moved from the Yunnan area of China and settled in the northern part of Laos in 658 A.D., eventually spreading throughout the present-day areas of Laos and Thailand. Many wars were fought among clans to gain domination. There were three major kingdoms in Laos by 1707. By 1779, the kingdoms were colonized by the King of Thailand. Many unsuccessful attempts by the Lao to free themselves from Thai domination followed. In 1893, France took control of Indochina and pressured the King of Thailand into relinquishing some of the Lao territory. A treaty was signed in 1907 dividing the Lao people into two nations, one under French control, the other under Thai.

During World War II, Japan conquered Laos, pushing the French out of the country. Its rule was short-lived, however, and France regained control in 1946. This resulted in many Lao leaders fleeing to Thailand to create a "Free Movement." The Movement was successful in 1949, when Laos was given greater independence by France, and many members of the "Free Movement" returned to Laos and participated in the

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# Laotians

formation of the new government. Others, however, remained in Thailand and founded a movement known as the "Pathet Lao," led by Prince Souphanouvong. The Pathet Lao was headquartered in northeastern Laos.

Subsequent years saw continuous power struggles between various factions for control of the government. During this time, in 1954, Laos achieved full independence. The power struggles continued, and Prince Souphanouvong was arrested. He later escaped to the jungle to join the Pathet Lao. A coalition government was formed in 1962, under the leadership of Souvanna Phouma, to demonstrate solidarity. This government received aid from the United States. This support was phased out, however, in 1973, when another coalition government — between the communist Pathet Lao and the Royal Lao Government — was being created. Communist control was total by December 1975. The current exodus of refugees from Laos began at that time, as those who resisted communist control escaped the country. Some 2,000 Laotians are here in Lowell today.





Somdeth has been in this country for less than two years. He escaped from Laos by swimming across the Mekong river at night with a plastic bag he filled with air to help keep him afloat. His seven brothers and sisters and parents remain in Laos.

"When I came to Lowell I went to Adult Education classes for ESL, and then to a special banking program at the Vocational School. I feel very lucky to have my job at the bank. The people who come here always ask how to pronounce my last name. They want to know why I came over here, but I have a hard time to explain."

ສົມເດັດ ທີ່ອາໄສໃນປະເທດນີ້ເປັນ  
ໜ້ອຍກວ່າສອງປີ. ລາວໄດ້ຫຼົບໜີ  
ອອກຈາກປະເທດລາວໂດຍການລອຍ  
ນໍ້າຂ້າມແມ່ນໍ້າຂອງໃນເວລາກາງຄືນ  
ກັບກູ້ຢາງອັນຍິ່ງລາວເປັນພິມີສີ່  
ຕົ້ມເພື່ອຊ່ວຍໃຫ້ຕົວລາວຟຸ້. ອ້າຍ  
ເອີ້ນມ້ອງຂອງລາວເຈັດຄົນ ແລະພໍ່ແມ່  
ຂອງລາວຍັງຢູ່ທີ່ປະເທດລາວ.  
« ເມື່ອຂ້ອຍໄດ້ມາເຖິງເມັງໂລ້ວຂ້ອຍໄດ້  
ໄປເຂົ້າໂຮງຮຽນສໍາລັບຜູ້ໄຫຍ່ເພື່ອຮຽນ  
ພາສາອັງກິດ (ອີ. ເອ. ສ. ເອ. ວ. ລີ) ແລະ  
ເລື້ອຍກໍໄດ້ເຂົ້າຮຽນໃນຂະແໜງ  
ການທະນາຄານ ພ້ອມທັງໂຮງຮຽນ  
ອາຊີວະສັກສາ. ຂ້ອຍຮູ້ສຶກໂຮງຮຽນທີ່  
ສຸດທີ່ໄດ້ຮຽນທໍາຢູ່ທີ່ທະນາຄານ.  
ຜູ້ຄົນທີ່ມາທີ່ນີ້ມັກກຳລັງຂ້ອຍເລື້ອຍ  
ເລື້ອຍວ່າມາສະກຸນຂອງຂ້ອຍອອກສູງ  
ແນວໃດ. ພວກເຂົາເຈົ້າຢາກຮູ້ວ່າ  
ເປັນຫຍັງຂ້ອຍຈຶ່ງໄດ້ມາທີ່ນີ້ ແລະ  
ຂ້ອຍບໍ່ມີເວລາພໍທີ່ຈະອະທິບາຍ. »

ສົມເດັດໄດ້ອາໄສຢູ່ໃນປະເທດນີ້ເປັນ  
ໜ້ອຍກວ່າສອງປີ. ລາວໄດ້ຫຼົບໜີ  
ອອກຈາກປະເທດລາວໂດຍການລອຍ  
ນໍ້າຂ້າມແມ່ນໍ້າຂອງໃນເວລາກາງຄືນ  
ກັບກູ້ຢາງອັນຍິ່ງລາວເປັນພິມີສີ່  
ຕົ້ມເພື່ອຊ່ວຍໃຫ້ຕົວລາວຟຸ້. ອ້າຍ  
ເອີ້ນມ້ອງຂອງລາວເຈັດຄົນ ແລະພໍ່ແມ່  
ຂອງລາວຍັງຢູ່ທີ່ປະເທດລາວ.  
« ເມື່ອຂ້ອຍໄດ້ມາເຖິງເມັງໂລ້ວຂ້ອຍໄດ້  
ໄປເຂົ້າໂຮງຮຽນສໍາລັບຜູ້ໄຫຍ່ເພື່ອຮຽນ  
ພາສາອັງກິດ (ອີ. ເອ. ສ. ເອ. ວ. ລີ) ແລະ  
ເລື້ອຍກໍໄດ້ເຂົ້າຮຽນໃນຂະແໜງ  
ການທະນາຄານ ພ້ອມທັງໂຮງຮຽນ  
ອາຊີວະສັກສາ. ຂ້ອຍຮູ້ສຶກໂຮງຮຽນທີ່  
ສຸດທີ່ໄດ້ຮຽນທໍາຢູ່ທີ່ທະນາຄານ.  
ຜູ້ຄົນທີ່ມາທີ່ນີ້ມັກກຳລັງຂ້ອຍເລື້ອຍ  
ເລື້ອຍວ່າມາສະກຸນຂອງຂ້ອຍອອກສູງ  
ແນວໃດ. ພວກເຂົາເຈົ້າຢາກຮູ້ວ່າ  
ເປັນຫຍັງຂ້ອຍຈຶ່ງໄດ້ມາທີ່ນີ້ ແລະ  
ຂ້ອຍບໍ່ມີເວລາພໍທີ່ຈະອະທິບາຍ. »

Somdeth ບໍ່ຮູ້ນາຍ  
Chua duoc 2 nam.  
Anh tron khoi lao  
bang cach loi qua  
song Mekong ban  
dem voi nut bao  
bang nhua thoi phong  
de qu cho anh noi  
tren mat nuoc. Ca  
ga dinh anh gon  
cha me va 7 anh chi  
em con 3 lai lao.  
" Khi toi den lowell  
toi hoc cac lop anh  
ngu danh cho nguoi  
loi, va sau do toi  
theo mot chuong trinh  
dieu bich ve ngân  
hang o Truong day  
nghè. Toi cam thay  
rat may man co'  
việc làm tại ngân  
hàng. Nhưng người  
đến đây thường hỏi  
cách đọc tên tôi. Họ  
không biết vì sao tôi  
đến đây. Nhưng tôi  
không có thời gian  
được."





A Lao/Cambodian wedding.  
Neither bride nor groom speaks the other's language, although they both speak a little English. The bride's relative says "they need an interpreter by day, but not by night."

ຮາກາທິຕິທາທິຊິງ-ລາວ-  
 ກູຊບູສ ຮຸ່ນຊີຍາຍ ທາລາ  
 ກູຊບູສ - ກູຊບູສ ຮຸ່ນຊີຍາ  
 ຍາ ທາລາ ກູຊບູສ ທາລາ  
 ລາຍ ທາລາ ກູຊບູສ ທາລາ  
 ຮຸ່ນຊີຍາ ບຸນຊີ ບຸນຊີ ທາລາ  
 ທາລາ ຮຸ່ນຊີຍາ ທາລາ : ຮຸ່ນຊີຍາ  
 ທາລາ ຮຸ່ນຊີຍາ ທາລາ ຮຸ່ນຊີຍາ  
 ທາລາ ຮຸ່ນຊີຍາ ທາລາ ຮຸ່ນຊີຍາ  
 ທາລາ ຮຸ່ນຊີຍາ ທາລາ ຮຸ່ນຊີຍາ

ພິທີແຫ່ງກາມຂອງກູວລາວ/ຂຽມມ.  
 ບໍ່ມີເຈົ້າສາວ ແລະ ບໍ່ມີເຈົ້າທ່າວຜູ້ໃດ  
 ທີ່ຈະປາກພາສາອີ່ມອີກ ເຖິງແມ່ນ  
 ວ່າພວກເຂົາເຈົ້າທັງສອງຈະເວົ້າພາ  
 ສາອັງກິດໄດ້ ທັງສອງກໍຕ້ອງມີ  
 ອັດຕະໂນມັດ ຂອງເຈົ້າສາວເວົ້າວ່າ :  
 “ພວກເຂົາເຈົ້າຕ້ອງກາມພາສາ  
 ທັງແຕ່ຍາມມື້ເວັນ, ແຕ່ວ່າບໍ່ແມ່ນ  
 ຍາມມື້ຄືນ.”

Đám cưới Lào - Campuchia  
 Cả cô dâu chú rể  
 đều không nói được  
 tiếng của nhau nhưng  
 cả hai đều biết chút  
 ít tiếng Anh. Một thân  
 nhân của cô dâu nói:  
 “ Họ cần một thông dịch  
 viên ban ngày, nhưng  
 ban đêm thì không.”





“When I dance I feel like a thousand eyes are looking at me.”

« ពេលខ្ញុំ កំពុង កាត់ ភាស៊ី ខ្ញុំ ដឹង ថា មនុស្ស ជា ច្រើន កុះករ កំពុង សម្លឹង មក ខ្ញុំ »

“ លើ ទទឹង ខ្ញុំ តែង តែ ខ្ញុំ គិត ថា មាន ភ្នែក មិន យប់ យា កំពុង រង មើល ខ្ញុំ »

“Khi tôi nhảy múa tôi cảm thấy hàng nghìn đôi mắt đang nhìn tôi.”

"When we get to America my sons grow faster. It's sports and American food that make them grow tall. They don't like Lao food — they like McDonald's and Papa Gino's and they drink lots of Pepsi."

« ກາຍ ບຸກ ລົງ ສາຍ ຈີກ ກູຣ ຊູ ສູ: ຜິ ນາລຸ່, ກິ ຈຸກ ຣິ ນີ ປູ ບ ຕີ ນີ ເຮື ອຽ ສາ ຊຸ ລຸ ສຸ ຣິ ກ ທຸ ກ ສ່ ປູ ຕ ສຸ ລຸ ລຸ ຕີ ສາ ຈີ ອ - ຕຳ ນີ ສາ ຕຳ ນີ ສຳ ນີ ສຳ ນີ ສຳ ນີ ປູ ກ ອາ ຣ - ສີ ຕຸ ກ ປຸ ກ ອຳ ອາ ຣ ຈີ ນີ ຈີ » ມ

« ມີ ອ ພວກ ຂ້ອນ ມາ ເງິ ປະ ທາ ດ ອະ ເມ ຣິ ກາ ລູ ກ ຊາ ຍ ຂອງ ພວກ ຂ້ອນ ໃຫຍ່ ຂຶ້ນ ໄວ ຫຼາຍ. ມັນ ແມ່ນ ກິ ລາ ແລະ ອາ ຫາ ມ ອະ ເມ ຣິ ກັນ ທີ່ ເຮົາ ໃຫ້ ພວກ ເຮົາ ໃຫຍ່ ທັງ ສອງ. ພວກ ເຮົາ ບໍ່ ມັກ ອາ ຫາ ມ ລາວ — ພວກ ເຮົາ ມັກ ອາ ຫາ ມ ແມັກ ດາ ກິ ໂມ ດ໌ ແລະ ບາ ປາ ງິ ງິ ມ ແລະ ພວກ ເຮົາ ມີ ເປ ລ ມີ ຊື່ ຫຼາຍ. »

"Sông ở Mỹ các con trai tôi lớn nhanh hơn. Thế thao và thức ăn Mỹ làm cho chúng cao lớn. Chúng nó không thích thức ăn Lào, chỉ ưa McDonald's và Papa Gino's. Chúng nó uống rất nhiều Pepsi."







Centuries of migration caused the hill tribes of Northern Laos to create a portable art. For hundreds of years textile designs have been passed down from mother to daughter. This Hmong tapestry, made in a refugee camp, is an example of Pa'ndau which means "Flower Cloth."

ຮາສັບຍຸກກາດ, ຮາຍ  
 ຮາຄຸຜຸກຮຸຮຸ້ສິເຣັກຮີ  
 ຮັບຮັກຮັກຮັກ ຮຸຮ  
 ຮຸຮຮຸຮຸຮຸຮຸຮຸຮຸຮຸຮຸຮຸຮ  
 ຮຸຮຮຸຮຸຮຸຮຸຮຸຮຸຮຸຮຸຮຸຮ  
 ຮັບຮັກຮັກຮັກ ຮຸຮ  
 ຮັບຮັກຮັກຮັກ ຮຸຮ  
 ຮັບຮັກຮັກຮັກ ຮຸຮ  
 ຮັບຮັກຮັກຮັກ ຮຸຮ  
 ຮັບຮັກຮັກຮັກ ຮຸຮ  
 ຮັບຮັກຮັກຮັກ ຮຸຮ  
 ຮັບຮັກຮັກຮັກ ຮຸຮ  
 ຮັບຮັກຮັກຮັກ ຮຸຮ

ຫຼາຍໆສ່ວນຂອງການອົບອົມໄດ້  
 ເປັນເຫດໃຫ້ຮຸ່ນເຮົາພູອອຍຢູ່ທາງ  
 ພາກເໜືອຂອງປະເທດລາວໄດ້ສ້າງສັນ  
 ລະປະທີ່ຍົກເອົາໄປນຳໄດ້. ປະມານ  
 ຫຼາຍຮ້ອຍປີການອອກແບບຜ້າຕ່າງ  
 ໄດ້ຖືກສືບທອດມາຕັ້ງແຕ່ແມ່ເຖິງລູກ  
 ສາວ.  
 ຜ້າລາຍປັກຂອງຊາວເຮົານຶ່ງອັນມີໄດ້  
 ເຮັດໃນສູນອົບອົມ, ຊຶ່ງແມ່ນຕົວຢ່າງ  
 ອັນນຶ່ງຂອງແພມເຄົາມິຄວາມໝາຍ  
 ວ່າ “ຜ້າລາຍອອກໄມ້”

Nhưn thế' Kị di dân  
 lăm cho cai' bô luc  
 Vung đoi' núi miền  
 Bắc nước Lào đer ra  
 một thứ nghề thuật  
 có thế' mang đi khắp  
 nbi. Qua hàng trăm  
 năm nghề thuật dệt  
 đã truyền từ đời mẹ  
 sang đời con. Tắm  
 Tắm thắm Hmong này  
 được dệt ở một trau  
 ti nham là một ví dụ  
 về Pa'ndau, có nghĩa  
 là "Vải Hoa"



The Pink and The Purple

“We know the Lao music but we like American better – it’s the beat I guess. We like groups like Kiss, Dokken, Keel, and Motley Crüe. Right now we just play for fun, but you never know. . . .”

ຝັກ໌ ພີ ະ ຶຶຶຶຶ ຶຶຶຶ ຶຶຶຶ  
 “ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ -  
 ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ  
 ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ  
 ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ  
 ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ  
 ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ  
 ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ”

ຄະມະ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ  
 “ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ  
 ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ  
 ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ  
 ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ  
 ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ  
 ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ຶຶຶຶ ”

“ Ban nhạc Hồng Tươi ”  
 (The Pink and the Purple)  
 “ Chúng tôi biết nhạc Lào, nhưng chúng tôi thích nhạc Mỹ hơn. Tôi đoán là vì nhịp điệu của nó. Chúng tôi thích các ban nhạc Kiss, Dokken, Keel, và Motley Crüe hiện nay chúng tôi chỉ chơi cho vui thôi, nhưng biết đâu . . . . ”









“When my son was three he got poison from lead paint and took a lot of medicine. I move to another apartment but now I patch up all the holes in the wall because I’m afraid for his sister.”

“ការປຸງສີຂຶ້ນຕາມຖ້ຳຮິ່ນສາມາດເຮັດ  
ສິດ ອຸ່ນເຮັດເປົ້າເຮັດ ກາລະຕີກໍ  
ເຮັດປີ້ຂຶ້ນ - ເຮັດເປົ້າສິ່ງເຮັດເຮັດ  
ສິ່ງເຮັດ: ຂຶ້ນກະເຮັດ ຂຶ້ນສິ່ງເຮັດ  
ປຸງເຮັດປຸງສິ່ງເຮັດ - ຂຶ້ນສິ່ງ  
ກາລະຕີ ຮິ່ນ ຂຶ້ນ ອຸ່ນເຮັດ”

“ເມື່ອຕອນລຸກກຸຍຂອງຂ້ອຍໄດ້  
ສາມປີລາວກຸກເປື້ອເມື່ອຈາກວິທາ  
ເຮັດ ແລະໄດ້ກິນຢາຮັກສາຢາງ  
ຫຼາຍ. ຂ້ອຍຍ້າຍໄປຢູ່ຫ້ອງໃໝ່ອີກ  
ແຕ່ວ່າຍັງມີຂ້ອຍໄດ້ຕາມລຸມໝິດ  
ທຸກໆຮ່ຢ່າງຕາມຜ່າເຮັດ ເພາະວ່າ  
ຂ້ອຍຢ້ານກຸກມ້ອງຂອງລາວອີກ.”

“Lúc con trai tôi lên  
3 thì bị nhiễm độc  
chì trong nước sơn. Tôi  
đón nhà đến một chỗ  
khác. Tôi phải kín  
mây lỗ trên tường vì  
tôi lo cho em gái nó.”



"We all share the bathroom.  
There is no electricity — if we  
close the door we can't see."

“ពួកខ្ញុំទាំងអស់ មានបន្ទប់ទឹក  
តាមយន្តិសាស្ត្រ — គ្រឿងគ្រឿង  
ទៅម្យ៉ាង — ពេលបិទទ្វារទៅ  
លោកអើយ ស្លឹកដូចយប់អង្រែ”

“ພວກຂ້ອຍໝົດທຸກຄົນໄດ້ໃຊ້ຫ້ອງ  
ນ້ຳຮ່ວມກັນ. ມັນບໍ່ມີໄຟຟ້າ — ຖ້ວນ  
ພວກຂ້ອຍປິດປະຕູ ແລ້ວ ພວກຂ້ອຍ  
ກໍບໍ່ສາມາດເຫັນຫຍັງ.”

“Tất cả chúng tôi dùng  
chung 1 phòng tắm.  
Không có điện trong  
nhà. Nếu chúng tôi  
đóng cửa sẽ không thấy  
gì cả.”





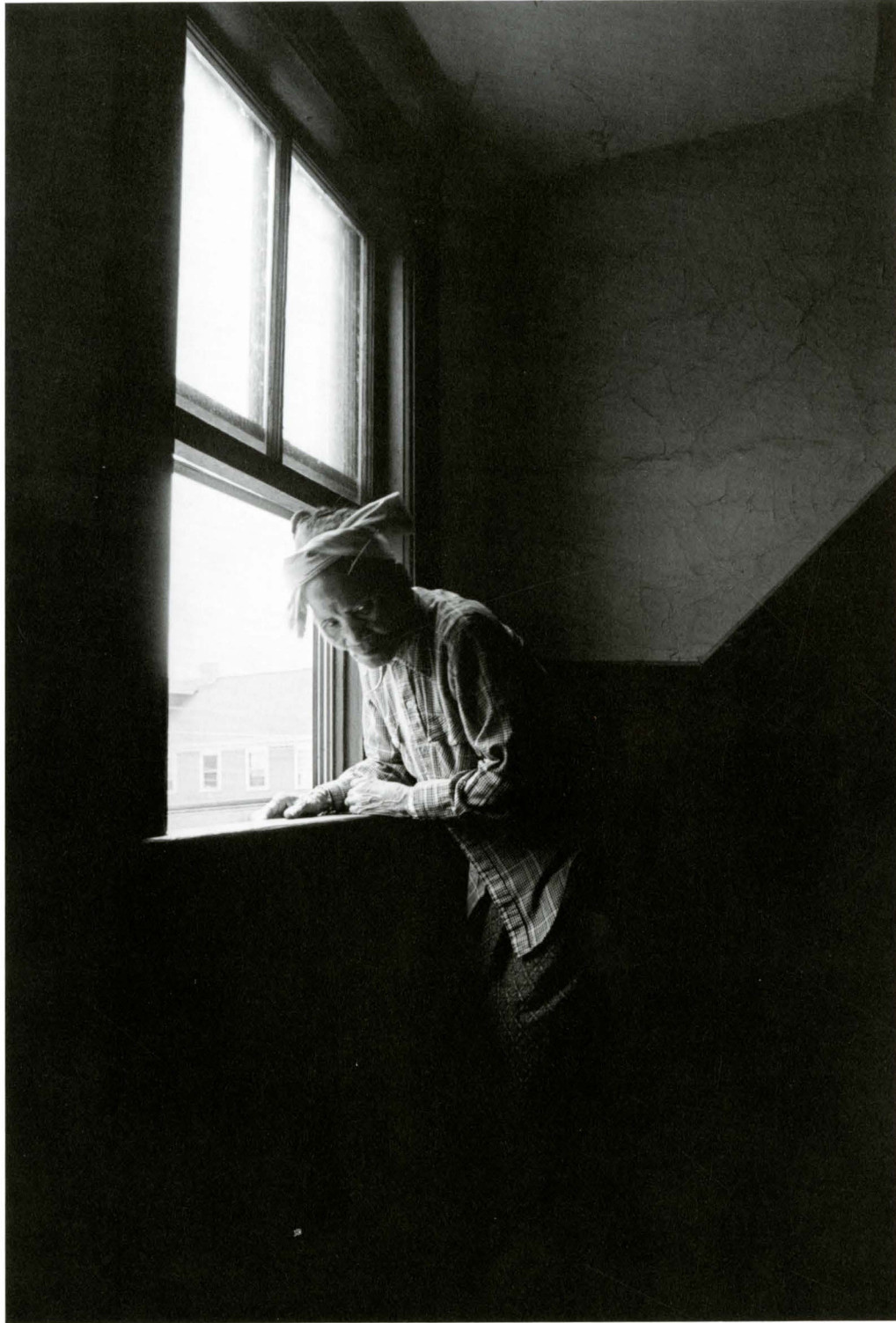
















“Now that I’m a United States citizen I feel more confident living here. I feel different. Not only my appearance is different, I feel different inside. . . being one of the people in this big country.”

“ ບຣາວທີ່ຂໍ ຕຽບສູນ ຕາລີ  
ເບີ ຍ ຂໍ ສູດ ລາ ອຸ ຕຸ ຕິ ຕຸ  
ບຣິ ຕ ມ ຂໍ ລີ ວິ ອຸ ຕ ຕິ ຂໍ ດີ ບຸ ຕ  
ຊີ ຕິ ຕ ນ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ  
ອິ ດ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ  
ຊີ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ  
ອາ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ  
ຊີ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ  
ຊີ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ  
ຊີ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ”

“ ປະ ງ ບ ມ ມ ມ ມ ມ ມ ມ ມ ມ ມ ມ ມ  
ຜູ້ ນ ຈ ຂ ປ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ  
ກ ຂ ອ ບ ຮ ອ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ  
ທ າ ບ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ  
ຕິ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ  
ຕິ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ  
ບໍ່ ພ ຍ ງ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ  
ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ  
ພ າ ບ ຕ ຕ ... ທີ່ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ  
ຢ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ຕ ”

“ Bây giờ tôi  
là một công dân Mỹ.  
Tôi cảm thấy tự tin  
hơn khi sống ở đây.  
Tôi cảm thấy khác  
hẳn, chẳng những  
khác về hình dáng  
bên ngoài mà tôi còn  
cảm thấy khác cả  
bên trong.... tôi là  
một người dân trong  
đất nước rộng lớn này.”





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The ethnic Vietnamese are believed to be mainly descendants of a Mongoloid race who spread southward through the Red River delta. The Chinese conquered the area in the second century, B.C., and ruled for a thousand years.

After many revolts against China were attempted and failed during that long period of domination, the Vietnamese finally succeeded in regaining independence and founded the first national dynasty in 938 A.D. Subsequent invasions from the north were repelled, including the major one by the powerful Mongols in the late 13th century. In the 15th century, China tried again to re-establish its rule but was defeated by the Le dynasty after ten years of war.

Vietnam's sovereignty ended with the advent of French colonization which was achieved in 1883 and lasted for about 60 years. In 1940, the Japanese entered Vietnam with the consent of the Vichy government. In March 1945, Japan overthrew the French authorities and granted independence to Vietnam under Emperor Bao Dai, the last ruler of the Nguyen dynasty. In August 1945, only a few days after Japan surrendered to the Allies, Bao Dai handed over the imperial seal to Ho Chi Minh, who declared independence that September. Negotiations with the French to implement this independence

failed, and the French-Indochina war began. It ended in 1954 at the battle of Dien Bien Phu, after eight years of enormous casualties. The 1954 Geneva Accord divided Vietnam at the 17th parallel, placing the North under Ho Chi Minh and the South under ex-Emperor Bao Dai, now Chief of State, who later lost control to his prime minister, Ngo Dinh Diem, in a referendum.

After a few years of relative peace, the early 1960's were marked by a steadily increasing penetration of South Vietnam by Vietnamese communist guerrillas known as the Viet Cong. Beginning in early 1965, the pace of the war accelerated sharply. From being largely supportive and advisory, the United States role increasingly became one of active combat, with U.S. troops engaging in operations designed to search out and destroy the guerrillas. During this period, the internal political situation in South Vietnam was in turmoil. After the coup d'état in November 1963, during which President Ngo Dinh Diem was killed, rule was taken over by successive military regimes. Corruption was a constant problem, and the political unrest fueled Viet Cong efforts. Finally after persistent peace talks and negotiations, a Peace Agreement was signed in Paris on January 27, 1973.

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# Vietnamese

The Peace Agreement was intended to bring about a cease-fire throughout the country, the beginning of negotiations between the two Vietnams toward a political settlement, and the withdrawal of foreign military forces. All U.S. forces were withdrawn within the stipulated 60-day period. While South Vietnam lost the vital support of the United States and had too little time to consolidate its own strength, North Vietnam continued a massive infiltration of troops and military supplies. As a result, the defense system in the South rapidly disintegrated, and Saigon finally fell into communist hands on April 30, 1975, causing a massive and chaotic evacuation of at least 130,000 people in only a few days.

The pacification, the unification, and the enactment of economic and political policies by the victorious communist authorities in Vietnam, Cambodia, and Laos produced a continuous stream of refugees to the first asylum countries of Thailand, Malaysia, the Peoples Republic of China, Hong Kong, and the Philippines. By the end of January, 1986 nearly 1.7 million people had fled their homelands. Of these, 781,000 have been resettled in the United States, 728,000 in other countries, and over 154,000 are still languishing in refugee camps. As a result of the U.S. Refugee Resettlement Policy some 1,000 Vietnamese refugees have resettled in the Lowell area.

"Before my husband died he left a portrait of himself dressed in his traditional mandarin robe and seated in the ceremonial position. I am 88 years old now and must prepare to die. I have nothing to leave behind but this portrait of me properly seated so that after I am dead, it will be placed on the family altar, next to my husband's portrait for all my children to remember us."

« ຖ້າລູກສາວປີຊື່ ສາດສາວຮ່ວງ  
ສາດສາວ ຮູບປັດ ສາດສາວຮ່ວງ  
ສາວສາວ ຮູບປັດ ສາດສາວຮ່ວງ  
ສາວສາວ ຮູບປັດ ສາດສາວຮ່ວງ  
ສາວສາວ ຮູບປັດ ສາດສາວຮ່ວງ  
ສາວສາວ ຮູບປັດ ສາດສາວຮ່ວງ  
ສາວສາວ ຮູບປັດ ສາດສາວຮ່ວງ  
ສາວສາວ ຮູບປັດ ສາດສາວຮ່ວງ  
ສາວສາວ ຮູບປັດ ສາດສາວຮ່ວງ  
ສາວສາວ ຮູບປັດ ສາດສາວຮ່ວງ »

ກ່ອນຕົວຂອງຂ້ອຍຈະຕາຍລາວໄດ້ຢ່າງ  
ຂອງລາວຊື່ ໃສ່ເຄື່ອງໃນຄູ່ເຄື່ອງຄຸມທີ່  
ເບິ່ງເປະເພນີ ຂອງລາວຈົນ ມັງຄາຮຸ້ນ  
ແລະ ມັງໃນທ່າ ແບບທ່າພິທີ. ຄູ່ເຄື່ອງ  
ຂ້ອຍອາຍຸໄດ້ 88 ປີແລ້ວ ແລະ ຂ້ອຍຈະ  
ຕ້ອງຕົວການຕາຍແລ້ວ. ຂ້ອຍບໍ່  
ມີຫຍັງທີ່ຈະປະໄວ້ ແຕ່ວ່າ ຮູບຂອງຂ້ອຍ  
ແລ້ວ ມີຊື່ ມັງຢ່າງ ເໝາະ ສົມ ຊື່ ມັງ  
ລາກຂ້ອຍຕາຍ, ມັນຈະຖືກວັດໄວ້ ຍ່ອມ  
ສັກກະຮູບຂອງຂ້ອຍ ຈົນຢູ່ຄູ່ຂອງຂ້ອຍ  
ກັບຮູບຕົວຂອງຂ້ອຍ ເພື່ອໃຫ້ລູກເກີດ  
ຂອງຂ້ອຍ ຫນົກໜົນໄດ້ຈື່ຈົ່ວ ພວກ  
ຂ້ອຍ. »

"Trước khi chồng tôi  
chết ông ấy để lại 1  
bức chân dung mặc  
áo quan và ngồi theo  
ngồi lễ. Tôi bây giờ  
88 tuổi và sẵn sàng  
chuyển bị cho cái chết.  
Tôi không có gì để lại  
ngoài bức chân dung  
của tôi ngồi hàng thờ  
để lại khi tôi chết nó  
đặt đặc trên bàn  
thờ gia đình bên  
cạnh chân dung của  
chồng tôi cho cái con  
tôi nhớ đến chúng  
tôi." »





















Vietnamese New Year (TET)

"All other activities come to a halt, every sorrow set aside before midnight of New Year's Eve. This is a time when some people shoot firecrackers to welcome the New Year and others quietly pray at pagodas and temples."

ບຸນປູນສີ ກຳລັງ ລາຍ  
« ສິ່ງ ທຸກໆ ທຸກໆ ທຸກໆ  
ຜູ້ ທຸກໆ, ທຸກໆ ທຸກໆ  
ທຸກໆ ທຸກໆ ທຸກໆ ທຸກໆ  
ສາມາດ ທຸກໆ ທຸກໆ ທຸກໆ  
ສາມາດ: ທຸກໆ ທຸກໆ ທຸກໆ  
ທຸກໆ ທຸກໆ ທຸກໆ ທຸກໆ  
ທຸກໆ ທຸກໆ ທຸກໆ ທຸກໆ »

ປີໃໝ່ຂອງທ່ານທ່ານ (ເດັກ)  
« ທຸກໆ ທຸກໆ ທຸກໆ ທຸກໆ ທຸກໆ  
ທຸກໆ ທຸກໆ ທຸກໆ ທຸກໆ ທຸກໆ  
ທຸກໆ ທຸກໆ ທຸກໆ ທຸກໆ ທຸກໆ  
ທຸກໆ ທຸກໆ ທຸກໆ ທຸກໆ ທຸກໆ  
ທຸກໆ ທຸກໆ ທຸກໆ ທຸກໆ ທຸກໆ  
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ທຸກໆ ທຸກໆ ທຸກໆ ທຸກໆ ທຸກໆ »

Tet Viet Nam  
"Moi hoạt động đều  
ngừng lại và mọi  
nỗi lo buồn để lại  
một bên trước đêm  
giao thừa. Đây là  
lúc pháo nổ để đón  
mừng năm mới và  
trong các đền, chùa  
vang lên lời cầu xin  
điều lành cho năm  
mới."













Job interviews in this country can sometimes be difficult for Asians. Their interviewing skills come from a culture less aggressive than our own. Phu's American friends helped prepare her to be interviewed for an engineering position.

"After my interview at Digital, I think I better wait for this job. The people are friendly and always help each other. At work I'm very Americanized but I don't lose my tradition. Within the family I'm very Vietnamese."

ການສຳພາດສຳລັບວຽກງານໃນປະເທດນີ້ບາງເທື່ອກໍ່ຫຍຸ້ງຍາກສຳລັບຄົນຊາວອາຊີ. ການສຳພາດຄວາມຈຳນວນໜຶ່ງຄົນ ຝ່າຍມາຈາກວັດທະນະທຳມີການເກຣ໌ໜ້ອຍກວ່າ ແບບຂອງພວກເຮົາ. ເພື່ອນຄົນອະເມຣິກັນຂອງພໍ່ໄດ້ຊ່ວຍກະຕຸ້ນໃຫ້ລາວເພີ່ມໄປສຳພາດງານໃນໜ້າທີ່ວຽກວິສະວະກຳ. "ຫຼັງຈາກການສຳພາດຂອງຂ້ອຍທີ່ໂຮງງານດິຈິຕອລ, ຂ້ອຍຄິດວ່າຂ້ອຍລໍຖ້າງານຈະໄດ້ກວ່າ. ບາງຄູ່ມີຄວາມເປັນມິດ ແລະຊ່ວຍເຫຼືອ ຊຶ່ງກັນ ແລະກັນຕາມຄວາມຕ້ອງການຂ້ອຍ ເຮັດຕາມແບບຄົນອະເມຣິກັນ ແຕ່ວ່າຂ້ອຍບໍ່ລືມປະເພນີຂອງຂ້ອຍ. ພາຍໃນຄອບຄົວຂ້ອຍເປັນຄົນຫຼວງຄວາມແທ້ໆ."

ການສຳພາດສຳລັບວຽກງານໃນປະເທດນີ້ບາງເທື່ອກໍ່ຫຍຸ້ງຍາກສຳລັບຄົນຊາວອາຊີ. ການສຳພາດຄວາມຈຳນວນໜຶ່ງຄົນ ຝ່າຍມາຈາກວັດທະນະທຳມີການເກຣ໌ໜ້ອຍກວ່າ ແບບຂອງພວກເຮົາ. ເພື່ອນຄົນອະເມຣິກັນຂອງພໍ່ໄດ້ຊ່ວຍກະຕຸ້ນໃຫ້ລາວເພີ່ມໄປສຳພາດງານໃນໜ້າທີ່ວຽກວິສະວະກຳ. "ຫຼັງຈາກການສຳພາດຂອງຂ້ອຍທີ່ໂຮງງານດິຈິຕອລ, ຂ້ອຍຄິດວ່າຂ້ອຍລໍຖ້າງານຈະໄດ້ກວ່າ. ບາງຄູ່ມີຄວາມເປັນມິດ ແລະຊ່ວຍເຫຼືອ ຊຶ່ງກັນ ແລະກັນຕາມຄວາມຕ້ອງການຂ້ອຍ ເຮັດຕາມແບບຄົນອະເມຣິກັນ ແຕ່ວ່າຂ້ອຍບໍ່ລືມປະເພນີຂອງຂ້ອຍ. ພາຍໃນຄອບຄົວຂ້ອຍເປັນຄົນຫຼວງຄວາມແທ້ໆ."

Thời với người A trong việc phỏng vấn đề xin việc làm rất khó khăn vì họ không bao đàn như người Mỹ người bạn Mỹ của Phu giúp cô ấy chuẩn bị trước khi đi phỏng vấn xin làm kỹ sư. "Sau khi tôi được Digital phỏng vấn, tôi nghĩ là tôi nên đợi việc này. Mọi người rất tử tế và sẵn sàng giúp nhau ở chỗ làm việc tôi rất Mỹ hoá nhưng vẫn giữ phong cách riêng. Ở gia đình tôi tuyệt đối theo phong tục Việt Nam."







"Look at him — see what a terrible life he's had. He was a major in the Saigon Army. Look at him now. . . I don't believe this."

ជនស្រីស្អុន ទីបម្រុងដល់ថ្មី .  
« ម៉ែលចុះគ្រោះម្នាស់រិច្ចសីយា -  
គាត់មិនដឹង ជាទីវិនាសយ៉ាង  
ណាទេ - គាត់ធ្លាប់ធ្វើជាទាហាន  
នៅក្នុង ឧត្តរ - ម៉ែលចុះសិក្សា  
នេះ -... ហួសចិត្ត តាមដឹង? »

« ប្រើប្រាស់លាភ - ប្រើប្រាស់ម៉ែល  
ដើម្បីចាប់ ហ្នឹងយ៉ាង. លាភយ៉ាង  
ម៉ែល ក៏នៅក្នុង ក្រុម. ប្រើ  
ប្រាស់លាភ ប្រើប្រាស់... ម៉ែល យ៉ាង  
នេះ. »

"Nhìn ông ta kia .  
Ông ta là một cuộc  
đời thật là lung. Trước  
kia Ông ấy là Thượng tá  
trong quân đội Saigon.  
Nhìn Ông ta bây giờ xem  
----- Tôi không tin nói  
nữa. "









"When I was in the refugee camps I light a candle in a bowl and turn it upside down so the smoke go on the inside of the bowl. Then I use the black smoke on the brush to paint. I did this painting after I get to this country. It's about the boat people from my country who would rather die on the sea than live under communistic atheism."

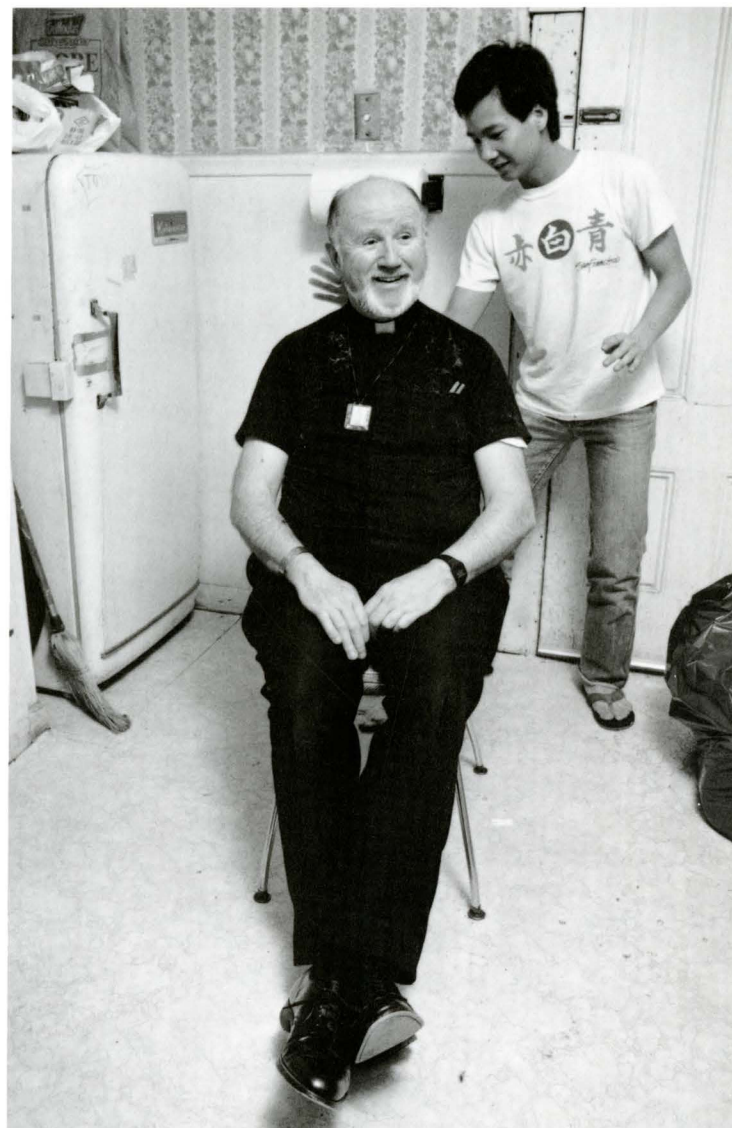
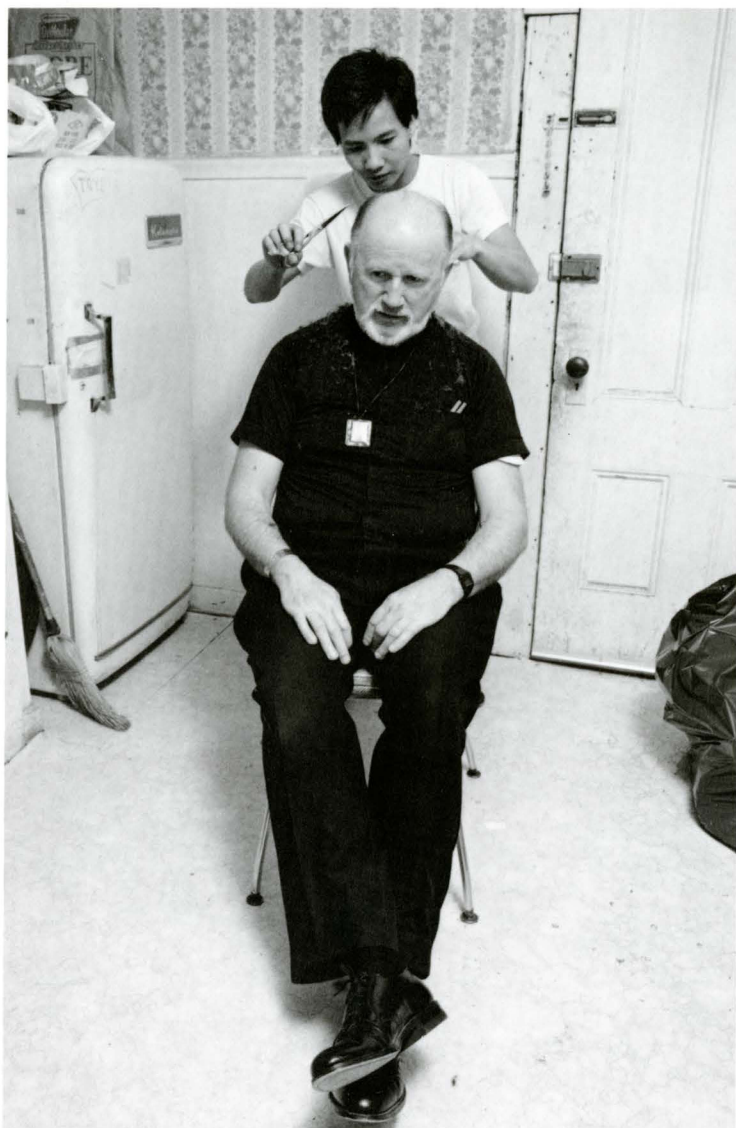
“ កាលខ្ញុំនៅតាមជំរំ ខ្ញុំដុតច្រវែង  
 ក្នុងធាន ហើយផ្ទុះចុះក្រោយ  
 ឲ្យវាផ្ទុះលើក្នុងធាន ។ ខ្ញុំយក  
 អាវុធផ្សាងធាន ដើម្បីដុត ត្រូវប្រើ  
 ប្រពន្ធ ខ្ញុំ គូរ នៅ អាមេរិក - អ៊ីតាលី  
 មនុស្សដែលគិតថា មិនចង់  
 រស់នៅ - ក្នុងប្រទេស កុំឲ្យគិត  
 ក្នុងសមុទ្រ ដោយសារតែការ  
 រាប់បាត់ ក្នុងសមុទ្រ ។ ”

“ ដើម្បីពង្រឹងប្រទេសខ្មែរ ខ្ញុំ  
 បានដុតច្រវែង ដើម្បីដុត  
 ក្នុងធាន ហើយផ្ទុះចុះក្រោយ  
 ឲ្យវាផ្ទុះលើក្នុងធាន ។ ខ្ញុំយក  
 អាវុធផ្សាងធាន ដើម្បីដុត ត្រូវប្រើ  
 ប្រពន្ធ ខ្ញុំ គូរ នៅ អាមេរិក - អ៊ីតាលី  
 មនុស្សដែលគិតថា មិនចង់  
 រស់នៅ - ក្នុងប្រទេស កុំឲ្យគិត  
 ក្នុងសមុទ្រ ដោយសារតែការ  
 រាប់បាត់ ក្នុងសមុទ្រ ។ ”

"Khi tôi còn ở trại  
 tị nạn, tôi đốt một  
 cây nến và để tro  
 xuống trong một cái  
 chén cho khói đọng  
 trong thành chén.  
 Rồi tôi dùng cọ phết  
 khói đen vẽ về. Tôi  
 vẽ bức tranh này sau  
 khi đến Mỹ. Bức  
 tranh nói về những  
 thuyền nhân của xứ  
 tôi thả chết giữa biển  
 còn sống dưới chế độ  
 cộng sản vô thần."













JAMES HIGGINS and JOAN ROSS work as a photo/design team on documentary, editorial, and architectural projects. Their first book *Lowell — A Contemporary View*, has been distributed both regionally and nationally. They are currently working on a book documenting the cultural aspects of Ulster and the Republic of Ireland. They make their home, with three children, in North Chelmsford, Massachusetts.

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MILL TOWN GRAPHICS

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