

Asian Outlook™

A PUBLICATION OF THE ASIAN PACIFIC FUND

A ROUGH LANDING FOR THE BAY AREA'S NEWEST ASIANS

They come from Burma seeking refuge but find a long and difficult road ahead

Kwee Say is a class of 2010 UC Davis graduate with a pre-med degree in biochemistry and nutrition. She plans to go to medical school next year. Her prospects are bright, but just seven years ago Kwee arrived in Oakland from Burma—also called Myanmar—seeking asylum from violent political turmoil.

Her mother, a member of Aung San Suu Kyi's beleaguered democratic party, was forced to leave her job as a high school teacher in 1988. When her mother later went to Singapore for graduate school, military officers came to Kwee's 7th grade classroom to interrogate her.

"I was so scared, but I had no choice," Kwee said. She answered their questions, and then returned to class, doing poorly on her exam that day. The soldiers would continue to interrogate her family. Unhappy with the situation at home, and determined to find better opportunities for her children, Kwee's mother moved to California and successfully applied for asylum. Her family followed in 2004.

Kwee was fortunate to have avoided the refugee camps, but tens of thousands of other Burmese who have entered the U.S. since 2005—at least 400 now living in Oakland and Alameda—were not so lucky. Refugees from the world's longest running war—waged between the ruling military junta and ethnic rebels, many come to the U.S. from camps along the Thailand-Burma border. More than half of the 160,000 refugees there have lived for over 25 years in the camps' squalid, dangerous conditions, often without electricity, running water, or meaningful education.

Like many of the refugees here, Kwee is Karen, an ethnic minority from a region where key demographic indicators mirror



Burma Refugee Family Network (BRFN)

those in Sierra Leone and Rwanda, nations also long ravaged by civil war. The Karen and Karenni make up less than 10 percent of the Burmese population, but are over 60 percent of the Burmese refugees in the U.S. The distinct Karen and Karenni languages increase their isolation once they arrive here; most prior immigrants from Burma don't speak these languages.

Making Health Care More Accessible

In the past few years, Burmese refugees have become the Bay Area's newest Asians. Their main support comes from Asian community-based organizations, who go above and beyond their regular duties to adjust to the needs of new waves of immigrants. Whether dealing with health, employment or education services, these

agencies reach out to find appropriate staff and develop knowledge to serve their new clients. Often they form partnerships with churches and groups where new immigrants gather.

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Child Sex Traffickers Target Asian Girls



Banteay Srei

Girls form a "sister circle" in solidarity with one another.

It's no secret that Asian women are exoticized in western culture, and the targets of sex tourism throughout Southeast Asia. In the Bay Area, the back pages of free weekly newspapers are covered with colorful ads offering the escort or massage services of "exotic Asian ladies." It is, however, a darker, more underground fact that the newest Asian sex workers here aren't even women at all, but young girls between the ages of 12 and 18. Add to that another surprising revelation: they're American, born and raised.

The daughters and granddaughters of refugees from Cambodia, Vietnam or Laos, they often come from families with a history of trauma and abuse. They tend to be concentrated in poor urban neighborhoods in Oakland, many living in housing projects with single mothers working two jobs to support the family. Pressured to contribute financially and help raise younger siblings, they are lured into the sex trade by pimps who may be friends, boyfriends, or even older brothers.

"Exploiters are smart. They have a keen sense of which girl is vulnerable," says Nhuanh Ly, who works with these girls. "He'll give her what she needs, seduce her into thinking he's a father or boyfriend figure and give her what she's longing for. He takes care of her and buys her things, says he'll be loyal. Then there's a lot of violence involved to keep her in, maybe drug abuse to make it easier." The money is by no means easy, but it's quick.

Child sex exploitation is becoming a nationwide crisis—just last November, the FBI conducted a three-day sting across 40 cities that recovered 69 children and put 99 pimps in jail. According to the FBI, the Bay Area is a top ten hot spot for child sex trafficking. But these numbers fail to capture many of the Southeast Asian girls caught up in the trade. Highly sought after, they operate mainly through the internet and out-call services, staying off the streets and remaining invisible even to the law.

Dr. Kimberly Chang of Asian Health Services (AHS), an Oakland community health clinic and recipient of the Asian Pacific Fund's largest grant in 2011, has been at the forefront of bringing the disturbing trend to light. In 2001, shortly after launching a confidential reproductive health clinic for teens at AHS, Dr. Chang started noticing a strange pattern. "We were seeing lots of girls with STDs. They would bring their friends in, come in every week to get checked. What the heck's going on?" she wondered. "We started asking certain questions. Eventually they started telling us that they were selling themselves."

"What are we going to do?" Dr. Chang asked. "There were no real resources for Southeast Asian girls, or for this issue." So in 2004, AHS teamed up with Jennifer Lee, an MPH student who wrote her thesis on the subject, to start up Banteay Srei, a non-profit that provides culturally appropriate intervention for Southeast Asian girls engaged in or at risk of sex exploitation.

"All the resources were situated in juvenile hall—you had to get incarcerated to activate social services," said Elizabeth Sy, another co-founder, and a former sex worker. "After conducting an assessment, we found only a handful of the girls we interviewed had contact with the criminal justice system. Relying on law enforcement for screening and identification does not capture a lot of the girls we work with." To address this, Banteay Srei worked with AHS to develop screening and identification protocols in a health clinic setting.

"We're really pushing to own the issue in the public health system, and for young people not be arrested and processed as criminals," said Elizabeth. Their efforts have not been fruitless. In July, Gov. Brown signed an anti child sex trafficking bill to severely increase penalties for johns soliciting sex from minors, and "to recast the state's laws...to treat the trafficked children as victims, rather than prostitutes."

Changing the law is a positive first step, but the children are still being prosecuted. According to Elizabeth, "the problem is, all the federal funding goes through the criminal justice system, so money goes to programs that work with law enforcement. Our own community needs are not being met because we're not being identified in the first place."

In 2008, Elizabeth trained AHS staff to start asking the girls questions. "We need to ask these kids—questions like, 'Has anyone ever hit, pushed or shoved you?'" said Dr. Chang. "They'll realize, 'I can talk about it. Someone's asking.' Ask the kids. If they don't tell you one time, they might tell you five to 10 visits from now."

Once clinicians identify exploited and at-risk girls, they can refer them to Banteay Srei for counseling and mentorship. "When I report a kid to Child Protective Services, they ask, 'Is the abuse committed by a guardian or parent?' No," said Dr. Chang. "They'll keep a record but tell us we need to report it to police. The police ask, 'Is the victim willing to testify?' No. 'Then we can't do anything.' They can't forcibly remove the kid, can't arrest them, can't 5150—send them to a psychiatric hospital. There's no tool."

Dr. Chang highlights the importance of bringing the legal and medical spheres together, and building up the community

so there's a way to get children off the streets. "What do we do with them?" asked Dr. Chang. "They end up going back to the streets. We haven't caught up as a society. We can identify them and educate them: It's not love, it's not a healthy relationship if your boyfriend asks you to have sex with somebody else."

Banteay Srei offers this kind of education, as well as a range of culturally sensitive support for the girls. Beyond peer support groups and mentorship programs where they discuss women's health, violence, and relationship skills, they also provide court advocacy and a network of translators for families.

"For a lot of Southeast Asian immigrants who just escaped war and genocide, one of the last authority figures they may have encountered who scrutinized them that much might have killed someone they knew," said Elizabeth. "There is a need for the parent to know court culture, and that they have a right to a translator. One mom who didn't know this spoke enough English for the court to think she was ok. She ended up signing documents not knowing she gave permission to send her daughter to live in an LA group home."

For Elizabeth, this generational and cultural divide—made worse by a language barrier, is a familiar story. Her mother, now in her 80s, has been here 29 years but cannot speak English. "She was working like hell. There was no time to learn English. She was too busy surviving." As for Elizabeth, the tenth of 10 kids, she lost her Khmer as soon as she went to school and was pressured to excel in her studies. She was never able to have

meaningful conversations with her mother, and says many others also have little ability to communicate with their parents.

These families are dealing with the trauma of escaping war, and then the shock of transitioning to another difficult environment. "Moving to another violent, war torn city makes it harder to fully heal from past traumas of war," says Nhuanh Ly, Banteay Srei program coordinator. "A lot struggle with alcohol and gambling, or are otherwise not able to be fully present and supportive of their kids. They don't know how to raise kids with this trauma, and in a different culture. Their kids are growing up a lot different from how they grew up."

When Elizabeth turned to sex work to pay off her medical debt after being diagnosed with cervical cancer while at UC Berkeley, she became addicted to the fast money. It was only after she went to her mother for help that she got out of the business, and eventually helped start Banteay Srei. Recognizing that Southeast Asians remain very family-oriented, despite what may be broken environments, Banteay Srei strives to strengthen these bonds to build support for the girls.

They hold a weekly cooking program, inviting the girls' mothers or other elders to teach a traditional Southeast Asian recipe while sharing their own story of survival—often one of escaping from the Khmer Rouge through the jungle. "Sometimes they'll retell it in a way that shows there hasn't been a lot of healing from it," said Nhuanh. "But they reframe their story through a lens of resilience. The girls realize, 'My family went through a lot, but look we survived. I come from a history of

Editor's Note

America, since its founding, has been a land of refuge. Our shores welcome wave after wave of new immigrants escaping poverty or persecution, or simply searching for greater opportunity. Many of the Bay Area's newest refugee seekers are fleeing perilous conditions in Asian countries. They find a measure of solace here, but also new challenges they could not have anticipated before arriving.

Asian American needs have always been less visible than others', whether due to the model minority myth, or to the great diversity of ethnicities and circumstances confined within a single census check box. It is all too easy for these new immigrant groups—and their needs—to remain invisible.

The Asian Pacific Fund is a community foundation dedicated to improving the health and well-being of all Asian Americans in the Bay Area. We publish Asian Outlook to bring to light emerging issues as they affect Asian Americans in our region.

survivors. It's in my blood.' They see that strength within their elders—even if the elders don't see it—and access it."

Often it's the first time the child has heard her mother's story in that way. When Elizabeth's mother came to share, the other elders translated her story for her. "It's incredible to hear the story of your own mom's survival. It gives you perspective and inner strength," said Elizabeth.

Sometimes the mother and daughter have an exchange and say 'I love you' to each other for the first time. "The relationship between mother and daughter becomes stronger and more emotional. That bond is strengthened so the girl can lean on her mom or family for support if she decides to transition out, or if she's being recruited."

Though the girls face significant challenges, they learn that these aren't insurmountable. "Banteay Srei recognizes young girls as human first rather than victims," said Elizabeth. "This is an incredible group of people to work with. They're funny, resilient and powerful. If given the right opportunities to access what they need, they will be incredible adults."



Banteay Srei members on a field trip

Banteay Srei

Zooming In on Himalayan American Youth

Much has been made of Bhutan's most famous invention—Gross National Happiness, held in higher regard by this kingdom than their GDP. But 40 percent of Bhutan's population must have been left out of these calculations. The Lhotshampas, now the U.S.' third largest refugee group after Iraqis and Burmese, began migrating from Nepal in the late 1800s. Concerned about their rapidly growing numbers, Bhutan's king implemented a "one nation, one people" policy in the 1980s to evict anyone not considered fully Bhutanese. Over 100,000 have fled violent persecution in Bhutan to refugee camps in Nepal, whose government also does not recognize them as their own. The U.S. has pledged to resettle 60,000 of these refugees by 2013, taking in nearly 40,000 to date. In California they are most concentrated in Oakland, Sacramento, San Jose and San Diego.

Together with migrants from Nepal and Tibet who also fled turbulent political situations, they form a growing but still invisible Himalayan American population. Though their circumstances may not be as dire as Burmese refugees, who have spent longer periods in refugee camps and have had less access to education and work experience, these groups face similar challenges. The Bhutanese—newest to this country—struggle with language, healthcare access, past trauma, unemployment, and resettlement in urban areas where they are obvious targets.

"Lots of youth are hospitalized—robbed at gun point," said Nisha Thapa, nurse practitioner and president of the Nepalese community health clinic Sahayeta. "They are so vulnerable to begin with, transitioning overnight. A 16 year-old kid just came to me saying, 'I'm going to buy a gun. I need to protect myself.'"



A participant at the Himalayan Youth Voices conference

As Himalayan Americans, these young people also face the unique challenge of being part of a new ethnic group without a defined identity or role models. "They don't have mentors with a Himalayan face to be able to say, 'I can be this. I don't have to work in a gas station or McDonald's,' and have dreams and aspirations beyond that," Nisha said. "To work a white collar job—they lack that vision."

Even something as basic as population numbers are difficult to obtain. "When confronted with the choices on census forms many check 'other,'" said Sapana Sakya, a Nepalese American. 'Asian American' does not capture who they are,

nor does their other label, 'South Asian.'

Sapana is a director at the Center for Asian American Media (CAAM), which is using their grant from the Asian Pacific Fund this year for Himalayan Youth Voices, a youth video and media literacy project to create a platform for young people to tell their stories. They will be able to explore their identities and their communities through film, as well as the social issues that become apparent during the course of their work.

CAAM, the host of the acclaimed San Francisco International Asian American Film Festival, will screen the youth videos during the festival, and release the films to educators and cultural groups.

"We want to create a better understanding of ourselves and others," said Nisha, another project collaborator. "If they have an outlet to express their voices and stories in a structured way, it becomes a tool to create discussion for community issues. We don't have a lot of voices in the media. Where we come from is regarded as a Shangri-la where everything's peaceful."

Though each country is distinct, they share a greater Himalayan culture. "It's good to work together and share resources, and form a larger group and voice," Nisha said. "We don't have to reinvent the wheel. We're not taking their identities away, but defining our identities being immigrants here in the U.S."

Abduction Without Borders

Domestic violence may occur in relationships regardless of race or class, but in Asian relationships, there are issues that may be magnified or obscured by cultural customs or beliefs. A woman can become a victim because of her culturally determined subservient status. Violence can also be ignored, or even perpetuated, because of cultural norms.

Agencies that help Asian women leave abusive relationships and secure legal services to safeguard their rights understand these dynamics well. Now these agencies are seeing a new trend: parents are manipulating legal systems and using child abduction as a weapon of domestic abuse.

Deepa, a victim of domestic violence, lived in the U.S. with her husband Suresh. Suresh sent her and their three-year old son back to visit family in India, then filed international child abduction charges against her. He was granted a divorce and custody of their child in the U.S. Meanwhile, Deepa was granted a divorce and full child custody in India. Later, when Suresh traveled to India, he kidnapped his son—under Indian law—and took him back to the U.S., where under law here, Deepa is now a criminal. She has lost all custody and visitation rights to her son.

Unfortunately, this is not a singular instance of international child abduction within the South Asian community here. There

Mongolians Return to Their Roots to Ease the Transition

Like Kwee Say, Elma Bataa is one of very few community health workers in the Bay Area who speaks her native country's language. In her case, it's Mongolian. Elma arrived in 2003 as part of a wave of immigration from Mongolia beginning in the late 1990s that brought 5000 to 6000 Mongolians to the Bay Area. Like most of her peers who took advantage of Mongolia's free education system during the socialist era, Elma is highly educated and came here with a master's degree.

"They were doctors and teachers and bosses back home," Elma said. "Here the men are pizza delivery drivers, or work in warehouses or construction. Most women are waitresses, dry cleaners, or caregivers." They came to escape the political and economic upheavals resulting from Mongolia's transition to democracy in 1991 after their close ally and generous funder, the Soviet Union, had dissolved.

Many plan to make money to send back to their families, then go home after a few years, "but in reality they can't make it," said Elma. "Now the economy is getting worse," she said. "No one in Mongolia works, inflation is bad. People aren't making enough to survive."

Their situation here may be better, but still fraught with difficulty. According to a 2009 Asian Health Services study, 68 percent of their patient base does not speak English. The hardships that come with being new immigrants can also intensify mental health issues such as depression and anxiety, which they are not yet well-equipped to deal with. "Mental health is a new thing for us," Elma said. "People are stressed and depressed, but they feel alone



Children receive flowers after performing a traditional Mongolian dance.

Sean Kirkpatrick

and don't share those emotions. Lots of things happen to them, but they ignore it."

Then there are the difficulties caused by the language and cultural gaps much closer to home—between parents and children. Even for Elma, who works as an interpreter, parenting her 16-year-old daughter can be challenging. "We have an expression: 'Your love is inside.' It's not shown," she said. "We're harsh outside but we still love you. If we provide a roof and food, that's enough." She admits she has a strong, direct personality, like many other Mongolian women, and has a hard time communicating with her daughter, who prefers American-style communication. "Sometimes I'm being a Mongolian mom, and she's being an American teenager. I should change myself but in reality, it

doesn't happen all the time."

But the majority of Mongolian families—who speak very little English, face even graver communication and intergenerational gaps with their children. "The kids don't speak Mongolian. They answer in English and parents don't understand," Elma said.

To bridge this gap and foster cultural pride, Elma is organizing Mongolian language classes and traditional dance classes at the "Ger" Youth Center in Oakland, made possible by an Asian Pacific Fund grant to the Oakland Asian Culture Center. By building ties to Mongolian culture and giving the youth a sense of identity, these community centers hope to strengthen families and help ease their transitions here.

are many sad and destructive permutations of child abduction within families. The inconsistencies of international law make finding just solutions difficult. The Hague Abduction Convention, a treaty ruling that victims of international child abduction must be returned to their legal homes, was signed by 84 countries, but only two—Sri Lanka and Thailand—are in Asia.

According to Mukta Sharangpani, president of Maitri, a nonprofit for South Asian domestic abuse victims, it is not uncommon for abusers to use their children as pawns in the relationship. But these immigrant women are often here on a dependent visa, with husbands controlling the money, leaving them even more helpless and without access to legal recourse.

"Because the world is shrinking and people are living migrant lives, it's possible for people to transgress borders where one side of the border is not fully compliant with other side," Mukta said. "Abduction forces the victim not to take action against the batterer, because she might jeopardize the family."

Maitri, recipient of an Asian Pacific Fund grant, provides counseling, shelter, legal and immigration services, and educational outreach to these women. Community agencies like this one are in great need of additional legal resources to serve their clients, who face an increasingly complex intersection of international law and U.S. criminal, immigration and family law.

REFUGEES | Burmese struggle with resettlement

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A girl learns how to make arts and crafts at a Burmese community center.

BRFN

Joan Jeung, a physician at Asian Health Services, an Alameda County community health clinic, was conducting outreach at a health fair held at Oakland Burmese Mission Baptist Church. Kwee, who regularly volunteered at the hospital and her church, met Dr. Jeung that day. Dr. Jeung, who had volunteered at the refugee camps in Thailand, and lived in Oakland's San Antonio district among Southeast Asian refugees for the past decade, was quick to grasp Kwee's potential.

In 2009, AHS took Kwee on as an intern, and then with an Asian Pacific Fund grant, hired her as a "patient navigator" this past July. She is now one of two Karen-speaking health care workers in Alameda County, communicating with patients and their doctors about issues ranging from everyday concerns to major illnesses.

But translation is not the only challenge. Says Dr. Kimberly Chang, director of AHS' Frank Kiang Medical Center for new immigrants, "I give them prescriptions and they don't know what to do with it. They don't even know what a pharmacy is. They don't know anything about western medicine."

Advocating for their clients' needs, AHS conducted a survey which found that

84 percent of their Burmese clientele are unemployed, and the average household of five has a combined income of \$1000 to \$2000 a month. With rent averaging around \$990 in the Eastlake district, very little is left for basic expenses like food, laundry, and bus fare to get to health appointments, or even jobs.

Burmese are the second largest refugee group in the U.S. after Iraqis. California receives the most refugees in the nation.

In this down economy, their plight has been exacerbated. Government funding for social services has been cut across the board: Refugee Cash Assistance has been reduced to eight months. Finding employment becomes a race against the clock. "What are you going to be offering them to make it in eight months?" asked a frustrated Kathy Ahoy, Alameda County public health nurse. The answer is not much, in these times. "Their greatest need now is trying to survive after their eight months of benefits run out," she said.

To find work, refugees can get assistance through employment programs with the International Rescue Committee (IRC) and a few other organizations, but with Oakland unemployment near 20 percent, jobs are not a given. Service positions at hotels and restaurants used to be avoided in favor of higher paying production jobs with benefits. Now they are almost the only ones available.

Many who work with refugee communities agree that the Karen and Karenni may be the least prepared for adjusting to life here. "A lot of them come with very little education—they have been in camps for many years," said Sean Kirkpatrick, associate director at Community Health for Asian Americans, a mental health agency. "Living in camps means people become accustomed to having everything given to them—it's a shock how hard it is to find resources for yourself here." Barred from working outside the camps, refugees also come with little to no work experience, and are already saddled with debt from their transportation loans to get to the U.S.

No English, No Way Forward

They face many hurdles, but perhaps one of the biggest is the two-way language barrier. And these days, English language skills are increasingly hard to acquire.

"Adults are in a bad place," Dr. Jeung said. "Adult education funding was cut and there is hardly any access to ESL." The last two remaining adult schools—out of five that Oakland used to support—were shut down last June. There are a handful of ESL classes offered through The English Center and a few volunteer-led community centers, but wait lists are long. At one center, classes can be filled with 75 students—refugees from places as far-flung as Iraq, Afghanistan and Bhutan. "Not ideal conditions," Sean notes. Without English, finding a job in this economy is next to impossible.

There is also a deep need for counseling to address a wide range of mental health issues, but again, almost no service providers who speak the language. To fill this critical gap, Dr. Jeung is

working on bringing mental health group support into primary care settings. Mutual support groups is one way refugees can help themselves and their communities.

“Our patients have been through a lot,” Kwee said. “They’ve witnessed or experienced physical or mental torture. Some have lost contact with their friends and family in Burma. Are they ok? Are they alive? They’re depressed that they can’t go back to where they were born and raised. Refugees have to flee, even if they want to stay. They live in constant fear, and have no choice but to leave for their safety.”

Refugees are sent to Oakland because of its affordability, convenience and access to social services. “Whenever there’s a disturbance in the world, we feel it here,” says Dr. Jeung.

Working Toward Peace of Mind

Dr. Jeung said that almost three-quarters of her survey respondents reported symptoms of post-traumatic stress disorder that interfere with the ability to care for themselves or work outside the home. “They faced extreme brutality—things like being used as human mine sweepers,” she said. “And then there are mental health issues stemming from resettling into stressful urban environments.”

Refugees from all over the world are funneled to Oakland because of its cheaper



Sean Kirkpatrick

Boys take part in an Oakland Burmese Buddhist temple ordination ceremony.

rents, public transportation, social service infrastructure, and, prior to the last few years, access to factory and production jobs. “Whenever there’s a disturbance in the world, we feel it here,” says Dr. Jeung.

Kwee, who also works with the IRC, places them in housing. “Often the neighborhood is very bad,” she said. She just placed a family in a home this August. Newly arrived, they thought there was no longer anything to fear. The very next morning, there was a shooting next door.

“They were scared to death. They asked, ‘What is this? I thought there was going to be no more shooting,’” Kwee recounts. “They come with hopes for a better life—no more fear, no more tears. I can’t even explain to them what this is. All I can say

is, ‘Don’t worry. Sometimes it happens.’”

There has been a rash of crimes and shootings directed toward refugees and new immigrants in Oakland, which only serves to re-traumatize these asylum seekers. “Some violence targets refugees—from Fruitvale to the Lake,” said Sean. “They’re visibly different. Many have nightshift jobs and return to dangerous neighborhoods, and get mugged or harassed on the way home.” Agencies have responded by holding public safety workshops with the Oakland police department.

Service providers agree that building up the community is crucial for such a linguistically and culturally isolated population. “We have to look at the positive strengths and use those,” public health nurse Kathy Ahoy said. “Let’s do a good assessment of what they can do. They have no English, but maybe they can cook.” Sean agrees that there is a lot of expertise in these communities, but not a lot of opportunity to use it. Their skills don’t necessarily match the needs of the economy, but there may be innovative ways of capitalizing on their strengths.

Finding Kwee and integrating her skills and knowledge to serve her people is not the first time AHS has adapted to serve new populations. Like all community agencies, they go beyond their primary responsibilities, taking proactive leadership roles to learn about emerging needs and create new programs to meet them. They are the first responders and advocates for all aspects of community well-being.

The Economy’s Toll on Burmese Refugees

Max Government Aid for a family of 3	Duration of Refugee Cash Assistance	Job Placement Within Six Months	Average Hourly Wage
\$694 in 2010	5 YEARS	78% in 2008	\$14.73 in 2006
↓	↓	↓	↓
\$638 in 2011	8 MONTHS	58% in 2010	\$8.73 in 2009

Sources: California Budget Project, International Rescue Committee

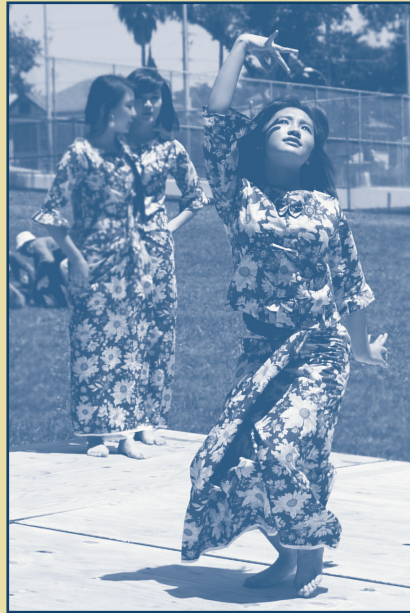
You Can Help

When brand new immigrant and refugee groups arrive, they don't have the benefit of finding their own enclaves and networks in place to help them. The places where they resettle do not have the capacity to meet their needs.

When they need health care, social services, help with education or employment, they turn to established Asian organizations. These agencies are similarly unprepared to accommodate them, but they have the knowledge and will to find the resources, people, and funding to serve them as best they can.

Donating to the programs that understand what must be done to make sure these emerging groups and needs don't go unmet is an investment in a brighter future for our community. The Asian Pacific Fund provides grants and services to many community organizations throughout the region. Our grants are made possible by generous donors who either contribute to a general fund or earmark their gifts for a particular cause.

All of our grant recipients are fiscally-



Sean Kirkpatrick

responsible organizations where your donation can make a profound difference in individual lives.

For more information on how you can join us in supporting recent Asian immigrants in the Bay Area, contact us at (415) 433-6859 or visit our web site, www.asianpacificfund.org.

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