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MEETING OF THE WISCONSIN ADVISORY COMMITTEE TO THE
U.S. COMMISSION ON CIVIL RIGHTS

Thursday, November 21, 1996
Regency Suites, 333 Main Street
Green Bay, Wisconsin

COMMITTEE MEMBERS:

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Jasjit Minhas

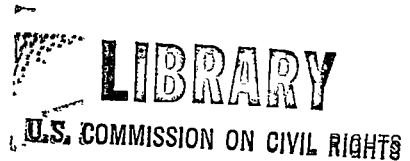
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MS. MCFADDEN: Good morning, ladies and gentlemen. This meeting of the Wisconsin Advisory Committee to the United States Commission on Civil Rights will be called to order. I am Geraldine McFadden, Chairperson of the Wisconsin Advisory Committee to the United States Commission of Civil Rights. With me today are other members of the Advisory Committee. Starting from my left would you please introduce yourself?

MR. MONTGOMERY: I'm Ron Montgomery of Oshkosh.

MS. FARRELL: Mary Pat Farrell from Seymour.

MR. MINHAS: Jasjit Minhas of Hayward.

MR. EASTMAN: Joe Eastman from Green Bay.

MR. TORRES: Manual Torres from Milwaukee.

MS. KIRAM: Emrarda Kiram from Milwaukee.

MS. MCFADDEN: We are here today to conduct a hearing on the Hmong community in Green Bay, Wisconsin. The commission includes discrimination or denial of equal protection of the law because of race, color, religion, sex, national origin, disability, or in the administration of justice.

The proceedings of this meeting are being recorded by a public stenographer, and the information received at this meeting will be formally submitted to the

commission in the form of a report. This is a public meeting open to the media and the general public.

We have a full schedule agenda ahead of us today to make presentations within the limited time we have available. The time allotted for each presentation will be strictly adhered to. This would include an opening statement after which the advisory committee will be afforded the opportunity to ask questions of the participant. To accommodate persons who have not been invited but wish to make a statement to the Advisory Committee we have scheduled an open session today at five p.m.

Though some statements made today may be controversial the commission strives to insure that no person or organization is defamed or degraded by any member of the Advisory Committee or any participant.

Any individual or organization that feels defamed or degraded by statement made in these proceedings will be given an opportunity to respond. The Advisory Committee deeply appreciates the willingness of all participants to share their views and experience on affirmative action with the committee.

Our first speaker today is the Mayor of the City of Green Bay. So would you please introduce yourself and spell your last name for our recorder?

MAYOR JADIN: Paul F. Jadin, J-a-d-i-n, Mayor of Green Bay, and I was elected in April of 1995. And good morning to all of you. It's a pleasure to be here.

MS. MCFADDEN: You have about ten to fifteen minutes to make your opening statement.

MAYOR JADIN: Okay. My relationship with the Hmong community obviously doesn't date back much farther than the time that I was elected Mayor because I had not been a politician prior to 1995. I came into office from a staff role with the City of Green Bay.

However, I'm quite aware of some of the things that have occurred since the migration and since the assistance by the Green Bay Diocese. As you probably know the diocese has been instrumental in locating families to the Green Bay area and also to other areas in Wisconsin and Minnesota, particularly Wausau, Appleton, even over into La Crosse and Eau Claire. And Green Bay is one of the predominant communities in terms of the resettlement of the Hmong.

I believe at this time we have about 400 Hmong families in the Green Bay area, and I'm told that the average family is about eight people. We had, about fifteen years ago, an employment rate within this community of about 80 percent. We are now down to

about 10 percent, and obviously that is considering those people who are seeking employment as opposed to the general population.

The Hmong community, of course, has had some difficulties in assimilation. There is a Southeast Asian Community Center on Broadway Street in Green Bay, and that has been funded over the course of time with federal funds, some degree of community involvement, and there's been some decisive discussion or debate within the community as to how to run that center, which has impacted or influenced the funding.

We have seen over the course of time some accusations within the community as one clan to another, or one segment to another, that there's still an element of communism. And that is at play in Green Bay, which has made things difficult for the community to adequately address the needs of the Southeast Asian community simply because we are not aware at all times whether the community is speaking for the group as a whole or whether there are factions that are still doubting the sincerity of the leadership or one group or another.

We have attempted to fund various projects for the Southeast Asian community. Just recently the Hmong had applied for a grant, this is the 1996 Community

Development Block Grant Cycle. There was an application for \$30,000 to fund a variety of educational programs. And the redevelopment authority indicated that that funding would be available providing they could come up with some matching fund. And that was simply to encourage a more stable administrative environment.

The center was able to come up with \$5000 in matching funds, and, therefore, haven't received the thirty. But in their grant application for 1997 in which they requested funds for Gang Abatement Program I indicated to the redevelopment authority that rather than fund the Gang Abatement Program I would ask that they free up the \$30,000 that was devoted last year without strings attached, and then add \$5000 so that they, in fact, will have \$35,000 available to address gang problems and general juvenile education.

They then, because of that \$35,000, will have a better ability to go out to the foundations in the community and seek matching funds. And, hopefully, we will once again have staff available for the community center.

The gang problem obviously was funded because it's one of our biggest concerns. Something that we also address through the creation of the Hmong/Laotian

Liaison Officer within our police department, and that individual has been on board I believe for about two years now, and, I think, has yielded significant assistance to our police department in terms of eliminating some of the cultural gaps that had existed.

Clearly, there is a significant difference between what's expected of a police force in Green Bay and what may have been assumed of a police force in Thailand. That is something that I think we're making significant strides in. We're hoping we will have the ability to hire a sworn police officer of Southeast Asia, and overall we will better be able to serve the community that way.

I personally, I believe, have a very good relationship with the leadership of the community. Norman Kong, for instance, I regard to be a good friend and someone that I see quite regularly with respect to the needs of his family and community.

And I also have served on various panels or have appointed people to speak to various panels with respect to the cultural diversity within the City of Green Bay, that includes, of course, Hmong/Laotian community.

I think there are problems within the City of Green Bay that pose themselves as a result of this

migration, but by and large it's something that we've addressed and will continue to address. I'm satisfied that we're making strides, and I'm satisfied that we will be well equipped to assimilate this culture without eliminating what's good about this culture. And, obviously, that kind of diversity is something that we celebrate in Green Bay.

With that I'll be happy to answer any questions that you have.

MS. MCFADDEN: Any questions from committee members?

MR. MONTGOMERY: Mr. Mayor, obviously, the reason the Hmongs have come to Wisconsin -- well, to the United States in general, is largely because of their, in many cases, danger in the homelands because of their incredible service to this country during the war in Southeast Asia.

That's why I find it somewhat shocking as I was talking to a fellow commissioner on the way up here that a lot of the members who are the most likely to be critical of Hmongs in this area are the ones, ironically, the most likely to be patriotic Americans.

And I think that what you said, actually, I think it must come from the fact that they simply don't know why they are here as well as the record of service.

Do you think that the reason they're here, what they have done for the country, why they had to come to this country in the first place, has been adequately explained and often enough so it really does penetrate the American population? Because I really don't think most people know particularly what they've done for this country. In fact, they did more for this country than many Americans did.

MAYOR JADIN: I don't think it is something that's adequately addressed. We certainly attempt to do that as often as possible through the celebrations that are held for the Southeast Asian community or through educational activities and those sorts of things.

Unfortunately the very people you're talking about are not apt to attend those types of things or to pay attention to them when they are in the newspaper.

MR. MONTGOMERY: I'm also a member of the County Board in Winnebago County so I know how it is. Sometimes it takes a while to persuade a newspaper to spin a story your way. But as the gentlemen mentioned the people who are going to go for a cultural celebration aren't going to be the ones needing to be persuaded. The people who need to be persuaded are the ones who would be receptive to seeing a useful news

article for example. Has your community tried in that way?

MAYOR JADIN: The media certainly has been helpful, but there, again, it goes back to if someone is not going to be willing to attend a cultural event they are also less likely to read that article.

And I think there is a problem with that element of our community that says "Don't burn the flag," and "Salute at all times" and so forth. And "For God's sake let's put some limits on our immigration." That's exactly what we're struggling with with our coalition to promote respect and race unity. How do we get to the point where we're no longer preaching to the choir, but we're reaching out to the people who are most concerned or, in fact, most ignorant.

And that's something we're going to continue to struggle with, and obviously we'll work with the various culturally diverse segments of our community to overcome that.

MR. MONTGOMERY: Thank you.

MS. MCFADDEN: Any other questions from the committee?

MS. KIRAM: Mayor, how integrated is the Hmong community in Green Bay, integrated with the majority community?

MAYOR JADIN: It depends if you're talking about educationally, locationally, residentially, there's a difference in each of those areas. I think in terms of employment we're seeing significant improvements in integration. Obviously, educationally we've done a very good job. There are a variety of what we call "at risk schools" that are primarily minority schools at this point, and that's a product of the fact that residentially there still is little integration. Although I have several Hmong families living right across the street from me but there isn't a significant interaction. My wife and I have Hmong friends, but I don't think you're going to see that in population at large.

Because there are pockets of Hmong families living in certain neighborhoods they are going to be more apt to attend the schools in those neighborhoods. That's why you will see schools that are -- that have higher population of Hmong, and in some areas Hispanic students, and then in other schools you see virtually none.

So when we talk about integration we're talking about still pockets in terms of residence, we're talking about improvements in terms of academics, and we're talking about, I think, significant improvements

in terms of employment.

MS. MCFADDEN: Mr. Eastman.

MR. EASTMAN: Mayor Jadin, thanks for taking time to come to speak to the Wisconsin Advisory Committee. As a resident of Green Bay, you, as well as all of us who live here, know that our minority populations are growing, specifically our Hmong community and our Hispanic community. What is the Mayor's office doing currently or what are your plans in the future to help with assimilation or to help with like what Mr. Montgomery said with awareness of other cultures? Is there a cultural day or is there a committee or what are your plans?

MAYOR JADIN: Well, we have the inter-race unity and coalition to promote respect, which I have been working with in the last four years since being Personnel Director for the City of Green Bay. And that is a group that has been sponsoring the various awareness days, cultural activities and so forth. And, again, I've spoken at most of these events.

But once, again, the problem is speaking to the choir and not getting the message out to those other people who probably are not interested in hearing the message. Because the assumption is regardless of who these people are they are simply here imposing on us

because they're placing a burden on our social fabric.

And the other thing we're doing, of course, is that through your community involvement block grants through our police department, and I think that's something that will continue as we see a better show of unity within the Southeast Asian community, and better ability to administer the offices of the Southeast Asian Community Center.

That's one of our biggest concerns is if -- and I got a call as late as yesterday about that. How are you going to do this when we're worried about the communist having an impact on that, and how is it that you're going to fund one thing when the whole community doesn't want that funded. There isn't a significant or an appropriate representation for leadership representing the entire group. And I think that needs to be worked out and we're willing to fund that.

MR. EASTMAN: I would like to talk about that issue a little bit further. We seem to hear the issue why the Hmong Community Center was closed down was because there was no unity on the Board, because of political factualism. But in politics, as you know as well as I do, I don't think there's political unity among the Anglo-Americans with all the political parties and whatnot. I don't believe that any group

has to be unified before a serious issue can be looked at.

MAYOR JADIN: They need to be unified to the extent they identify their leadership. And obviously the Anglo --

MR. EASTMAN: Well, you might identify yours. I don't think my political leaders are all the same as yours.

MAYOR JADIN: I disagree. We have leadership in Green Bay that is very clearly identified. You know who they are when --

MR. EASTMAN: But I didn't -- I may not have voted for all the same.

MAYOR JADIN: I don't care, the majority did.

MS. MCFADDEN: We only have a few more moments, and I have a question for the Mayor. You talked about the Community Block Grant, the \$30,000 that was allocated, and the Hmong community had to come up with matching funds. The failure to come up with the matching funds -- how much matching funds did they have to come up with, and was it a cash matching fund or income type of matching funds.

MAYOR JADIN: It was \$30,000 with the understanding that that could be in any fashion. And, obviously, I went to the redevelopment authority and

asked them to yield on that because it was apparent that they weren't able to do that. We had made some assumptions that the foundations in Green Bay were going to be receptive to those proposals and apparently they've had some difficulty. So we removed the strings essentially, and said they will be able to spend that full \$35,000 regardless of the matching funds.

MS. MCFADDEN: But it seems to me that matching fund was geared to more educational programs, and I think you want the money reallocated to gang prevention.

MAYOR JADIN: I've indicated to Mr. Kong that he would have to submit to us a proposal as to which of the programs were going to be given priority from him just so we knew where the funds were going to be allocated. And he will be submitting in the near future.

MS. MCFADDEN: From a funding perspective I'm aware that many times people are more adapt to fund intervention as opposed to preventive type of funding. And I think if you start with intervention in the long run we would need a lot of money for intervention type of programs. Thank you for being here.

MAYOR JADIN: My pleasure.

MS. MCFADDEN: Would you submit -- If you have

any type of paperwork you would like to submit to the commissioner you can leave it on the table as you leave.

MS. MCFADDEN: Our next speaker is from the Green Bay Police Department, Mr. Tom Hinz. Are you here?

MS. SCHAAL: We had a call this morning from the police department indicating that with one of the activities, a homicide last night, they had a press conference and did not believe they could make it for their time slot and asked us to switch.

MS. MCFADDEN: It would have been nice to let us know too. Would you state your name for the record?

MS. SCHAAL: Good morning. My name is Dr. Barbara Schaal, S-c-h-a-a-l. And I'm the Director of Literacy Development and Support in the Green Bay area public school district. One of my roles is to oversee the ESL bilingual program for the school district. With me is Fay Boerschinger, B-o-e-r-s-c-h-i-n-g-e-r. She's the program support teacher who coordinates our services.

We thank you for the opportunity to share the experiences of the Green Bay School District as it learned to address the needs of the multi-cultural multiple language population that is now represented in

our community. Our comments today will give a brief history of the development of the Hmong population within the district and will summarize the enrollment, budget, and personnel related in this portion of our program.

The English as a second language, or ESL Program, began as an elementary program in the spring of 1978 with 20 students of Southeast Asian descent. Half were Vietnamese and half were Hmong. By the mid-1980's the number of students of Southeast Asian descent was at 490. That was 2.9 percent of the total enrollment. Dramatic growth was seen at the end of the 1980's, and then continued at a steady pace throughout the early 1990's. Today the number of those Southeast Asian descent is over 1860 or about 9.1 percent of the total public school enrollment. At this point enrollment appears to be leveling off within this ethnic group.

Not all children of Southeast Asian descent need special assistance within our program, but of the 1860 in our schools over 1150 are Hmong students who needed ESL services last year. This was provided by 37 licensed teachers and supported by 21 teacher aids, a Hmong bilingual counselor, and administrative personnel. Hmong students represent approximately 68 percent of our ESL program enrollment.

Services now begin with the prekindergarten program and extend through the high school level. We provide assistance at 25 elementary schools, two middle schools, and two high schools. Monitoring of students is done at the other district schools on an as needed basis.

Final figures for the 1995-1996 year indicated there were 117 Hmong students at level one proficiency, in other words, beginning to learn English. There were 228 at level two, 406 at level three, 316 at level four, and 86 at level five. Just over 100 students attained the skills necessary to be exited from the program between March of 1995 and February of 1996.

A Hmong counselor is able to insure that the students are also able to cope with the non-academic side of school life. These are the successes of the program statistically, but the real successes are in the progress these numbers represent. We've come from a program in the late '70's where the teachers struggled to help children recognize just the names of objects and basic cultural differences, such as needing to turn a door knob to get into a room, to being able to meet the children's specific instructional needs.

We've gone from having no information about the Hmong culture and their oral tradition, to a high

school club which is now preparing readings of Hmong stories for younger children as a service project.

The budget for ESL services has grown from \$170,000 in the mid-1980's to just over \$3 million today. These are the costs above and beyond the regular educational costs for other students. During this same time period from the mid-'80's to today the reimbursement rate has dropped from roughly 70 percent to only 25 percent for 1995-1996.

Maintaining a quality level of service has required a commitment on the part of the district to provide the extra support and enrichment necessary to help our language minority students function successfully within the school environment.

Last year the portion left to be funded by the local budget was \$2,263,333. Again, this was beyond the usual per pupil cost. And the portion of that that would go would be proportional to the number of Hmong children that we have, in other words, about that 68 percent.

To augment the student component of the program the district provides translations of many district materials, such as its Behavioral Expectations Booklet, newsletters, and announcements for parents. And routinely scheduled bilingual professionals to assist

with parent conferences where language barriers may be a factor.

Special events are held to support parent involvement. These may be school wide conferences, open houses, multi-cultural activities, or maybe literacy activities planned through the Title One Program.

Of special concern to us is the incidents of poverty among the Hmong families evidenced by participation in the free and reduced lunch program. The overall average within the Green Bay district for participation is 31.7 percent, but among those of Asian descent this rate is at 95.5 percent.

While we want to be careful of the conclusions we draw from this, it is appropriate to say these homes are probably not rich in the resources that foster literacies, such as books, newspapers, magazines and such. However, we have found that students of Hmong descent are very interested and hard working in their education.

Another noteworthy area is the employment of Hmong adults within the school district. We have actively recruited staff members of Hmong descent to help overcome the language barrier the students face and to provide positive role models of success. For the

1996-97 school year we have three professional staff members, 32 instructional aids of Hmong descent. It should be mentioned that our bilingual aids are used not just within the ESL program, but also in special education and other programs where this assistance helps the student.

Another example of our efforts was the employment through Title One of a bilingual Caucasian to assist at two buildings with high Hmong populations. This individual has become part of the Hmong community through marriage and has provided insight to the Hmong culture to other staff members.

Finally, our facilities department presently has two employees on staff of Hmong descent. Other employees are also influenced by the diversity now represented in the district. Staff development opportunities are scheduled each year to help employees accept, understand, and tap into the richness of this diversity.

The Hmong experience in the Green Bay area public school district has been one of growth and adjustment for all of us. As they have learned to live in the western culture and adjust to our system of schooling we have been able to learn of their culture and history. Their presence has caused us to foster

multi-cultural awareness to a greater extent and has encouraged us to have a global perspective.

MS. MCFADDEN: Any question for the panelist from the Committee Members?

MS. FARRELL: I have one. I would like to thank you for your presentation. It was very informative. Can you give me an idea of the graduation rate, how it compares for the Hmong students versus the total graduating group?

MS. BOERSCHINGER: The graduation rate is very high. We have a very low number of students that drop out. As a matter of fact, last year's information in the entire district there was only one student who was Southeast Asian who dropped out of school.

MS. MCFADDEN: What about the attendance rate for the Hmong population?

MS. BOERSCHINGER: Generally, also the attendance rate is very high. Many times building principals and office secretaries will call me, and a student will be very ill and the student does not want to go home. So they have to call the family and convince the student to go home. So we really have a high attendance rate.

MR. MINHAS: Do you have some studies done to see, those that graduated, are they gainfully employed

or where they go, what they do?

MS. BOERSCHINGER: We do not have any data, hard data, on what happens after graduation. But from the time that I've worked in the program I know initially our graduates, many of them went on to college, but they did not graduate from college. And it was one of the reasons that we redid our service model.

There are -- initially, when we first taught English as a second language we focused a lot on the interpersonal communication skills. The whole field was so new to us. When we redid it we really hit the academic English and that's how we structured it. Now it's evidenced that we actually have some professionals who have graduated from college that we can hire within our district. So we think that is beginning to improve.

Unfortunately, many of them as professionals have some college but didn't finish. We have tried to work to get some of them to become full-time teachers. So far with the family responsibilities, the costs of going back to school, we haven't been real successful getting the staff of bilingual paraprofessionals becoming teachers, but we do have applicants.

MS. SCHAAL: Your question does bring to the

forefront though one of the considerations the district is going through right now. Previously much of the information we've collected, such as post high school plans, as such, has not been segregated by ethnic groups. But we are talking about how much more that we need to do so we are watching services in each area appropriately.

MR. MINHAS: So what I'm getting at is that the lack adjustment in the academic or the dropout or academically we have more so they cannot keep going or socially they are not fitting in the environment, or what happens?

MS. BOERSCHINGER: And I think it's a little of each.

MR. EASTMAN: Thanks for taking time and coming before the Commission. It's my understanding that the police department has -- is it two liaisons that work full-time, two officers, at two of the elementary schools?

MS. SCHAAL: I believe they have more than that now. They've added two.

MR. EASTMAN: They've added two. What two schools are those and are those the schools that have the lead minority populated area? Can you just elaborate on how that was set up, what the purpose is?

MS. SCHAAL: That is not the area that we work with, but I know one of the schools that is involved is Tank Elementary, which has high language minority population. And part of it is the presence within the neighborhood for the feeling of security; part of it is so the students become aware of the police presence and are more apt to go to that individual in an effort to be providing programs, such as drug awareness programs, from an elementary age, foster a feeling of belonging to break into that need to become part of a gang, to get that belonging, things like that.

MR. EASTMAN: Is the feeling -- like every time I talk to, say, like the Mayor's office or the different institutions they say, "Go talk to the schools." I'm sure you hear it all the time. If there's a problem it's always go talk to the schools, like you're supposed to be the second parents and often times you are.

What are you doing -- And, once again, looking at our growing minority population we need to do something. Can you elaborate on what you're doing?

MS. BOERSCHINGER: Yes. We have a district wide Diversity Committee, and school personnel, and also community representatives; and then within that committee we have subgroups and that committee directs

some of the district wide diversity activities.

We also are -- the principal at one of our elementary schools and myself we are the co-chairs of that committee, and we did attend World of Difference Training down in Madison a couple of years ago and we are providing that inservice.

Our goal is that every district personnel will go through the training. We started with administration, psychologists, social workers, guidance counselors, sort of the front-line people; then we also have one multi-cultural liaison in each building and they were trained, a second person was trained. This year we will be training every single ESL bilingual teacher, plus we have two staff development offerings. And what that is is it deals with issues of stereotyping and prejudice and discrimination.

We're also working with each curriculum committee as they redo their curriculum. Right at the point we're looking at infusing diversity issues right into the curriculum not as an add-on separate piece.

We're also considering at the point of adoption to consider our language by Hmong if those materials are appropriate for them that there are support materials that would help them be successful.

We still have a long way to go, but I believe in

the district we're just now coming to the point that language minority issues are always part of the discussion in decisions that are made.

MS. SCHAAL: Another source of input for us is that we do have a student committee from the various minorities represented and they meet regularly with the Board of Education.

MS. KIRAM: Thank you for coming. My question is, other than Southeast Asian minorities do you have any other kinds of minorities in Green Bay?

MS. SCHAAL: Many.

MS. KIRAM: My concern is how, or the process of how they were integrated. Was it difficult in the beginning in the mid-'80's when they first came, and is it easier now or is it easier among children than it is for the adults? I mean, yes, I'm interested in the integration of the children in the schools and then of the parents.

MS. SCHAAL: And I have been with the district just one year.

MS. BOERSCHINGER: I would say that I think initially when the Hmong came it was very difficult for the Green Bay community and for the Green Bay schools because we didn't have a great deal of diversity at that time, other than we do have a significant Native

American population. Now, in recent years we have a growing Hispanic population.

I would say that one of the impacts is where the children reside. And I think that the young children integrate very easily, and they really don't notice differences in culture. As they get older then some of those things start. Part of the World of Difference Training is if prejudice can be learned then it can be unlearned, and that's part of this program that we're hoping to intervene early so that we can begin to change that.

Also, the Hispanic population is coming into a different part of the city. So now I would say every single school in our district either has a language minority student or will have a language minority student very soon. And we hope -- I think we did learn a great deal from the Hmong on how to relate to other minority groups, and, hopefully, as the new population comes in that we do a much better job.

MS. KIRAM: How did you translate from the materials when they don't have a written language?

MS. BOERSCHINGER: Initially, we almost did all of it written and a lot of translation, and even now we always orally call the family. But as they learn to read and write English, can now read Hmong so

we do translate many of our things into Hmong. It's much more difficult into Hmong because there isn't always a word exactly the same. So we still primarily rely on oral communication, but we do written translation of many of our materials too.

MS. KIRAM: Other than workplace integration or socializing do you see a lot of them among Hmong and the white population?

MS. BOERSCHINGER: In the schools or --

MS. KIRAM: Just in the community.

MS. BOERSCHINGER: I think it's improving. You know, I still think even because of where the families live. In some cases, like some of our elementary schools are almost 50 percent minority. But we have language minority students in every single -- except for one -- school in the district. So they are integrating based on where they live much more so than anything else.

MS. KIRAM: Is your curriculum exclusively ESL or is it integrated with the academics?

MR. BOERSCHINGER: It's integrated with the academics. Our program has always had an English language component and a content component.

MS. MCFADDEN: Are there any mentoring programs in the community or in the school for Hmong

children?

MS. SCHAAL: Specifically designed for them, no.

MS. MCFADDEN: I know in Milwaukee we have quite a few mentoring programs to help low income families focus more on education, going to college, and getting good jobs. And it really has been very successful when you look at the community and go back and have the community responsible for doing some mentoring program for a child or for a family.

MS. BOERSCHINGER: We do have some minority students from UWGB who are mentoring at a few of our high schools. It's on a small scale, but when that minority counsel gets together that is one of the things they feel has been most successful and they would like to encourage an expansion of that program.

MS. MCFADDEN: I know in Milwaukee a lot of the mentoring program is funded by United Way, and that's a possibility for a funding source for that type of program.

MS. FARRELL: I have a question. I believe in your presentation you were talking about \$3 million a year to the ESL program. You said about 68 percent of the students were Hmong, so if we cut that in half say about 1.5 million is going basically to the Hmong

population. So if we're focusing on that group do you feel that's adequate to serve that population to get them integrated and into society? Is that an adequate amount of money to do that?

MS. BOERSCHINGER: We are very creative individuals and there's always more that we could do. However, I think our exit rate, moving out of the need for assistance of ESL, is at a point where we can say, "Yes, it is successful."

MS. MCFADDEN: Thank you for attending, and if you want to leave your written presentation on the table.

MR. EASTMAN: Thank you very much, ladies.

MS. MCFADDEN: Mr. Norman Kong, you're the next presenter. Mr. Kong, we have about ten minutes so can you introduce yourself and spell your last name for our recorder.

MR. KONG: My name is Norman Kong and my last name is K-o-n-g. I'm Executive Director for Southeast Asian Community Center. I have been volunteer to provide service for the Southeast Asian community, and the Hmong community, and the Southeast Asian Center for two years. And currently the Southeast Asian Community Center does not have any funding, but they only receive some source of small funding, about a couple thousand

dollars, for to pay for lights and pay for over in the center.

And I'm remaining in office from nine o'clock in the morning until two, and after that I have to go into work at a different company for my family financial. And during the morning I provide the service for the Hmong community and Southeast Asian community.

MS. MCFADDEN: Are there any questions from the panel members?

MS. KIRAM: How many people are involved in the community center?

MR. KONG: Actually, we did not count how many people involved in the Southeast Asian Community Center. But last year people came into the center all the time asking for service. So since the center lost funding and the funding -- before the center was named the Hmong Association and after the center lost the funding through the state -- transferred all the funding to Housing Allowance, and then it cause break relationship to Hmong community and Southeast Asian community.

And then after civil lost the funding there was only civil people came into the center. But right now we have a lot of people came into the center in asking for service. And I have told the Southeast Asian and

Hmong people that we will no longer be providing general translation. And all we do right now is we would like just to help a person who get in trouble. We involved in law regulations and involved in a big issue we will be able to help.

MS. MCFADDEN: Mr. Kong, prior to the loss of funding what type of services did your center provide?

MR. KONG: After we lost funding the service we provide to the Southeast Asian community and the Hmong people is mostly employment placement. And we provide in general counselling, and then we provide to settle problem, for example, like a family get into a trouble of their children involved in gangs and then have to go into court, or the family some settlement of AFDC or settlement of family problems, whatever occurs.

So we only really respond to critical problems which happens to a family or an individual. So the general service and general translation we didn't provide that.

MR. TORRES: Mr. Kong, thank you for being here. I served with the US Navel Force and Special Forces and Advisory Committee in Vietnam years ago. So my contact with Hmong people goes back probably further than most people here. I'm interested in knowing how many people in your community are veterans?

MR. KONG: I could not count how many people were a veteran in the Vietnam War, but as I know most of the parents -- not my generation, but like my father and the older generation -- and most of them was involved in the Vietnam War and have been a veteran for the CIA.

MR. TORRES: Has there ever been any effort to get any kind of compensation or some sort of a pension from the government because of the role that the Hmong community played in that history of the Vietnam War?

MR. KONG: What I know is the Hmong people, actually, most of them, I didn't know the other story, but, actually, for my father's story that the US pulled back the troop. And then my father met some group of the CIA over in the capital of Laos. And then my father came and mentioned to his older brother at that time. And then also I have been told by my father if you were going to the United States because now the United States lost the war to Vietnam, they wanted to pull back.

So in 1973 the CIA asked my father to move into the United States. And my father had an identification of the service for the CIA during that time. And my father said they promised to help our family and help our people when we arrived in United States. But I did

not understand.

And my father came into United States for more than around 15 years. He did not receive any a certain amount of pension or a certain amount of veteran pay for something but all he did was only for SSI and only for AFDC. So that's all I believe all the people who served for the CIA or service for the United States government they must receive some special funding not only for AFDC, but a source of funding for people who served as a veteran. And then instead of put them into the AFDC.

I have some concern that Hmong people involved in the CIA war, but when they arrived in the United States they placed in the AFDC, and several years ago there was some news report that Hmong people is welfare people, so that is something that totally discrimination. And I believe that the law, the United States laws, been changed back and forth and not stayed a law, and the Hmong people have been committed and support the CIA during the Vietnam War.

And I talked to a lot of elderly and they believe they help the wrong group of people and the wrong government and now not acknowledged forever.

MR. EASTMAN: Thank you, Mr. Kong, for appearing and taking the time to appear before the

Committee. I'm still looking for the reason that the Hmong agency was closed down.

As you know, when I was in Oshkosh and went to graduate school I worked for the Hmong Association there. And I know there are probably ten other associations equivalent to it across Wisconsin that are funded by the federal government or some by the State, I don't know if it's grant money or not, but I believe it's particularly all federal money. What was the real reason that your agency was closed down? Was it misappropriation of that federal funding or was it because of various political beliefs? And you know I talked to the Mayor a little bit earlier about that. What was the reason?

MR. KONG: My understanding is in the 1991-1992 and before that Hmong people was certain involved in a different political party in the town. And certain party they involved in General Lange Powell, CIA, the leader, had been involved in the Laos War in Vietnam a long time ago. They still have some belief that they going back to the country, back to freedom.

But we also have another group of political species they call Laos government, which they are trying to get the country back but in a different

direction of each group.

And I strongly believe that the center in the past been ruled by some person who involved in political and they breakup the relationship, cause the breakup of the relationship, and then also part of this person from the state and Indigent Poverty Refugee Service and involved to that Hmong at that time too. So one leader in one of the party and the other leader in the parties so conflict to one another. So one have power and one doesn't have power so they tried to take away all the funding.

MR. EASTMAN: Two quick questions. Was money used that you received from ORR in the State of Wisconsin -- was it used for one of the political parties or in the State of Wisconsin in the contract does it specifically say that you cannot be involved in politics or have political affiliations on the Board of Directors? I just need a real simple answer. Was the money diverted to one of the parties?

MR. KONG: In the past the ORR and the State of Wisconsin does not have any law anyone who involved in a Board of Directors must not be involved in any political party. So after that for several years ago everyone knowing and then after that all, like all the person who involved in the political party they did not

simply like they stay apart.

And then after all the funding lost so it caused communication breakup, and caused a relationship breakup, and all the people are split all over into a different organization in town. So, finally, either one of the political party never came back and called the center anymore. So that has caused a breakup. No longer have service lost of funding gone to some people.

MS. MCFADDEN: One more question. Ron.

MR. MONTGOMERY: Thank you, Madam Chair.

Mr. Kong, I realize, before you answer my question, given the nature of the operation in Southeast Asia at the time there was probably a limit on how you can answer and what you can say, but I do know that the federal government did make promises to some members of the Southeast Asian community who did help the US during the conflict.

To the extent that you can answer that, was the promise made between the United States you'll be taken care of and helped and rewarded for your service. In your opinion how has the government followed through on that or has it met what may or not have been promised in return for your service?

MR. KONG: I was not a person who involved in

the CIA war, but when I heard from some elderly and what I heard is some important people who was involved, and that during the CIA and Vietnam War and the war in Laos, there was certain promise that if the Hmong people they lost the war and served in the CIA and they lost the war to the other parties or any opportunity for them coming to the United States.

And also there was some support for the people, and then until they will have an opportunity to get back into the homeland or otherwise, and ask for the help in Hmong people to find them a place to live. It caused similar like a promise of a land for them to live and we didn't know that we supposed to come into the United States.

But during the promises in the Vietnam War if you ask, could not find land or place for the Hmong people to live, so they will take the Hmong people to the United States. But not for permanent but could be for temporary or in the United States, and then they will find some settle.

MR. MONTGOMERY: To the extent that you're aware has the US government kept its promise or promises, to the extent that you're aware?

MR. KONG: On these issues I was not a person but I heard General Lange Powell also mention at a

meeting several times. So I was not a person who there.

MS. MCFADDEN: Mr. Kong, thank you for appearing before our committee.

Chief Lewis and Assistant Chief Hinz. Chief Lewis can you introduce the panelist with you here today?

CHIEF LEWIS: Chief Lewis of the Green Bay Police Department. With me is Assistant Chief Tom Hinz and Nao Tou Xiong is our Liaison officer in the Hmong community in Oakley. I was going to have Tom Hinz start out. I'm fairly new in the community and Tom has been very involved in the developmental program here in Green Bay. So I was going to have him give you a summary of the program, if that's okay.

MS. MCFADDEN: Sounds good. Your group has about 15 minutes.

MR. HINZ: Thank you, Chief. As Chief said my name is Tom Hinz. I've been with the Green Bay Police Department for 30 years. Prior to coming on this department I spent three years in the military, two years overseas.

Several years ago we noticed that the personality in the community was changing, and the police department really wasn't changing with the community. We listened to some people who brought some issues to

our attention; one, being the vision of race unity, and talking about that our department needed to be representing our community even better.

About the same time we had an incident over at a high school in town here that involved a black family and we thought it was a bunch of kids-on-kids fight. Ended up it was actually a racial incident, which we as an agency didn't understand. Rather than bury our heads in the sand we bought in the family and Rabbi Viper (phonetic) from our local Jewish family, and he facilitated a meeting -- a very emotional meeting at the Green Bay Police Department between all the officers and administrative people and on-call in this incident and this particular family.

Because of that we kept moving as an agency and we formed a committee called "The Coalition from What Respect," which is a group of citizens in our community along with the police department to continue addressing community needs.

We looked at our hiring process within the Green Bay Police Department and we've extended our hiring procedures to attempt to get more minorities on our department. Personally, I feel that the way we're going to do that locally here is by people like Nao Tou who are mentoring young people in our community, the

Hmong, Blacks, Hispanics, Native Americans, that will come on our department in the future.

We saw a definite need -- and I wish we would as a department -- we always say we wish, but if we would have had an opportunity as a police agency 20 years ago when the Hmong were being resettled into our country we could have had much more success. We've got great success, we could have greater success. They did in Canada, we didn't do it here, but it's better late than never.

Based on a need in our community we have over 4000, almost 5000 Southeast Asians here, we sat down and put together a graphic request from our Block Grant Fund. It was kind of -- people thought it was an off the wall request to ask for a Hmong liaison officer to work with our department. We approached the redevelopment authority, they gave us a grant for N.T., Nao Tou. Presently we call him N.T. at the station, and we knew that he was totally accepted when we started calling him N.T. and he started calling me Tom. So we have a great relationship. We ended up hiring a Hmong/Lao liaison officer, non-sworn. Ideally, N.T. someday will be a great police officer for somebody, but in hindsight it was better that he became a non-sworn person for our department. In that if he was

a sworn officer right now he would be working the midnight shift and not have the impact on the community that he does now.

N.T. has done a number of things, he can talk about those. I don't want to take all the time up. He has talked to the DNR about their hunting and fishing tradition in the Hmong community. When we had -- General Lange Powell has been in our community and we sat down and shared meals together. We had people here -- the lady who wrote Tragic Mountains about the plight of the Hmongs from China just right down through Laos.

We had a much greater understanding, and sometimes I feel the police department is further advanced in particular areas than our community is. I think we have to strive and keep moving forward as a community, not just a police department, but as a community.

The Chief has had some great ideas on expanding our community officer to our community to address our community needs. We are attempting to hire more minorities in our department. We did a survey through our personnel department and in the State of Wisconsin in the criminal justice and police science programs from the universities. There really isn't a lot of individuals to draw from from a minority group of people to hire on our police department. Some people

don't want to come up here because of cold weather.

We've put together a team. So we're going to do it again this year, in fact, also with the sheriff's department with the idea of personnel of minority groups and go out into our local educational establishment and attempt to hire more minorities coming up with a recruitment effort again the first part of next year.

What I would like to do is turn this over to Nao Tou and have him explain to you what his position is and how he's been accepted in the community.

MR. XIONG: Thank you for the opportunity. I would like to briefly share with you my role, the role as a liaison officer. Basically, my role is to hold meetings with members of the Hmong community, and to educate them in police procedures, police services for the community. Besides that I'm also providing some training for our police officers in terms of the cultural differences. I also work with the crime prevention officer, school liaison officers and also educate them about our student in their cultural differences.

Besides that I'm also communication translation for the Hmong and Laotian communities and for other human services in the area as well. And, basically, my

role as a liaison between the community and the police department is to bridge the cultural gap and the language gaps.

And I would also like to take this opportunity to share with you some of the problems that I see within the Hmong communities, and some of the issue that the Hmong are facing right now. There were several issue, but to make a concerning issue of the cultural conflict and the other issue is the Southeast Asian youth gang.

For the cultural conflict, as you know we are from Southeast Asian or Indochina. Our culture is much different from the western culture. And what we are facing today is good example of what the early marriage or connecting marriage, that being in a marriage. This is a traditional marriage being practiced with the Hmong or Southeast Asian, and is a way of life back in Asia, but it is in conflict with the western cultural.

For Southeast Asian youth gang back in Laos there was a neighborhood thing called a "gang" in a Hmong community, especially in the Hmong community in Laos. So as the story indicated the Southeast Asian youth gang didn't start to surface within the Hmong community in the US in the late '80's. But as this problem has been existing within the Hmong community in the US this become one of the top issues or become one of the

concern area between the Hmong and Laos refugee in particular communities.

So those are the two issues that are, as a liaison, I see. These are the issues that facing people of Southeast Asian not only in this community but also in other community, I guess, throughout the US. Thank you.

MS. MCFADDEN: Questions from panel members? I have one. What is the percentage of your minority population on the police force?

MR. HINZ: Right now we have one Hispanic officer and we have -- I'm trying to think back. We had a few Native American officers. We have a difficult time recruiting Native American officers because of Jim Danforth of the Oneida Tribal Police and the regulations with his tribal police. And the tribe is doing so well that the Oneidas are hiring all the Native Americans away from us. We actually have to go out and try to recruit some people back. We've done it successfully a few times, but Jim ends up hiring them back because they have more benefits for the individuals. We have no Hispanic Officers. We had one Hispanic officer, we have no Native Americans, we have no Blacks, and we have no Asians at this time.

MS. MCFADDEN: What is the size of your police

force?

MR. HINZ: We have 185 sworn.

MR. MINHAS: I'm trying to understand what's the problem. The problem of the Hmong community getting adjusted in here, or the problem of the majority community accepting the Hmong among themselves, or who really needs the education?

CHIEF LEWIS: I think it's clearly both. I think there is the issue of educating both sides, the community that's been here for years and the Asian community that is coming in. You know the issue is assimilating into groups and becoming involved, and that's what we're trying to do with the one-on-one programs. I think a good example is Tank School, which is a predominantly Southeast Asian population in that school.

And we didn't feel like we had as much connection to that school, frankly, and you did not see if you went around the community, groups Rotary or Kewanis or whatever, you would not see a very diverse group at those locations. What we've done is we put two officers assigned just to that school. They work out of that school and they work with the kids. And we recently got a local women's group to go in there and adopt that school and start working with those kids in

the hope that once you work with the kids you also work with the parents. Then maybe assimilate them into some of those clubs and local organizations. But it gets everybody involved in this and you really cannot say one side or the other. This is an educational process for both sides totally.

MR. MINHAS: So is there any plan or program working with the majority community teaching them the other culture and the traditions to your people?

CHIEF LEWIS: Well, you know I think the news media does some of that, certainly. If you're talking about a class for the community as a whole, no, there is no way we're going to bring 100,000 people to a class, so to speak.

MR. MINHAS: It's otherwise. You know, you have two police officers always present on the one school. So the problem is the impression is that you're providing is, "Yeah, we are trying to keep an eye on you." Maybe that's not the problem.

CHIEF LEWIS: I guess I would really argue with you that that's not at all the perception of the community at all. I think if you went out to that community that these officers patrol, in the neighborhood they would not at all feel those officers are keeping an eye on them, but they would argue that

they really are helping to facilitate the suggestions in that community.

Now, they may take that position about the black and white units that drive up and down their street, but not about those officers assigned to that school. I think they would be adamantly opposed to your position that those officers are there to keep an eye on them. I think their feeling is quite different.

As a matter of fact, I would have one or more of those officers in every school if I could put them in the school.

MR. EASTMAN: Police Chief Lewis, welcome to our community. As a resident I'm glad to have you here and your expertise, and thank you for your speech.

A concern of mine over the past year has been the level of jobs we have on hand for our youth. And I think I went to meeting where the gang relations unit said four to five shootings were Hmong related or Hmong involved. And now, again, we had another homicide last night with a minority person.

What is being done -- what are your programs, what can be done to alleviate the crime? And I guess what I'm also hearing is the Hmong not naturally being a gang oriented cultural, is when I talk to school districts is they're being forced to protect

themselves, as are maybe other groups, maybe because of white gangs or Hispanic gangs and stuff like that. So what do we do? I know you have your liaisons but what else can be done at the high school level? That's where the racial tensions are ending up to the shootings. Go ahead, comment on that.

CHIEF LEWIS: I guess you have to keep this in perspective. This is a community of a couple hundred thousand people; the City of Green Bay is over 100,000. Last night was the second shooting we've had this year in this community where someone was shot. So we've had two shootings and one did involve the Hmong community and that was a subject who came over from St. Paul and shot a kid.

Now, last night's shooting did unfortunately involve a Hispanic youth. But that's two shootings in an entire year in a community of 100,000. Now, would we like to eliminate both of those? Absolutely. But I'm not so naive to think that we will never have any shootings in the City of Green Bay. So I think we're doing an excellent job of keeping those down. Crime rate here is very low.

There are guns out there, certainly. This is a hunting community. You could break into any house in this community probably and find a hunting rifle, this

week, next week you wouldn't because they'll all be up north. The guns are out there, but we do not seize that many guns from the youth. We had had a number of gun stores broken into and a number of guns were taken and not recovered in the community so we assume they went outside of the community.

But we are working on all those programs as far as closer connections to the community. We have a police citizens academy now that has gotten good minority representation, and the idea behind that was a 13-week program to bring the community into the police department, show them everything we do. It's every Wednesday night for 13 weeks, and 40 people are going through the class right now. So part of the process is opening up the community.

The Catholic Diocese is doing tremendous work in the area of the KEYS Program to keep the kids in school. So there's an awful lot going on in this community.

MS. MCFADDEN: Chief Lewis, do you have a problem with hate crimes against the Hmong population.

CHIEF LEWIS: Well, we have not had a lot of documented incidences in this community in that area. I'm not sure that we had more than just a couple incidents. We did have one incident involving the

police department where we admitted some overreaction earlier in this year. We have not had another one of those conflicts since then. We were very happy about the way that came out. The Catholic Diocese became very involved in that, so not comparative to larger cities, no.

MS. PRIDE-EULER: Officer Xiong, I get the impression you mentioned about the DNR, the hunting and the fishing. What is the DNR doing to help you? Are you working with the DNR in this district, and what are they doing to mitigate some of the cultural conflicts?

MR. XIONG: They just want me to kind of tell them about the traditional hunting among the Hmong community. So, basically, just tell them about the traditional hunting that comes of the Hmong way of life back in Laos so they understanding how we traditionally hunt.

MS. PRIDE-EULER: So I guess my question is what is the DNR doing? I work for the DNR and so my question is I thought that we were doing some kind of pamphlet to explain the hunting and fishing regulations. Is that not true?

MR. XIONG: I believe that there was such a translation for the Hmong community already, but I don't know how the translation has been distributed

among the Hmong community throughout the state.

MS. PRIDE-EULER: I think that's what we're working on right now. I know we started in La Crosse, in the La Crosse district first, and now we're working also in Sheboygan and Milwaukee area. We're also doing something in the Wausau area, which is the Northern district.

I guess one of my concerns is too, that even within the DNR, is the diversity of the DNR does not lend itself to, you know, hiring people of different cultures. And I work in personnel, and that's one of my goals is to get more people of color in the DNR. And I guess -- Who have you worked with here with the DNR? With the district director or a certain person or what?

MR. XIONG: Basically, I just talked to Tom Hanson in the Green Bay area.

MS. PRIDE-EULER: Tom Hanson? Is he the warden or what?

MR. XIONG: I think the warden supervisor in the area.

MS. KIRAM: Many people from other countries have come to the United States and worked their own integration out. I am Filipino, and there's a large Philippine population in many parts of the United

States, but I've never seen a Filipino hired as a liaison. What I'm saying is, if you're hiring somebody from the Southeast Asian community as a liaison with your department, don't you think that the perception is that there is a problem with them because they cannot integrate on their own? Or many of us, for example, who are also foreigners in this country just did it on our own, without any help, without any programs.

And what I'm trying to find out is if you specify or get certain people to work with you from a particular ethnic group the majority population might resent that because it might come up as coddling. Maybe if you just make them subtly integrate among themselves maybe it will work a lot more successfully. I don't know.

MR. HINZ: A lot of different answers to your comment. I think the Hmong are in a unique position. When they came to this country they were really forced to integrate themselves to this country and they had tremendous cultural and language barriers coming over here. And there was a resettlement process, and they were immediately split up from their homes and they spent three refugee camps in northern Thailand where most of our refugees came from.

And I really believe -- and I also believe that

this country particularly owes something to the Hmong for what they did for us in the Vietnam War. And a lot of people don't understand the whole dynamics of that.

But because of intense quick resettlement of the Hmong I feel that the transition is made much smoother by having the community reach out and help and assist in this transition. We have not seen any resentment from the rest of the community for what's been done in the assistance we've attempted to here in Green Bay through the Catholic Diocese primarily with the Hmong community.

They are a very hard working group of people. They've had some transitional problems, and I would have, if we would reverse that, I think we would all have those particular problems. But they are making the transition.

And you would see because of the refugee camps being closed down now that within the next four, five, eight years that there won't be a particular need for a person like N.T. in our department. But we'll have N.T. and people like N.T. being sworn officers in our department.

And it's not saying that we don't need a Hispanic individual that would be emulating N.T.'s position, we could use that. But we thought the immediate need for

our community is to have somebody in N.T.'s position to help address an immediate concern which it has done quite well.

MS. MCFADDEN: Chief Lewis, Nao Tou, and Tom, thank you for appearing before our Committee.

MS. XIONG: Good morning. Thank you for coming today to Green Bay. My name is Mary Xiong. M-a-r-y, X-i-o-n-g. I have been in the United States in Green Bay for over 20 years. I feel like Green Bay is my hometown. So what I'm here today asking you allowing me to speak today. I am not on your agenda schedule.

So what I'm saying, I would like to say something I think that's important today. So, first, I am involved in the Hmong and Laotian community which I'm as far as South Asian, like an Asian. Asian also covered lots of things, but always only speak for all Hmong/Lao but only speak for Hmong/Laotian community in Green Bay.

I have been involved in the Hmong/Laotian community, which we have a Hmong organization was established in 1991, we are only five years old. We are aware since the organization was settled that we would working with the youth to provide some activity, enrollment, and we also have some parenting skill

training, and also some job training, and some classes in English and education for the Hmong woman to supplement just the beginning.

So since I see that we don't have much in support we need lots of things. I had meeting all over Wisconsin cities and find out more about information and how they are doing. And the other cities have lots of program activities. I see in Green Bay we don't have much activities for the Hmong and Laotian people community here.

I'm wondering what's going on. And I just don't know how to do it by myself. So I just wondering if you can have something or some idea that we can get more program to this community and helping those Hmong and Laotian children, parents, to educate them and also to blend the community to get along with each other as non-segregated.

So whatever we do program in writing a paper or proposal for support. First, it hurted me because some of the recent service that we asking for they had me writing a letter to ask that not only going to support the Hmong women organization because the Hmong community, Southeast Asia, there was a problem. So they cannot help us until their problem has been solved. So it kind of hurted me.

So I keep that information in my mind, and I think that committee have some problem that wouldn't be fair on the whole community. We are here. The majority need help and we cannot put their problem to block out our everything organization not to receive grant or fund to help. So it hurted me, but I still keep it in my mind.

So today I would just like to bring it to your attention so you can see what happened here. And it may not be only our problem but maybe everybody's problem. That's all I can say.

MS. MCFADDEN: Questions? Is your husband going to make a presentation?

MS. XIONG: My husband he doesn't speak English.

MS. FARRELL: Mary, what is your position?

MS. XIONG: The past, at first I had appointed as a project director for the organization. And we do quite a bit projects, often busy during the first three or four years. But this year we don't have much resources to support so we only do a small budget and small activity and to keep communication between the communities.

MS. FARRELL: Can you give me an idea what your original budget was and how much it has been cut?

MS. XIONG: In the past it had been concentrating with the agency to do activity. And small budget is under twenty, and this year we have very small amount, not as much. So just to keep the services alive that's it. And we wanted to not get any pay for anything so it a full-time job.

MS. FARRELL: How many people did you serve?

MS. XIONG: Oh, I don't have right here, but I would say this year we might be service over 200.

MS. FARRELL: What is your prognosis for the future? Do you see the funding going down, down, or do you foresee it getting better?

MS. XIONG: Well, I see if we had resources that maybe will be better because the community still need support as much as education and parenting skill, to do a lots of jobs receiving, something like that or senior program or anything like that. But we don't have any resource, and some agency they do have a resource but they only talking and not walking. And we don't have resource, we walking but we don't talk. Especially when we not working we don't have money. We don't have resource.

MS. FARRELL: What about the Green Bay Mayor's office? Do you feel that they are supporting you?

MS. XIONG: Well, I really don't know. They

might support us I don't know. It's hard to say because we haven't contacted them. We only working for the general agency. To ask who had been involved in the Hmong and Laotian community and helping us assisting them, but we don't get help from, you know, any resource from whatever, the Mayor's office or the city.

MS. FARRELL: Can you tell me -- then you said at one point you had \$20,000, and now you're less than that. Where was that money coming from?

MS. XIONG: Those money we had a contract with the County Human Services for the Youth Asian Program and to help person with the counselling, and family problem, conflict, the way the kids involving in gangs. And also that we have some support or donations from churches, such as Presbyterian church or anything, you know, like that. That's it.

MS. MCFADDEN: Mary, in your community is there a problem with domestic violence?

MS. XIONG: Well, for those could have been some but not a high percent.

MS. MCFADDEN: Have you contacted any of the foundations for funding, United Way?

MS. XIONG: We, in the past we do submit a proposal. We request for community funding to help us,

and to do activities and running services. But they don't get us anything. And this year, 1996, they gave us some just for emergency funding to supplement the Hmong and Laotian community for hunger. So we did provide a Hmong community when family who run out of the food, things like that, we do.

MS. MCFADDEN: Why do you feel you're not getting any funding?

MS. XIONG: Well, I think we don't get any funding because we don't have a person that is willing to -- we don't have a person -- people willing to go write proposal. And we also don't have higher person having the education to, you know, reach out.

MS. MCFADDEN: Can the university assist you in proposal writing?

MS. XIONG: You mean the University in Green Bay?

MS. MCFADDEN: Yes.

MS. XIONG: In the past they help us one time but after that no.

MS. MCFADDEN: Have you approached them?

MS. XIONG: We did in the past.

MS. MCFADDEN: What is forbidding you from approaching them in the future?

MS. XIONG: Mostly that we asking people who

helping for doing proposal writing helping, something like that. Mostly they need to have money to pay now to do that, so we don't have money to pay.

MS. MCFADDEN: A lot of time when you're dealing with a university setting I don't think any funding or payment is involved. They do it as a community type of service.

MS. XIONG: They do. They have one person who do those mostly, but they said they had so much there for the university they don't have the time.

MR. MONTGOMERY: Just a couple -- I know we're short of time, I'll be brief. Do you find yourself when you're competing or talking to the university or other members of the community -- I notice you're a rather quiet person. Do you find yourself at times perhaps being overshadowed? I know there is a term used in at least Eastern Europe and Germany is the west and our system being called the "elbow society." Do you find that to be a barrier to your getting what you need from the community? As you're trying to be polite and humble everyone else is elbowing their way in?

MS. XIONG: Yeah, yeah.

MR. MONTGOMERY: Do you find it difficult?

MS. XIONG: Not really. To me I have a plan of where ever I am or whatever I meet, doesn't matter

man or woman. I also approach by myself. It's easy.

MS. MCFADDEN: Thanks for appearing before our Committee, ma'am.

MS. XIONG: Your welcome. Thank you for giving me --

MS. MCFADDEN: I have a social service agency in Milwaukee, and if I can assist you in any way I will give you my card before you leave today.

MS. XIONG: I would be glad to have it. Thank you.

MS. MCFADDEN: Mr. Fitzgerald?

MR. FITZGERALD: Yes. With me is Moua Xiong, who is our Outreach Worker, here this morning to talk to you about the programs that the Housing Allowance operates. Two of those programs are the KEY State Initiative and the Targeting Assistance Program. These are voluntary programs designed to assist refugee families in moving from welfare dependency to self-sufficiency.

These programs provide a broad range of services including translation, motivational counsel and training, vocational English as a second language, short term skills training, job development, job retention services.

We also operate the Jobs Program in Brown County.

Jobs Program is a mandatory program for AFDC recipients. It is an employment training program. We operate the Jobs Program primarily and provide case management services to Southeast Asian refugees who have little or no English skills.

Participants in the program -- Excuse me -- Under this program we provide all of the previously listed services, and participants are required to engage in work acquisition and training services including work search, community work experience, and they are also required to accept available employment.

Support services are provided and these include transportation, initial work related expenses, and child care. Our mission is to help these Southeast Asian families to obtain self-sufficiency through employment. And in the last two years under the Jobs Program here in Wisconsin, with our welfare reform initiatives there have been some significant changes in the way we operate the program.

The first major change was 86D change in the Jobs Program, which means for those families where there are two unemployed parents both parents will be required to be involved in Jobs activity, and previously only one of those parents was involved. This did cause some reaction among the Southeast Asian community and

allegations were made that we were implementing these changes here locally because of local political reasons or for personal reasons. This is clearly not the case, this was an administrative change.

In January of 1996 we initiated a program called "Work First" in which --

MS. MCFADDEN: Mr. Fitzgerald, you're still not being heard in the back.

MR. FITZGERALD: Thank you. Sorry. In January of 1996 we initiated a program called "Work First" in which individuals applying for AFDC first had an interview with a financial planning and resource specialist. In March of '96 another change occurred in that program, in the Jobs Program, and that is a change in the implementation program called "Self-Sufficiency First" they were performed previously under AFDC. An individual could apply for AFDC and within seven to ten working days receive a decision or a check from the State.

Under Self-Sufficiency First 60 hours of employment related activities were required prior to an individual being approved and identified as eligible for AFDC. Again, these changes were not particularly well received within the Southeast Asian community.

Due to the federally mandated five year limit on

the then welfare reform legislation we, at the housing allowance refugee services, have become committed to aggressively attaching Southeast Asian families to the work force as soon as possible. This is because we believe this is in their best interest.

If there's a down-turn in the economy they will need all of the available five years to weather that down-turn and that's our commitment. And I have some statistics, and this would be an exhibit that support our efforts and basically document what our program is doing for the Southeast Asian communities.

I would like to have Mr. Moua Xiong talk to you a little bit about the problems and barriers to the employment that the refugee community experiences.

MR. XIONG: Thanks for giving me the opportunity to share some of the concerns that I experience in my house of Asian when working with the Housing Allowance Office as a Community Outreach, which is funded by the United Way and administered by the Housing Allowance Office.

For two years working with them as a Community Outreach I experienced that this particular group as a Hmong/Lao who has immigrants or recent immigrants to the United States have many difficult issues, such as education, job skills, language barrier, and financial

difficulty, and cultural difference, and mental elements of mental health issues. All these are the concerns that as a service it's hard to serve because they have to spend most of their time fighting for freedom and lack of education.

To my experience education is the key issue for anybody who would try to survive this country. And many of them their skill is 200 years behind because they are more into the agricultural society and also focus on war to free themselves in their countries.

Also that the biggest issue is mental health that many of -- the majority of the people today went to clinics and hospital and the doctor are unable to define their illness and cannot diagnose those illness because they have some pressures that build up from what ever they live, the pressure that they live in this country. Also the pressure that they move from place to place to many refugee camps and it's more like a posttraumatic stress disorder.

Many doctor are unable to find that, and that's one of the difficult things that I see that we should look at something to solve this problem or resolve this problem and help the Hmong to be self-sufficient.

MS. MCFADDEN: Questions?

MS. KIRAM: Does the Housing Authority office

help in placement for homes? I'm trying to define the job of your office in relation to what you said.

MR. FITZGERALD: Yes. We operate the Section Eight Rental Assistance Program here in Brown County and also some employment training programs.

MS. KIRAM: Does the Southeast Asian community live in a packet or do they live together in a certain section of the city or are they scattered all over where housing is available?

MR. FITZGERALD: Moua, could you answer that better than I probably?

MR. XIONG: Most families come up to the issue of culture difference. They are large family and some of the family are extended family, but more likely they try to adopt it. And if they apply for the Section Eight Program they have to be real quiet on the certain size of the policy they are required to live in a certain size depending on the Section Eight rule.

If you have, for example, if you have five people, two adult and three children and two boys and one girl, you must have a three bedroom.

MS. KIRAM: That's not my question. My question is are the apartment or houses, are they together or you just live anywhere or do you prefer living in a community together with other Southeast

Asians or the people that you know?

MR. XIONG: The people I know they find what ever the price suitable for them.

MS. KIRAM: What percentage of the housing, of your office, pays for this allowance? Is it 100 percent?

MR. FITZGERALD: I don't understand the question.

MS. KIRAM: If your Housing Allowance office, and there's a refugee family wanting to rent a unit, how much do you pay from your office of that unit?

MR. FITZGERALD: Okay. I understand the question now. We would pay a percentage based on their income and the family size and the apartment size. It varies, but I think the program guidelines approximately one-third of your income is identified as the portion that you would pay. I may be not quite accurate there but it varies from family to family.

MS. MCFADDEN: Mr. Fitzgerald, what is the level of unemployment among the Hmong population?

MR. FITZGERALD: I don't have that figure. But as you can see from the exhibit there was -- even of the families on AFDC who are mandatory with the Jobs Program there is 52 percent who are engaged in unsubsidized employment. I think that clearly

unemployment is high in the refugee community, but I honestly don't even have an accurate guess as to what that would be.

MS. MCFADDEN: Is there a problem with job discrimination in the Hmongs in the ones you are trying to place?

MR. FITZGERALD: I wouldn't say that there's any overt discrimination that we've experienced in our staff working with companies. I think there's some reluctance in certain industries because of concerns regarding language and ability to communicate. And really the needs of today's work force where the jobs are changing and the technology is changing so rapidly that they are having trouble finding any workers, let alone workers or being able to avoid workers with limited language concerns. Certainly, that's not true among all.

MS. MCFADDEN: In your job placement program do you also provide child care for those who are required for job placement?

MR. FITZGERALD: We provide child care for 60 days after a job is found, and we provide child care during the training period prior to employment. And then, at least in theory, there is other child care funding available for these families.

MR. EASTMAN: Thank you, gentlemen, for taking time to come and speak before the Committee. Moua, you raised a good issue. While I was the case manager at job placement for the same program that you're working in now, when I got to that portion of the case file that were more difficult to place I believe it was because it was a posttraumatic shock. I think the experience coming from an environment that's agrarian and been in conflict most of all your life and then coming here to a highly competitive capitalistic society, is there a component of your budget or do you have a program that deals with -- because first you have to break down those barriers before they can be successful. Could you elaborate on what you're doing and can be done?

MR. XIONG: In my opinion I say I think the State have to realize this problem and they have to fund it more or find a program which is to try to help Hmong to become self-sufficient. But for those who already have posttraumatic stress disorder I guess if there's a way for some other doctor who can define this diagnose then that would help too. But right now we don't have any program or idea that would help them because due to the budget and we don't really have any idea.

MR. EASTMAN: Is it that issue or do you find the language you have your case filed?

MR. FITZGERALD: In addition to what Moua has said I think we should point out that we do have an MSW on staff who is trying to establish a relationship with area mental health providers. And, you know, the good news is that posttrauma shock is fairly treatable for our population and that's a fairly recent development. The problem exists, I think in -- the problems are significant for the refugee community in that there's the language barrier, but there's also the lack of amenability to engage in treatment modalities that are currently used and establishing a rapport with a psychotherapist is not culturally -- I don't know this is what I want to say, if it's not culturally acceptable but it's not just an experience that's part of their historic way to deal with situations.

MS. MCFADDEN: Mr. Fitzgerald, the statistic that you provided you indicated that in 1996 there was 132 full time placements. What type of wage does that placement involve? 2

MR. FITZGERALD: Generally speaking the initial wage is fairly low, probably around 6.50 to 6.75. And what happens is for those, for our larger employers who are hiring Southeast Asians, they have

incentive programs, attendance, bonuses, and shift bonuses, and they have a scaled incremental wage increase so that after a year people are in pretty good money in some of those jobs.

Also, what we've experienced is even though we've placed people in those entry-level positions, the refugees that we placed are experiencing fairly good success at moving to higher paying jobs. Once they built that work record and once they've proven that we've gotten very strong feedback from the area employers that they, as a group, have a wonderful work ethic, and they're prompt, they're responsible, and they're excellent workers.

So I think that news and that feedback that we're getting from our employers is going to spread to other employers just because there's a very real need for more dedicated workers out there. I think we are going to experience success in placing people.

And they, as a group, as they learn the value of increasing their English skills and how that's going to benefit them in the workplace will continue to increase their earning capacity.

MS. MCFADDEN: Is health benefits included in those lower paying jobs?

MR. FITZGERALD: Not for all of them,

obviously, but health benefits are available for a large portion of those placements.

MS. FARRELL: Can you tell me -- I notice that a lot of the services that you provide or a lot of the money that you're captivating is Jobs money, housing money, that sort of federal kind of monies. Are you in jeopardy of losing in the future any of these kinds of funds? Are they going to be cut?

MR. FITZGERALD: I don't know, but I could speculate.

MS. FARRELL: Speculate for me.

MR. FITZGERALD: I would think that the current atmosphere is one of decrease spending for these types of programs both nationally and here in Wisconsin. Under our welfare reform W2 Program there are built-in fund reductions. I think though that the housing subsidy dollars they're not -- they haven't been discussed as something that would be decreased, at least to date, that I'm aware of. So that seems to be a little less at risk, if you will.

MS. FARRELL: So what are you doing presently to prepare in the event that your money will be cut?

MR. FITZGERALD: Well, I think our emphasis is a programmatic one. That is to say we don't have a lot of time for education and training. We've moved from a

human capital model of investing in individuals in the hopes that after two or three years and ESL that would eventually have people at a level where they will be able to succeed in a competitive job market or where they will be able to succeed in an educational program. And we don't feel that we have that time given the federal five-year limit on benefits any longer.

So the way we're trying to mitigate that is we need to have people enter the work force now. Become as self-sufficient as they can become, and hopefully move up that economic ladder to increase skill level and work experience, and be able to increase their earnings by moving from one job to another or up within the company.

And that's really our primary response to get people as self-sufficient as soon as possible. So when these cuts in funding come they affect the smallest number of people possible.

MS. FARRELL: Can you tell me, do you have a ballpark figure of about how many or what percentage of the Hmong community you're serving with these services?

MR. FITZGERALD: This is a little tricky. We estimate there is approximately 750 Southeast Asian refugee families in Green Bay. We have, under the Jobs Program, 141 clients I think is what the statistics

show currently. But those don't necessarily represent 141 families. A number of those may be one of two unemployed parents in the families. That's where it gets a little tricky.

But I would estimate that we're serving one-seventh, if you look at it in terms of families, one-seventh of the refugee population, for the mandatory Jobs Program. Beyond that we're serving through our other programs additional families, and additional individuals within the community.

MS. FARRELL: Now, clarifying, you say one-seventh, approximately one-seventh?

MR. FITZGERALD: I would think that.

MS. FARRELL: That's a drop in the bucket, basically?

MR. FITZGERALD: Well, it's a significant drop in the bucket.

MS. FARRELL: What's your total budget?

MR. FITZGERALD: I don't -- The Jobs Program isn't broken down.

MS. MCFADDEN: We need to break now for lunch and we'll resume about 1:15. Thank you.

(Lunch break taken.)

MS. MCFADDEN: Ready to resume the afternoon portion of our hearing. And I would like the panel

members to go around and introduce themselves and indicate where they are from. Starting from my left.

MR. MONTGOMERY: Ron Montgomery from Oshkosh.

MS. FARRELL: I'm Mary Pat Farrell from Seymour.

MR. MINHAS: Jasjit Minhas from Hayward.

MS. MCFADDEN: I'm Geraldine McFadden from Mequon.

MR. EASTMAN: Joseph Eastman from Green Bay.

MS. PRIDE-EULER: Georgia Pride-Euler from Madison.

MS. KIRAM: Emrarda Kiram from Milwaukee.

MS. MCFADDEN: Thank you for attending, Mr. Hutchinson. You have about 30 minutes for your presentation and after that -- you don't have to take 30 minutes if you don't need it -- then the Committee Members will have questions for you. Thank you.

MR. HUTCHINSON: My name is Ray Hutchinson. H-u-t-c-h-i-n-s-o-n. I am chair of the Urban Regional Studies Program at UW Green Bay. And I want to begin with a little bit of a disclaimer. I have conducted research work with and about the Hmong business community since about 1989.

At present I have a two-year research grant from the WT Grant Foundation in New York City for a study of

Hmong adolescents and young adults in Minneapolis, St. Paul. I'm also currently completing work on a study of Hmong educational activity in six cities in Wisconsin for the Wisconsin Research Policy Institute.

Most of this work has been presented at professional conferences and has appeared in several journals and books, and by and large I have chosen not to introduce this information into public debates in the local community. This has been intentional, and there's been some important reasons for it.

First, I cannot and do not speak for the Hmong community either in Green Bay or elsewhere. And as you will see in the proceedings today they are able to speak very eloquently and very forcefully about local conditions and local issues on their own.

Much of my work is comparative and I've not always thought to investigate local conditions. In our current work in St. Paul, for example, we have studied the impact of early marriage on educational plans, work, careers, for Hmong girls but I have not completed comparable data among teenage Hmong girls here in Green Bay.

Four years ago I was asked to complete a study of gang activity in seven Fox Valley cities, which included interviews with school and police officials,

surveys of more than 1000 middle school and high school students, and interviews with past and current gang members. But that is work that was done in communities south of Green Bay, and we do not have comparable data for each of those groups of people here in Green Bay.

At some level then I feel that I know more about some of these issues in other communities, but the information from all this research also helps to illuminate some of the issues that are important in our community. What I'm expressing here are some of the thoughts that I had when Peter had called and asked me about participating in this meeting.

There are very important issues and serious problems in this community. But there also are many people who have spent many years and devoted their professional careers to working with the Hmong in the local schools, churches in the local community, and other community institutions.

Perhaps because I have not done that myself I have been hesitant to be public with some of these issues. My comments are not intended as a criticism of the institution or of groups in the community, but instead to place the issues and problems that we do have in a broader context.

Individual and institutional discrimination

against the Hmong is prevalent in Northeast Wisconsin and in Green Bay. Several years ago my wife, who is from the Philippines, stopped at a local grocery store across the street from St. Norbert College where she was working. After she had paid for her purchase the cashier turned to the bagger and said, "I just hate those people. Why don't they all just go back home."

Two years ago I heard a student at UW Green Bay walking in the hallway bragging to another student that he had just told his roommate, who was an international student, "We don't want you here. We don't want you taking our jobs. Why don't you go back home."

Individual Hmongs confront substantial prejudice and discrimination in their everyday interactions within the local community, whether this occurs in the hallways and classrooms of local schools, when they are looking for housing and are told the apartment has already been rented, when they are at work and are confronted with statements such as these from their coworkers, or when they are shopping in the local community. It is difficult to find a Hmong person in town who cannot relate to you examples of these sorts of things happening.

Discrimination also occurs at the institutional level within the community. When we consider

discrimination at the broader community level there are two factors that should be kept in mind. These are figures that have been reported by the US Census Bureau in the last several years.

First, Wisconsin has the highest rate of residential segregation for Asian Americans of any state in the country. Second, a larger proportion of Asian children live in households with below poverty line in Wisconsin than in any other state in the country. These patterns are reproduced at the local level and you will find those things to be true if you look at Green Bay, Wausau, Eau Claire, other communities with Hmong communities.

When those figures are given for Asian American population outside of Milwaukee, those figures which were 90, 95 percent to the Hmong communities in the state.

There are approximately 4000 Hmong living in Green Bay. Hmong families are concentrated in older neighborhoods on both the east and west sides of the city. Although, there are many households with parents who have two and four year degrees and even graduate degrees who own new houses in other areas of the city.

Because of some of the questions in the first panel, or whatever, this morning, I brought some

materials from my office from some other research projects we've done in the past. One of which shows -- the map shows the location actually of Hmong households that we interviewed for a research project in 1989, 1990. And what you see there is kind of a concentration in older neighborhoods along the west side of Green Bay running north and south along the river, and what is usually referred to as the northeast side of Green Bay as well.

The residential concentration of Hmong families can be seen most clearly in the enrollment figures for elementary schools in the Green Bay area. I have used figures from the 1996 Ethnic Report from the Green Bay area public school district to analyze the concentration of Hmong students within the school system.

And, also, I went back to get a couple of the figures here which show, I think, two things very significantly. One, is the increased enrollment of Hmong students in the Green Bay public schools over roughly the last decade. There are several hundred new students entering the school district each year. And if you look at the population pyramid, which is based also on the interviews of 1990 of Hmong households throughout the community, you can see very clearly that

it is a trend that is not going to change any time soon at all. The Hmong population is young, it is growing very, very rapidly. There is going to be increased pressure on public schools with more and more new Hmong students entering in the coming decade.

There are slightly more than 1000 Hmong students in the elementary school grades in the school district in 1996, and they account for slightly more than 10 percent of the total elementary school age population.

There are 27 elementary schools in Green Bay. Seventeen of those schools have less than 5 percent Hmong enrollment. Only eight schools in the school district have more than 10 percent enrollment of Hmong students, but those schools account for 80 percent of all of Hmong students in the elementary grades.

I was doing last night some calculations by hand of an in-depth of dissimilarity, which is one of the measures sociologist used to study the segregation of ethnic and racial groups in American cities. And using that information for the elementary school district the in-depth of dissimilarity would be around 70, runs from zero to 100. Seventy is quite high. It's about the same as Milwaukee for African-American population.

What this means, basically, is that 70 percent, depending on how you calculate, between 70 and 90

percent of the Hmong students in the public schools would have to switch schools in order to get in a situation where there is an equal distribution of the Hmong students across all schools in the community.

I think as a means of comparison there has been a lot of attention given to some of the problems with schooling in Eau Claire and Wausau when they confronted the problem of concentration of Hmong students involved in a small number of schools in those cities. There were efforts to try and distribute that population across a larger number of schools resulting in major political issues within the community. They recalled the school boards and those sorts of things.

The concentration of Hmong students in schools in Green Bay is comparable to that in those other communities. The concentration of Hmong students in a relatively small number of schools in the community is largely the consequence of residential segregation, and that is largely the consequence of economic segregation.

Many Hmong households have incomes at or below the poverty line, and the only housing that they can afford is located in the community's older neighborhoods, within what we refer to in Green Bay as central city, inner city area.

The low income levels in Hmong families and

households is directly related to employment patterns within the community. For Hmong who have completed two year degrees and college degrees there are opportunity for employment in local businesses and especially in some of the large national companies that have stores in Green Bay.

There are Hmong graduates of UW Green Bay, for example, who have entered management trainee programs in several local companies. At the lower end, however, there appears to be no such effort to employ the Hmong in local businesses.

If you were to go to the shopping malls directly behind us over here or in other areas of the city or go to the large chain stores in many different areas of the city you will hardly ever observe Hmong employed as sales persons, cashiers, stock handlers, or in other positions. Only one company, and that's one of the meat packing plants in town, has made specific efforts to recruit Hmong workers in the ten years that I've been in Green Bay that I'm aware of.

This is significant because while the Hmong have lived in Green Bay for many years -- more than half of the Hmong families in Green Bay have been here for 15 years or longer, they have not entered into any employment niche within the community. And it's

striking when you visit cities across the country there are lots of new immigrants, we all know that, we also can see in very dramatic ways the particular economic niches that new immigrants have fit into in different communities across the country. And that is noticeably lacking in Green Bay.

Businesses in Green Bay have advertised for employees nationally and had even had contracted with unions and local labor unions, but the local Hmong community which is desperate for good jobs for adult Hmongs has been left out of the picture.

The significance of the first example that I gave, involving my wife, is that if a cashier in a local store feels free to make hateful comments to those around her in the presence of the person they are attacking we know there is little or no effort on the part of the store management to deal with this problem.

Gang activity is a major concern in the local community as you would quickly pick up from comments of both police officials and representatives of the Hmong community as well. At a recent public forum the police department reported that they currently are monitoring 23 active street gangs in Green Bay and more than 600 gang members in the community. They also reported there were more than 700 gang incidents reported in the

previous year and that there were even more reported this year.

In a number of other public forums police have stated there are 200 Asian gang members in Green Bay, and this figure has been reported in the local newspapers, and reported on television, and radio on more than one occasion. There are gang members in the local community and there have been a small number of very serious incidents involving Hmong youth and Laotian youth, including, for example, a drive-by shooting earlier this year.

But I believe that there's something very wrong with the numbers that are given for Asian gangs. At the present time there are 203 Hmong males enrolled in high schools in Green Bay, and there are another 210 Hmong males enrolled in the middle school in Green Bay.

Again, these are the figures that are given for gang membership, are meant to apply to high school students. Then we are told that every Hmong and Asian male in this group is a gang member. If the figures are meant to refer to middle school and high school students then we are being told that half of all the Hmong and Asian male population in that age group belongs to a gang.

The figure declines only slightly if we extend the

age range to include younger adults. I know there are gang members in Green Bay. I've interviewed them and talked to them. I know that there are serious gang incidents which have taken place and will take place. But I believe there is something wrong about the message that is being presented about the Hmong youth in our community and I'm concerned about this because it feeds into some common community stereotypes about the Hmong.

In our study of gang activity in the Fox Valley we were told by police officials and school administrators that their number one concern was with Asian gangs in the community and within the schools. There was supposed to be a lot of gang members and conflict between Asians and white students in high school.

During the year that we were involved in the study there was no reported incidents in any of the schools involving an Asian gang member. There was no reported activities to the police departments in those communities involving an Asian gang member, even though I was shown books containing photographs of dozens of Hmong kids who were suspected of gang activity.

At one high school the principal told me he was very concerned about the situation because it seemed to him that white students had come to think that all

Asian students were gang members, and that he could see the white students avoiding Hmong students who were talking to one another in the hallways.

In recent interviews I've done with school officials across the state not one felt -- I asked the question specifically about this -- that gang problems involving Hmong kids was a problem in their middle school or high school.

I hope that we have not told the local community that all Hmong teenagers are gang members because there are too many people in the local community who are likely to believe a statement such as that. I think my main concern with the various examples of discrimination in both the personal and institutional levels in the workplace and housing and other areas of community life is that many of these persons in the local community have had such an ambivalent attitude toward these issues.

I have students at the university who have been told in classes in middle school and high school that Hmong families do not pay taxes for example. You get lots of questions like that from students at the college level saying is such and such true, is such and such true. And it's always useful to ask where they have heard about these things. That particular example

is not from one of the high schools in the local school district.

One common stereotype of the Hmong in Green Bay and in other cities is that they eat dogs and cats and other pets. A couple of years ago one of the local television stations ran a special feature where a Hmong couple was sent to a farm to buy a dog. The couple was shown purchasing the dog and then the dog was shot on camera. 7

This was supposed to be an undercover story about animal abuse, but the television station never told the public that the people that they had filmed had been paid by an animal rights group to do this. And despite many complaints to the television station there never was a follow-up story or apology for what was a very racist story.

Once, again, the fact that a story such as this could be aired on a local television station with no sense of ethical responsibility for the consequences of the story indicates that we do have very serious issues that the community needs to address.

I actually would like to thank both Mayor Jadin and the superintendent of schools, Thomas Joynt, for agreeing to host, in some sense, this forum to deal with these kinds of issues.

There have been a lot of changes in Green Bay in the last couple of years with the election of an entirely new set of public officials, for the most part, and a number of new people in the school district. And I believe this indicates a new commitment within the community to deal with some of these issues.

I was asked earlier if I might mention something about origins of Hmong communities here in Green Bay. And I said earlier that many of the Hmong families have been here for 15 years or longer. When we did our interviews in 1990 about 60 percent of the Hmong households that we interviewed had come to Green Bay before 1980. And that's significant, again, because the families have been here for a very long time.

I think one of the kind of folklore things you hear sometimes is they're all new here and they don't know how to adapt, and that's why they don't have jobs and things likes that. But that's not true for most of the families that are in the community.

The fact that the community was so large and had been established here so early is very significant. The Hmong came to the United States following the collapse of American war effort, I guess, in the second Indochina War in 1975. The first of the Hmong

immigrants came to the United States early in 1976, and those were all the families of people who had been very high up in the Hmong military, fighting with and alongside for the CIA for 10, 15 years in Southeast Asia.

The origins of the community and a number of the early families here are situated in this group of people who were very important to the United States during that period of time. It's striking because you will from time to time see letters to the editor in the newspaper, and one appeared a couple months ago for example, of someone saying, "Why are the Hmong here? They have no reason to be here. Why don't they go back home." And there was a very nice reply from somebody else in the next issue explaining the war time history and reasons for the settlement here in the United States.

But it's unfortunate of course that that first letter appears and is still out there in many ways in the community as well.

MS. MCFADDEN: Questions from Committee Members?

MR. EASTMAN: Thanks, Professor Hutchinson, for addressing the Committee. What are your feelings on -- You mentioned there are new administrators in

Green Bay governing schools and the Mayor's office. What is this new commitment and why would it be any different here? Can you elaborate on what you see them doing that can make a difference? What is that new commitment, I guess, if you can define that?

MR. HUTCHINSON: Maybe I'm generalizing, but my field of study is urban studies in a broader sense. And I think Green Bay has had a reputation for a long time of being a conservative community, and hasn't moved forward in a lot of effort that, obviously, has been needed in the downtown redevelopment and a variety of other things like that have many different positive outcomes in the community.

And there very strongly was a sense this last election was a pivotal one in the direction of the community staying in a mode of not doing very much or moving and having a number of different initiatives. And I think there's a sense of that happening in other places, a number of other communities as well.

MS. MCFADDEN: Mr. Montgomery.

MR. MONTGOMERY: Thank you, Madam Chair.

Thank you, Professor, for mentioning the migration of the Hmong and why they are here. Because, again, the more that's said and the more that it's publicized I think more people, I hope, will become aware of that.

But referring to your map called "The Hmong in Green Bay, Wisconsin", and you note they are largely concentrated in the central city, and I admit I am not from Green Bay so I'm not really sure. But it is obvious there are some outlying population settlements.

MR. HUTCHINSON: Right.

MR. MONTGOMERY: Are those outlying -- particularly the ones that are the farthest away -- are they radically different from those that are more concentrated in the central city, and, if so, how?

MR. HUTCHINSON: One of the kind of issues, I think, for the Hmong community is the very different opportunities that are available for younger and older families and younger and older individuals in the Hmong community.

Many of those outlying households, as I say, are individuals who have college educations and are working in jobs where they can afford relatively new housing, suburban housing, or more expensive newer apartments in the surrounding area. And I was trying to express some of that in my comments. That at that level there seems to be good opportunities in the community and a number of Hmongs have been successful in moving into positions at the level.

On the other hand, there are a larger number of

families with older adults who do not have the same educational background, and because of that are not able to enter into those kinds of jobs and are representative of the families with households of incomes around poverty line and those kinds of things.

MR. MONTGOMERY: Are the households that live in the outlying areas, are they similar in population, in age, and country of origin, and circumstances?

MR. HUTCHINSON: No.

MR. MONTGOMERY: How are they different?

MR. HUTCHINSON: They would be younger, first of all, and they would tend to be families where the adults would be in their twenties, let us say, late twenties possibly or early thirties, where most of their education was here in the United States as opposed to people who came here as adults, never had an opportunity for education here or perhaps lived in refugee camps until they were in their teens and came here later on.

MS. KIRAM: Thank you for your presentation, Professor. Actually, one of the more enlightening ones we've heard today. My concern is there are many immigrants coming to this country for years, and I have not seen an infusion of help and support than with the Southeast Asian immigrants in the early '70's. Why is

it so difficult or how come it's taken them so long to be part of the community?

MR. HUTCHINSON: I think there's two questions there. You -- they have not had as much help as other groups have?

MS. KIRAM: I think there's been a lot of money invested in their coming and in getting them to integrate and education and programs we heard about this morning. But why is it so difficult for them to get integrated in the community? There are many other immigrant communities that have no help similar to what the Hmong community is getting and yet they have been able to integrate a lot faster.

MR. HUTCHINSON: Okay. Yeah, I think there's probably two or three issues involved there. One is that of all of the groups from Southeast Asia that came to the United States as refugees following the war the Hmong have the highest incident of family disruption of one or more parents missing, and other disruptive factors like that of any group, including, for example, Cambodians. And that's a striking figure compared to other refugee and ethnic and racial minorities in St. Paul, for example, Minneapolis, St. Paul. The Hmong when they came were higher rates of family disruption and lower levels of education. And some of this is

related to conditions in the home country and the lack of formal education that was available for all Hmong.

At that time part of it was due to experiences in relocation camps. Some families here in Green Bay were in relocation camps for ten years or so before coming here.

I think also -- I mean, clearly, there's a difference between a refugee group and an immigrant group, those who have chosen to come and those who have been forced to leave and that's operative. I think also indicates that Southeast Asians moving to Northeast Wisconsin this was with the exception, of course, of Native American population in the local community, this is the first large scale group of people who are physically different from the majority of people in the community. And that's important also in terms of jobs and other opportunities here as elsewhere.

MS. KIRAM: Is there anybody in the Hmong community that's recognized as a leader or are there a few leaders?

MR. HUTCHINSON: At the beginning I said that I'm not certain I can speak for the Hmong community.

MS. KIRAM: Right. But just from your point of view?

MR. HUTCHINSON: There are a number of people and one of the things as a sociologist that is very fascinating, the Hmong community is not a single group of people. There are different groups within them. There are very different things happening across generations for example. I think within Green Bay there are different leaders reflecting some of the older families, some of the younger households, and there's some more traditional leaders, and others who have leadership because of their education here. There's a number of people like that.

MS. KIRAM: There was one Hmong speaker this morning who addressed the gang issue and every speaker, I think, said something like that. But the Hmong speaker he said in their country there's no gangs. And -- Why is it so -- why is it such a large concern now from a culture that had no gang activity? Is it just their desire for empowerment or haven't they been empowered in Green Bay and they are looking for ways in which they can be recognized?

MR. HUTCHINSON: The concern of Hmong parents, of what is happening to its younger generation is prevalent in all communities, I think across the country that I'm familiar with, and expressed in many different ways. I think issues of dating behavior of

teenagers, of gang activities on the part of adolescent males is a reflection of some of that simple intergenerational things happening. It happens in American households, and probably in some sense it happens in white households.

It's probably in some sense even more traumatic, I would think, for Hmong adults given what's happened to their community in the past and coming here a sense of many parents have of losing control, what have you, with the kids. And I think also in some interesting way there was no such thing as adolescents in traditional Hmong society. So all of this is new ground. It's new ground for the parents, and it's new ground for the kids. And I'm certain that much of that concern that's expressed as gang activity for the parents it's simply an issue of control and what the kids are doing.

MR. EASTMAN: Professor Hutchinson, what's your opinion -- I believe we have spent a lot of money and are now spending a lot of money to assist them into assimilating into our community here in Wisconsin, but -- in educational matters primarily, and at the university levels -- but my question and also my concern is, are they staying here in our communities or are we assisting them through this, you know, formative

educational years and higher education, and then are they moving and taking these advanced degrees or whatever and going to Minneapolis or other places, just because they feel they can assimilate better there? In ten years, I mean I'm hypothesizing, I don't see many Hmong families here because they will be educated.

When I look at our major employers here, I don't see a lot -- I've worked for them, I won't name them but I don't see Hmong there. And my hypothesis is as a community we're going through all this here in Green Bay, Sheboygan, Manitowoc, and where you see large pockets of Hmong, we're going to educate them and then they're going to go to bigger cities. What is your take on that? Do you see that? Is it going to happen?

MR. HUTCHINSON: Well, many of the issues I think already talked about here today, particularly some questions of gang activities and that sort of thing, are worse in larger communities than they are here. So that while there may be kind of pull factors of why families might want to go to Minneapolis, St. Paul there are other reasons the families are here.

The settlement pattern in Wisconsin where there are in communities of three, four, five thousand Hmong in eight different cities across the state is really striking. It's different than anywhere else across the

country. It represents a decision of choice of wanting to live here as opposed to wanting to live in California, Minneapolis, St. Paul. I think part of that is big city, little city kinds of issues.

The question of people finishing their degrees and moving out of state is not something I've thought of and I don't know that it's actually that much of a concern. Most of the students that I know that have graduated from our programs and I have dealt with are in Wisconsin and seem to be staying here.

I actually think if you look at the Hmong community you can make an argument that here is one of the instances where a variety of public programs have been very, very successful because when you look at the young generation those who have chosen to stay in school, which is almost all, the graduation rate among the Hmong high school kids is the same as or higher than that of white students in all of our communities in Wisconsin from information that I've been looking at recently.

And that when you look at the family circumstances, and the high levels of poverty and unemployment, and other issues in the families, that simply would not have been possible without the public support that had been given to the community. So I

look at this also as an example of being very successful, and very much kind of this immigrant model of this next generation of moving up and moving on and being able to accomplish things that perhaps their parents were not able to do.

I think also, simply at a note level, and maybe your question is directed directly at this, these programs helping out individual households aren't necessarily going to change community attitudes and are not going to magically make employment opportunities available in the local community. Those are two things that do need to be done.

MS. MCFADDEN: Professor, thank you for participating. We're ready for our next guest speaker, Mrs. Kong.

MRS. KONG: I would like to address a few, or add a few things to Joe's question.

MS. MCFADDEN: For our reporter can you state your name and spelling?

MRS. KONG: Sure. Kayoua Kong, and I'm currently working with the Southeast Asian students at the UW Green Bay up in the American Intercultural Center and admissions office doing a variety of different programs out there too.

But before I go into my presentation for today I

would like to add a few things to Joe's questions. The question why. Last May when we -- a few of the Hmong students that graduate from GB they are out in the community working.

We do have someone from social work and she's currently working for the Family Association in Green Bay as a social worker. A few other ones -- he couldn't find anything in his major. Why? Because there's a lot of competition out there, and he had to compete. So right now he's doing something that's not related to his major.

And then we -- The other gal she graduated in business, and right now she is a realtor. So we do have students that graduate from GB that do stay in, you know, the community.

One example is myself. I also graduated from GB, and I served the community for several years, and then this is my second year at UW Green Bay. So I do see students that graduate from GB or within the UW system that do stay within Wisconsin.

Maybe for other majors like geography or photography or theater, you know, something like that maybe they need to move into a bigger city or whatever, you know. But we do have students that do stay in Green Bay or elsewhere in Wisconsin.

Like I said before I currently working with about 70 Southeast Asian students at UW Green Bay and that includes Hmong, Laotian, and Vietnamese. Of those 70 students I have 30 Hmong males right now and 19 Hmong females. I haven't counted the ones for spring yet, but these are currently attending UW Green Bay right now. And then we did graduate, like, 17 students from UW Green Bay.

And one of the biggest problems that the students are facing now, and it's not only UW Green Bay but it's elsewhere in a college setting, is that English is the second language, and, you know, we always will encounter that, for example, like writing. I know we have a lot of students that are very successful in their classes, but we do have a few that struggle with that.

But with this UWGB has a few services out there for the Hmong students or Southeast Asian at UW Green Bay. One example is the American Intercultural Center where I work at. To most of the students the center is like a second home because this is the first time for some to be away from home. And we do have students from elsewhere other than Green Bay.

And when they come to the center, too, they get to associate with the other students like their own

nationality so that makes them feel more comfortable and fit in.

And then we do -- Within the center we have like four groups. We have the Southeast Asian, we have the Native Americans, we have the African-Americans and we have the Hispanics. So within those four groups they have their own little club. So we provide -- we culminate like multicultural programs like Southeast Asian, Hispanics Heritage month, Native American month and then Black History month.

So we have all those and we have other services in there too. Of course we have three advisors up there, and we monitor the student grade. And then plus through the educational support services, and then this is only specifically for the Hmong students or Southeast Asians at UW Green Bay, we have tutors that work with the Hmong and Laotian students at UW Green Bay in proofreading or helping with writing skills out there. We also have the tutoring lab that assists the students in math and sciences.

And then with the proofreading too, I, and plus another professor out there, if we know that someone needs help then we usually connect that student to this other student. And right now we have about four tutors for that program. And then plus this one professor is

willing to sit down with someone, too, if that person needs help.

And we also have the mentoring program out there. We match like a junior and senior with a new freshman that just starts at UW Green Bay. And this person is mainly like a friend just to show the student the campus or maybe the community or whatever. So it's just sort of like a friend, and maybe direct the person in the right directions or whatever.

And right now we wrote a grant. Mike Stern, he wrote us a grant, and hopefully by next year, you know, the mentors will get paid for doing this.

But I do want to address that since the campus is located right in the community we do -- the students do encounter problems out there. And one example is like housing. Many, many students address this to me, share their concerns with me because it's like -- and I do face it too.

And, you know, to me if professional people or educated people encounter this there must be, you know, lots of people out there that go through the same thing. Like one example, a student -- well, she just moved into a new apartment right now. And her neighbor is saying, like, "Well, go back to where you came from." And it's like constantly saying that, and it's

not comfortable. She feels like, "Hey, I belong here too." Why is this person saying this?

And then plus the other thing is she said when she go to wash her clothes, people would not wash their clothes in the laundry because they're like we're dirty or whatever. And one example is, the student just in his area neighbors reported to the health department and they even came because the neighbors they say, well, you know, he's eating cats and dogs. So you know that's happening in Green Bay.

And then plus students are encountering when they see an advertisement or an ad out in the newspaper or whatever, and when they call the landlord it's like "Oh, well, it's been taken." Or when they say "Can we see it, can we view the place to see if it's going to fit," "Well, no."

So students are encountering this. And with me, before we bought the house, too -- we have five kids, and, you know, we were looking for places to live and people would just deny. It's like, "Well, three bedroom that's only like for three people." It's just not normal and it's happening in Green Bay.

So that's just one of the issues that I would like to share with you. Because the students at GB their English is pretty fluent. So this is the main thing

that they're facing, and I'm sure there are lots and lots of cases out there too.

MS. MCFADDEN: Questions?

MR. MONTGOMERY: Thank you for your presentation. I have a question in light of -- You mentioned that there's the cultural center on campus of GB, on UWGB. With that in mind and given that those who are more educated are more likely to be successful as success is defined economically in this country. And given that and given Dr. Hutchinson's chart, those who are more successful are likely to move away from more traditional concentrated areas in Green Bay or even to places like Minneapolis.

Does your cultural center tend to encourage Hmong students to integrate to the larger university community? And the reason I mention that is because I'm very familiar with another university within the Northeastern Wisconsin area whose cultural center doesn't always encourage integration. Not so much among the staff at that facility, the staff was very helpful, but some students who are involved in the cultural center of the university virtually stigmatize students who would dare mainstream. That is students who get involved in the dorms, dorm organizations, socialize, on campus, socialize in the unions, and the

university I have in mind, join fraternities, and so on. Which means in many cases they leave school as culturally isolated as they were when they came into school.

Now, I understand the value of comfort to those students but does your organization also attempt to persuade students to integrate, not assimilate, integrate, which is different?

MRS. KONG: Right. And I don't believe in assimilation. I don't believe in that but we do integrate the students into the larger university. For one, the senate -- so we do have students in there and we encourage students in there and be involved in school. That's the biggest thing and because the networking because now a days you got to have that experience of knowing people out there to get a job or whatever once you're done.

So we do integrate student into that but senate and then conference. We do have a UW system culturally every year and usually in April, and we usually encourage student to go. And plus when we have programs, too, that's open to public so student do get involved in that. Plus with the travel and our program we do encourage students to go for that too. Does that answer?

MR. MONTGOMERY: Yes, thank you.

MS. MCFADDEN: Mrs. Kong, is your organization involved with the public school system? If you look at the percentage of students that are dropping out of school I think many times the focus is on college, but if you're not graduating from high school you're not going to get to college. And what kind of intervention --

MRS. KONG: Right. That's why I like to be a role model. I went through all that and that's a long story. So I wasn't talking about that, but we do get involved with -- right now we do have a mentoring program with Washington Middle School and East High School. And what it is we have UWGB student, you know, student of color, and that's everyone that go to Washington Middle School and East High School and talk to the student of color.

And it's mainly experiences they talk about. Different topics, you know, every time when it was election day they talk about politics. And these students are just out there being role models to the high school students and Washington Middle School too. And we're trying to extend it to West High School because we're targeting East High and West High because there's a lot more student of color at those

two schools compared to the other schools. And plus time, too, it's a lot of time and the time commitments another conflict. So for now it's Washington Middle School and East High School.

MS. MCFADDEN: You also spoke about writing grants for reimbursement for your mentors. I would suggest not call it a reimbursement, more something like an expense reimbursement but not paying mentors. I think as we work with minority groups we try to teach them to give something back to the community and if they are getting paid they're not giving back.

MR. EASTMAN: Thank you for coming and giving your statement to the Committee. I guess my question centers on a lot of the students that you're working with right now gone on to primary and secondary education have been born here and are American citizens. Is that why -- are all these programs still needed, and what distinguishes them, and what is the number that have been brought for examples or haven't been working here?

MRS. KONG: Not all of the student are born in the US. Fifty-five percent of them are still not citizens so 95 percent of the Southeast Asians at UW Green Bay are not citizens.

MS. PRIDE-EULER: My comment is that the

problem is not necessarily with students with the Southeast Asian population, it's with the community. There's a lot that the community could do and I'm thinking of the community at large. We had the Mayor the police chief. There are a lot of things that can be done within the community to make the Southeast Asian citizens feel comfortable.

I belong to an organization called "Madison Friends of International Students." It's a group of professors wives, people like myself, we invite them to our homes so when the professors or the men are in school the wives are sitting home taking care of the children so there's no interaction with them in the community. So we invite them to each one of our homes.

So what I'm saying to the Green Bay community people who are here invite the people to your homes. Start a group, just a social group. You don't talk about politics or anything that's going to be sensitive, it's just making people feel welcome that you would have a potluck, invite them to your home to eat your food they would bring their food. It's a non-threatening situation. That's what all of the cities need to do instead of developing programs. A lot of free things. We don't pay money to have them come to our house. We support them and they support us

and that's what all of the community and all across the country need to sit down.

Another thing to do is have some type of a conference, mini conference, workshops to get people together to talk about the problems as you see them. Let the other citizens hear what your problems are.

You can tell us, but you got to tell them this is what your problem is. It's not our problem, it's how you receive us, how you do not accept us, why do you not accept us, and this stereotype. We've heard that go back to Africa too, but it's how you handle it, and instead of reacting to it is that you've got to offset this. And I think the citizens here in Green Bay need to do something to reach out to the Asian community.

MRS. KONG: And I wish people would have that openness.

MS. PRIDE-EULER: But it's got to start somewhere.

MRS. KONG: And I'm in the leadership in Green Bay too and I wish more people would get involved in that. So I wish as leaders if we can just make the difference people will follow.

MS. PRIDE-EULER: One step at a time but someone has to do it.

MS. MCFADDEN: We need to end this part of our

discussion and, Mrs. Kong, thanks a lot for presenting to this Committee. We'll take a five minute break and resume after that.

(Short break.)

MR. KONG: I want to say thank you to all the committees and to other government that you come here and sit with us and listen to me today. My name is Way Kong and I'm happy to be here today. I'm going to tell you about my life in Laos working for the CIA working for the Americans. Maybe if I had said it hard just please don't take it, but if I said something good keep it and listen to it.

Now, I want to tell my story to all of you. I was one of the person who is the guest service for the airplane that fight all over Vietnam, South Vietnam, and Laos. I want to tell you about the help that I give to all of you for the CIA and for you to listen. I was one of the person who had picked up the bones, meat and everything, from the helicopter that was crashed helicopter number 441. And of all what I did and pick it up the stuff and send it back to America. When I got here nobody seems to know me and appreciate it. I'm very sad.

To all of you and every American person seems to forget for what we did and help the American people.

We have loved everyone and every American that we have helped and we love every one of you. We have use millions and thousands of lives to replace one of American that have served in our country, but since we are here nobody seems to recognize us, and nobody seems to appreciate what we did.

You seem to push us down in a hole and put over us and put cement over us and seems to forget, and put now more and more heavy over us. And you don't appreciate what we did for you at all.

I want to ask you to remember that all the lives that we have saved and give it back to you so you can remember that we are the ones who saved those people and now remember us as those people.

To let you know that for one pilot, one American pilot that crashed in my country we right away called to General Powell that American pilot plane crashed but he had jumped out of a parachute. There's a lot of bad guys out there Colonel Powell ordered that given you lost a troop you have to get them out. And they have used their lives to go and save this person, and it seems nobody appreciates what he done. If you think that you don't believe me you can call Washington DC and ask for my name. I have a name up there that served the CIA until now.

I want you to remember that the gun went 55 was the one that you brought into Laos and 16 the one you brought to Laos. I want you to remember that and if you don't know that you should know you brought those to my country. It's because those firearms, that's why we have to come to this country. If not for that then we wouldn't be here today. When we were in my country of the Chinese Vietnamese and us one each other can go through their country and back and forth.

Since the Americans signed the contract that will help them that's when it started it. The American government had promised us to fight with them to be a part of them and fight the Vietnamese, that's why we help them with the Ho Chi Minh Trail and until now that's what happened.

American government said if we lost we will help you leave the country. If we win then you will get your country back. We promise you if we lost we would find you a land to live. Now I want to know where the land is.

Not only I that hear this promise, but all the people who were in the meeting together in Laos government had heard this promise also. And for my boss Mr. Pope (phonetic) and Mr. Blame (phonetic) is my boss and they all heard it too. They said if I get to

this country and show my face here they will give me money to help me, and give me money to live on. Now that I'm here and the government said they going to cutoff my money and don't let me have the money that you promised me.

I want you to see this. Why did the government do that? And said that -- Why do we have to become American before they would help us with the money. We have been fighting with the American since we 15 years old carrying a gun until now. Why do we have to become American citizens before they won't cut our grants off?

When you hand us the gun and all the ammunition we are American then. Why now -- why said we have to become American now? Why did you ask us then to become US citizens before we can fight for the United States and why ask us now? And you could have asked us then and if we not US citizens then we won't participate.

We cannot even carry a gun and we have to. Our parents died for me, especially my parents died. I got burned, my face, all over on my body from the Vietnam people. The pain on my back. There was no machinery for me to put gas in plane. I, myself, have to lift up the tank to put it in the plane when we have more I was the only one who put gas in plane. You put me all over the hills and the flatland I was all over with the

Vietnamese. Now why do they say all these words to me?

It's very hard on us and on our people. I want you to look at us and appreciate us. All the street to Ho Chi Minh are all damaged. There's no American people or person standing there. Everybody what was dead there was Hmong. And why didn't you see that?

I want you to remember and to appreciate us for what we did. And I want you to remember General Lange Powell to what he signed to help the United States. It seems like you don't really remember him today. With the people who lost their arms and legs from the fighting that comes to this country and see that the people who are hanged and hang themselves and die because of all the depression and pressure they got from the war.

You didn't see that today, our people, how much we have been through, and why can't you see that? Can you find another government idea to help us and not to let us down like this? We are here and if we have to fight somebody else to stand for this country we are still here to do the same thing we did in Laos. We have to help American government just like we did back then.

I am -- this is all I have to say. I want to thank you to all of the Committee that's here to listen to me. If I have said anything very harsh to all of

you please forgive me.

MS. MCFADDEN: Let him know he didn't say anything harsh at all. And on behalf of the Advisory Committee of the State of Wisconsin we would like to give our thanks for our fallen brothers and being a human shield for a soldier he was shielding for America.

Are there any questions for Mr. Way Kong?

MR. TORRES: Comment as someone who served in the special forces in Vietnam I certainly know everything this gentlemen said to be true. And it was years ago I worked with veterans in this country, American veterans, and I'm very ashamed of what this country has not done for American veterans. And I can certainly appreciate how he must feel from another country. This country not honoring their country to them and as a Native American you can tell him I know exactly how he feels.

MR. KONG: I want to let you know that I am very happy that when I got to this country I know they taught me well, and I know what they have had to do. I'm happy and I'm sad too.

MR. MONTGOMERY: I must admit I'm in awe by your presence today. I honestly am. The Vietnam War or the conflict began before I was born and officially

ended when I was still a very young child, and I've read and studied what happened, and it's hard to find studies on Vietnam, but I have read and it's good to see a part of our history. And thank you for what you have done for our country and what your part in history.

And you might have heard the question if you were here this morning. I asked another gentlemen about promises were made by the US government in exchange for working for some agencies of the government during that time and obviously those promises weren't kept. What do you think the US government should do that you would consider fair considering what you have done for the country?

MR. KONG: For person who believed in God and Jesus who has promised what they had said should keep their promise otherwise that is since.

MS. MCFADDEN: I think the promise is land and money; am I correct?

MR. KONG: It was a promise if they cannot get our country back they promise us a piece of land. But now I would like to know where our land is since we still live in and we pass away and kids want to know what happened where the land is.

MS. MCFADDEN: Any other questions? Thank you

for participating in this discussion. And let Mr. Way Kong know that his story will be shared with the US Commission on Civil Rights. Thanks.

MR. MONTGOMERY: Thank you.

MR. KONG: I want you to relay my all my words, message to all the government. That doesn't matter if democrat or republican, whatever will fix the country let them and don't lie.

MS. MCFADDEN: What I would also suggest if you can assist him in the writing of his story we can submit that in writing as well too.

(Ms. Mary Xiong was the interpreter for Mr. Kong.)

MS. YANG: My name is Koua Yang I'm a resident in Green Bay and formally first person who speak English in Green Bay since back to 1980 and the first person working for the Outreach and the community here.

But today I glad I have the opportunity to share and speak some prominently in Green Bay and some on the international issue of today. One thing I would like to address the welfare reform worse a couple months ago. That might be a fact the whole community in Wisconsin here especially the Hmong people that we come to this country.

Like the earlier gentlemen just say we involved in

the CIA with this government. We, the Hmong, come here. We have no choice or no hope or no planning to come to this country. We come here, we got no choice. Everything -- since we come here everything not run smoothly. But one thing the welfare reform I feel that two issue. One issue for the SSI Program might be a factor for the elderly for the person not able to work but not US citizens. These I would like to request for this committee to write to the State of the Federal Office say that we are the refugee political refugee. We are permanently resident, we not economical refugee come here for economic.

And the other issue for the welfare the family have to receive pay off not citizen. They get cutoff in Wisconsin but I do not know the other state, but according to my understanding Wisconsin and Michigan the two states to be first. And Wisconsin I think probably the Hmong population larger in the United States, and these money affect a lot of Hmong family in Wisconsin. But I'm not sure. I not know who the right person to talk to, but I'm glad this Committee is very important to me and to the Hmong community to discuss this issue.

And the other issue for the education I feel that since back to 1985 many Hmong people who come from Laos

or Thailand to here have 95 percent ready for high school and continue to college. But after 1987 till now I feel should be 25 to college the student are young Hmong people because of the problem by the state or the other activity. I'm not sure what's wrong with that but many Hmong youngsters not able to continue to college. And college is very important for people living here.

And the other issue I would like to address is the Job program. Back to the 1980 we only have in -- Green Bay we only have one job service. We only ask the local community if they placement 99 American or other group we ask Hmong people to placement. We can place several Hmong people for the position. But since now too many, for example, when 3020 job program the placement of people for working only temporary for only three month he or she had to lose her job and place a different person.

I feel that's political from the local agencies or political from the state agencies. And if we talking about sales we can place for the people have to get out of welfare not come back to welfare. But I feel right now in Green Bay you might see the report, the state might see the report, that every agencies placement of about 200 case but 200 case are on welfare at the end

of the year. I feel it's not the right for the Hmong people here because only minority in ever largely in Green Bay is Hmong. We facing all of this difficulty problem.

And the other thing that I would like to return to, earlier several people already talk about gangs. The gang, the Hmong people might be some people, the white person might feel in Green Bay Laos/Hmong should be in gang. But I feel gang activity is not the Hmong all over the other group but the United States have to change the laws. Have to make straight law.

The law right today now is not the law only politics back and forth, and if you have straight law people never do it bad. All the Hmong history we never do something bad, but we just get some idea from here. I think the law has to be changed and make straight law. That's all I had to say today. Thank you.

MS. MCFADDEN: Questions?

MR. EASTMAN: Thank you for giving your presentation before the Committee. Could you elaborate a little bit on your comments that you made about the jobs? I'm not sure what job placement, I'm not sure I understand the numbers you have given and where they are derived from or are accurate or not.

MS. YANG: Before that we was in Green Bay

here back to the eighties we only asked for 4 percent of the placement. If the agencies placement 100 people one person in the placement have to be Hmong. That to place Hmong people to the job and good position, but now we never get chance for like a eight or ten dollar job. We only get temporary work for three months. Work for temporary three months and lose the job, and that circle around these people I think get the placement but the self-sufficient of the families never get it.

MR. EASTMAN: So just to follow that up, are you making a correlation in going back to the time when the Southeast Asian Community Center had the funding?

MS. YANG: No. This not the agency Southeast Agency placement but before Job Service placement. That's what I'm talking about, the Job Service program.

MS. PRIDE-EULER: I think I understand what you're saying. I used to work for Job Service and in the eighties there was a very strong Job Service statewide and then within the last five years or so they have sort of decentralized. Like in Madison, only one Job Service office and for the county the state and the city are all one.

And what you're saying back in the eighties we did have a refugee program and counselling and who ever

did help and when you say you are political refugees as opposed to economic. That's why all of the services were so important. And I think it's because the state lost a lot of funding from the federal government. And a part of it was the seat at that program and all of the programs were cut from the state budget by the federal government. So is the state funded up with less money so the state started cutting the positions in Job Service and the office statewide.

And now then you mentioned something about that they are only giving you temporary jobs for three months at a time, and then there are no benefits for three months at a time.

MS. YANG: If the placement for three months family lose AFDC benefits plus after they lose the benefit the job not continue but the agencies already get another to report.

MS. MCFADDEN: Does the agency get reimbursement from the state?

MS. YANG: I think the state only ask for the -- get the number.

MS. PRIDE-EULER: So the jobs that you're getting for three months are those community jobs or what type of jobs are those?

MS. YANG: I think those are local agency.

Here the whole adjustment program does placement for the temporary every three months.

MS. PRIDE-EULER: What type of jobs?

MS. YANG: Between the person who qualified for the person.

MS. PRIDE-EULER: Like from a company like Kimberly-Clark or paper companies or --

MR. EASTMAN: We're going to need some dates at that for those comments to have relevancy into the report.

MS. YANG: It would be nice to just show this in kind of turnover. There's no permanent retention in employment, maybe we can get that from the Housing Allowance or from the State but it should be substantiated comments.

MS. MCFADDEN: Ms. Yang, thank you for coming before this Committee. We will take about a five minute break where we can organize the agenda for the afternoon.

(Short break)

MS. MCFADDEN: Mr. Xiong, you have about ten minutes so can you introduce yourself, what agency you are representing and also spell your name.

MR. XIONG: Thank you for coming here today. My name is Tau Xiong, last name X-i-o-n-g, president of

the Southeast Asian Community Center and I also work with the Green Bay, Public School as bilingual interpreter. I live here about three and a half years in Green Bay and I don't have much to say. At this meeting I think for the Hmong community in Green Bay for the new law changing welfare reform, SSI, and with the families the new family just came from Thailand and the country so right now the community have a lot of problem with the new law. They were having a hard time, so according to my knowledge or my, you know, the people in the community keep complaining, calling and talking about suicide all the time. And they also talk about they not citizen and will become US citizen.

How do they pass? How do they learn how to speak English? They having a hard time. And another thing in the Hmong and Laos family in Green Bay at large don't understand the new law at all. They don't know where to go. They don't know how to find the service.

Every day they have a problem just call the center and they say that, Well, right now send a letter from the social service for the SSI. Having this problem. That problem no longer to receive assistance. So I think it's very hard for the community, and in the future for the Hmong and Laos family to become a US citizen. I think they were required to speak English

only. So that would be difficult for the community.

So the government issued ahead of time whoever will be counted a US citizen. For the younger there's no problem, for our children. They are trying to go to school to get education, but elderly and the old people they cannot go anywhere learn, write or spell their name. So that's very difficult for them.

The government should think about the many cultural different people. They share the same house, live in the same city, share the same government. We should find another way for our people to get along. We cannot, government cannot just make one house for all of them. They have to find a different room for different people in order to live together. I, myself, I think if the government find a way to solve the problem for the next 30 years I think the Hmong community or the families who come from the other country as a refugee they will speak more English. So my estimate something about 80 percent to speak English, 20 percent will not speak English or not in education.

For the different cultural different people live in the same house, same community. Compared to animal pig, and could you live in the same house but not eat the same food? They cannot understand each other. You

cannot make a pig sound, could you cannot make a pig sound.

So we better understand that we are same people, we are human, but different people, different color, different personality. Everything is different, which is the people but we live in the same house but we speak a different language. We do different things so the government themselves should find a way for the people to understand, to live, to share.

I understand that education is equal to anyone, everybody, but living in new country to make a new life that's very difficult. It's very hard for the family. Compare to the American who live in the United States born in United States go to Laos and Thailand they have the same problem. So they cannot speak Hmong, so they have to speak English in order to understand. If they force the Americans to speak Hmong only that person have the same problem that we do.

So they should think about that and find a way that we can share, and understand, and live in the same house in the same place.

Since we lost our country, our homeland, it seems like we have nothing now. We just share your house and we just speak your language. Made it very difficult for the community, for the people, refugee at large.

It doesn't matter who live in California, Wisconsin, it doesn't matter. We have the same problem. Even with the people that came from out of country, for example, like France. They had the same problem.

I know that the government cannot change the law. The laws are already passed. The government cannot change the law, but the government can find a way easier or flexible for the community or for the refugee and the people. That's all I have for today.

MS. MCFADDEN: Ron.

MR. MONTGOMERY: First of all, I would like to remind the witness the government can change the law. Speaking as a government official if you get enough people to vote for the law the law will change. But I have a question. You mentioned suicidal thoughts being prevalent in the Hmong community.

In preparation for this hearing I spoke with someone from Oshkosh and that being true particularly among the older population. Can you address two things? One question, how does the older generation feel being in a situation where, A: They're plucked from their home country and in many cases not speak a word of English, culture shock while the same time the kids are leaving them behind?

MR. XIONG: Well, compared to the homeland

country the older population is our country is to freedom. So you go hunting no license, you can go anywhere you want, and hunt and kill any animal you want. You make your house you can make it anywhere, the mountains, anywhere, and they can do anything they want. They don't want to go to school the government cannot force them to go to school.

So when they come to the United States totally different opposite from the country. So they have to learn how to live, they have to learn how to write, learn how to go to school, to write their name, they have to learn how to pass the test in order to get a driver's license, things like that. And how to get the money, how to support a family, and things like that.

So they lost their power. In our country, for example, like a General or Captain or those are the person of position. They come to the United States for now they lost their position, everything. So they feel like, for example, they don't feel like they are the same person they were in Laos. So that make their lives more difficult, and they feel if they have to follow the law do this, do that. So they cannot do it commit themselves to suicide.

MR. MONTGOMERY: A follow-up question. In terms of one way of dealing with suicidal feelings is

to get psychological counsel which doesn't work if you don't speak the same language as a psychologist, willing psychotherapy doesn't work having a third party interpreter, but for those who do speak English is there a cultural barrier to using western-style psychotherapy?

MR. XIONG: Not necessary, but depending on the situation. Depends on the person, on the situation. Sometimes you can solve the problem, sometimes you cannot solve the problem. So depends on the situation.

MR. MONTGOMERY: Thank you.

MS. MCFADDEN: Any other questions? Thank you for participating. We'll take another five minute break until our next speaker arrives. Thank you.

(Short break.)

MS. MCFADDEN: Next participate has arrived. Barbara Biebel. You have about 15 minutes for the opening remarks and then the panel members will have questions for you.

MS. BIEBEL: Thank you for the opportunity to meet with you today. I have been privileged to play a major role in an historic drama which is has been unfolding in Northeast Wisconsin for 21 years. My involvement has been made possible by the commitment of

the Catholic Church to do right as we see it based on Old and New Testament teachings.

For the Church in the Diocese of Green Bay, since 1975 there has never been a question whether or not we should be involved in refugee settlement. Under moral law and Catholic social teaching we could do nothing less.

In the spring of 1975, as many of us sat watching scenes of the collapse of Vietnam on television, a call went out from the Administration in Washington to a network of national voluntary agencies. These agencies, most of which are church affiliated, had extensive experience assisting refugees and immigrants. The President directly asked the chairman of the Catholics Bishops Conference for the support in managing an unprecedented refugee resettlement effort.

The Bishop of Green Bay, Aloysius Wycislo, immediately pledged his support and assigned two diocesan staff persons to the task. I can tell you that the hectic months ahead we often "made it up as we went along."

We undertook a sponsorship-model of refugee resettlement. Churches, Catholic and non-Catholic, came forward in impressive numbers to assist the newcomers. Over the coming years 80 percent of the

Catholic Churches in the Green Bay-De Pere area sponsored refugees. In fact, many sponsored several times. Many Protestant Churches sponsored refugees through our program. Throughout the years we have had the only on-site, staffed resettlement office in Northeastern Wisconsin.

By the end of 1975 the first-wave of Vietnamese all had been resettled. But we still had available five church sponsors which had collected money, clothing, household goods and in one case, rented a house. I naively asked United States Catholic Conference (USCC) if there were any refugees left. I was told that perhaps early in 1976 some Hmong refugees would be in need of resettlement. I asked who they were. What were they like? What language did they speak? Finally, on behalf of the diocese I said we'd take five cases since, after all, they were refugees and needed a home. Why not Wisconsin in the winter?

Three of the first five Hmong families we accepted were resettled here in Green Bay. Later, we filed family reunification papers and a few more families arrived. By 1978 we saw a dramatic increase in Hmong secondary migration to Wisconsin. In later years I heard that one contributing factor had been that the first wave of refugees included civil, military, and

clan leaders -- traditional leaders around whom other Hmong wanted to cluster. For 20 years we have continued to assist Hmong families to be reunited through the filing of necessary papers, by acting as the local contact to expedite arrival details and by providing follow-up services.

Over the years diocesan staff and I have provided many direct and indirect services: We have always provided initial resettlement services as required by the contract between United States Catholic Conference and Department of State; we also try to provide follow-up services as needed for as long as a former refugee feels a need. These services may include: information, referral, on-going orientation, translations, advocacy, immigration applications and advice. We have made connections between people wishing to make donations and those with needs. We have matched volunteers with those wanting to be tutored or those wishing to have a new friend.

As advocates, we have made preparations to service providers and other groups to inform them about the Hmong people and encourage their recognition of the gifts the Hmong people bring to the community.

To schools and service agencies we provide arrival data and pass along international news which may affect

local programs. We have helped form networks of service providers for coordination and planning. We have written letters promoting just and humane policies.

Our funding has come from several sources. The United States Catholic Conference has provided us with a budget for about 18 of our 21 years. From the federal government we've received CETA money to hire outreach workers. Later we were awarded federal grants to hire case managers and currently we receive KEYS, which means "Keeping Education Among Youth for Success," funds to reduce truancy, early marriages, school dropouts and encourage continuing education and employment for youths grades six through twelve. In addition, the diocese has provided a budget for 21 years. We estimate that the diocesan contribution has totaled about \$945,000 in direct budget monies and in-kind donations.

The number of refugees resettled by the diocese since is 5,257. Of these about 4,713 are Hmong, and of these about 1,500 have been resettled in Green Bay.

On November 18 the Press Gazette reported that this forum was entitled: The Hmong in Green Bay: A Clash of Cultures. There is no doubt that Hmong culture is radically different from contemporary US

culture. There is little doubt that these differences cause difficulty for many Hmong people. It also is difficult for some non-Hmong to accept cultural differences, especially when those difference are as great as those of the Hmong newcomers.

However, the word "clash" suggests a more volatile situation than exists in Green Bay. Surely prejudice exists; some incidents make the news but more often the slights and offenses are subtle. Also, the Hmong people prefer to overlook offenses rather than cause trouble by complaining or confrontation.

The lack of experience with cultural diversity shows in the fear and stereotyping and the rumors which persist among the majority population. There is a lack of understanding of the Hmong people and a reluctance to learn. Most Hmong people live in isolation from the majority population and from other minority groups. However, in the history of immigration in the United States this experience is not unique to the Hmong. People tend to isolate themselves until they feel confident. The other side of the equation is that leaders in the Green Bay community need to continue to work with Hmong leaders to find ways to celebrate diversity; to learn mutual respect and to recognize that in diversity comes unity.

I want to go on record as saying that I believe the Hmong people are making an amazing adjustment to life in the United States. Their resilience is enviable and their progress is heroic. In the early years, Hmong unemployment rates were very high. Generally they arrived in the United States with an average education level of third grade. A high education level was sixth grade. They were rice and opium farmers from the mountains of an isolated country. Few spoke English and virtually no one had ever been exposed to what we call "western culture."

Today, most households have at least one member employed. About 40 percent of the families have purchased homes. Children generally are doing well in school and dropout rates are low. There are Hmong people from Green Bay who are studying for bachelors degrees, master degrees and doctoral degrees. Several families own and operate businesses. The Hmong are becoming US citizens and voting. There is talk of a Hmong person running for public office.

All this in one generation. It would be unbalanced not to acknowledge the non-Hmong community which has been, if not warmly inviting, at least not hostile. There are tutors and neighbors who have moved from indifference to friendship. There are health and

social services agencies which have been creative in adapting to better serve the newcomers. The education and library systems have successfully sought funds to educate people for whom English is a second language. And the list could go on and on.

In summary, there is so much to do but we have come so far. In 1975 Green Bay was almost 98 percent Euro-American. The last twenty years has seen a marked increase in the minority population. Clearly, this is a community feeling its way along toward diversity.

I've provided a few attachments which show the location of the Green Bay Diocese in the State of Wisconsin, its 16 counties in Northeast Wisconsin. I have given a list of the number of refugees who have been resettled through our office since 1975, through our anticipated number through 1996. In 1997 our projection is about 100 percent it is the end of an era.

MS. MCFADDEN: Thank you. Questions?

MR. EASTMAN: Thank you, Barbara for coming and speaking before the committee on this issue. I realize that they have been here since 1975 that's 21 years. And when I was in graduate school, in Oshkosh, back in I was also a case manager and a job placement specialist. The problem that I'm seeing, I believe, is

that the Hmong people after this long of time still aren't working in the level of jobs that I think they are entitled to by rights of everyone else.

You still don't see them -- and I'm not going to mention any companies, but some of the largest white color companies they're just not there. And I know I asked the university about this, are they staying here and where are they. It seems to me that all the Hmong that come here today work for a local, state, or federal programs to work with their own clients and I don't see them in other jobs. And I went through the same stuff when I was down there in the valley and I asked them questions and they don't feel compelled to really give me the data we're searching for in this area. Can you elaborate on that? I think 21 years is a lot of time.

MS. BIEBEL: Since we are not an employment agency what I have heard is is not firsthand experience. I, too, have observed over the years that many Hmong who are hired are in service areas and hired by private and public agencies. I've also observed that unfortunately in 19 cases once the federal monies run out those organizations do not pick up these employees, which I think is scandal, frankly.

MR. EASTMAN: So you would agree with my

observation?

MS. BIEBEL: I'm talking about service agencies at this point. Because I consider if they have done a good job and if they have been well trained and well supervised the Hmong employees should be able to transition into serving any client. They don't need to only be Hmong clients. So I find that to be a real injustice.

I'm hoping we'll avoid that in our own organization. One of our KEY staff people, in fact, 85 percent of his clientele are Spanish speaking. He has to work with a translator. I would too. So what, he has the skills. I have heard from college educated Hmong people who go out to try to find a job in the non-service industries that they do have difficulty accessing. I am thinking of a couple of people who had degrees I think in social work and in psychology and hoped to get into counselling. Again, not a federally funded counselling but a standard counselling agency, and had been real frustrated in doing that. On the other hand, a few have been hired in school agencies to be counselors.

I don't doubt that's true and I think of some organizations that are active in Green Bay right now that are trying to find out what is the secret. How do

you break into those white upper middle-class jobs white male upper-class jobs. Women can't break in. What I hear minority generally cannot break in. And the couple of the groups that I'm thinking of have been trying to find ways to bring managers, owners, corporate people in to have these discussions and let them know we know what's happening and it's not working. Now what are you going do to about it? But we don't have much leverage.

MS. MCFADDEN: Barbara, you indicated that there were social workers and students and psychology who went to community agency to apply for a job.

What we heard from a lot of the presenters this morning is there's a problem with mental health issues within the Hmong community. There's also some increasing suicidal rates or a discussion about suicide and not having someone that look like them or that speak their language to provide them with therapy. Wouldn't it be a good opportunity for the community agencies to employ an individual like you just described?

MS. BIEBEL: I think it's not only a good idea I think it's imperative. I am happy to be able to report there's some good news. I'm happy to be able to report that a sister agency in the Diocese of Green Bay

to our department is Catholic Social Services and they have employed a social worker who is Hmong. She is working in a federally funded program. Unfortunately, she has to cover five counties because of the way the contract is written but it is mental health, it is a family strengthening program, and its intent is to help reduce family violence to encourage battered women utilize the domestic violence shelters and then to intervene and try to reconcile the family and teach other ways to handle aggression. This particular person in this agency is one of very few I know of who have been hired in that kind of a basic counselling way. It was made possible by the diversion of some federal office of resettlement monies and I have applauded the state and the feds for having finally seen fit to free up some money for this sort of effort.

For the last 15 years most federal monies go into job programs. Apparently, job programs are not all that life is about. People have a life outside of the workplace and there are tremendous stresses on the families going through the struggling of living in two cultures. And I think more money needs to be put into mental health and what ever needs to be done. I am happy, however, that Catholic Social Services intention is to continue this person after the federal money runs

out and they're hoping to use a combination of United Way money and diocesan monies.

MS. MCFADDEN: The service, is it in-home service or does the client have to come into the office?

MS. BIEBEL: Anywhere.

MS. PRIDE-EULER: I think what we heard from the other participants here today it's not just employment. There are a lot of issues that they are concerned about. One was housing that when they go to apply for apartments they're told it's for rent, but when they get there they are told, "No, it's not available."

The other is W2 SSI. So not just employment but one of the larger issues of being able to feel comfortable or even feeling wanted here in the Green Bay area. So it's great to have programs that you were describing today, but the main issues what they are telling us is they don't feel wanted for what they have contributed to the American society. It's hard for them. Not just language or the cultural differences but just being able to participate in everyday life like we do. They do not feel comfortable. I got that impression. Is that not what we heard this morning? So the issues go beyond just employment.

MS. BIEBEL: I think I eluded to that in a few of the paragraphs where I said the Hmong have been met with indifference and sometimes overt hostility. Sometimes I think that the adjustment is even harder for the non-Hmong than for the Hmong because they are so used to this being, frankly, an all-white community. It's a real shock to look and see.

MS. PRIDE-EULER: They've been here 10 years.

MS. BIEBEL: Longer than that. But here I'm not saying Green Bay has got this solved, it surely does not. I think that the more that Hmong have friends and allies and the more that they have ways to work in the system and it's coming about slowly, painfully slowly, but I think it's vital that the elected officials and the leaders in this community the corporate leaders, the Chamber of Commerce they have opportunity to meet the Hmong to get to know them as real people.

Because I think there's where the prejudices begin to breakdown. When you put a name on a person they are no longer just a stereotype, and through the various organizations I belong to I'm trying to bring Hmong people into the heart of it so that they are known and seen for what they are. People of integrity, people of intelligence, people of skill.

I don't want to do to things for them, but I do want to try to push open doors so they can do it themselves. They are very capable.

MR. EASTMAN: Doing some research and looking in the newspapers I've noticed your name in there. You've taken a lot of flack. I don't know from who, for bringing Hmong into the Green Bay community beginning it was just June of this year where people thought the Catholic Diocese was bringing in another 2000 people from the camps.

MS. BIEBEL: Sometimes it's 40,000 and 80,000 too.

MR. EASTMAN: I'm sure you have been a target often in the community whether you, Barbara Biebel, or the diocese.

MS. BIEBEL: I hear this all the time from my friends and family members and if they are saying it -- and I hear it all around. So clash may be a little tough but you don't want to call any one racist.

MR. EASTMAN: So I think clash is a better word of those of us who I've worked in Appleton and Oshkosh and I think there's stuff there but not as bad as here.

MS. BIEBEL: I think it was probably equally unpleasant.

MR. EASTMAN: Can you talk a little of your experience?

MS. BIEBEL: Well I used to go to parties back in the early days when I was enthralled with what I was doing. After the initial year of watching refugees throughout Southeast Asia and people being very aware that we did walk away from that and they were allies. Now, although people didn't know about the Hmong I used to go to parties and people asked me what I did then I started getting attacked. Finally, I came up with a stanch job. I told them my job was to help make Green Bay more cosmopolitan. That got a little heat off.

It's interesting. I know the comments are out there and I know that I hear from people who hear from people that there is no understanding. I don't care what a person's religion background is they're maybe not reading the document of the social teaching of the church they're not reading the proclamation of the Bishop's and of the Pope's that goes back hundreds of years, thousands of years.

Why do we do what we do? They're not reading it but that doesn't mean we are not supposed to do it and we should not continue. I take every opportunity I can to go out and do presentations and try to set the record straight. The 2000 Hmong that are going to

resettle here, maybe 2000 coming to the entire country, they're not all going to be plunked in Appleton or Green Bay but the rumors -- as I said, the stereotyping or the rumors everyone knows they all get cars we all know that they're advance. Mostly, they just take on their own life. But, in spite of that, I bet I don't receive six anonymous letters a year blasting us or me from what we do. You know people are buzzing but I don't get it personal very often. Usually after there has been something on television or in the paper something has happened good, bad, either way, then I will get calls. Probably if the media has covered this for the next several days I'll get a couple of calls then it dies down until the next news story. I'm relieved I don't get it real often because it's real bad for my blood pressure.

Because I start out trying to tell somebody the truth but they are starting from an incorrect premise and you cannot talk reason with people who have the incorrect premise. How come the Hmong all came over and eat all of the dogs in the neighborhood? How are we going to handle this kind of nonsense. There are things like that I'll avoid answering one on one because it is useless and go to the bigger picture of do you have any particular religion faith that you

proclaim. Did your ancestors originally live in the United States? How come they came here? And nobody helped them when they got here, isn't that amazing? That's rare. Everyone got help so we go through this. At times they hang up on me which is great.

MS. MCFADDEN: The type of comment that you receive, Barb, I'm sure is very insensitive but if you were a Hmong person is ten times much more for them to deal with. We need to conclude with Barb and open up our public part. Thanks a lot for attending and we will submit the presentation.

MS. BIEBEL: You're welcome. I'm glad to be here.

(Public session.)

MS. MCFADDEN: We would ask you to state your name for the reporter and limit your remarks to about five minutes.

MR. YONG: My name is Toua Yong. Thank you. I live in Green Bay. Y-o-n-g, T-o-u-a. My address is 1490 Cedar. I also like to take this opportunity to thank you for you asking the government allow us to stay in this country. I feel so one thing that we the Hmong ask put like not human and like they used them for animal they just using for something. When they just using but when they not using they just throw it

away. I was born in 1943. In 1961 I was served for the US government for the CIA. During that time the government of Laos told us we have to serve because we have the responsibility of the country of Laos. I was served for two generation war since French Colonel in Laos. I feel serve for the French after the French we served for the US CIA. At that time the US do not have the supply for us, they were still using the French equipment during that time. My English is the close to the Ho Chi Minh Trail which the one went and blocked to north Vietnam too. I was a soldier during that time. I was fly hard and I wasn't getting shot by two, one in my stomach and one in my leg by the Laotian. During that time the companies region is a very strong and it was take over all of the village and we just hide in the jungle.

Since the US government wasn't supporting the Laos and helping during that time. After that the United States would provide the weapon or the equipment to the Laotian and we were took over to fight with the North Vietnam.

We get the support and from the US government during that time we do not know who was the support. But later on we knew that the US support the mission. I have lost friends and family relatives about 50

family was killed by the Communist. Only let one live, person right now he's still in Green Bay and all children and lady was killed by the Communist.

Since that time we do not recognize that we support the US or the US was supporting Laos government, but later on they recognize that we support the US mission in South Vietnam. Since 1975 we lost the country. The country was withdrawn by the US mission and all people was lost. Many thousand people was lost their lives, men and women was done by the communist was killed.

MS. MCFADDEN: Can you let him know he has about two minutes to come to a conclusion.

MR. YONG: Now, I have one question to ask you and to you to bring to the US government. Since they bring us to this country they do not say we have to be a US citizens or become whatever. We already served for the US and since we come here right now the welfare reform was cut off, all benefits like a social security or SSI that affect our family.

One point I would like to ask the US government to allow us to get US citizens by without no test or something because we cannot learn to read and write. Because during that time we served for the US. We come to this country, if you lose or if the federal cut out

the budget for SSI or AFDC we cannot go to SSI. If this country of the people died the burial cost a couple thousand for each.

MS. MCFADDEN: Well, we would like to thank you for your participation. Is there any question from panel members?

MR. EASTMAN: If he has more to say if you could please assist him in writing that down in English and submitting it to Chicago he can then complete his story. Mail it to Chicago and sign it.

MR. YONG: Thank you.

MS. MCFADDEN: Here is Peter's card and address and envelope you can mail that to. Is there anyone else in the audience that would like to address the Committee Members? If not, can I have a motion for adjournment from Committee Members?

MS. PRIDE-EULER: Motion to adjourn.

MR. EASTMAN: Second it.

MS. MCFADDEN: Adjournment.

STATE OF WISCONSIN)
)
 BROWN COUNTY)

I, DEBRA A. KEIL, Notary Public in and for the State of Wisconsin, do hereby certify that the above proceeding was taken before me at said time and place.

That it was taken in machine shorthand by myself, and that the foregoing proceedings constitutes a full, true, and correct transcription of my original machine shorthand notes taken at said hearing.

Dated January 5, 1997 at Green Bay,
 Wisconsin.

Debra A. Keil

Notary Public

In and for the State of Wisconsin

My commission expires September 1999.