

BUILDING THE MEKONG

Healing the Wounds of War and Forging the Future of the Southeast Asian Community in the Bronx



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ABOUT THE AUTHORS

CAA AV ORGANIZING ASIAN COMMUNITIES

CAA AV Organizing Asian Communities (formerly known as the Committee Against Anti-Asian Violence) was founded in 1986 as one of the first organizations in the United States to mobilize against racially motivated violence against Asian communities. Over time, CAA AV has broadened its work to focus on a wide range of issues affecting working-class Asian immigrant and refugee communities, including concentrated urban poverty, displacement and gentrification, detention and deportation, worker exploitation, police violence, and criminalization of youth and workers. CAA AV's strategy is guided by a global analysis of migration, labor, and poverty, and how these experiences are shaped in the U.S. by nationality, immigration status, gender, race, and class. CAA AV builds the capacity of poor and working-class Asian communities through advocacy, community organizing, leadership development, service provision, and the creation of alternative models of sustainability.

In 1995, CAA AV began to develop the skills of young people in the Bronx to organize and educate the Southeast Asian community through the Youth Leadership Project (YLP). Today, YLP's work involves campaigns fighting for access to social services and building intergenerational relationships to preserve community, language, and culture.

COMMUNITY DEVELOPMENT PROJECT OF THE URBAN JUSTICE CENTER

The Community Development Project (CDP) of the Urban Justice Center (UJC) provides legal, technical, research and policy assistance to grassroots community-groups working for positive social change in low-income communities. CDP's Research and Policy Initiative utilizes a participatory-action research model to provide assistance to community organizing groups working in low-income communities of color throughout New York City. Our work seeks to generate data and develop public policy solutions coming from the experience, perspective and leadership of low-income communities of color.



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I. INTRODUCTION

Since 1995, CAAAV Organizing Asian Communities has been organizing the Southeast Asian community in the Bronx to fight against systemic injustice. As the only pan-Asian organization in New York City focused on organizing, CAAAV has been successful at building multi-generational community leadership that both works on the local level as well as participates in the broader social justice movement.

In the Bronx, CAAAV created the Youth Leadership Project (YLP) to train young people in the Southeast Asian community as organizers. CAAAV members have led several successful campaigns and inspired a generation of Southeast Asian organizations across the country, including Khmer Girls in Action, PRYSM, and Freedom, Inc.

Over the years, as vital social services for Southeast Asians in the Bronx have been systematically cut, CAAAV began to engage other community leaders and key stakeholders to strategize how to address these issues.

In 2009, youth members of CAAAV's Youth Leadership Program (YLP) worked with the Community Development Project of the Urban Justice Center to create a survey that would be used to identify community needs and priorities. CAAAV members then spent several months in 2010 conducting those surveys. This report is the result of that survey project.



In analyzing the results of the research, and in consultation with members, community leaders, and institutional stakeholders, CAAAV is proposing the creation of a community center for the Southeast Asian community in New York City – the Mekong Center – that would work to:

- 1) Preserve the language and culture of the community;**
- 2) Provide much-needed services that address the most immediate needs of the community; and**
- 3) Continue to organize community residents to change conditions in their lives.**

Much as the Mekong River is the main water source that runs between Cambodia and Vietnam, CAAAV sees the building of the Mekong Center in the Bronx as an opportunity to sustain and strengthen the Southeast Asian community, which has steadily been abandoned by policy makers, social service providers, and local and federal governments.

II. BACKGROUND AND HISTORY OF SOUTHEAST ASIAN COMMUNITY

To understand the context of the Southeast Asian community in the United States and in New York City, it is vital to understand the years that preceded their arrival in the U.S., and specifically the impact of the war in Southeast Asia waged by the U.S. and its allies as well as the former Soviet Union.

War in Vietnam and Cambodia (1955-1975)

From 1955 to 1975, Vietnam was ravaged by cold-war conflict, as the United States aided the South and the USSR sided with the North.¹ Many Vietnamese experienced firsthand trauma from war as well as the loss of extended family and community, all of this taking a significant toll on their physical and mental health. The war officially ended on April 30, 1975, when the capital city of Saigon fell to the North Vietnamese government, prompting the first wave of immigration to the United States.²

The people of Cambodia, just west of Vietnam, were also significantly impacted by the war – much of the war was fought on their soil. At the same time as other countries were conducting a war in Cambodia, the Khmer Rouge was waging a domestic war against Cambodian citizens. In 1975, just after the fall of Saigon, the Khmer Rouge gained control in Cambodia; subsequently, 1.5 million people died as a result of execution, forced labor, and famine under their rule.³ From 1975 to 1980, many Cambodians fled for their lives, settling primarily in refugee camps in Thailand. When Vietnam invaded in 1978, they successfully overthrew the Khmer Rouge, but then began a 10-year occupation of the country.⁴ The stress and trauma of these horrific events have had a lasting impact on those who experienced firsthand the violence and displacement.

Hoang Le was recruited by the U.S. government to serve in the Vietnam War. He was shot and almost killed, leaving him with a bullet in his shin. Like many veterans, Hoang developed post-traumatic stress disorder (PTSD), but he has never told his children. Haunted by the faces of the people he killed, Hoang's sometimes antisocial and strange behavior have made it difficult for him to maintain relationships. His children found his behavior particularly difficult to deal with and have all left home. Living the Bronx, Hoang feels increasingly isolated but thinks a community center would help give him a sense of value and dignity.

Resettlement in the United States (1975-1980)

Over the next decade, many Southeast Asians immigrated to several different countries, with the largest numbers migrating to the United States, France, Australia, China, and Thailand.⁵ The Southeast Asian migration to the U.S. occurred primarily in three waves: following the fall of Saigon, the U.S. began “Operation New Life” to help evacuate U.S. allies who feared retaliation from the Communist Party.⁶ An estimated 125,000 Vietnamese refugees arrived in the United States in a matter of months.⁷

Beginning in 1979, the second wave of immigration followed an escalation in oppressive government policies in Vietnam and the fall of the Khmer Rouge regime in Cambodia. As a result, approximately two million Southeast Asians fled their homelands, resettling temporarily in refugee camps in Thailand, Singapore, Malaysia, and the Philippines. Many refugees left the country in boats, drifting for weeks with limited food or water.⁸ The difficult journey coupled with detention in refugee camps significantly impacted all of the refugees, with one result being severe – and unaddressed – mental health issues.⁹

From the camps, refugees then could apply to be resettled in other countries. Between 1980 and 2000,

the U.S. accepted 531,310 Southeast Asians, with almost 200,000 of the refugees moving in 1980 and 1981.¹⁰

The third wave of migration to the United States occurred in the 1990s, as the U.S. implemented what was called the “Humanitarian Operation,” which allowed former political prisoners in Vietnam to leave, and the more comprehensive “Family Reunification” program, which allowed refugees living in the United States to petition their relatives from Vietnam to join them in the country.

Once in the United States, nine resettlement agencies paired refugees with sponsors, who were charged with easing the transition to the new country. In an attempt to not “overburden” any particular area of the country with hundreds of thousands of refugees, Southeast Asians were intentionally resettled across the country, which left many refugees isolated from family, friends, and others sharing their language and culture.¹¹ As a result, once established in the United States, many Southeast Asians moved again to be in tight-knit Southeast Asian communities, congregating in several cities including Seattle, San Jose, Houston, Philadelphia, and New York.

Though finally away from the war and the refugee camps, transition to life in the U.S. created further hardship for Southeast Asian communities. Many experienced discrimination and racism, particularly in the years immediately following the Vietnam War.¹² Older immigrants in particular faced significant difficulties transitioning and resisted change more than younger immigrants, which has resulted in increased feelings of isolation between generations.¹³ Furthermore, many of the refugees came from poor farming backgrounds and had limited access to the training and education that were needed to get good paying jobs in their new communities.¹⁴



Many of these issues were a direct result of resettlement policies and practices. Many Southeast Asian immigrants were primarily settled in areas that were already experiencing high poverty, chronic unemployment, and poor housing conditions, such as the Bronx. This further limited their access to quality education and high-paying jobs. Language barriers further exacerbated these issues – while some social services would be available to aid these low-income communities, they were rarely available in Vietnamese or Khmer, creating a huge challenge for immigrants, particularly older immigrants with limited English abilities. Not surprisingly, the legacy of these resettlement policies endures today.

Challenges Faced by U.S.-Born Generations (1980-2010)

In the years following resettlement, the Southeast Asian population has increased, and new generations are experiencing a variety of new challenges.

Many youth continue to face discrimination in the U.S. – whether in the form of police harassment or lack of educational and economic resources - while simultaneously feeling disconnected from Southeast Asian culture.¹⁵ This combination of discrimination and feelings of alienation from elder community residents has put severe strains on young adults, resulting in increased rates of substance abuse, eating disorders, and other behavioral conditions.¹⁶

Despite the difficulties, both past and present, the Southeast Asian community has increasingly been coming together, demonstrating the self-determination of an oppressed people. New associations have been formed, families have reconnected, and Southeast Asians across the country have been standing up and demanding their rights, as members of organizations such as CAAAV.

III. METHODOLOGY AND DEMOGRAPHICS OF THE SOUTHEAST ASIAN POPULATION

Based on experiences working in the Southeast Asian community in the Bronx, the Youth Leadership Project decided to undertake a community needs assessment to help document the hardships faced by the Southeast Asian community as well as detail the social service, economic, and cultural needs of the community.

Methodology

In 2009, CAAAV, in partnership with the Community Development Project of the Urban Justice Center, began to research the needs of Southeast Asian residents of the Bronx, focusing on access to services and maintenance of cultural traditions. During 2010, CAAAV staff and members collected more than 400 surveys at community events and through door-to-door outreach. Table 1 highlights the demographic information of the survey respondents. Unless otherwise noted, all survey results include all respondents.

CAAAV also conducted two focus groups, one with Southeast Asian youth and one with Southeast Asian adults, which are the source for the quotes found throughout the report. In addition, CAAAV conducted several interviews to create the individual profiles included in this report. The Urban Justice Center’s Community Development Project conducted the data analysis and provided other research and writing assistance. The following sections summarize the findings of the surveys, focus groups, and interviews.

TABLE 1: Survey Respondent Demographics

Mean Age	31 Years Old
Most Common Zip Code	10458
Gender	
Male	53%
Female	47%
Ethnic Identity	
Cambodian	40%
Khmer ²¹	9%
Vietnamese	49%
Other	2%
Country of Birth	
Cambodia	22%
Vietnam	35%
United States	43%

Demographics

TABLE 2: Southeast Asian National Demographics¹⁷

	Cambodian Alone or in any Combination	Vietnamese Alone or in Any Combination	United States as a Whole
Population	275,379	1,652,796	307,006,556
Median Age	27.8	33.9	36.8
Not Proficient in English	41.1%	51.7%	8.6%
Less than a High School Education	38.5%	30%	14.7%
Per Capita Income	\$15,953	\$20,100	\$26,409
Living in Poverty	15.4%	13.6%	10.5%

Table 2 and 3 provide basic demographic information about the Southeast Asian population. Table 2 shows the national demographics of Southeast Asians living across the United States, while Table 3 provides information for those living in New York City and in the Bronx. In New York City, resettlement agencies primarily placed refugees in the Bronx, which has the highest rates of poverty in the five boroughs. In fact, compared to the rest of the population in New York City, Southeast Asians have a higher poverty rate, a lower high school graduation rate, a lower per capita income, and a lower English proficiency rate (see Table 3).

TABLE 3: Southeast Asian Local Demographics

	Cambodian and Vietnamese Alone or in Any Combination¹⁸ in NYC	New York City Total¹⁹	Bronx Total²⁰
Population	15,306	8,391,881	1,054,516
Not Proficient in English	61%	23.2%	25%
Less than a High School Education	42%	20.8%	31.3%
Per Capita Income	\$16,590	\$30,885	\$17,215
Living in Poverty	28%	15.8%	25.4%

IV. NEEDS OF THE SOUTHEAST ASIAN COMMUNITY

The research revealed that the needs of younger Southeast Asian are distinct from the older Southeast Asian population in New York City. The following section is divided up accordingly, first focusing on the needs of youth, which are defined as people under the age of 30, and then the needs of the older generation, which is defined as the population over the age of 50. It is important to note that while it is clear that these populations have different needs, it is also clear, given the historical and cultural context, that the different generational needs are interconnected.

A. Loss of Culture and Language Among Southeast Asian Youth

LOSS OF CULTURE

96 percent of survey respondents think that Southeast Asian youth are losing touch with their culture

The research findings indicate that young Southeast Asians in the Bronx are experiencing a cultural crisis, with traditional customs and practices being lost. Only 27 percent of youth respondents reported that they could cook traditional foods; a mere 11 percent can play traditional instruments. These statistics are indicators of the drastic loss of heritage and culture among young Southeast Asians in New York City, and are a cause for concern, as research shows that a loss of culture significantly impacts a person’s mental health and has resulted in higher rates of behavioral issues such as substance abuse and eating disorders.²²

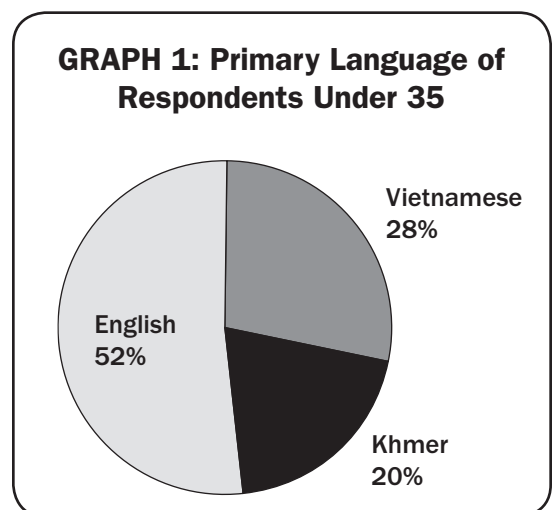
TABLE 4: Loss of Culture Indicators

	Population under 35	Population over 50	Difference	
Percent of Respondents That Do NOT....	Speak Khmer/Vietnamese	39.5%	1.5%	38.0%
	Dance traditional dances	74.8%	47.7%	27.1%
	Cook traditional foods	68.1%	9.2%	58.9%
	Sew traditional clothes	66.4%	30.7%	35.7%
	Play traditional instruments	83.7%	52.3%	31.4%
	Grow food	84.5%	31%	53.5%
	Identify as religious ²³	55.5%	16.9%	38.6%

LOSS OF LANGUAGE

90 percent of survey respondents reported that the Southeast Asian community is losing their ability to speak Khmer or Vietnamese

Survey results (Table 4) show that language (Khmer or Vietnamese) is the cultural practice being lost by the largest percentage of the young Southeast Asian population. Half of the young Southeast Asians we surveyed reported that Khmer or Vietnamese was not their primary language and only 39.5 percent reported that they could speak Khmer or Vietnamese.



“I want to be able to have a full conversation with adults, understand the language.”
– Focus Group Participant #5

Another significant problem in successive generations of Southeast Asians is an increasing language gap between parents and their children. Language barriers have decreased connection between families and led many older Southeast Asians to feel isolated from their families and friends. Family relationships are further strained when non-English speaking adults, due to a lack of services in Khmer and Vietnamese, must rely on their children for translation.²⁴

B. Access to Culturally and Linguistically-Appropriate Services for Southeast Asian Elders

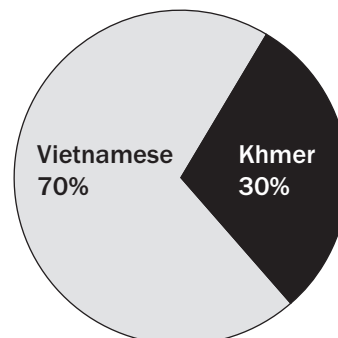


“A lot of families are on welfare and get cut off, but there is no place for them to go to get support to understand what is going on.” – Focus Group Participant #7

LANGUAGE BARRIERS TO ACCESSING SERVICES AND SECURING EMPLOYMENT

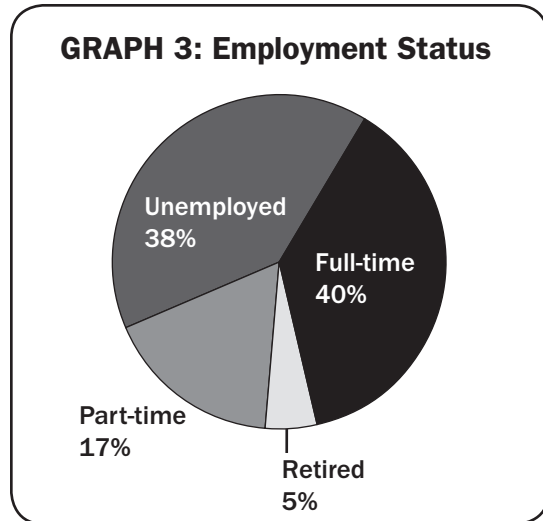
In comparison to young Southeast Asians, elderly Southeast Asians are much more likely to only speak Khmer or Vietnamese. In fact, all of our survey respondents over the age of 50 reported Khmer or Vietnamese as their primary language; 67 percent reported that they feel uncomfortable speaking English, particularly to social service workers. Limited English proficiency severely limits their access to social services, as very few organizations offer services in Khmer or Vietnamese. Language barriers are not a new problem, and community members and groups like CAAAV have long been standing up and demanding increased language access, particularly for social services. A small victory was won when Mayor Bloomberg signed an executive order in 2008 increasing language access, but it

GRAPH 2: Primary Language of Respondents Older Than 50



only included increased language services for the top six languages in New York, which does not include any Southeast Asian languages.²⁵ The survey data reflects the widespread lack of language appropriate services for older Southeast Asians.

“There are no translation services for older Southeast Asians.” – Focus Group Participant #9



87 percent of survey respondents cited language barriers as the biggest challenge to accessing services.

86 percent of survey respondents cited language barriers as the biggest challenge to employment

As mentioned earlier, the Bronx Southeast Asian population suffers from high levels of poverty and unemployment, particularly among the non-English speaking older generation. Of those surveyed, 38 percent reported being unemployed – an unemployment rate more than twice as high as the rest of the Bronx.²⁶ These statistics are indicative

of the vast array of economic as well as linguistic and cultural challenges facing older Southeast Asian workers, and highlights older Southeast Asians as the most vulnerable subsection of the Southeast Asian population, as well as their need for social services in their primary language.

Touch Roth is a 65-year old mother of five who has had to fight her way through everything. Her disability checks are not enough to cover her expenses, so she sews, sells food, and collects cans so that she can pay rent and put food on the table. Even though she does not speak English, she is a long time community member and activist in the Grand Concourse area of the Bronx. Roth joined the work during the welfare reform in 1996; she too was affected like many other community members at the time. Roth believes that the Mekong will provide connection to our history and will be a place that will help us stay together, and survive.

ISOLATION

The language barriers in the Southeast Asian community can lead to severe isolation from others. Nationwide, only 4.8 percent of all households are defined as “linguistically isolated,” a U.S. Census Bureau term referring to a household where every person over the age of 14 does not speak English “very well.”²⁷ In New York City and the Bronx, the rates are 11.3 percent and 19.4 percent, respectively.²⁸ Breaking that percentage down more, 35.5 percent of Asian households in the Bronx are classified as linguistically isolated.²⁹

The challenges of resettlement, combined with language barriers, has led many older Southeast Asians to feel extremely isolated from their family, friends, and community. Older immigrants are much more resistant to cultural change, unlike their children who tend to adapt quickly, fostering a feeling of isolation from their children and grandchildren.³⁰ Focus group participants explained:

“I feel like we are just stuck at home feeling more and more isolated and hopeless.”

– Focus Group Participant #17

“My kids are leaving and they are older. And I have no one. I like to be with my friends because it keeps me occupied but they cannot always help me.”

– Focus Group Participant #13

“I have no family in the U.S. I wish this community in the Bronx would be more united.”

– Focus Group Participant #14

Lak Tev is a 72 year-old widow living in the Fordham area of the Bronx. During the war, when her husband was killed, she was forced to work in a labor camp after childbirth. Then her child was taken away from her and upon her return she was told that the baby had died and had been buried. She came to the U.S. in 1984 with only 3 of her 10 children who survived. She now lives alone in a one bedroom apartment. The only thing she has left is a picture of her husband that she hid away during the Khmer Rouge and an altar in the memory of her loved ones. This is where she prays every night and puts offerings every week, hoping that their spirits are respected and rested. Feeling alone and abandon, Tev hopes that the Mekong Center will provide a place that will keep the community members busy, occupied, and a place to interact with each other and a place to get social services. She, like too many community members, is dependent on public assistance and sees the importance of having a space that could provide access to social services.

Recent studies have shown the severe impact isolation can have on a person’s mental, emotional, and physical health, including symptoms such as anxiety, aggression, and memory impairment.³¹ Isolation is a rising problem in the United States, and studies show the worst rates among elderly immigrants.³² Therefore it is necessary for there to be increased social services and more community spaces to combat the isolation elderly Southeast Asians experience, in addition to services addressing the economic and cultural needs of the community.

Currently, there is no clear place in the Bronx community for Southeast Asians to gather and connect with each other as well as receive the social services and programs they need to sustain and thrive. Accordingly, CAAAV is proposing the development of a Southeast Asian community center in the Bronx – the Mekong Center - to combat the myriad of problems facing young and old Southeast Asians.

V. VISION OF THE MEKONG CENTER



“I like the idea of a place where we can get together and share and help one another.” – Focus Group Participant #21

What can the community do to continue to fight for its culture and rights?

The research shows that younger and older Southeast Asians have different, yet interconnected needs that can be addressed through a variety of social services and programs based at one location. CAAAV has been working to address these needs for many years, and has won some significant victories. However, it has become apparent that the community also needs other institutions to provide for its social service, economic, and cultural needs.

Therefore, CAAAV recommends the formation of a community center aimed primarily at providing social services for older Southeast Asians and cultural programs for younger Southeast Asians. Named the Mekong Center (after the Mekong River, a major river in Southeast Asian that runs through both Cambodia and Vietnam), this new institution will also be a space for the generations to come together and unite around collective action.

91.7 percent of survey respondents support the creation of a community center

*“If we had a community center, it will help us build power, centralize our services.”
– Focus Group Participant #11*

What are the goals of the Mekong Center?

CAAAV staff, members, and community stakeholders have envisioned many goals and functions of the Mekong Center. The three overarching, central goals for the center will be:

- 1) To preserve Southeast Asian culture and language, and build and strengthen intergenerational connections;
- 2) To provide essential social services, creating a safety net for the Southeast Asian community; and
- 3) To build community power, inspiring Southeast Asians to stand up for their rights.

What services and programs should it offer?

CAAAV has been working in the Bronx community for many years and is intimately acquainted with the needs of the Southeast Asian community. Their knowledge, combined with the surveys and focus groups highlighted in this report, clearly show the services and programs most needed by the community. These services and programs can be divided into two primary categories: cultural programs for youth and services for older Southeast Asians.

Cultural Programs for Young Southeast Asians

"I want to be able to read and write Khmer." – Focus Group Participant #8

TABLE 5: Youth Interest in Cultural Programs

		Population under 35
Percent of Respondents that would participate in programs that offer ways to...	Speak Khmer/Vietnamese	92.0%
	Dance traditional dances	76.0%
	Cook traditional foods	80.2%
	Sew traditional clothes	49.1%
	Play traditional music	63.0%
	Grow food	57.3%
	Practice religion	75.4%

91.4 percent of survey respondents think the community center should offer cultural programs

"I am sure we will get more people interested in activities like knitting, cooking, and ESL classes." – Focus Group Participant #17

"Get together, talk about what we are going through. We are looking to the youth to lead." – Focus Group Participant #14

Our survey results make it clear that young Southeast Asians are losing their traditional cultural practices. But young respondents reported that they do not want this pattern to continue and asked for a number of cultural programs. These programs will allow youth to learn about and participate in cultural practices that they may have not been able to do by themselves, and will also connect culture to community engagement and activism. Depending on funding and community expertise, the cultural

programs could include traditional cooking, dancing, language classes, gardening, and collecting oral histories. These programs will not only allow for youth to reconnect to their heritage, but also allow for increased connection to the Southeast Asian community and the older generation. Programs like YLP have already provided this opportunity for some youth, but a community center would increase the impact in the youth community, by reaching many more Southeast Asian youth.



Social Services for Older Southeast Asians

“I have been ill since I arrived in 1984 and it’s just getting worse. No one helps me get to places. That’s what I want to see in a community center- help the elderly.”

– Focus Group Participant #13

91.2 percent of respondents think that the community center should offer social services

TABLE 6: Elder Interest in Social Services

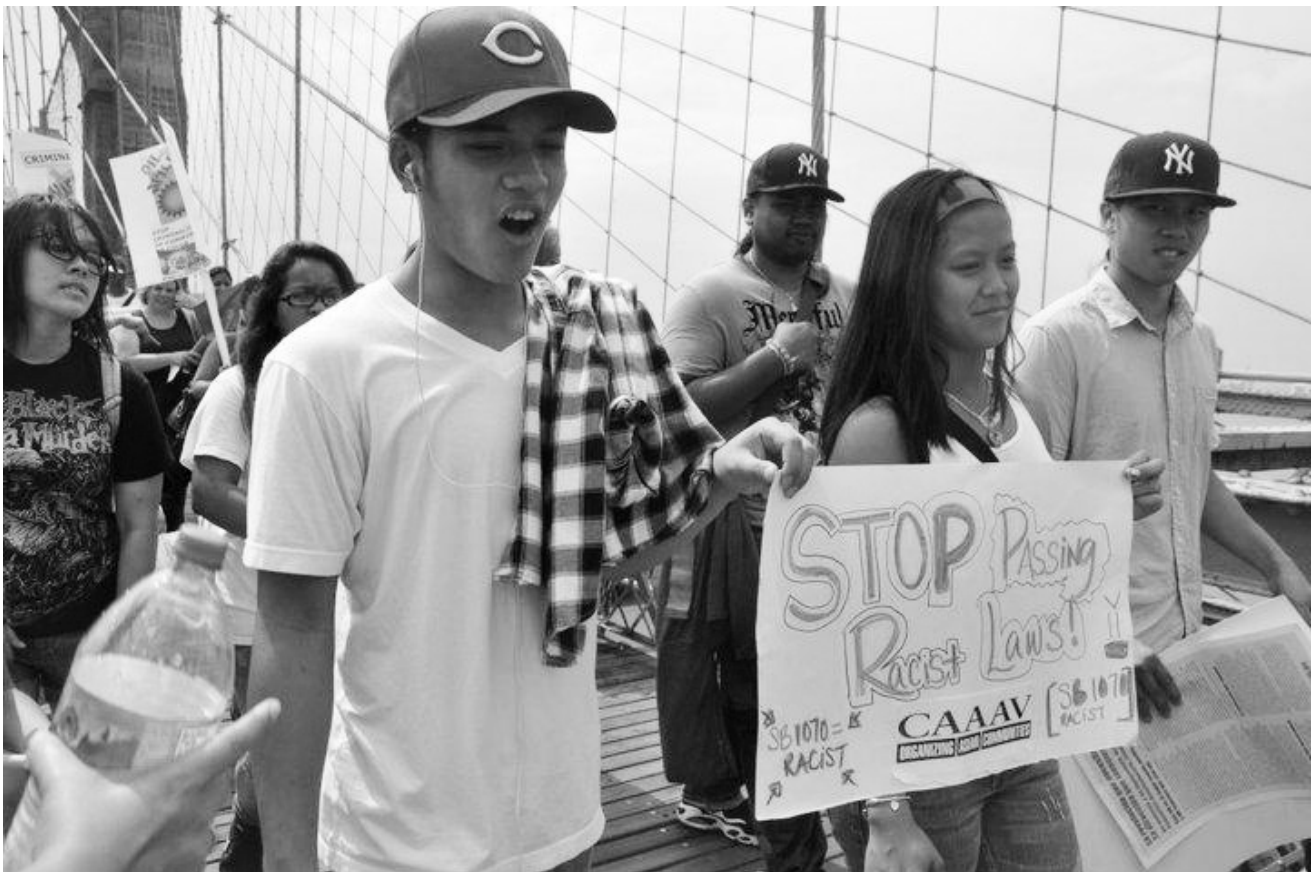
		Population over 50
Percent of Respondents that would participate in programs that offer...	Programs for Elders	93.9%
	Legal Support	89.2%
	Citizenship Classes	93.9%
	Housing Assistance	90.7%
	Translation and Interpretation	90.8%
	Benefits Assistance	93.9%

Currently in the Bronx, there are no services available for older Southeast Asians whose primary language is Khmer or Vietnamese. The Mekong Center would house the services and provide a central “one-stop shop” for older Southeast Asians. Based on funding, expertise, and community priorities, a number of services could possibly be offered, including legal services, translation and interpretation services, and assistance in obtaining public assistance.

Empowerment through Organizing

The preservation of culture and the provision of social services to meet the most basic needs of the community will provide space for the community to organize around other issues. Many community residents have years of experience with organizing campaigns as members of CAAAV.

CAA AV believes that continuously developing people in their analysis of the roots of systemic injustice and in their skills as organizers will enable people to make change not only for themselves but also for the community. The Mekong Center will become that nexus of community building and community organizing.



Who will run it?

As in all projects like this, the Southeast Asian community has been the main inspiration and driving force behind this effort. Community members have already worked to organize others, creating a strong movement for the community center. The most important contributors have been the Southeast Asian youth organizers in CAA AV, who have already begun the process of bringing together Southeast Asian community leaders to form an advisory committee that will be the leadership body for the Mekong Center.

What impact will it have on the community?

This report lays out the needs of the Southeast Asian community in the Bronx and lays out a clear plan for a community center to address these needs. The full impact of the community center is yet to

be seen. But it is clear that cultural programs for the youth will help them connect to their history by increasing their language abilities, and knowledge of cultural practices. For older Southeast Asians, a place to gather and connect with others will fight the increasing isolation, and in-house social services in Khmer and Vietnamese will ensure that the needs of older Southeast Asians are met. The more people that get involved with this project, the larger the impact will be.

What can I do?

The Mekong Center will be an integral part of the ongoing effort to organize a sustainable Southeast Asian community in the Bronx and throughout New York City. The Mekong will be the beating heart of this community, enabling it to rebuild and fight for social justice while restoring its history and culture as refugees.

But the community center will only be developed with support from people like you. Everyone can play a role in building the Mekong as an organization that represents healing and growth. Only with your time, effort, finances, skills, and expertise can we make this happen. The Mekong Center will be a place where history and culture are valued and learned, where history and culture are living, where people's needs are met, where people are united through struggle and where the people feel liberated.

Join CAAAV in making the community center a reality. Contact ylp@caaav.org to find out how.

VI. ENDNOTES

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