



Breaking Bread Dinner Series: COVID-19 Special Event
Kneading Community at Home

Virtual Watch Party: *The Breadwinner*
June 5, 2020

Educational Guide

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Interactive Guide: Before

What to know before watching *The Breadwinner*

Watch the movie trailer: <http://thebreadwinner.com/>

The setting of the story

The story takes place in the city of Kabul in 2001, at the end of the Taliban regime. Kabul is the capital of Afghanistan, located between Uzbekistan, Tajikistan, and Pakistan.

To learn more about Kabul:

<https://www.britannica.com/place/Kabul>

To learn more about specific, important places shown in the film:

<https://thebreadwinner2017.weebly.com/setting.html>

Languages spoken by the characters in the film

Dari and Pashto are the official languages of Afghanistan, but there are many regional and minor languages as well.

In *The Breadwinner*, you may hear some words that are unfamiliar to you.

- Jan – means “dear” and is used after a person’s name as a way to be polite and friendly
- Parvana – means “butterfly” and is a common female name in Afghanistan
- Salaam – means “peace” and is the customary way of greeting someone

<https://www.worldatlas.com/articles/what-languages-are-spoken-in-afghanistan.html>

Food sold in the markets and served in the home

People from Afghanistan are known for their hospitality and beautiful food.

In *The Breadwinner* you will see and hear references to these foods:

- Kabuli Pulao – This is the rice dish that Parvana eats with her family, and the ingredients (rice, carrots, and raisins) are the items she goes to buy in the market.
- Naan – This flatbread is common in several Central and South Asian countries, including Afghanistan. This is another item that Parvana buys in the market.
- Chai – This is the word for tea in many countries. In Afghanistan, whether black or green, tea is usually taken with sugar but rarely with milk. Green tea is often made by adding cardamom pods to the pot. Parvana’s new best friend Shauzia sells tea in the market.



To learn more about food in Afghanistan:

<https://centralasiainstitute.org/afghan-food-celebrates-culture-tradition>

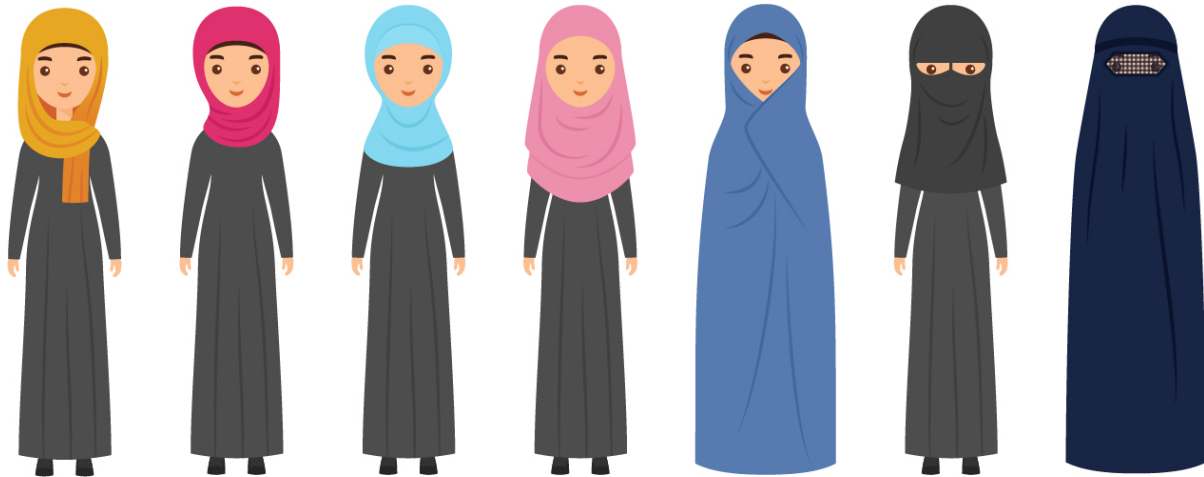
<https://theafghanperspective.wordpress.com/2014/12/06/afghanistans-traditional-food>

https://en.wikipedia.org/wiki/Afghan_cuisine

Clothing you will see in the film

People from Afghanistan have many different styles of dress, but clothes are generally loose fitting and conservative. In addition, many women in Afghanistan continue to wear different types of coverings, according to the Islamic tradition.

Types of Islamic Veils



Shayla

Hijab

Hijab Amira

Khimar

Chador

Niqab

Burqa

In *The Breadwinner* you will see these types of clothing:

- Kandahari Doozi – Parvana has a beautiful red dress made with intricate stitches, designs, and details including tiny mirrors. Parvana has been saving it for a special occasion, but she must sell it in the marketplace.
- Burqa – When Parvana’s mother goes outside the home, she wears this full-body covering required for all women by the Taliban. The blue burqa is common in Kabul, the capital city of Afghanistan. *A note about color:* In Islamic tradition, green is the color associated with the divine, and blue is the color of protection (see *Story of the Blue Burqa*, below).

To learn more about clothing in Afghanistan:

<http://www.anything-blue.com/stories-blue/story-of-the-blue-burka>

<https://khwaesh.wordpress.com/2018/07/30/the-clothing-of-the-afghans/>

https://en.wikipedia.org/wiki/Afghan_clothing



Connect to home

ReEstablish Richmond staff chose to watch *The Breadwinner* because many of the clients we have worked with over the last five years are from Afghanistan. Many of them grew up during the Taliban era, just like Parvana and her family.

Richmond is the new home for about 250 families who came here from Afghanistan with Special Immigrant Visas (SIV). Special immigrants are Afghan nationals who worked to support the U.S. mission in Afghanistan and whose lives were threatened as a result of their employment. SIV applicants must be vetted by numerous government agencies before the visa is granted. If their application is accepted, SIV holders qualify to resettle here as permanent residents with the same resettlement support provided to refugees.

To learn more about the SIV program:

<https://travel.state.gov/content/travel/en/us-visas/immigrate/special-immig-visa-afghans-employed-us-gov.html>

To learn about a nonprofit in Washington D.C. that supports and advocates on behalf of the SIV community:

<https://nooneleft.org>

Behind the scenes: Book(s) and film

If you enjoy watching the film, you may be interested in reading the book series for a more in-depth experience of Parvana's story.

To learn about *The Breadwinner* book series:

<https://www.amazon.com/gp/bookseries/B00CKCVOMY>

To learn about the author:

<http://deborahellis.com>

To learn about the making of the film:

<https://www.npr.org/sections/goatsandsoda/2018/03/03/590215035/if-afghanistan-ran-the-oscars-the-breadwinner-would-triumph>

<https://www.independent.co.uk/arts-entertainment/films/features/the-breadwinner-angelina-jolie-nora-twomey-animation-afghanistan-taliban-deborah-ellis-a8365971.html>



Viewing Guide: *The Breadwinner*

Themes to consider, discuss, and explore

Education: Literacy rates in Afghanistan

Movie Connection: In the opening scene of *The Breadwinner*, Parvana and her father are in the marketplace. One of the things they are “selling” is their ability to read and write for those who can’t. Parvana’s father was a teacher, and he taught her how to read and write even though during the Taliban rule it was against the law to teach girls these skills, even at home.

To read more about literacy rates in Afghanistan:

<https://borgenproject.org/tag/literacy-rates-in-afghanistan/>

Gender Roles: Afghan girls who pose as boys

Movie Connection: In the movie, Parvana ends up cutting her hair and posing as a boy so she can go get food for her family. In the process, she meets a friend who is doing the same. This cultural practice, called “bacha posh,” encourages parents to dress their daughters as sons so they can have better access to education and opportunities.

To read more about this practice:

https://en.wikipedia.org/wiki/Bacha_posh

<https://www.nationalgeographic.com/photography/proof/2018/march/bacha-posh-gender-afghanistan/#close>

<https://www.theguardian.com/lifeandstyle/2014/sep/22/girls-boys-afghanistan-daughters-raised-as-sons-puberty-bacha-posh>

<https://www.theatlantic.com/international/archive/2014/09/the-underground-girls-of-kabul/379762/>

Complex Historical Context: Generational instability experienced by the people of Afghanistan

Movie Connection: The movie begins with Parvana’s father teaching her the origins of their country, a land along the Silk Road and “at the edges of great empires at war with each other”. Past battles with outsiders like Alexander the Great, the Mongols and Mughals, the British, the Soviets, and the U.S. have all contributed devastating effects to internal conflicts over the years. Afghanistan’s current situation is not a result of the Taliban regime alone – instead, the country has inherited instability and war for generations. The problems as well as the solutions are all very complex. In the midst of turmoil, Afghan people do what they can to keep their rich culture alive. Parvana’s father reminds her that in Afghanistan “its people are its greatest treasure.”

To read more about how past events and past/present wars have contributed to the current situation in Afghanistan:

http://www.outlookafghanistan.net/editorialdetail.php?post_id=21559

<https://www.hellgatepress.com/product/the-new-ministry-of-truth-maurice-l-naylon-iv>



Storytelling: The importance of the oral tradition

Movie Connection: The movie begins with Parvana’s father telling her about the importance of telling stories. He tells her that “stories remain in our hearts, even when all else is gone.” Because of low literacy rates, Afghanistan continues to have a rich tradition of oral storytelling, as seen in the story told within the story of *The Breadwinner*.

To read more about storytelling in the film and to find more Persian stories:

<https://www.intofilm.org/news-and-views/articles/the-breadwinner-feature>

<https://www.dailysabah.com/cinema/2017/12/05/storytelling-rescues-the-heart-in-the-breadwinner>

<https://www.loc.gov/exhibits/thousand-years-of-the-persian-book/storytelling-and-childrens-literature.html>

Communicating through Color: The power of visual art

Movie Connection: As you watch the movie, notice the colors that are emphasized. In Parwana’s real life, most of the colors are muted and dull, while in her storytelling they are bright and vivid. Color and symbols can be used in art to communicate deeper meanings. The way we view and interpret color changes depending on culture or religion. For example, if asked which color represents purity in your religion, a Muslim woman would say green, while a Christian woman would say white, and a Hindu woman would say red. What do you think the colors in this movie portray to you, the viewer?

To read more about Islamic Art, color theory, and to find other art from Afghanistan:

<https://courses.lumenlearning.com/boundless-arthistory/chapter/introduction-to-islamic-art/>

<https://www.worldatlas.com/articles/what-do-the-colors-and-symbols-of-the-flag-of-afghanistan-mean.html>

<https://artsandculture.google.com/theme/the-incredible-history-of-afghanistan/3AKC6ItvvMqhLw?hl=en>

<https://www.youtube.com/watch?v=QvbAlVhOUlc>

<https://maptia.com/stevemccurry/stories/colors-of-afghanistan>

<https://www.facebook.com/kabulartproject>



Interactive Guide: After

Activities to do after watching *The Breadwinner*

Map it

- Draw a map of places mentioned in the movie.

Plan an interview with the author

- Write ten questions that you would ask the author – Deborah Ellis – if you could interview her.

Examine your preconceptions

- What does it mean to be a breadwinner? What are your assumptions about what type of person should or could be a breadwinner based on their gender, appearance, or background?
- What are your assumptions about the people, culture, and traditions of Afghanistan? In what ways did the movie challenge these assumptions?

Research women named Malali

- At the beginning of the film, Parvana's father tells her a story about a brave girl called Malali. Research various women who have been named Malali or a variation of the name. Make a list of these women and the contributions they have made to the Afghan fight for freedom.

Create a diorama

- Make a 3-dimensional model, or diorama, of Parvana's home.

Imagine that your family's survival depends on you

- Discuss with a group what type of work you might do if you had to support your family

Create a collage

- Create a collage of typical clothing worn by men, women, girls, and boys in Afghanistan.

Write an article

- Write an article that Parvana might have written for a magazine that makes clear that the issues she is facing need to be understood.

Read another book by Deborah Ellis

- Did you know there are 4 books in *The Breadwinner* series?

Learn more about the author's background

- Research the experiences that led Deborah Ellis – a Canadian mental health counselor – to become an activist focused on the issues of women's rights, foreign intervention, and war.

Advocate for gender rights

- Create a plan to advance the rights of girls in Afghanistan.



Make a poster/note card design

- Create a poster promoting peace. Find lots of ideas/resources at Teaching Tolerance: <https://www.tolerance.org/classroom-resources/one-world-posters>

“Raise your words, not voice. It is rain that grows flowers, not thunder.”

This is a proverb written by the Persian poet Jalal ad-Din Muhammad Rumi. Rumi was a famous Persian poet and Islamic scholar. He was born in 1207 in what is now Afghanistan. Try writing your own proverb with these sentence starters:

1. When you do things from the heart, you feel _____.
2. Let your life shine like _____.
3. The path of life is _____, Let your _____.
4. Wisdom should breathe _____, but you must _____.
5. Life’s story should be _____, write _____.

(From *Raise Your Words* curriculum guide)

Make a painted vase

This [video](#) gives instructions on how to make an Afghani style vase



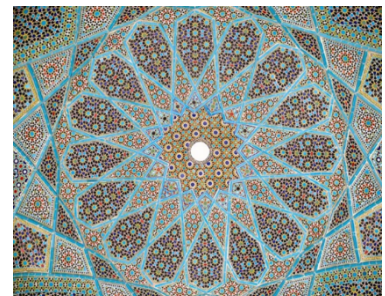
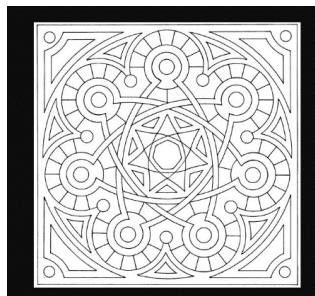
Make an origami star

Click [here](#) for detailed instructions on creating an origami star that looks very much like what might decorate an Afghan home. No need to buy special paper, you can use what you have at home.



Color tiles like what one might find in a mosque

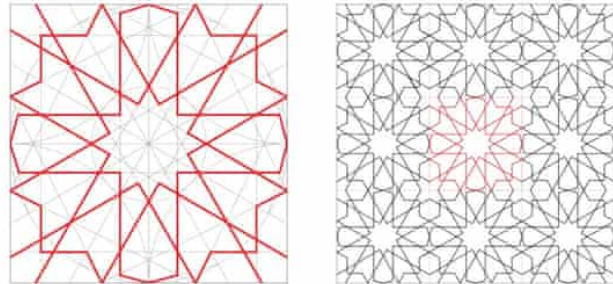
This [site](#) allows you to print out tile designs to color – put them together and you may make a ceiling like that of the Tomb of Hafez in Shiraz, Iran.





For a short (2 minute) film on Geometric Patterns in Islamic Architecture, click [here](#).

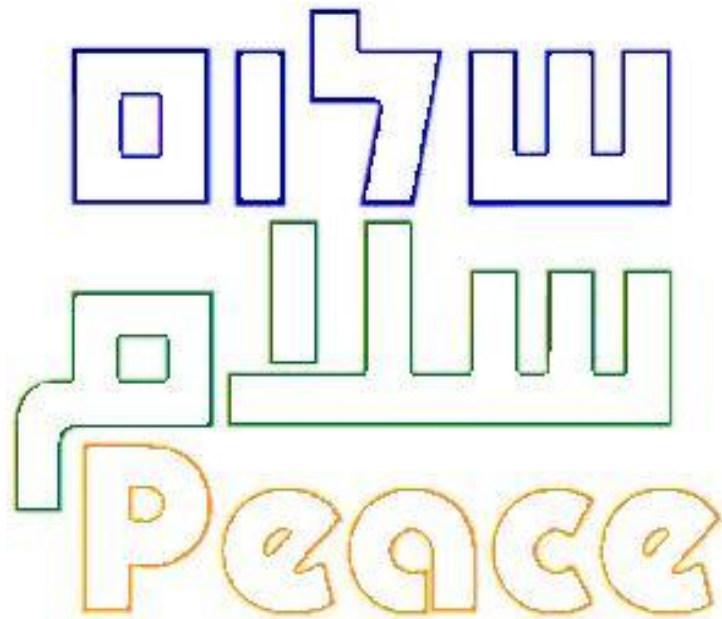
This fun (five minute) exploration of [The complex geometry of Islamic design](#) by Eric Broug will inspire more design exploration and art projects.



If this has piqued your interest, pull out a compass and protractor and check out this [step by step tutorial](#).

Calligraphy

The primary languages spoken in Afghanistan are Dari and Pashto, and the language of prayer is Arabic. Dari is the Afghan dialect of Farsi (Persian). Both are written in a modified Arabic alphabet – which is quite beautiful. To write your name in Arabic, [click here](#). You can enlarge and print this out and create a sign for your bedroom door. If you want to make a color-in Peace sign in three languages (Hebrew, Arabic and English), enlarge to the size you want and print this out:





Flavors of Home

Recipes of dishes served in the homes of ReEstablish Richmond clients

Kabuli Pulao from [Rehana Du Jour](#)

In *The Breadwinner*, Parvana's family eats together around a communal platter of Kabuli Pulao, the national dish of Afghanistan. You can find a recipe and detailed instructions at the link above.

The crown of Afghan cuisine, Kabuli pulao is often said to have been originally created by the upper-class families of Kabul who could afford to prepare this elaborate meat and rice dish. Over time, pulao had spread across the country and changed its name to *qabili pulao*, derived from the Dari word *qabil*, meaning *capable* or *able*, as it was considered that only a truly skilled chef could make a good Afghan-style pilaf. Moreover, an Afghan woman's marriage prospects are said to depend on her ability to make qabili palau. This Afghan national dish traditionally consists of steamed long-grained rice mixed with caramelized carrots, raisins, almonds, and chunks of lamb meat, although chicken and beef are also often used. Its unique flavor comes from a mixture of spices like cumin, cloves, cardamom, turmeric, and cinnamon. --from [Taste Atlas](#)

Afghan Kidney Bean Curry (Lubya) from [The Curious Chickpea](#)

- 2 tbsp cooking oil, divided
- 1 tbsp whole coriander seeds
- 1 tsp whole cumin seeds
- 1/2 tsp dried mint (optional)
- 1 15-oz can (1-1/2 cups) whole tomatoes
- 1 small red onion, diced small, some reserved for garnish
- 4 cloves garlic, minced
- 1 cup vegetable broth
- 3 cups cooked kidney beans (2 15-oz cans), rinsed and drained
- 1 tsp freshly ground black pepper, or to taste
- 1 tsp salt, or to taste
- cilantro for garnish

Melt 1 tablespoon oil in a heavy bottomed pot over medium-low heat. Add the coriander and cumin and cook for about a minute or until a bit darker. Keep a close eye on them so they don't burn.

Add the dried mint and the tomatoes and their juices to the pot (watch for splattering!), and mash them a little. Cook over medium-low heat, stirring occasionally, for around 7 minutes until they break down and are saucy. Transfer to a blender and blend until smooth, making sure to vent.

Heat the remaining 1 tablespoon of oil to the pot and melt over medium-low heat. Add the onion and cook for 5 minutes, stirring occasionally, until softened and starting to turn golden. Then add the minced garlic, and continue cooking for an additional 5 minutes, stirring often so it doesn't burn.

Once the onions are nice and caramelized, add the broth, the spiced tomato sauce, kidney beans, salt, and pepper. Simmer uncovered on low heat for about 15 minutes. Adjust seasonings to taste.

Garnish with cilantro (if desired) and minced red onion. Serve with basmati rice.



Afghan Naan from [Multicultural Family Recipes](#)

- 1 package quick rising yeast
- 2 cups warm water
- 1-1/2 tsp salt
- 1-1/2 lbs (5-1/4 cups) white flour
- 4-5 tsp vegetable oil
- Sia Dona (nigella seeds), poppy seeds, or sesame seeds

In a large bowl, dissolve yeast in warm water. Let stand about 10 minutes, until frothy.

Stir in salt, then add enough flour to make a soft dough. Knead for 6-8 minutes on a slightly floured surface, or until smooth. Then place dough in a well-oiled bowl, cover with a damp cloth, and set aside to rise. Let it rise 1 hour, until the dough has doubled in volume.

Punch down dough. Pinch off small handfuls of dough, about the size of your fist. Form into balls, and place on tray. Cover with a towel, and allow to double, about 30 minutes.

Preheat the oven to 500 degrees. Line a baking tray with aluminum foil and place in the oven to get hot.

When the dough has risen, divide into double equal sized balls. Shape or roll out on a lightly floured surface, ideally on a long wooden board, into oval shapes to a thickness of about 1/2 inch. After shaping the naan, wet your hand and form deep grooves down the center of each. Now sprinkle your naan lightly with the Sia Dona, poppy seeds, or sesame seeds.

Remove the hot baking tray from the oven and place the flattened bread dough onto it. Bake immediately for 8 to 10 minutes until the naan is golden brown. The bread should be fairly crisp and hard on the outside, but make sure not overcook or burn it.

Salaata: Afghan Salad from [Afghanistan Online](#)

- 2 whole tomatoes
- 1 medium yellow onion
- 1 bunch cilantro, washed
- Juice of 1 lemon
- Sliced cucumbers
- Sliced radishes
- Salt

Chop tomatoes, onion, and washed cilantro. Mix together in a bowl. Pour the lemon juice over the top. You can also add sliced cucumbers, as well as radishes. Sprinkle with a good pinch of salt (to taste) and toss the salad. Cover and refrigerate for at least 15 minutes to allow all the juices to mix together.



Sabz Chai: Afghan Green Tea with Cardamom, adapted from [Four Forks and a Chopstick](#)
Serves 2, easily multiplied for a crowd

- 2 cups water (about 400ml)
- 1 tsp green tea leaves, or 2 green tea bags
- 2 cardamom pods, lightly crushed
- 1 tsp sugar, optional

Heat the water in a pan until boiling.

Add the tea leaves, cardamom, and sugar (if using) to the boiling water.

Continue to boil for a few minutes.

Take off the heat and let the tea brew in the pan for a few more minutes.

Strain through a tea strainer or sieve, into 2 mugs. Taste and add more sugar if needed.

Share with a friend and enjoy this relaxing and refreshing treat together.

Find more delicious recipes at [Afghan Culture Unveiled](#): Authentic Afghan dishes created for your modern kitchen

Better yet, support a local Afghan restaurant like [The Mantu](#) in Carytown!



Recommended for Adults

Resources that explore refugee and immigrant experiences

Books

- [A Backpack, A Bear, and Eight Crates of Vodka](#) by Lev Golinkin
- [Assimilate or Go Home](#) by D. L. Mayfield
- [Nujeen: One Girl's Incredible Journey from War-Torn Syria in a Wheelchair](#) by Nujeen Mustafa
- [The Distance Between Us](#) by Reyna Grande
- [The Impossible Exile: Stefan Zweig at the End of the World](#) by George Prochnik
- [The Refugees](#) by Viet Thanh Nguyen
- [The Ungrateful Refugee: What Immigrants Never Tell You](#) by Dina Nayeri

Films

- [Capernaum](#) | This film stars a young Syrian refugee who was discovered on the streets of Beirut by director Nadine Labaki. Zain Al Rafeea plays a Lebanese boy who sues his parents for bringing him into the world, ends up on the street, and then finds himself caring for the baby of a migrant worker without documents. The film itself is haunting, examining the realities of life at the margins for those caught between extreme poverty, statelessness, and heartbreak. The young actor's story, however, gets brighter: [In 2018 Zain and his family were granted refugee status and resettled in Norway.](#)
- [Midnight Traveler \(iTVS\)](#) | A powerful documentary by Hassan Fazili, an Afghan filmmaker, filmed on his phone during his family's years-long journey to escape the Taliban and find refuge.
- [The Interpreters \(Independent Lens/PBS\)](#) | A poignant but tense portrayal of a very human and high-stakes side of war's aftermath, this is the story of how Afghan and Iraqi interpreters risked their lives aiding American troops – but then became the people we left behind.

Podcasts

- [A Way Home Together: Stories of the Human Journey](#) | In the first two episodes host Ahmed Badr, a refugee from Iraq, speaks to his parents and 14-year-old sister about his family's journey. Other early episodes feature young refugees and migrants from the Middle East and Africa who now live in North America. Their voices, laughter, and emotional honesty are examples of how to help build a new narrative around migrants and others who share their hopes and dreams.
- [Awake at Night](#) | Extraordinary personal stories from people who have put themselves in harm's way to help refugees.
- [Keep Calm and Cook On with Julia Tershen: Mentorship](#) | Hawa Hassan (of [Basbaas](#), a line of Somali condiments) and Beth Linskey (formerly of [Beth's Farm Kitchen](#)) join Julia



for a conversation about friendship and mentorship and how both can transcend age, race, and place.

- [Kerning Cultures](#) | Stories from the Middle East and the spaces in between.
- [Open Belly Podcast](#) | Sharing the stories of immigrant chefs and entrepreneurs across America, the mission of this podcast is to use food as a way to understand the world from perspectives other than our own.
- [Reveal News: Five Years on Nauru](#) | Refugee families destined for Australia ended up stuck in an immigrant detention camp more than a thousand miles away on the tiny island nation of Nauru. After years of confinement, kids are succumbing to a surreal mental illness spreading through the camp like a contagion.
- [Reveal News: The Smuggler](#) | Follow two migrants in France as they deal with the rise of anti-immigrant sentiments in Europe.
- [This American Life: Taking Names](#) | 26 year-old Kirk Johnson lived in his aunt's basement and started a list of hundreds of Iraqis who needed to get out of their country. They were getting death threats, and he was their only hope.

Further resources from RefugeeOne in Chicago, IL:

http://www.refugeeone.org/uploads/1/2/8/1/12814267/book_list_for_adults_final_version_may_2019.pdf



Recommended for Children and Youth

Resources that explore refugee and immigrant experiences

Books

- [A Long Walk to Water](#) by Linda Sue Park
- [Refugee](#) by Alan Gratz
- [Stepping Stones: A Refugee Family's Journey](#) by Margriet Ruurs with illustrations by Nizar Ali Badr
- [The Breadwinner Series](#) by Deborah Ellis

Videos

- [Carly, A Refugee's Story](#) | (UNHCR) on YouTube
- [The Journey – Children's Refugee Story with Music](#) | (based on The Journey by Francesca Sanna) on YouTube

Story Slides

- [Rosie and Warda and the Big Tent](#) | (HIAS) Learning guide included:
https://www.hias.org/sites/default/files/rosie_and_warda_and_the_big_tent.pdf

Further resources from RefugeeOne in Chicago, IL:

http://www.refugeeone.org/uploads/1/2/8/1/12814267/childrens_book_list_may_2019_5.29.19.pdf

19 Books for Kids About the Immigrant Experience in America:

<https://www.readbrightly.com/books-about-immigration-for-kids>



Timeline: The History of Refugee Resettlement in Richmond

For the past 45 years, the greater Richmond area has welcomed refugees from all parts of the world, and their presence here has enriched our community in many ways.

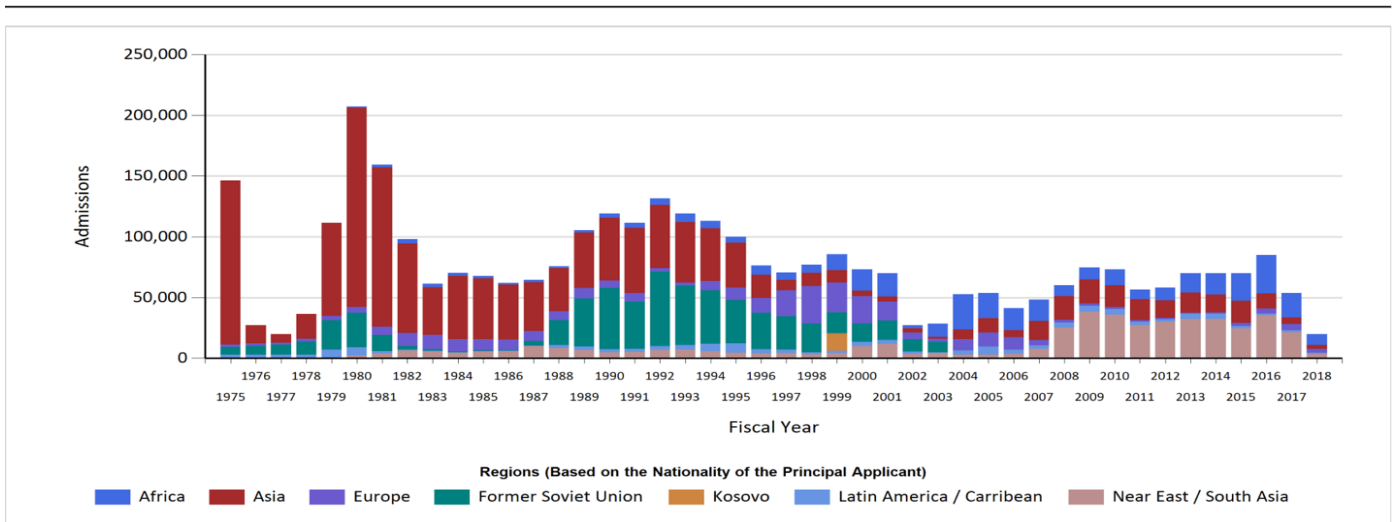
The chart below delineates who came from where and when to the U.S. It somewhat reflects the story of Richmond. The structure of the current U.S. program was established with the Refugee Act of 1980. Before then, displaced victims of World War II were resettled, and in the 1950s we welcomed individuals escaping regime change in Hungary and Cuba. The end of the war in Southeast Asia in 1975 initiated the largest effort in U.S. history, when close to 150,000 people, primarily from Vietnam, came to U.S. shores and were sent to communities across the country. Richmond families welcomed hundreds of strangers into their homes. In the next years funding was made available to establish resettlement agencies to help newcomers with a couple months' rent and job placement assistance.

Regardless of their education or background, throughout the years Richmond's resettled community members have promptly gotten to work, thus supporting their families and contributing to the economy. They have valued education and the safety and opportunity our community offers. We know them as colleagues, classmates, neighbors, and friends.

This chart reflects those admitted to our country via the U.S. Refugee Program.

Department of State
Office of Admissions - Refugee Processing Center
Refugee Admissions by Region

Fiscal Year 1975 through 31-Aug-2018



Since 2014, the Commonwealth of Virginia has welcomed 1,029 refugees and 1,112 Special Immigrant Visa (SIV) holders from Iraq and Afghanistan.

In addition to these numbers, there are others who have similar experiences as refugees (escaping persecution from their homeland) and who have entered the U.S. seeking asylum. The asylum process is very complicated and requires a great deal of documentation. Standards



for admission have always been high, and many with a well-founded claim were denied. Admission criteria have changed, and now some who are in peril should they return are not permitted to make their case. Many asylum seekers wait over 2 years before their case can be heard. If granted asylum, they are eligible to apply for permanent resident status.

Other immigrant newcomers are not counted in the chart above, but they are among us. Exact numbers of who came to town and when are not available. Despite the horrors they experienced and the losses they suffered in their home countries, they have shared their cultures and opened themselves to ours. They have learned or are learning English, are working hard, and many have become or will soon become citizens. We have learned much from these individuals who have made their home in and mark on the greater Richmond community.



Richmond's Refugees – significant numbers resettled from the following countries:

- 1975-1979 – Vietnam, Cambodia, Laos
- 1980 – Cambodia, Vietnam, Haiti Poland, Ukraine
- 1981-1988 – Cambodia, Vietnam
- 1994 – Vietnam, Haiti, Iraq, Bosnia
- 1995 – Cuba, Vietnam, Bosnia
- 1996 – Somali Benadir, Iraqi Kurds, Bosnia, Vietnam, Cuba
- 1997 – Bosnia, Iraq, Somalia
- 1998 – Bosnia, Vietnam, Cuba
- 2000 – Bosnia, Vietnam, Somalia, Sudanese from Liberia
- 2002 – Bosnia, Afghanistan, Iraq, Roma
- 2004 – Somali Bantu, Liberia
- 2005 – Meshketian Turks from Former Soviet Union, Somalia, Laos, Cuba
- 2006 – Burma, Burundi
- 2008-2010 – Bhutan, Burma, Iraq
- 2013 – Iraq, Bhutan, Burma, Somalia, Democratic Republic of Congo, Sudan
- 2015 – Burma, Iraq, Somalia, Democratic Republic of Congo, Bhutan
- 2018-2019 – Democratic Republic of Congo, Burma, Ukraine, Eritrea, Afghanistan