

# **Attachments**

# **The Process**

**Full Text of Translations  
of  
Interview Community Leaders**

**Profile of Vietnamese Resettlement in Massachusetts  
Dorchester, September 21, 1997**

(The full original text is in Vietnamese at the press conference  
for a Vietnamese American community center.)

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The Vietnamese community in Massachusetts, in fact the real number of how many Vietnamese are in the state I don't think we are really know, but on the other hand I have been working for both the private non-profit and the state government, the best estimated of the Vietnamese is about 45,000 people in the state of Massachusetts. Most of them are in the Northeast, in Greater Boston, there are about 30,000 in Greater Boston and there are about 10,000 in Dorchester. In Worcester there is a large number of Vietnamese and the next area is the Western Massachusetts such places like Springfield, West Springfield and Northampton.

The reasons why Vietnamese most concentrates in the Northeast of Massachusetts because of two waves of Vietnamese refugees and immigrants. The first wave in 1975 and the second wave in late 1970's and early 1980's, the refugee waves, when the voluntary agency resettled Vietnamese and the agency that was most active in resettlement Vietnamese at the beginning it was the Boston U. S. Catholic Charities (USCC). At this time the USCC resettled many Vietnamese in the Boston area because there is a strong catholic community. At the beginning many Vietnamese resettled in Brighton and Allston again because there are strong catholic communities there.



In the later years, there were other voluntary agencies resettled Vietnamese but they were not as active as the USCC. They were the International Institute of Boston (IIB), in 1975 there were about 5 cases of Vietnamese resettled in the area. Next area is Worcester, again because of the strong Catholic communities there, then Springfield. When it comes to the "boat people" wave, there were many other voluntary agencies in the Boston area that operated actively, like the International Institute of Boston and Lawrence, International Rescues Committee (IRC), Lutheran Service and World Relief, they all did resettlement.

For the first wave in 1975, there were a few Vietnamese resettled in Dorchester but when it comes to the "boat people" because of the voluntary agencies have to find housing for the refugees and at the time there were housing available at the low cost in Dorchester. One of the interesting thing is that for those Vietnamese already resettled in Brighton and Allston they moved to Dorchester because of low housing cost or to be with other Vietnamese. This was a main reason why today Dorchester has many more Vietnamese. When there is a concentration of Vietnamese there will be needs in very day life, like Vietnamese foods and other basic needs and medical and dental doctors.

Today there is a psychologist after many years of advocacy from many people. One of the thing here is that many of us usually do not have great concerns about the mental health needs. At the IIB, where I worked with the resettlement programs for many years and there were many successful stories of many refugees and immigrants but the sad thing here is that after a short period of time and after a successful resettlement it shows the need for mental health services. And not many people in the community have concerns about this because people don't see it and don't know it. Especially, for the people that need the services they don't know that they have mental health needs. It is unlike the physical health because people could see it and people know it.

In resettlement, when Vietnamese comes to resettle in the new land, in the first about two years they try hard to integrate into the "mainstream society" and there is no sign for the need of mental health but after two years the need is there. Because in the first two years all refugees have to try very hard to integrate into the new life and to be independent. When family issues have settled and

when the need for mental health comes up. In life, when people have enough on food on the table and the roof over their head they are not enough. Therefore, there is a need to have a place for people to come to identify themselves with and to look for the old times. If not the mental need will continue to grow. By saying this, I am not under value the works of the spiritual leaders in the community, they are very important people in the community and I view the spiritual works are not the same with the mental health.

It is the same today for the younger people in our community, they came to the U.S. when they were young and now they want to go back to Vietnam and the main reason is to search for their identity. This is an issue and we like it or not and no matter of our politic. They want to go back because that is their demand. When I talk about the mental health need for the community that what I am talking about that the old and the young are looking for their identities. We are living in a society and that society is a consuming society, this means that in life people want to have their basic needs met first. But the interesting thing here is people not just live only on the basic needs and they need to have the support of the culture spirituality.

For the elderly, when I talk about long life we have to talk about beyond the physical health we also have to talk about the mental health that supports for the elderly. Even if the elders live well with what ever they have in life and the support of their mental need is not there we can't talk about long live. From Harvard University, Medical School, I want to mention about Herbert Benson because he is a local person and there are any people have done similarly studies on the elderly. Dr. Benson's thoughts and his study with scientific data and many other doctors in the country also have agreed with his study that, when we talk about the health of a person he used a simple of a stand with three legs, the first leg he views as medicine, the second leg is operation, and the third is the spiritually (tam linh). In treatment, we can not just treat people only by medicine and operation we have to include the well being of a person.

In the end, the need to have a community center, when we already have churches, temples, and with happy families and we are missing a community center we and the community still missing a key factor. In the last few years my experiences told me that for our elderly we can not have long life when their mental health is not being supported. The community center is a key role in the elderly life and it is the same for the young people. Today they want to go back to Vietnam to find their identity because their mental need is not being supported by the community. Please think of this and work forward to have a community center to support the needs of the community.

**Interview Father Chinh Nguyen**  
**The Vietnamese American Community Development**  
**November 4, 1997**

(The full original text is in Vietnamese.)

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**Question:** How do you define the Vietnamese community?

**Answer:** For those of Vietnamese that come to this church Saint William, this is the Vietnamese catholic community. The catholic archdiocese of Boston traditionally defines that those who lives in the Saint William geographic area that they belong to the St. William community. But for the Vietnamese population that we do not concentrate in one geographic area, we speak a different language and have the same culture therefore the Vietnamese don't fit into the traditional definition of the archdiocese. Those Vietnamese that come here then they are a part of the Saint William's community.

**Question:** How do you see the Vietnamese catholic community here in relations with the larger Vietnamese community?

**Answer:** First as a catholic priest, the main responsibility at the Saint William is to provide the religious services and on the other hand the priest needs to provide the culture and social support to the people who come to the church. Because of that reason this community can't be by itself as its own

community. It has to be a part of the larger Vietnamese community and the Dorchester community.

**Question:** How is the relation of the Vietnamese catholic community should be with the Vietnamese community?

**Answer:** No matter what, this community has to be a part of the Vietnamese community, this is the fact. We could say this is a group of Vietnamese people and there are other groups of Vietnamese people in the same area, we speak the same language and have the same culture we have to be a part of the community. The issue here is that how do we work together on some of the community social and economic issues and this is a difference matter.

**Question:** Is there a Vietnamese community here - Dorchester? Why and why not?

**Answer:** Yes, I agree that we do have a Vietnamese community here. Because every community has its needs and our community has needs. The needs are political, social, and culture needs, then we need to have a collective voice to speak and ask of our governments on the community development. I do see myself as part of the Vietnamese community here.

**Question:** What do you see the individual and the community responsibility in educating members of its community in civic duties?

**Answer:** First we are a part of the "mainstream" community and we are "Vietnamese Americans" (nguoi My goc Viet). I think the individual and the community have to participate in the civic duties like all other "Americans" but we need to maintain our identity our culture like the Irish they did with their culture. The Irish Americans, they participate in all civic activities and they still have their own traditions that they kept for generations and they can't be by themselves, they also need to be a part with the larger community.

**Question:** Who's responsible with what we should be involved or be a part of in civic duties?

**Answer:** There have to be both, the individual needs to realize that this is their responsibility to participate in the civic duties and the community needs to help those individual to see that they need to be a part of. Specially those who don't see their responsibilities. But it is a challenge for Vietnamese to fully participate in their civic responsibilities when they don't have the language capacity and culture comfortable.

**Question:** How do you see the community need to integrate into the American life?

**Answer:** I and the catholic church believe that we (Vietnamese) need to integrate into the American life.

**Question:** Is the Vietnamese community integrated enough into the American society?

**Answer:** Not only the Vietnamese community but other communities that they are in a simpler situation that they need to integrate into a new society but it is not a quick process. We bring with us here (the United States) many good and bad traditions and in some cases the traditions had been with us for generations and this is a long and difficult process. The main thing here is that we need to build on and offer our good traditions to the American traditions and learn not to carry on with the our bad traditions.

The Vietnamese old saying, the culture is like a running river, it never stops and it runs and mixes with other water from other part of the river. For example, the Chinese had influenced us (Vietnamese) for so many years and later the French had influenced us for many years. This is the same when we come to the United States. We decided to come to this country and the American culture will influence us and we should be a part of it or let it be a part of our lives. This is our country now. Like to participate to vote and we need to educate our people that voting is a responsibility of being a U. S. Citizen.

Other community members say that the Vietnamese will integrate into the American society much quicker compare with some other ethnic communities. Because Vietnamese try to learn English and we do try harder to integrate. But if we try too hard then it will become that we forget who we are.

**Question:** How the integration of the Vietnamese community into the American society should be?

**Answer:** First, in order to have a good integration, we need to understand the American culture, what it is? Not every thing is good and we should only learn what is "good" for us at the same time we should maintain what we value in our culture.

We also need to spread our culture to other, like the September Noon festival. If the Vietnamese catholic community is not at the Saint William then the Saint William won't be a part of the celebration of the festival, like the Halloween that we are a part of the American tradition. It is the same for the Tet (Vietnamese Lunar New Year) celebration and it is now a part of the Saint William now.

For those of us (Vietnamese) don't want to see the American culture as a part of today our culture then it is wrong and for those of us only see the American culture as a part of their lives then they forget who they are. Like for those Vietnamese families that they only speak English to their children then they have lost (mất gốc) their identity. I am not talking about those that do not understand or not aware of the situation.

**Question:** What do you see how we (Vietnamese) need to maintain our language and culture? Let say some people say, this is your country now, you should speak English not Vietnamese.

**Answer:** I don't agree to that because first of all this is a "melting pot" country, the before (not the Native people) waves of people resettled on this new land they kept their language and culture and the history of this country made it

the "American culture". We should not forget our roots like the first settlers they didn't forget their roots.

**Question:** Integrating, how do you see the community responsibility in educating its community members?

**Answer:** It depends on each community, at the Saint William, I myself usually advice people to adjust and integrate into the new lives. The Vietnamese community as a whole there were community culture events in the past this was a good way to maintain the Vietnamese traditions but there wasn't a collective effort to discuss of how or whether to integrate into the American society. I think this needs to take place.

**Question:** How do you see the back home politic of the Vietnamese community affect with the integration process? Let say the community picketing of the Vietnamese Ambassador from Vietnam at a local university.

**Answer:** From a political perspective it is a good thing because we are political refugees and this is not relate to the integration at all. On the other hand this is a free country and for those that picketing they just use their first Amendment rights to speak out and this is an integration into the American lives. All activities are culture activities including the political activity. The question here is that what is the balance in our lives between all activities.

**Question:** How do you see the community development issues?

**Answer:** All community issues are integrated to one another. An old Vietnamese saying that (co thuc moi vuc duoc dao) (one needs to be fed to archive things in life) we need to focus with the community economic issues and at the same time we also need to focus on education, social, and spiritual.

**Question:** What are the economic issues for the community?

**Answer:** I think, we need to create jobs for those that need a job and job training for those are not ready with the job markets. This has to be the focus, when one has good job other things in life will follow, like going to the church.



**Question:** What is the most important issue that facing the community?

**Answer:** Family value, as a religious person, the Vietnamese family needs to keep the "good Vietnamese family value" and not to learn the "bad American family value" such as we need to respect the elderly, our parents and we need to live for others. Many of the Vietnamese they go too far and there are many bad things in the American society specially with our young Vietnamese.

**Question:** What are other issues?

**Answer:** Education is a key, the needs to keep Vietnamese today and for the next generation, we need to bring Vietnamese into local schools.

**Interview Andrew Leong**  
**The Boston Chinese American Community Development**  
**November 6, 1997**  
(The full text of the interview)

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**Question:** How do we know what we want to do is what the community need?

**Answer:** If we look at the political basis, most of us because we have a higher understanding of community development and in-order to have a political voice and an economic power you have to be able to say that your people vote that your people have the influence. So that is a need of the community. But if we go in the community and ask whether this is truth, they might not have the higher up of understanding of how thing work at this level with community development.

**Question:** Generally, it would be fare to say that Asian Americans need to be more politically involved and this can be a problem statement.

**Answer:** He answers yes and there are a number of ways to measure these, with number of people register or number of people turn out to vote. We could go to the city to ask for list of voter registration and check out to see how many Vietnamese register in Dorchester and fine out how many of them U. S. Citizen, I think the U. S. Department of Justice might has this data. From here

we could check many naturalize and born in the U. S. and from here we could determine how many eligible to vote by 18 and how many turn out to vote.

**Question:** On the economic aspect?

**Answer:** This is a need for both Dorchester and Chinatown, that there is a need for Asian sub-contracting in construction workers. Knowing that either no or very few of Vietnamese contractors that are licensing the one that gone to all the training. There is a need of the community to have more jobs and there is a reason why I want to say about the construction business because for many more years there will be a lot of constructions in Chinatown, for about five years. The Mayor and the BRA said that there will be jobs for the constructions and after the constructions. I am talking about increase the number of Asian contractors and this is a way to create jobs for Asian.

In area of Asian business, This is not my area, understanding that there is a high over turn rate and most Vietnamese or Asian when they come to open a business, they just open how they like it without a need assessment or a market studies. They also concentrate to open gift shops or restaurants.

On the Vietnamese community center, this is a need of the community.

**What I (Hiep Chu) assess of the Vietnamese community needs and the ideas could be my CED project:**

1) to establish a support network and technical assistant for Vietnamese Dorchester businesses and Boston Chinatown to strengthen current businesses to provide jobs for the community;

2) to establish a Vietnamese workers own? sewing business because there skill sewing people in the community and this will create jobs for the community, where they could get larger contract with the state to sew uniforms;

3) to increase civic participation for Vietnamese by having Vietnamese parents involve more the local schools and to participate more in their civic duties. This idea is more lasting and able to have Vietnamese involve with the

city hall politic. If this idea is successful this model could help with other Southeast Asian communities.

For what ever the reasons that currently the Southeast Asian don't actively participate in their civic responsibilities. It isn't reality to wait for the younger Vietnamese generation or even for the second generation then they will have the language capacity and the part of the "mainstream culture" but there is no way that we would know this will happen or not.

**Question:** To learn from the Chinese American community in the 1960's and 70's with their issues of community development?

**Answer:** For the most part, when the immigration laws changed in 1965. It began to open up the gate of immigration for many Chinese and other Asian immigrant groups. The most part because of the existing population of Chinese and other Asian population were at the time in 1965 and because of their relatives are in New York City or San Francisco that they resided and when they come over here that where they also resided. Before 1965 to the extend that we had a smaller population of Asian in Boston and in the 1960's we might see an immediate increase of the Asian population in Boston Chinatown but we begin to see it's increase in the early 1970's.

At this time because of the population growth there is a need to create social services because of tow things: 1) to population growth and 2) the civil rights movement to reassure the services to the people, so that there were a lot of people go back to the community to provide services to the community and if the services weren't there then the needs to create the services. This was why in the late 1960's or early 1970's there were formations of the South Cove Community Health Center, the Chinese American Civic Association (today is the Asian American Civic Association), the Quincy Community Council (today is the Boston Neighborhood Community Center).

**Question:** Was there a peak of Chinese immigrants coming to the U. S.?

**Answer:** It is hard to say whether there was a peak of Chinese immigration because the Chinese are always coming in post to 1965. So from

1965, there was a positive population growth and we begin to see the growth of the social services organizations that providing basis necessary services. If you able to provide services for your own population by the same language and by the people are culturally sensitive which we don't necessary have yet in Dorchester for the Vietnamese in the early 1970's. Beyond the VACA and some miner of other provider compare to the Chinatown in the early 1970's. Today there are still Chinese coming into the U.S. and mostly in the late 1960's to late 1980's they come in under the family unification.

**Question:** The politic, how was the politic of the Chinese community in the 1970's and 1980's? How did you view the community politic them?

**Answer:** I think it was the same compare with any other immigrant communities regardless of low or high incomes that they were not politically active. Those are "ABC" American born Chinese that they are more politically active.

We don't see the change until sometime in 1980's they there was sign that they begin to be more involve, such as they be naturalized and they turn out to vote. Even when we see the change in the 80's one would ask qualitatively what is the change what is the level of political involvement, to try to generalize, what happen in the 80's that the phenomenon that the picture of Asian first generation begin to donate money to campaign but don't ask for any thing in return, they donated money to the president, governor and mayor and with whom ever, this is the change and I am not talking about the motivations were and this is not important.

With some other community they donate the money and they get the appointments. We saw some appointments with the Bush's administration at the sub-cabinet levels which was a change but we didn't see more changes until the first term of the Clinton's administration. You definitely see a destination in the appointments where the Asian were, but yet the immigrant participation rate in political contributions and reflective of this that we are predominantly a immigrant community. In the 80's there was a split of 50% native born and 50% immigrants and in the 90's there is 40% and 60%.

**Question:** Why the Chinese didn't involve with civic activities in the 70's and 80's?

**Answer:** For the most part that they felt in in-date with finding a job, try to make sure that their kids go to schools, try to fit-in and get along. When we talk about civic opportunity and the assumption here is that an individual already to full fill their basis necessary and with the perfect of the immigrant population this is not truth. Even with the first generation today that when they involve and the generalization here is that they are richer folks and they have their basis needs met and talking about the lower income folks that their participation rate is very low.

**Question:** Is the cultural aspect a factor at all?

**Answer:** I don't know and this is never tested out but this is a question that would be different for each of the community within the Asian community and this is to do with the history. This is more to do with the immigrant experience and identity meaning that most of the adult, the older immigrants, they are U.S. citizen now, their mentality feel that there is no ownership of this country, their politic is still back home whether it is with Taiwan, communist China, or any other parts so for the most part they don't participate in the local elections but for the general elections like for the president or the U. S. Senate then there would be more but generally the level of participation is still a low level.

**Question:** What are some of the political issues for the community?

**Answer:** It is depend on the population and community, for example for the white population, the issue of abortion might be important at the general election to vote for one candidate or another and it is the same for the Chinese immigrant community in the 70's if you are pro-communist Chinese then you would vote for Nixon during the re-election. It is the same for the last election if you anti immigrant you would vote for Dole and the immigrant population voted it for Clinton that pro-immigration and our population have voted for Clinton.

**Question:** What were some of the political issues within the Chinese American community in the 60's and 70's?

**Answer:** Issues of concerns that were common for the first generation of immigrants, where the voting pattern would tend to be impacted by the candidate stand on what issues that would impact the home land, for instance if you were the people from the Republic of China and Clinton would favor the most favored nation and Dole would be against, then you would vote along those lines.

Back in the 60's, you would find the same type of phenomenon, for people voted, they would vote because in the 60's there was a great escape of the communist for Hong Kong and the Taiwan, at the same time there were a lot of people still immigrated into other countries because of the fear of the communist. To the extent that for the naturalized voter back then they know candidate that anti communist and who was not. Those issues were the issues back then, who was the anti-communist.

**Question:** If we have a chance to do thing over again what/how and how we would do differently?

**Answer:** I am not sure whether we could have this discussion because in-order for people to participate in any political system, they have to take some sense of identity and ownership and these come with time and maturing and people like myself to say to the community that what the community should care about what is here and we are all care about what's ever happen back home but we are here now. Because of this it is necessary for the population to grow to take care of their basic needs before we could entertain some other higher civic activities or issues.

**Question:** It is sound like this is a given and there isn't much that we can do?

**Answer:** You could say that and on the other hand we could do as much community organizing but people might not care about political participation unless people see there is a direct relationship that involve in the voting of the ballot and it is very difficult that you are going to elect is way up here and that would have a direct impact for you.

**Question:** It is sound like that the experience of the Chinese American community is the same with the experience of the Southeast Asian American communities? It is like that we just need more time and time is the answer.

**Answer:** I think on one hand that we need more time but on the other hand that we are total in-action during that time. We need to provide the basis services first in-order to link that to the vote. For example, the refugee and immigrant population they will be impacted on the Food Stamp issue, now they understand how important it is to become U. S. citizen and become voter on the whole national level because they see the connection. We have to be able to make the people see the connection before they take the ownership of the issue before go to vote. This is what we need to sell to them and in-order to have them participate.

**Question:** Why can we just say to the people that forget about the politic back home and we should focus with where we are now?

**Answer:** I think 20 or 30 years ago we could said that but today we can no longer effect? that simplistic of thing. and this is for all immigrant communities because of the mobility factors, it is so advance now that we can no longer tell the people to devote themselves from their home land, this is not effective and there are many people that they do travel back and fore and we know this was a difficult to do before.



**Question:** How did the Chinese community perceive the same message in the 60's and 70's?

**Answer:** Because of the immigrant mentality that you are an immigrant and you don't forget your home land. This was a challenge for the young generation. But we could tell them that they should exercise their right to vote for their political interest back home. This is a connection and organizing takes time.



**Full Text of Translation**  
**of**  
**the Welfare Reform Focus Group**  
**March 12, 1998**

# **Welfare Reform Focus Group**

**at**

**The Dorchester House  
Dorchester, Massachusetts**

**March 12, 1998**

(The full original text of the focus group is in Vietnamese.)

There are total of 13 Vietnamese participated in the focus group. From my left to right, Ms. Jennifer Kasper, Ms. Hong Huynh, Ms. Thanh Thi Nguyen, Mr. Tran Truong, Ms. Trang Nguyen, Mr. Hua Phung Linh, Mr. Dong A, Mr. Xe Van Le, Mr. Chuigyn Chui, Mr. Dao Doan, Mr. Liem Nguyen, Ms. Tu Nguyen, and Ms. Dung Nguyen.

## **Mr. Chuigyn Chui**

I am an ethnic Vietnamese from Center Vietnam. When I was in Vietnam, I have the land, home and was able to work and earn the living on our own. Today I resettle in the U.S. without the land, home, or any thing (will) and now the government talks about not having the benefit there. This will be a very difficult thing for us. During the time I was in Vietnam, was young, all of my life served in the South Vietnam Military that supported by the United States Government and the interest of the U.S. Vietnam was at war. After the war, I was in prison by the North Vietnamese Communist Government for many years.

Today, I am in the U.S. as a late arrival and the U.S. government changed the policy on benefits. This means that I (we) is suffering for all of my life. I ask that you help to propose to the government that the policy needs to be changed. I don't understand that why for those of whom came to the U.S. before us here were able to benefited of the benefits and today not that we resettles in the U.S. late because I fought for the freedom of the South Vietnam and for the freedom of the world and why "the people before us drunk the good wine and we drink the left over". We were political prisoners, sentenced to dead, and there was an

involvement of the U.S. Government then the U.S. has to have responsibilities in the aftermath. I urge that government needs to reconsider of the benefit policy for those of people like us.

### **Mr. Dao Doan**

I want to talk about the reason why the political refugees is here as a member of the Vietnamese community in America with a special reason. To continue from Mr. Chui the reason why I (we) are here and how the Welfare reform effect our refugee lives. As you already know most of the Political detainees refugees came to this country are already old. Our youth years already used to serve the country. After that we were in jail (re-education camps). Our health is ruin. Because of the Human Operation program we can come to this country to live our left over lives. Whatever we did for our country for our allies who are American who left us alone and let us face the result of the war and now to face with the difficult life, with the welfare reform effect our lives. Our lives have so many difficulties. We receive the welfare every month.

Before there is no rule for the welfare recipients to do anything for the system. But now the system require the welfare recipients has to do something for the government. It is similar to have a job. You have to work for the money, you have to use you labor to pay back for what you receive. The word Social Welfare Assistant is losing its pure meaning. The rules trapped the recipients. They don't have time to learn the new language, to adapt the new life in order to find a job in the near future. Even the job training classes and English As a Second Language classes are eliminated because they were forced to do something for the government which are known as "volunteer" in order to receive the money.

Many social workers in the Bowdoin Social services office discriminate and look down on us especially on Vietnamese community for example one of the person is Kasch Martin. She is the most discriminated person who doesn't have the feeling I have to say that. We are the people who had the education, we have our knowledge. Although we have the English barrier to express ourselves but have enough English to understand other people, American people. Those

social workers have worked against the American's traditions. Welfare reform also effect our children.

The bilingual program to help children who are newcomers to use our mother language slowly adapting English the new language and the education system. The bilingual fund is also cut down by State budget. It is about jobs. In this country there are many people are currently on unemployed even though they are American and other races. The Vietnamese came here as a refugee, if we want to compete with the native people for the job, it is not an easy thing to do because we are already old. Plus our English is not enough to speak and listen for everything they want us to do.

When we fill our an application it is already a challenge and when the employer skim through the application and see our age how many employer willing to accept the person and let that person become one of the employee. To look for a job is very difficult. The Vietnamese are popular for their intelligent and hard working. We are not lazy but in this situation our age is problem. Let ask how easy the American employers will accept us with the age that we have.

At this point the federal and the state must set up the priority for the refugees in order to compete for the jobs with the American employees and other races. Beside that our lives within our neighborhood is also complicate. When we don't have the same language and our skin are not the same color we can't communicate with neighbor although we live next to each other for a few years. The neighbors who live next to us can not understand us and we can not understand them. We always look at each other with an untrusting eyes. They don't trust us because they don't know us even though we didn't do anything illegal. And I think they mistrust us more then we mistrust them. It is very uncomfortable which is opposite with our customs. In our customs the neighbor is more worthy than our own brothers and sisters. Those are the difficulties that we have since we have the welfare reform.

### **Mr. Tran Truong**

I think we have many difficulties. We are originally were the officers for the Vietnam Republican. We had been in re-education camps for more than 9

years. I think when American sponsored us to this country. But when we get here we are treated the same as other refugees who are economic refugees. Although some of them are political refugees but most of them are economic refugees. Here we are political detainees who fought for the country and army which has American as allies. The Vietnamese Ambassador in The United State had been in jail for 5 years. We had been in jails for 9 years. But when an American was captured it was under national standard. But when we were in jail, we were under the hand of the communist who had the power to let us live or die at anytime. Let ask if any body care for us.

The American Prisoners only stayed at Hoa Lo but we were sent to deep forest. We were young people. At age 27 we were already at captain range. Our whole youth lives already spend on that. At the re-education camp our lives were ruined because we couldn't do anything . They send us the new economic zone. We don't want to compare us with other American veterans. But at least we must have some special statics. We don't care about any politics game but American had to understand that we already sold, used our whole lives in that war. And when we came here we have to live in a difficult poverty lives. A family with 6 people we received \$500 or \$600 dollars and about \$300 in food stamps. We have to pay \$700 for rent and other necessities. It's meant that we are again in a economic difficulty like we lived in Vietnam in an undeveloped area. How can we move up? How can we be comfortable.

Now get back to the Healthcare. We are old people now. Our eyes are not clear any more and our teeth start falling out. Our health already ruined in the re-education camps. When we need the crowd or denture for the front teeth just for cosmetic reason, the system approved. But when we need to have crowd for the wisdom teeth which are necessary for eating, they disapproved. I think that is the general policies but you have to think about the political refugees who fought along with the American. You can't use the policies to treat different people, I believe that is wrong. We are political detainees who fought with American, we have to be different. American Vet received about \$2,000 while we only receive \$100 or \$200. We need them to reconsider for us because we are old now. That is one of the point. The second point is they didn't let us bring our own children, who are over 21, to this country.

The ThomMcCain rules was out for only one year but that is on paper only. But on the reality they had to think about the Vietnam government. When the American Ambassador in Thai Land send out the introduction letter, it took a few months or almost a year to get the passport, to fill out all the paper work and by the time we get all the paper the law is already expired which made thousands of children who are 21 years and older had separated and stay in Vietnam. What is the reason why let the parent come but not their own children? Even though the American want to control the population but it doesn't make any sense. It does not make sense because when the parent get old they need help from the children.

If the American do not want to take care of us the elderly they should let our children come here. Those children will work to take care us. Coming here an old man's receiving SSI and his old wife's also receiving SSI and everyday they go outside looking for empty cans and bottles to sell. Isn't that embarrassing the America? It makes us feel shameful.

I also want to talk more about the bilingual program that Mr. Dao already talked about. The bilingual program is necessary to maintain because the bilingual program make everything move. Let ask when American people came over Vietnam, did they adapt to our customs quickly enough? When I go to school to learn the language it is one thing. But when I received documentation paper it is another thing. It is two different languages. That's why when people receive letters from offices they put them aside because they don't know what's the letter for. It delays work for the office as well as our benefit because we don't know when is the dead line. We have many Vietnamese working in the United States how come they couldn't find one person to translate the paper. On the form it was translated a short message. It says this document is very important. It needs to be translate immediately. Translate immediately!!!! How! we have to bring the document to some organization ask them to translate for us. It is difficult. Why not use one person to translate the whole form then make million of copies. Why take away the bilingual program then make it costs more for American.

Then about the people who were released from the re-education camps before three years. The communist already misjudged those people. Now again



the American misjudging them. They were not qualify for the benefit. People have two power. One is the (economic) and one is political. The economic power drive people to eat to dress. The political decide how we live. And we are political detainees. I don't say that I don't have the political power after left the re-education camp, but almost none.

The people who left before 3 years even have more difficult lives than us because they had to go to the undeveloped area. The American misjudge those people because the reason the communist release those political prisoners early because the government need the expertise from doctors, engineers...etc... ( one officer and kill more then hundred of soldier because one soldier can only kill one but one order from officers can kill thousand) I suggest the American to reconsideration for those people. About adapting our lives to this society I leave it to other people to talk about. Each of us should talk about one part.

### **Ms. Tu Nguyen**

I would like to share my idea. My father came here almost two years. I came here under the program for Political detainee's children who are over 21. We thank the U.S. government a lot. It was kind of sudden for me to leave Vietnam and came here. I myself married have two children. I was disqualified on 5-5-95 the day my father had the interview. I, my sister and my two children were disqualified two week before that . On Sept 97 my father send us a letter say that he already fill out a form for my case. I didn't think it would come this fast. On Sept 96 my father send us the form. In 97 I got the interview. After 4 months I came here. To this day I've been living in this country for 7 months. The economic is difficult. In Vietnam I was a teacher. Life in Vietnam is tied. The thing I worry about is about my two children's future.

Within two years I don't think I can afford to send the two children to school. One is ready to go to college, the other is in the tenth grade. I am kind of uncertain but when I came here I am very happy because my children have the opportunities to continue their education. Even my daughter only 13 years old said so I am very happy to hear that but she also feels bad because there is a comparison between American and Vietnamese. the Young one is in regular program at Cleveland school.

The older one goes to South Boston. When we registered, we register for the mainstream program. But when the grandfather took her there he made the mistake took her to the bilingual program. After a few months, the school found out that she is in the wrong class. I asked the school to put her back to the regular class. But when she goes to the regular class, all of the teachers treat her differently. They saying "if you don't know English why don't you stay on the bilingual program why go to the regular classes." I disagree with them. Although English is her second language but in this country it is the first language. It might be difficult in the beginning but if she try her best pretty soon she will be improved. In the first few months the one of teacher doesn't seem to be agreed, not sincere and even give her a "D". She is very upset. She came up and complained to the teach and asked for the reason because she is not a lazy student and the teacher only smiles.

Through the teacher's action we have a feeling he discriminate her. I believe that the teachers need to rethink, for some of the bad Vietnamese students that they don't do the school works and the teacher give them the bad grades then I do understand that. In my daughter case, she is a young student and the unfair treatment of the teachers will create a bad image for her.

About the welfare, for the beginning of the settlement, with the current amount of money each month. It is just about enough for the living expenses. This is good in the way that I will have the time to study especially learning English and English is my second language, with my old age my learning will be slower. I have two years for my benefits and my children are older. I want to thank to the government for the assistants. But I also want to recommend that for those of the older people and especial needed people the government should consider them differently. Third, I want to talk about health, people like me are not too old nor too young and often do not feel well.

Generally, we all have our own sickness, when I was in Vietnam, I had high blood pressure and often feel headache When I go to the doctor here and tell the doctor how I feel or what wrong with me then they just don't believe me. I am real disappointed. I go to the doctor because I feel sick and the doctors

should be in the position to see whether I am sick or not. And the doctor show the negative? look that I am not too happy.

This is the same with my younger sister and this is with American doctor (non-Vietnamese doctor). My sister has the back pain, when she goes to the doctors they just look and didn't say anything. My sister express the disbelieve and the doctors say "don't you believe me?" my sister replies "not that I don't believe you, I am just not happy that you are not telling me any things". Later my sister goes to the Vietnamese doctors that they give her the drugs. It is truth that "when we are feeling sick then we go to the doctors and when we are not feeling sick then we are not going to the doctors and we don't ask for the drugs." When we are sick and going to the doctors with the bad expression then I don't think that we should go to the doctors. I think doctors need to understand more about different groups of people and treat everyone fairly. This is to have good relations to all people.

### **Mr. Chuigyn Chui**

I recommend that the project might want to think about designing a survey form to pass out to us and we fill out then send back to you. Because we might not have the time to listen to everyone. I (Hiep) recommend that if anyone of them want to write their thought even in Vietnamese and just send it to me or Ms. Yen Ta at the Dorchester House then please do so.

### **Ms. Hong Huynh**

I have young children, no work experience, very low educational level I just don't know how to look for a job. When I go and look for jobs I don't know how to speak English this is a real barrier to go to work. Because of my situation no one will want to hire me and now I have my young children. I have been here in the U.S. for four and half years.

### **Mr. Chuoi**

I arrived to the U.S. in late March of 1996 and today it is about two years I have been in the U.S. I have five children and they are all under 12 years of age.

My family is receiving the benefits that include food stamps, medicaid and cash. The total of \$900 is in cash and \$400 is in food stamps per month and according to the Department of Transitional Assistance letter informed us late last year that the family benefits will end in December of this year. This is really worry our family. If the cut, currently we have to pay \$775 for the rent and to include every things else it is about \$900. With the food stamps \$400 it is just enough for our family. I think it is going to be very difficult for our family.

Let say if I go to work and I am not sure whether the job will provide the health insurance for the family. Our youngest child is four. Either myself or my wife have to be home to taken care of the children and by doing this one person will not bring enough income back to support the family. Currently, the children attend school and after school I have to take them to additional ESL classes, by the time I come home there is not time for me to do any thing else. Even for myself that I want to learn English to have a good paying job to support the family of seven including myself. I don't think that I will able to do so.

### **Mr. Dao Doan**

Let say the laws will not change, what will happen to you? the answer here is that we will be homeless and this would apply for most refugees and immigrants. Even what we are having now this not enough. In details what we are receiving now \$300 per month in food stamps, \$1 per meal per person and \$2 per day per person. Let say \$1 for lunch, \$1 for dinner and no breakfast. The total of \$700 in cash that we are receiving now and the rent that we have to pay is \$700 per month and not including any thing (no gas, no electricity).

### **Mr. Tran Truong**

In general that the living condition is very difficult. With people like me, I have no transportation, I need a car that it is fairly good but there are two problems. One that I don't have the money and second if I have the money to buy a fairly good one (the one that runs) then the welfare won't allow. For the car that allow by the welfare then it is easily breakdown and it is even cost us much more. "I am poor. One poor sits on another poor and I will always be poor". Like today the weather is very cold and we have no cars.

**Ms. Thanh Thi Nguyen**

My family is very worry about the cut of the benefits now. I have applied for the housing for so long and I have been back and forth? with the application for many times. My children are growing up and they get used to the living condition here, there needs are more and more each day. At the beginning we received \$800 per month, it was down to \$700 and now it is down to \$600 per month. I don't know how to turn my life around with all the threat of the cuts. I need to have enough time to make the transition for the family. This is only worry the family more. I really need to have housing to make the different.

We all need to have a longer transition time. This will help our families with peace of mind transitions. This is good for all ethnic not just for Vietnamese. Especially for newly arrived refugees and this is not fare for them. The refugees needs to have a transition point.

**Mr. Chuigyn Chui**

My recommendation that the U.S. government should have a separate policy for people like us. Those that served the South Vietnamese and U.S. governments during the Vietnam War. Let say that a fix amount per month, like the U.S. veterans and the children under 15 years of age. No matter what's the reason. I am old now and no company wants to hire me. Today there are so much changes of the welfare policies, I can't even keep up with all the changes.

**Mr. Tran Truong**

About the food, there should not be cut of the food stamps policy for those newly arrived people within one or two years. This will help us with the transition time in resettlement. About the health, the dental should also cover for adult not just for the children. There should be a reconsider of benefit policy for the Vietnamese Political Detainees. We had be in Prison for many years.

**Ms. Linh Hua Phung**

I have three children, the youngest is two and I have to be home to taken care of them. In the morning I have to take the other two children to school and in two more years the welfare will be cut. I have no car, not knowing how to speak English I don't know or what to do. I will have no money to pay for the rent. In my case because my children are too young. If I send my child to baby sit, it will cost me at least \$10 a day and I have not money to pay. I think the changing of the policy is not realistic.

### **Ms. Tu Nguyen**

About the food stamps is just enough. I have to budget very tight on buying the food. My children sometime they don't drink milk in the morning because there is no milk left. They generally don't have breakfast.

### **Mr. Dao Doan**

I think the food stamps just about enough. \$2 each day for a person and with this much there won't be enough for anyone to be eating healthy. I am sure since the affect of the welfare reform all Vietnamese want to have housing because all of their cash would go toward the rent. By having housing it will help. The rent is much higher compare to what the income can bring in. If any one able to solve or pay the rent you will solve 2/3 of your problems in life. "I can not eat in one or two days but I can not stay outside for one or two days." This is real life in the U.S. that when you are not able to pay for the rent the police will come and move you and the landlord has the right.

The question on whether they would recommend other from Vietnam to come to the U.S.? Many of them answered No, they wouldn't advise people to resettle in the U.S. today. Because life is very difficult and there isn't enough support from government.



# **Vietnamese Community in the United States**



# **Vietnamese Community in the United States**

The Vietnamese American community in the United States is a young and a growing community. The first big wave of Vietnamese refugees arrived to the U.S. was right after the end of the Vietnam War in April of 1975. In the late 1970's, the second wave of Vietnamese refugees arrived to the U.S. which was the "Boat People". In the mid 1980's, the United States Congress passed a legislation which was the Home Coming Act which allowed the Vietnamese Amerasians and their family members to come to the U.S. This Amerasians wave was the third wave. In 1989, between the U.S. and the Vietnamese government mutually agreed to a special project to resettle Vietnamese Political Detainees and their family members in the U.S. The Project is the Humanitarian Operation (HO) and this is the fourth wave.

## **The First Wave: the 1975, Vietnamese Refugees**

The Vietnam War ended on April 30, 1975 when the Republic of Vietnam (the South Vietnam) lost the war to the Vietnamese Communist (the North Vietnam). Right before and after the war was ended hundred of thousands of Vietnamese from the South of Vietnam fled their home land. At the time they did not know where they will end up to resettle. In this first wave, the United States resettled about 250,000 Vietnamese refugees. From this wave, many of them were high ranking government officials and their family members. The government officials were those who had served in the South Vietnamese military or worked for the American or the South Vietnamese governments during the Vietnam War. They were generally well educated Vietnamese and were from the upper economic class in Vietnam. This first wave of Vietnamese came to the U.S. to find freedom and most of them resettled in the Western states of the U.S.

## **The Second Wave: the "Boat People"**

A few years after the Vietnamese Communist took the South Vietnam, life in Vietnam under the communist government was very difficult for all

Vietnamese. It was economically, socially and politically difficult. The inflation grew double digit every year, people can't travel from city to city, the Vietnamese Communist government detained many of the South Vietnamese government officers and there was no freedom to express your political views. Because of the living condition in Vietnam after 1975 was very difficult that led to the "Boat People" wave to leave Vietnam in the late 1970's. The "Boat People" were the Vietnamese refugees escaped Vietnam by small and over crowd boats. In this second wave there were as many as 250,000 Vietnamese resettled in the U.S. From this wave, there were three groups of Vietnamese that they escaped out of Vietnam by boats: 1) the children of the South Vietnamese government officers that they escaped out of Vietnam while their fathers were in prisons; 2) the children or the families that could afford to pay for the high cost of escaping out of Vietnam and 3) the people that had access to boats or lived on the coast line. Generally, Vietnamese from the second wave were people from the middle economic class and working class people. Many of them were younger, college and high school age, single and have little problems of adjusting to the new life in America.

### **The Third Wave: the Amerasians**

In the mid 1980's, the United States Congress passed a legislation which was the Homecoming Act to allow the Amerasians and their family members to come to the U.S. The Amerasians are the children were born during the Vietnam War and their parents are the American soldiers and the Vietnamese women. This was the third Vietnamese refugees wave to resettle in the U.S. Between the mid 1980's - 1995, there were over 100,000 Amerasians and their family members resettled in the U.S. and this was also the period that the "Boat People" were continued to come. Many of the Amerasians and their family members were un-educated in Vietnam. Because they didn't have the same opportunities for education like other Vietnamese. They faced with the discrimination in Vietnam because they look difference from other Vietnamese youths. They and their family members were economically disadvantaged in Vietnam and when they are in the U.S. they have no transferable job skills. In the U.S. this population needs much longer time to adjust and adapt to the new life in America. They need much more social service supports in health, mental health, education, job training and job finding.

## **The Fourth Wave: the Political Detainees**

In 1989, between the United States and the Vietnam governments mutually agreed to a special project to resettle the Vietnamese Political Detainees and their family members in the U.S. It is the Humanitarian Operation (HO) project. The Vietnamese Political Detainees (VPD) are those who served the South Vietnamese military or worked for the South Vietnamese or the American governments during the Vietnam War. After the war in 1975 the Vietnamese Communist detained all ranking South Vietnamese officers. The sentence was between a few months to 15 years. The resettlement began in January 1990 and it is currently continue to resettle in small number. This wave resettles hundred of thousands Vietnamese refugees to the U. S. Many of the VPD are highly educated aboard and in Vietnam and their children are also well educated. Generally, they are older in age and weaker in health because many of them were detained in labor camps for many years. On the other hand his wave is much more politically active with the back home politics because of their past association with the South Vietnamese government. The VPD and their spouses need much more social service supports and especially in mental health because of their experiences in hard labor camps. Many of them have transferable job skills and they have less of the problems in adjusting and adapting to the new American life.

Today Vietnamese Americans have resettled in every state of the United States of America. Many Vietnamese Americans are successful in jobs, in schools and fulfilling their American dreams. On the other hand there are many that still need much more help from governments and friends to break barriers to adjust and adapt to the new life. Every Vietnamese who lives in America has some relationship with Vietnam and all relationships are special in their own ways. Some are still remembering the time they grew up in Vietnam before coming to the U. S. Some still have parents, brothers, sisters or relatives in Vietnam. Many left Vietnam without saying good bye to their friends or their school mates.



**Support Materials from the  
Vietnamese American Forum**

# **Vietnamese American Forum**

Saturday, October 24, 1998  
University of Massachusetts Boston  
Snowden Auditorium, Wheatley Hall, 1st Floor  
100 Morrissey Blvd.  
Boston, MA

8:00 - 8:45 am

## **Registration**

Coffee, Tea and Pastries  
Back of Snowden Auditorium, Wheatley Hall, 1st Floor

8:45 - 9:00

## **Welcoming**

Snowden Auditorium, Wheatley Hall, 1st Floor  
Chu Hiep  
*Coordinator, Institute for Asian American Studies  
University of Massachusetts Boston*

Pham Van Nam  
*Director  
Massachusetts Office for Refugees and Immigrants*

## **Opening Remarks**

Ton-That An  
*Director, Office of Refugee and Immigrant Health  
Bureau of Family and Community Health  
Massachusetts Department of Public Health*

9:00 - 10:00

## **General Panel I: Vietnamese American Community Social Issues**

Snowden Auditorium, Wheatley Hall, 1st Floor

### *Facilitator:*

Tran Van Thanh  
*Professor, Graduate School of Social Work,  
Boston College*

### *Panelists:*

- \* Dr. Trinh Ngoc Hop, Psychiatrist
- \* Carolyn Do Mai  
*Bilingual Coordinator, South Boston High School*
- \* Ton-That An
- \* Nghiem Lan  
*Community Health Advocate  
Vietnamese American Civic Association (Boston)*
- \* Huynh Truong  
*Youth*

10:00 - 10:45

**General Panel II: Vietnamese American Community Economic Issues**  
Snowden Auditorium, Wheatley Hall, 1st Floor

*Facilitator:*

Bui Hoan

*Director, Health and Social Services*

*Vietnamese American Civic Association (Boston)*

*Panelists:*

\* Nguyen H. Long

*Executive Director*

*Vietnamese American Initiative for Development*

\* Nguyen Ngoc Hanh Juliette

*Executive Director*

*Springfield Vietnamese American Civic Association*

\* Le An

*Business Owner*

10:45 - 11:00

**Break**

Back of Snowden Auditorium, Wheatley Hall, 1st Floor

11:00 - 11:45

**General Panel III: Vietnamese American Community Political Participation**  
Snowden Auditorium, Wheatley Hall, 1st Floor

*Facilitator:*

Tran Phuc Truong

*Panelists:*

\* Tran Duc Canh

*Director, Full Employment Program*

*Massachusetts Dept. of Transitional Assistance*

\* Diane (Diep) Huynh McMahon

*Vietnamese Liaison to the Boston City Mayor*

\* Pham Van Nam

*Director*

*Massachusetts Office for Refugees and Immigrants*

11:45 - 12:15 pm

**Open Discussion**

Snowden Auditorium, Wheatley Hall, 1st Floor

*Facilitator:*

Tran Van Thanh

12:30 - 1:30

**Lunch**

Wheatley Cafeteria, Wheatley Hall, 3rd Floor

1:30 - 3:00

## **Breakout Sessions**

### **Social Issues Discussion**

Room 004, Wheatley Hall, 1st Floor

#### *Facilitators:*

\* Ta Khanh Yen

*Coordinator*

*Service Center for Former Political Detainees From Vietnam  
Dorchester House*

\* Tran Vinh Hanh

*President, Board of Directors*

*Vietnamese American Civic Association*

### **Economic Issues Discussion**

Room 006, Wheatley Hall, 1st Floor

#### *Facilitators:*

\* Truong Thuy Ngoc/Mary

*Vice President and Team Leader*

*Community Development Group*

*BankBoston, First Community Bank*

\* Nguyen H. Long

### **Political Issues Discussion**

Room 046, Wheatley Hall, 1st, Floor

#### *Facilitators:*

\* Tran Phuc Truong

\* Carolyn Do Mai

3:00 - 3:15

### **Break**

Back of Snowden Auditorium, Wheatley Hall, 1st Floor

3:15 - 4:00 pm

### **Reporting Back & Closing**

Snowden Auditorium, Wheatley Hall, 1st Floor

Tran Canh

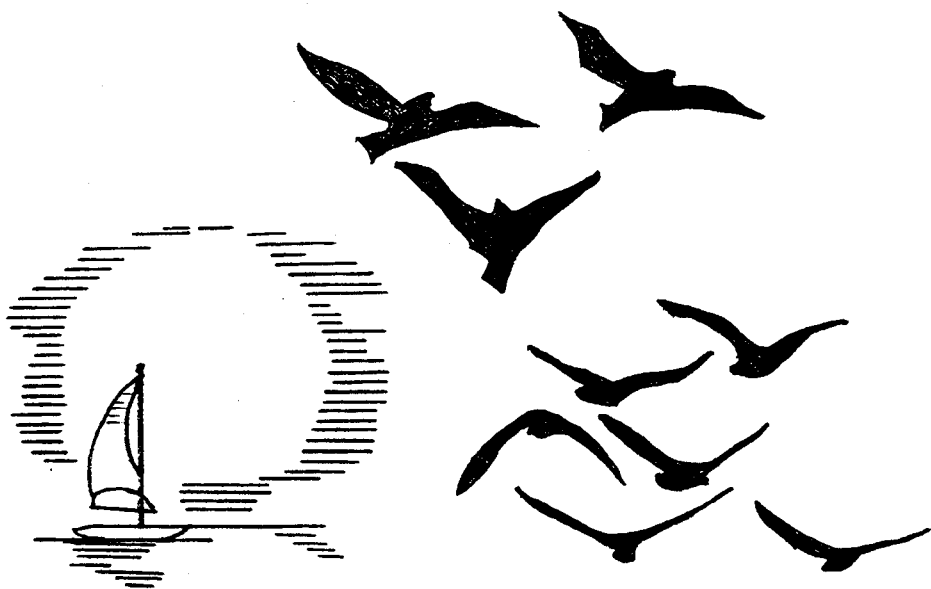
*Director, Full Employment Program*

*Massachusetts Dept. of Transitional Assistance*



*Đại Hội Cộng Đồng Người Việt Tại Massachusetts*  
*Thứ Bảy, 24 tháng 10 năm 1998*  
*tại Đại Học Massachusetts Boston*  
*Hội Trường Snowden, Wheatley Building, Lầu 1*

*Từ độ chim hồng tảo mất bay,  
Lìa quê phiêu bạt tới phương này...  
Phải chăng đến lúc cùng chia sẻ  
Bao mối tâm tư giữa bạn bầy?*



# **Đại Hội Được Tổ Chức và Yểm Trợ Do**

**Viện Nghiên Cứu Người Mỹ Á Châu**  
(Institute for Asian American Studies)  
**Đại Học Massachusetts Boston**  
(University of Massachusetts Boston)

## **Với Sự Tài Trợ Của**

**Văn Phòng Tị Nạn và Di Dân Tiểu Bang**  
(Massachusetts Office for Refugees and Immigrants)

## **Các Hội Đoàn Góp Phần Vào Việc Tổ Chức Đại Hội**

**Bệnh Viện Tâm Thần Cho Người Đông Dương**  
(Indochinese Psychiatry Clinic)

**Cảnh Sát Boston, Khu Vực Dorchester, C-11**  
(Boston Police, Dorchester Area C-11)

**Chương Trình Nhân Dụng,**  
**Bộ Trợ Cấp Lâm Thời Tiểu Bang**  
(Full Employment Program,

Massachusetts Department of Transitional Assistance)

**Chương Trình Song Ngữ, Trường Công Lập Boston**  
(Office of Bilingual Education, Boston Public Schools)

**Chương Trình Trợ Giúp Người Tị Nạn,**  
**Bộ Tâm Trí Tiểu Bang**  
(Refugees Assistance Program,  
Massachusetts Department of Mental Health)

**Cộng Đoàn Công Giáo Nhà Thờ Thánh William**  
(Vietnamese Catholic Community at Saint William's Parish)

**Diễn Đàn Việt Mỹ Tại Massachusetts**  
(Massachusetts Vietnamese American Forum)

**Trung Tâm Dịch Vụ Cho Cựu Tù Nhân Chính Trị Việt Nam, Dorchester House**  
(Service Center for Former Political Detainees From Vietnam, Dorchester House)

**Văn Phòng Phát Triển Cộng Đồng (Viet-AID)**  
(Vietnamese American Initiative for Development - Viet-AID)

**Văn Phòng Y Tế Tị Nạn và Di Dân,**  
**Bộ Y Tế Tiểu Bang**  
(Office of Refugee and Immigrant Health,  
Massachusetts Department of Public Health)

**Văn Phòng Thị Trưởng Phục Vụ Dân Cư, Thành Phố Boston**  
(Mayor's Office of Neighborhood Services, Boston City)

**Việt Mỹ Dân Vụ Hội (Boston)**  
(Vietnamese American Civic Association, Boston)

**Việt Mỹ Dân Vụ Hội Springfield**  
(Springfield Vietnamese American Civic Association)

# ***Đại Hội Cộng Đồng Người Việt Tại Massachusetts***

*Thứ Bảy, 24 tháng 10 năm 1998*

*tại Đại Học Massachusetts Boston*

*Hội Trường Snowden, Wheatley Building, Lầu 1*

## **Dự Thảo**

## **Chương Trình Đại Hội**

## **Dự Thảo**

**8:00 - 8:45 Sáng Ghi Tên Tham Dự Đại Hội:**

Hội Trường Snowden, Wheatley Building, Lầu 1

Trà, Cafe và Điểm Tâm

**8:45 - 9:00**

**Chào Mừng:**

Hội Trường Snowden, Wheatley Building, Lầu 1

\* anh Chu Hiệp, Phó Trí Viên

Viện Nghiên Cứu Người Mỹ Á Châu, Đại Học Massachusetts Boston

\* anh Phạm Văn Nam, Giám Đốc

Văn Phòng Ty Nạn và Di Dân Tiểu Bang

**Diễn Từ Khai Mạc:**

\* ông Tôn-Thất Ân, Giám Đốc

Văn Phòng Y Tế Ty Nạn và Di Dân, Bộ Y Tế Tiểu Bang

**9:00 - 10:00**

**Trình Bày Khoáng Đại Một Số Vấn Đề Xã Hội:**

Hội Trường Snowden, Wheatley Building, Lầu 1

*Điều Hợp Chương Trình*, giáo sư Trần Văn Thành

Cao Học Phân Khoa Nhân Xã Vụ Học, Đại Học Boston (Boston College)

**Thuyết Trình Đoàn:**

\* bác sĩ Trịnh Ngọc Hợp

\* cô Đỗ Mai Carolyn

Phối Trí Viên Chương Trình Song Ngữ, Trường Trung Học South Boston

\* ông Tôn-Thất Ân

\* bà Nghiêm Lan, Phối Trí Viên

Chương Trình Sức Khỏe, Việt Mỹ Dân Vụ Hội (Boston)

\* anh Huỳnh Trường

**10:00 - 10:45**

**Trình Bày Khoáng Đại Một Số Vấn Đề Kinh Tế:**

Hội Trường Snowden, Wheatley Building, Lầu 1

*Điều Hợp Chương Trình*, anh Bùi Hoàn, Giám Đốc Chương Trình

Sức Khỏe và Nhân Xã Vụ, Việt Mỹ Dân Vụ Hội (Boston)

**Thuyết Trình Đoàn:**

\* luật sư Nguyễn Long, Giám Đốc

Văn Phòng Phát Triển Cộng Đồng (Viet-AID)

\* chị Nguyễn Ngọc Hạnh Juliette, Giám Đốc

Việt Mỹ Dân Vụ Hội Springfield

\* ông Lê Ân

Thương Gia

**10:45 - 11:00 Giải Lao:**

**11:00 - 11:45 Trình Bày Khoáng Đại Một Số Vấn Đề Chính Trị:**

Hội Trường Snowden, Wheatley Building, Lầu 1

*Điều Hợp Chương Trình*, anh Trần Phúc Trường, Hội Trường

Diễn Đàn Việt Mỹ Tại Massachusetts

**Thuyết Trình Đoàn:**

\* anh Trần Đức Cảnh, Giám Đốc

Chương Trình Nhân Dụng, Bộ Trợ Cấp Lâm Thời Tiểu Bang

\* chị McMahon Huỳnh Diane (Điệp), Liên Lạc Viên

Văn Phòng Thị Trưởng Phục Vụ Lân Cư, Thành Phố Boston

\* anh Phạm Văn Nam, Giám Đốc

Văn Phòng Tỵ Nạn và Di Dân Tiểu Bang

\* ông Lê Anh Tuấn, Chủ Tịch

Tổ Chức Cộng Đồng Việt Nam Tại Massachusetts

**11:45 - 12:15 Phàn Hội Thảo:**

Hội Trường Snowden, Wheatley Building, Lầu 1

*Điều Hợp Chương Trình*, giáo sư Trần Văn Thành

**12:30 - 1:30 Cơm Trưa:**

Hội Quán, Wheatley Building, Lầu 3

**1:30 - 3:00 Luận Hội Từng Nhóm:**

**Nhóm 1 Các Vấn Đề Xã Hội:**

Phòng 004, Wheatley Building, Lầu 1

*Điều Hợp Chương Trình*

\* chị Tạ Khánh Yên, Phối Trí Viên

Chương Trình Cho Cựu Tù Nhân Chính Trị Việt Nam, Dorchester House

\* anh Trần Vinh Hạnh, Biện Hộ Viên

Chương Trình Trợ Giúp Người Tỵ Nạn, Bộ Tâm Trí Tiểu Bang

**Nhóm 2 Các Vấn Đề Kinh Tế:**

Phòng 006, Wheatley Building, Lầu 1

*Điều Hợp Chương Trình*

\* chị Trương Thị Túy Ngọc, Phó Chủ Tịch và Lãnh Đạo Viên

Đệ Nhất Cộng Đồng Ngân Hàng, Ngân Hàng Boston

\* luật sư Nguyễn Long

**Nhóm 3 Các Vấn Đề Chính Trị:**

Phòng 046, Wheatley Building, Lầu 1

*Điều Hợp Chương Trình*

\* anh Trần Phúc Trường

\* cô Đỗ Mai Carolyn

3:00 - 3:15      **Giải Lao:**

3:15 - 4:00      **Phúc Trình Khoáng Đại và Bế Mạc:**

Hội Trường Snowden, Wheatley Building, Lầu 1

\* anh Trần Đức Cảnh, Giám Đốc

Chương Trình Nhân Dụng, Bộ Trợ Cấp Lâm Thời Tiểu Bang

**Thành Viên Trong Ban Tổ Chức:**

anh Bùi Hoàn

anh Cao Phước

anh Chu Hiệp

cô Đỗ Mai Carolyn

chị McMahon Huỳnh Diane (Điệp)

chị Nguyễn Lan

luật sư Nguyễn Long

chị Nguyễn Nga

chị Nguyễn Nina

anh Phạm An

and Phạm Duy

anh Phạm Thăng

cô Phan thị Ngọc Chấn

chị Tạ Khánh Yên

thầy Thích Từ Huệ

ông Tôn-Thất Ân

anh Trần Đức Cảnh

anh Trần Vinh Hạnh

anh Trần Huy

anh Trần Thảo

chị Trần Trâm

anh Trần Phúc Trường

bác sĩ Trịnh Ngọc Hợp

## Bản Chỉ Đường Tới Đại Học Massachusetts Boston

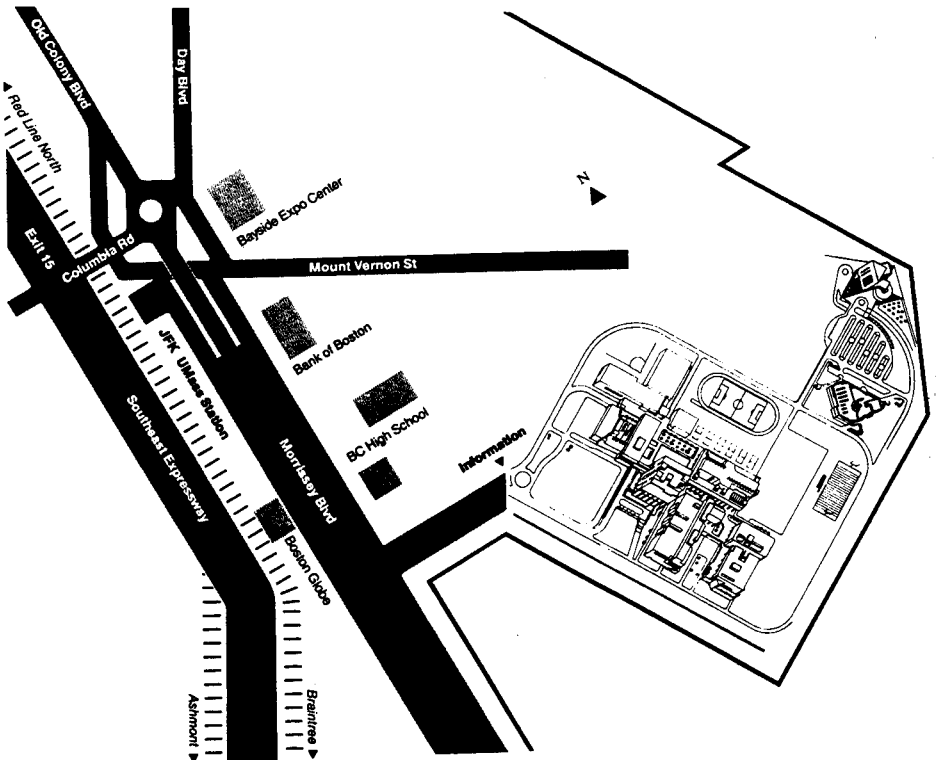
### Bằng Xe:

Từ phía Bắc hay phía Tây, lấy Southeast Expressway tới exit 15 (JFK Thư Viện/South Boston/Dorchester) và từ đây đi theo bảng chỉ đường trên hai đường, Columbia Road và Morrissey Boulevard để tới đại học.

Từ phía Nam, lấy Southeast Expressway tới exit 14 (JFK Thư Viện/Morrissey Boulevard) và từ đây đi theo bảng chỉ đường để tới đại học.

### Bằng Hệ Thống Xe Điện Ngầm (MBTA):

Lấy xe màu Đỏ tới trạm JFK/UMass. Khi ra khỏi trạm, bên tay phải có xe buýt miễn phí của trường. Xe sẽ chở quý vị tới đại học.



## Muốn Rõ Thêm Chi Tiết Xin Liên Lạc Với:

anh Chu Hiệp, Phó Trí Viên  
Viện Nghiên Cứu Người Mỹ Á Châu  
(Institute for Asian American Studies)  
Đại Học Massachusetts Boston  
(University of Massachusetts Boston)  
100 Morrissey Boulevard  
Boston, MA 02125  
Số điện thoại: 617-287-5653  
Số fax: 617-287-5656

chị Nguyễn Ngọc Hạnh Juliette, Giám Đốc  
Việt Mỹ Dân Vụ Hội Springfield (VACA)  
433 Belmont Ave.  
Springfield, MA 01108  
Số điện thoại: 413-733-9373  
Số fax: 413-737-3419

anh Phạm Duy, Giám Đốc  
Việt Mỹ Dân Vụ Hội (VACA)  
1452 Dorchester Ave., Lầu 3  
Dorchester, MA 02122  
Số điện thoại: 617-288-7344  
Số fax: 617-288-4860

anh Nguyễn Long, Giám Đốc  
Văn Phòng Phát Triển Cộng Đồng (Viet-AID)  
1452 Dorchester Ave., Lầu 3  
Dorchester, MA 02122  
Số điện thoại: 617-822-3717  
Số fax: 617-822-3718

chị Tạ Khánh Yên, Phó Trí Viên  
Trung Tâm Dịch Vụ Cho Cựu Tù Nhân Chính Trị Việt Nam  
Dorchester House  
1353 Dorchester Ave.  
Dorchester, MA 02122  
Số điện thoại: 617-288-3230 x 608

**Phiếu Đăng Ký Tham Dự Đại Hội Cộng Đồng**  
**Thứ Bảy, 24 tháng 10 năm 1998**  
**Tại Đại Học Massachusetts Boston**

Để tiện việc cho ban tổ chức lo việc ẩm thực xin quý vị vui lòng gửi trả  
phiếu đăng ký tới một trong các địa chỉ trên và  
trước ngày thứ Hai, 19 tháng 10.

Tên: \_\_\_\_\_

Địa chỉ: \_\_\_\_\_

Số điện thoại: \_\_\_\_\_

Tổ chức đại diện nếu có: \_\_\_\_\_

Vietnamese American Forum  
Institute for Asian American Studies  
University of Massachusetts Boston  
100 Morrissey Boulevard  
Boston, MA 02125



*Đại Hội Cộng Đồng Người Việt Tại Massachusetts  
Thứ Bảy, 24 tháng 10 năm 1998  
tại Đại Học Massachusetts Boston  
Hội Trường Snowden, Wheatley Building, Lầu 1*

*Từ độ chim hồng tảo mát bay,  
Lìa quê phiêu bạt tới phương này...  
Phải chăng đến lúc cùng chia sẻ  
Bao mối tâm tư giữa bạn bầu?*



## **Đại Hội Được Tổ Chức và Yểm Trợ Do**

**Viện Nghiên Cứu Người Mỹ Á Châu**  
(Institute for Asian American Studies)  
**Đại Học Massachusetts Boston**  
(University of Massachusetts Boston)

### **Với Sự Tài Trợ Của**

**Văn Phòng Tị Nạn và Di Dân Tiểu Bang**  
(Massachusetts Office for Refugees and Immigrants)

## **Các Hội Đoàn Góp Phần Vào Việc Tổ Chức Đại Hội**

**Bệnh Viện Tâm Thần Cho Người Đông Dương**  
(Indochinese Psychiatry Clinic)

**Cảnh Sát Boston, Khu Vực Dorchester, C-11**  
(Boston Police, Dorchester Area C-11)

**Chương Trình Nhân Dụng,**  
**Bộ Trợ Cấp Xã Hội Tiểu Bang**  
(Full Employment Program,  
Massachusetts Department of Transitional Assistance)

**Chương Trình Trợ Giúp Người Tỵ Nạn,**  
**Bộ Tâm Trí Tiểu Bang**  
(Refugees Assistance Program,  
Massachusetts Department of Mental Health)

**Cộng Đoàn Công Giáo Nhà Thờ Thánh William**  
(Vietnamese Catholic Community at Saint William's Parish)

**Diễn Đàn Việt Mỹ Tại Massachusetts**  
(Massachusetts Vietnamese American Forum)

**Trung Tâm Dịch Vụ Cho Cựu Tù Nhân Chính Trị Việt Nam, Dorchester House**  
(Service Center for Former Political Detainees From Vietnam, Dorchester House)

**Trường Công Lập Boston**  
(Boston Public Schools)

**Văn Phòng Phát Triển Cộng Đồng (Viet-AID)**  
(Vietnamese American Initiative for Development - Viet-AID)

**Văn Phòng Y Tế Tỵ Nạn và Di Dân,**  
**Bộ Y Tế Tiểu Bang**  
(Office of Refugee and Immigrant Health,  
Massachusetts Department of Public Health)

**Văn Phòng Thị Trưởng Phục Vụ Lân Cư, Thành Phố Boston**  
(Mayor's Office of Neighborhood Services, Boston City)

**Việt Mỹ Dân Vụ Hội (Boston)**  
(Vietnamese American Civic Association, Boston)

**Việt Mỹ Dân Vụ Hội Springfield**  
(Springfield Vietnamese American Civic Association)

# *Đại Hội Cộng Đồng Người Việt Tại Massachusetts*

*Thứ Bảy, 24 tháng 10 năm 1998*

*Hội Trường Snowden, Wheatley Building, Tầng 1  
tại Đại Học Massachusetts Boston*

## Chương Trình Đại Hội

8:00 - 8:45 Sáng, Hội Trường Snowden, Wheatley Building, Tầng 1

Ghi Tên Tham Dự Đại Hội:

Trà, Cafe và Điểm Tâm

8:45 - 9:00 Hội Trường Snowden, Wheatley Building, Tầng 1

Chào Mừng:

\* anh Chu Hiệp

Phối Trí Viên

Viện Nghiên Cứu Người Mỹ Á Châu, Đại Học Massachusetts Boston

\* anh Phạm Văn Nam

Giám Đốc

Văn Phòng Ty Nạn và Di Dân Tiểu Bang

Diễn Từ Khai Mạc:

\* ông Tôn-Thất Ân

Giám Đốc

Văn Phòng Y Tế Ty Nạn và Di Dân, Bộ Y Tế Tiểu Bang

9:00 - 10:00 Hội Trường Snowden, Wheatley Building, Tầng 1

A. Trình Bày Khoảng Đại Một Số Vấn Đề Xã Hội:

Gia đình người Việt thích nghi vào xã hội Mỹ, phụ nữ Việt trong hoàn cảnh mới, các vấn đề tâm linh và tâm trí, giáo dục, và thanh thiếu niên.

*Điều Hợp Chương Trình:*

\* giáo sư Trần Văn Thành

Cao Học Trường Phân Khoa Nhân Xã Vụ Học

Đại Học Boston (Boston College)

***Thuyết Trình Đoàn:***

\* bác sĩ Trịnh Ngọc Hợp

Bác sĩ Chuyên Khoa Tâm Thần

\* cô Đỗ Mai Carolyn

Chương Trình Song Ngữ, Trường Trung Học South Boston

Trường Công Lập Boston

\* ông Tôn-Thất Ân

\* bà Nghiêm Lan

Phối Trí Viên Chương Trình Sức Khỏe

Việt Mỹ Dân Vụ Hội (Boston)

\* anh Huỳnh Trường

Một Thanh Niên Việt

10:00 - 10:45 Hội Trường Snowden, Wheatley Building, Tầng 1

**B. Trình Bày Khoáng Đại Một Số Vấn Đề Kinh Tế:**

Nhu cầu tham gia sinh hoạt kinh tế của cộng đồng Việt Nam tại địa phương. Thử tìm một đường hướng tham gia của người Việt vào các hoạt động kinh tế. Kinh nghiệm thực tiễn về những thuận lợi cũng như khó khăn của một doanh gia Việt Nam.

***Điều Hợp Chương Trình:***

\* anh Bùi Hoàn

Giám Đốc Chương Trình Sức Khỏe và Nhân Xã Vụ

Việt Mỹ Dân Vụ Hội (Boston)

***Thuyết Trình Đoàn:***

\*chị Nguyễn Ngọc Hạnh Juliette

Giám Đốc

Việt Mỹ Dân Vụ Hội Springfield

\* luật sư Nguyễn Long

Giám Đốc

Văn Phòng Phát Triển Cộng Đồng (Viet-AID)

\* ông Lê Ân

Thương Gia

10:45 - 11:00 Phía Sau Hội Trường Snowden, Wheatley Building, Tầng 1

**Giải Lao:**

11:00 - 11:45 Hội Trường Snowden, Wheatley Building, Tầng 1

**C. Trình Bày Khoáng Đại Một Số Vấn Đề Chính Trị:**

Vai trò cộng đồng người Việt và tiến trình tham gia chính trị tại Mỹ.

***Điều Hợp Chương Trình:***

**\* anh Trần Phúc Trường**

Phụ Tá Phối Trí Viên

Diễn Đàn Việt Mỹ Tại Massachusetts

***Thuyết Trình Đoàn:***

**\* anh Trần Đức Cảnh**

Giám Đốc

Chương Trình Nhân Dụng, Bộ Trợ Cấp Xã Hội Tiểu Bang

**\* anh Phạm Văn Nam**

Giám Đốc

Văn Phòng Ty Nạn và Di Dân Tiểu Bang

**\* chị McMahon Huỳnh Diane (Điệp)**

Liên Lạc Viên

Văn Phòng Thị Trường Phục Vụ Lân Cư, Thành Phố Boston

**11:45 - 12:15 Hội Trường Snowden, Wheatley Building, Lầu 1**

**Phản Hội Thảo Cả Ba Vấn Đề:**

***Điều Hợp Chương Trình:***

**\* giáo sư Trần Văn Thành**

**12:30 - 1:30 Phía Sau Hội Trường Snowden, Wheatley Building, Lầu 1**

**Cơm Trưa:**

**1:30 - 3:00**

**Luận Hội Từng Nhóm:**

**Nhóm A: Phòng 004, Wheatley Building, Lầu 1**

**Các Vấn Đề Xã Hội:**

***Điều Hợp Chương Trình:***

**\* chị Tạ Khánh Yên**

Phối Trí Viên

Chương Trình Cho Cựu Tù Nhân Chính Trị Việt Nam

Dorchester House

**\* anh Trần Vinh Hạnh**

Biện Hộ Viên Trưởng Cấp

Chương Trình Trợ Giúp Người Ty Nạn

Bộ Tâm Trí Tiểu Bang

**Nhóm B:** Phòng 041, Wheatley Building, Tầng 1

**Các Vấn Đề Kinh Tế:**

*Điều Hợp Chương Trình:*

\* chị Trương Thị Túy Ngọc

Phó Chủ tịch và Lãnh Đạo Viên

Đệ Nhất Cộng Đồng Ngân Hàng, BankBoston

\* luật sư Nguyễn Long

**Nhóm C:** Phòng 006, Wheatley Building, Tầng 1

**Các Vấn Đề Chính Trị:**

*Điều Hợp Chương Trình:*

\* anh Trần Phúc Trường

\* cô Đỗ Mai Carolyn

3:00 - 3:15 Phía Sau Hội Trường Snowden, Wheatley Building, Tầng 1

**Giải Lao:**

3:15 - 4:00 Hội Trường Snowden, Wheatley Building, Tầng 1

**Phúc Trình Khoáng Đại và Bế Mạc:**

*Điều Hợp Chương Trình:*

\* anh Trần Đức Cảnh

Giám Đốc

Chương Trình Nhân Dụng, Bộ Trợ Cấp Xã Hội Tiểu Bang

**Thành Viên Trong Ban Tổ Chức**  
**Đại Hội Cộng Đồng Người Việt tại Massachusetts**  
**Thứ Bảy, 24 tháng 10 năm 1998**

anh Bùi Hoàn  
anh Cao Phước  
anh Chu Hiệp  
cô Đỗ Mai Carolyn  
ông Lê Thường  
chị McMahon Huỳnh Diane (Diệp)  
bà Nghiêm Lan  
ông Nguyễn Huy Tứ  
chị Nguyễn Lan  
luật sư Nguyễn H. Long  
chị Nguyễn Nga  
chị Nguyễn Nina  
anh Phạm An  
and Phạm Duy  
anh Phạm Thăng  
cô Phan thị Ngọc Chấn  
chị Tạ Khánh Yên  
thầy Thích Từ Huệ  
ông Tôn-Thất Ân  
anh Trần Đức Cảnh  
anh Trần Vinh Hạnh  
anh Trần Huy  
anh Trần Thảo  
chị Trần Trâm  
anh Trần Phúc Trường  
bác sĩ Trịnh Ngọc Hợp

Wheatley Hall, First Floor

