

Welcoming New Iowans

A Guide for Citizens and Communities

**Building Respect and Tolerance for Immigrant
and Refugee Newcomers**

Mark A. Grey, Ph.D.

**University of
Northern
Iowa**

ii Written and Compiled by Mark A. Grey, Ph.D., Associate Professor of Anthropology,
Department of Sociology, Anthropology and Criminology, University of Northern Iowa, Cedar
Falls, Iowa 50614. Phone (319) 273-6496. FAX: (319) 273-7104. Mark.Grey@uni.edu.

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Preface

Immigrants and refugees have an important role in the future of Iowa. This guide was published by the University of Northern Iowa to assist communities and citizens with the unique challenges associated with immigrant and refugee newcomers. Its purpose is to promote proactive engagement of newcomers. The guide is the first part of the university's long-term commitment to encourage the successful incorporation of immigrants and refugees into Iowa's economy and communities.

This guide provides essential information for community leaders, citizens, policy makers, law enforcement officials and others. However, no guidebook can provide simple solutions to complex issues. In this sense, this book is not a "cookbook" that can provide one-size-fits-all approaches to welcoming newcomers. All Iowa communities are unique and an approach or program that works in one community might not work in another. Also, there are issues presented in the guide that have yet to be addressed in successful ways.

Every attempt was made to make this an inclusive document, but resources, programs and personnel change. The phenomenon of immigration in Iowa is growing and changing so rapidly that no publication can provide information about all of the available programs and resources.

In order to gather and disseminate up-to-date information, UNI is developing a website. One important function of the UNI New Iowans website will be to allow those agencies and communities not included in this guidebook to share information about themselves and their programs. The website will allow updates from agencies and programs already listed in the guide. Also, the website will receive and post approaches to challenges raised in this guide of which we were not aware at publication.

The Internet address (URL) of the UNI New Iowans Webpage is

www.bcs.uni.edu/idm/newiowans/

Please visit our site often to contribute your information and learn from others. Of course, this website will also provide opportunities to make comments and suggestions to improve both the guide and the website.

According to the experts, too many Iowans are choosing to leave the state. In short, Iowa is stagnating. We're at a crossroads. We have two choices. We may choose to grow, or we may choose to continue to stagnate and eventually, die.

It seems obvious that growth is the only realistic choice. But growth comes with a price tag. People, companies and communities will need to make a conscious choice to encourage growth. We must adjust the way we think and the way we conduct ourselves.

It's not all gloom and doom, however. As those of us on the Iowa2010 Commission can attest, there are great challenges before us, and great opportunities. Iowa needs 310,000 new people. That's a great challenge, but it's also a great opportunity – an opportunity for economic and social growth. This is an exciting time.

Iowa's economic future depends on our ability to attract a significant number of new residents. The keys will be to open our minds to new ideas, and to open our hearts to new Iowans. This will take courage. Iowans are courageous people.

This book by UNI Professor Mark Grey will help communities recognize and deal with the issues surrounding immigration. I'm confident that the people of Iowa will embrace the challenge before them with the courage and insight that has helped make Iowa one of the best places in the United States in which to live.

My thanks and congratulations to Mark for his tireless work on this book. Thanks Mark, for helping plant the seeds of knowledge that will help Iowa grow.



Robert D. Koob, President
University of Northern Iowa

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Welcoming New Iowans

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Iowa Needs People

We see the signs of population loss everywhere, in school closings and consolidations, fewer baptisms and closure of churches, loss of rural businesses, and a general decline in the quality life, particularly in rural areas.

- Iowa has lost population since the 1980s and this trend is expected to continue.
- Birth rates are down.
- About half of all graduates from our colleges and universities leave the state.
- Even if every high school graduate between 2000 and 2005 stayed in Iowa, the state would still see its workforce decrease by three percent.
- The population is getting older. In 20 years, one in every five Iowans will be age 65 or older.

In 1999, Governor Thomas Vilsack formed the bi-partisan Strategic Planning Council to create a vision for Iowa in 2010. The Council determined that one of the greatest challenges facing the state was population loss.¹ Iowa needs 310,000 new people by 2010 in order to assure the state's economic and social health. They proposed three ways to achieve this goal:

- Encouraging Iowans who left the state to “come home”
- Convincing young Iowans to stay after they graduate from high school and college
- Attracting and accommodating immigrants and refugees

All people, communities and businesses in Iowa can play a valuable role in each of these approaches to reversing the state's population decline.

The purpose of this guide is to help Iowans and Iowa's communities and employers take part in attracting and, most of all, accommodating immigrants and refugees. These new Iowans will not only do the jobs that are necessary for our economic future, but their presence will revitalize communities, schools, churches and other community institutions.

The New Iowans

An Iowa History of Newcomers

Iowa is a state of immigrants. With the exception of Native Americans, the ancestors of most Iowans came from Europe. That does not mean there is a lack of cultural diversity. Quite the contrary; most Iowans have stories about how their parents and grandparents came from Europe with a rich variety of nationalities, ethnicities and languages.

In 1869, the Iowa legislature created a Board of Immigration to attract immigrants to our state. They published a book to recruit immigrants entitled *Iowa: The Home for Immigrants*.² Sixty-five thousand copies of this book were printed in five languages: English, German, Dutch, Swedish and Danish. They were distributed across the United States and in other countries. No doubt thousands of our ancestors came to Iowa after reading this book. It invited immigrants by highlighting the opportunities for a new life that existed here. In many ways, echoes of this book can be heard today and they appeal to today's newcomers as much as they did 100 years ago:

To all Working Men, who live by honest toil, and would thereby contribute their part toward the development of a free and prosperous state;

To all Landless Men and Women, of both the Old World and the New, who desire beautiful homes in the fairest portion of the green earth;

To all Good Men and Women, who aspire to independence, either for themselves or their children after them, and who will contribute, either of mind or muscle, to carry Iowa forward to her grand and glorious destiny, this little book, with the information it imparts, and the counsel it gives, is respectfully offered...³

Many Iowans still take pride in the cultures and languages that made their ancestors distinct. We have a wealth of community festivals that celebrate ethnic diversity, like the celebration of Dutch culture during the Tulip Festival in Pella, or Scandinavian Culture at Nordic Fest in Decorah. Many Iowa communities still have signs that welcome visitors in foreign languages and these same words can be found on their websites. Many third- and fourth-generation Iowans can share funny stories of how their grandparents from one country did not allow their children to date people in neighboring towns because they came from other countries.

It took generations of intermarriage and migration before differences in ethnicity and language seemed to lose their importance and for English to overshadow other languages in some communities. Many Iowa communities had non-English language newspapers. For example, Postville's German newspaper *Iowa Volksblatt* was published until 1917, and German was the language of worship in Postville's Lutheran church until the 1950s.⁴

Today, Iowa is home to a growing number of new immigrants and refugees from all around the world. They come with a collection of nationalities, ethnicities and languages as diverse as that brought by Europeans who settled the state in the 1800s. These newcomers arrive from dozens of nations in Africa, Asia, Europe and Latin America. Even among those who hail from the same country, there might be a great variety of ethnicities and languages. They come here for many of the same reasons that attracted European settlers. To them, Iowa is a land of opportunity.

These newcomers are helping make up for Iowa's lost population. Several thousand have come to Iowa in the 1990s. Initially, most seemed to concentrate in meatpacking towns, like Latinos in Marshalltown, Bosnians in Waterloo, the Lao in Storm Lake, or Russians in Postville. As their role in Iowa's economy has become crucial and widespread, immigrants and refugees are found throughout the state in small towns and cities alike.

Although many newcomers have already arrived, we need more of them to assure the future of our economy. Immigrants and refugees need to make up a significant part of the 310,000 new people we need by 2010. Attracting these newcomers, and most importantly, welcoming them to our communities, pose great challenges.

Accommodating Today's Newcomers

Iowa has a proud history of welcoming newcomers. In the 1970s, Iowa was the only state to open its arms to thousands of Tai Dam (or Black Tai) refugees from Southeast Asia. Hundreds of Iowa families, churches and communities sponsored Tai Dam families, providing them with shelter, clothing, jobs and the social support necessary to start new lives. We can also take pride in the fact that when the Tai Dam people arrived, Iowa was the only state that created a government agency to help refugees, the Bureau of Refugees Services (BRS). Since the Tai Dam arrived, thousands of other refugees have been settled in Iowa with the help of this bureau.

- 4 Refugees continue to make up a big part of Iowa's new population, but most newcomers are immigrants. This is significant because refugees and the communities that host them can rely on the BRS for technical and financial assistance and other resources. The new immigrants have no government agency to help them. Therefore, it is up to individuals, communities, faith-based groups and employers to provide some of the services provided by the Bureau of Refugee Services.

A Guide for Communities

Of course, for refugees and immigrants alike, there is still a need to provide welcoming environments. Although material needs for such things as housing and clothing can be met with the income from new jobs in Iowa, we must find a way to create communities of respect and tolerance for newcomers' unique lifeways and languages. Helping people, communities, employers and others discover ways to create this kind of community is the purpose of this guide. Given their crucial role in the future of our state, we must not only seek to accommodate newcomers, but to actively promote accord with them.

This guide will answer three kinds of questions:

What happens to communities when immigrants and refugees arrive? What are the challenges and opportunities?

What can individuals, communities, social service providers, faith-based organizations such as churches, and employers do when faced by the challenges and opportunities of newcomer populations? What have communities with newcomers done? What can we learn from their experience?

What resources are available to help newcomers and communities?

Each of these questions will be answered in the sections that follow. Of course, no guide can provide the answers to every question that will come with complex issues like immigration. Every community will have a different experience, one that is unique to its own situations and the cultural background of newcomers. No guide can provide a "one size fits all" solution. But, we can learn a great deal from each others' experience. This guide will provide an overview of these experiences and give readers general insights that can be tailored to individual communities and situations.

When Newcomers Arrive

There are several Iowa communities that have long-standing minority communities. Examples include the Mesquwaki in Tama/Toledo and Hispanics in Muscatine. Many of these groups have been in Iowa for generations. Newcomers also arrive in communities that already have minorities, creating even more diverse communities. One good example of this is Waterloo. This community already had the state's largest African-American community. Recently, Waterloo has received about 3,000 Bosnian refugees and Latino immigrants.

The new immigrants represent minority populations in towns that were predominately Anglo (or "white") and English speaking and had few (if any) significant minority populations. When newcomers arrive, communities undergo a process of "rapid ethnic diversification."⁵ Instead of having generations to get to know each other, established residents and newcomers alike try to share the same community in a few short months or years. This presents great challenges. Change is often difficult, but the relatively rapid change associated with the arrival of immigrants and refugees makes change particularly difficult.

The first part of this guide, **The Refugee and Immigrant Experience**, will highlight some of the things that make immigrants and refugees unique. It will also provide information on how they are *not* unique from established-resident Iowans. In order to welcome and attempt to establish a sense of accord with newcomers, it is crucial to have some background to the experience, cultures, languages and life ways of immigrant newcomers.

The second section of the guide, **Meeting the Challenges of Immigration**, discusses some of the innovative ways that Iowa communities have successfully addressed challenges to established communities and their most important institutions: schools, health care, housing, and law enforcement.

Finally, a comprehensive set of **Appendices** provides resources for communities facing specific issues.

The Refugee and Immigrant Experience

When refugees and immigrants come to Iowa, they bring a great variety of experiences, cultures, ethnicities, languages, and expectations. Although refugees and immigrants often have a great deal in common, it is helpful to distinguish them because they often come to Iowa for different reasons.

- 6 First, some definitions; people often understandably confuse some of the terms and concepts surrounding refugees and immigrants. It will be helpful to define some of these terms up front.

Culture

Culture is one of most basic and essential concepts of human life. Culture includes our behavior in how we dress, what we eat, where and how we live, and how we work. Culture also gives us values. It provides a guide for us to figure out things like what makes a “family,” or what is “health.” Since behaviors and values are learned, culture is passed from generation to generation. It is also passed from population to population. People of one culture learn new values, languages and behaviors from others. Therefore, culture is flexible, and people often adjust their behaviors to fit different situations. This is especially true of immigrants and refugees who arrive in new communities that have new and different cultures.

Ethnicity and “Race”

Ethnicity is related to culture, but it is a more precise term that has to do with our sense of identity as individuals and members of groups. Like culture, ethnicity is flexible, often changing for different situations and through life. It is also closely related to our language, where we live, our families, and the people we call friends, although ethnicity does not always directly relate to language. For example, not all Spanish-speaking Americans call themselves “Hispanic” or “Latino.”

Ethnicity is a more accurate term than “race,” a word that is often used to describe physical differences among people in terms of skin color, hair or facial features. Race and ethnicity are very different things. Most social scientists do not even believe that significant physical differences exist among humans; race is a cultural concept, not a scientific one. That is, physical differences themselves are meaningless until people attach meanings to them.

Ethnicity does not rely on race, the physical characteristics of people. A person with black skin might identify as Somalian or Haitian and would dislike being identified as “African-American.” Likewise, not all people with lightly colored skin identify themselves as “white,” perhaps preferring to think of themselves as Italian or Jewish or Irish. The danger in relying on race to categorize people is that it contributes to inaccurate stereotypes. There is always a great deal of ethnic diversity among people who otherwise share physical characteristics. Thinking in terms of ethnicity is more appropriate

because it reflects how people understand their own identity, rather than using their looks to impose an artificial identity on them.

Language

People use language to communicate with one another. Language may be verbal, written or visual. Of course, most Iowans share verbal English and can read and write English as well. English serves a practical function in our jobs and families. It also helps us understand who we are because language lets us get a handle on concepts like religion, nature, emotions, etc. Therefore, language is an important part of creating community. Of course, refugees and immigrants have language as well, although the languages they bring with them are often different from English. Even though we may not understand or speak their language, it is important to keep in mind that regardless of which specific language is spoken, people use language for essentially the same reasons. Language is a critical part of culture and ethnicity.

Having defined some of the most important concepts, let us turn to the differences and similarities between refugees and immigrants.



Refugees

The root of the word refugee is “refuge.” Refugees are people who seek refuge because they are no longer able to live in their home countries. Most refugees flee war-torn parts of the world, like Southeast Asia or Bosnia. Refugees also flee environmental disasters, political persecution, or religious or ethnic intolerance. In any of these circumstances, refugees leave their homes under a great deal of stress, often taking great risks to save their lives. Refugees often suffer from post-traumatic stress disorder.

When they flee their homelands, refugees usually find themselves in temporary camps. When influxes of refugees are anticipated, international

8 organizations such as the Red Cross or Catholic Relief set up camps to provide basic necessities such as water, shelter and health care. Sometimes refugee movements are not anticipated and the international community must act quickly to provide even basic services. Some refugees are able to return home after living in camps, but most wait for opportunities to start new lives in other countries. This can take years. Not all refugees are able to go directly to the countries where they will eventually settle, and must stop for long periods in another country on the way.

Refugees receive a special immigration status from the United States government. The US State Department designates them as “refugees.” This status gives refugees automatic admission into the United States and eases their reunification with family members. Their status also allows them to work in the United States. Funding for settling refugees and providing short-term assistance comes from the US Department of Health and Human Services, some state governments and private organizations. In some cases, as with the Bosnians in Waterloo, employers will also provide short-term financial assistance if refugees agree to take jobs.

Perhaps most important in terms of the refugee experience in Iowa is that because they are refugees, people often see them as victims and thus are eager to offer assistance. Iowans have a rich history of welcoming refugees and providing opportunities to start new lives. Such humanitarian concerns have led hundreds of Iowa families, churches and other organizations to sponsor refugees and help them establish themselves. In this sense, refugees are “invited” by established residents and community leaders. However, this may not always be said for immigrants.

Immigrants

Unlike refugees who are, in a sense, invited to come to the United States to start new lives, immigrants are presumed to enter the country for one of two reasons: they are joining family members who already live in the U.S., or they are seeking work. The latter kind of immigrants are often referred to as “economic immigrants” and their status in communities is often complicated by their legal and social situations. Whereas refugees often enjoy support from government and private agencies and their travel to the U.S. is paid for, the majority of immigrants have no such formal support systems.

It is often noted that the only set of U.S. regulations thicker than immigration law is the federal tax code. Complicated immigration laws reflect the great

variety of immigrants themselves. Under federal immigration law, all foreign-born people enter the United States with some kind of immigration status that either allows them to freely enter the country or that makes their presence here illegal. Not all people who seek jobs in the United States are eligible to do so. In some years, people from one country are allowed into the United States and the next year they are not. Also, Congress sets quotas for the number of people from some countries that are allowed to enter the U.S. on an annual basis.

The variety of immigration visas is tremendous. The application processes for INS services that range from getting visitors' visas to becoming naturalized citizens can be daunting and takes years. To meet growing demand for these services in Iowa, the INS opened an office in Des Moines in 1998. The address of this INS center is found in Appendix H.⁶

When immigrants come to Iowa to take jobs, they can have a variety of immigration statuses. For example, immigrants who take highly skilled jobs, for which there is great demand and few American applicants, may have an H1B or H2B visa. Long-term immigrants who are eligible to work in the U.S. are issued Resident Alien cards or "Green Cards." There are thousands of immigrants working in Iowa with these types of immigration statuses.

There are also potentially thousands of immigrants working in Iowa who do not have an official INS document. They are often living and working in the U.S. illegally. (They are often referred to as "undocumented aliens" because of the negative connotations associated with "illegal.") Undocumented workers often get jobs in Iowa because they produce immigration and other documents that make them eligible to work. Often these papers are forged and important information such as names, addresses and social security numbers is often borrowed. However, employers who hire these immigrants are legally required only to make reasonably sure that the documents workers provide are genuine.

For immigrant workers who come to Iowa with visas, there is no legal risk involved. For undocumented aliens, their legal status overshadows every aspect of their lives here. In order to appreciate these people, the risks they take and how they have come to play a major role in our economy, it is worth noting why these workers and their families take the chance of being arrested and deported. Most come from parts of the world that have not benefited from the global economy as well as Iowa. They are faced with the choice of staying in poor areas where the long-term prospects are bad in terms of income and quality of life, or migrating without documents to more prosperous areas like

10 Iowa where they can secure jobs. When we think of providing for our own families, we can appreciate their decision to come here. Migration to the United States and Iowa with or without immigration documents is a strategy to improve the quality of life for themselves and their families. These people have decided that the economic rewards are worth the risks associated with migrating without legal documentation.

What Refugees and Immigrants Have in Common

Although refugees and immigrants have different legal statuses, and their motivations for coming to Iowa might be different, they have a great deal in common.

The journey to Iowa can bring them from far reaches of the world and take months. Even though refugees might initially settle in other parts of the United States, many choose to move to other states to join family, take jobs, or live in different climates. Many of these “secondary migrants” have come to Iowa. For example, many of the ethnic Lao refugees in Storm Lake were initially settled in several other states like Oklahoma and Minnesota before migrating to Iowa.⁷

Both immigrants and refugees desire to work. They also come to Iowa because they have a desire to improve life for themselves and their families. The experience of entering new cultures and communities is similar. For newcomers who have no or very few English skills, living in an English-speaking community can be daunting. Simple things that established residents take for granted, like enrolling children in school or getting a driver’s license, can be intimidating and difficult. They must often rely on other members of their culture or even children to interpret for them. Relying on children to translate puts children in a relative position of power that many cultures find inappropriate.

Interaction with established residents is often difficult, not only because of differences in languages, but because of cultural differences as well. These cultural differences go beyond foods and family life. Culture provides newcomers and established residents with worldviews that are not always compatible. Also, minority newcomers often feel that their culture is considered inferior to that of established residents. At times there is open racism and hostility towards newcomers. In one central Iowa study, 36% of Latinos indicated that the treatment they receive from non-Latinos is the one thing they do not like about living in Iowa.⁸

Meeting the Challenges of Immigration

This section of the guide will answer two sets of questions:

What happens to communities when immigrants and refugees arrive? What are the challenges and the opportunities?

What can individuals, communities, social service providers and faith-based organizations such as churches, synagogues and mosques do when faced by the challenges of newcomer populations? What have other communities done?

Several important challenges to communities are described in this section. Then many of these challenges are followed by responses that have been developed in experienced communities. Of course, not every response provided here will work in every community, but all of these responses provide valuable insight into determining a positive course of action. Many of the proactive responses to challenges listed in this section of the guide demonstrate how communities can turn the challenges associated with rapid ethnic diversification into opportunities.



Challenges to Community

People usually know when they feel they are part of a community, but they might have a difficult time defining what a “community” is. Social scientists often define communities as groups of people who share common behaviors, values and norms. A community might or might not have geographic boundaries. In other words, community is what people feel and not just where they live. It often takes time to establish a feeling of community with people of the same culture, who speak the same language. It is even more challenging to do so with people with different cultural and linguistic backgrounds.

Established-resident Iowans usually have two complaints about newcomers: They “stick together” and don’t readily assimilate, and they don’t speak English. Of course, some newcomers quickly try to mix socially and culturally with established residents and many newcomers do speak English. But in many Iowa communities there are complaints that they don’t “become American” as fast as they should.

Why do newcomers “stick together” and why don’t they always assimilate as fast as they can? For newcomers, arriving in Iowa communities presents a number of daunting challenges. Established residents often find change difficult. So do newcomers. They find themselves in strange communities where at first they might not know anyone. They may be intimidated by their new surroundings. It is also difficult to meet established residents because of language and cultural barriers.

Faced with these challenges, it is easy to see why newcomers would naturally seek out other people who speak their language and share their culture. In other words, they seek a sense of community with people like themselves. This provides a social life and a crucial support network that can also help newcomers survive their first few months or years in Iowa. In some cases, like the Lao in Storm Lake, newcomers bring members of their families with them to form their own small community.⁹ Most newcomers do not “stick together” in order to avoid established residents, but to feel comfortable, to establish a sense of community in a strange new environment. Americans typically do the same thing when traveling abroad for the first time. These patterns also appear in stores, bars and other services that cater to newcomers. Newcomer communities also organize celebrations and soccer tournaments in Iowa that bring together large numbers of people from the same culture.

In some cases, several members of communities from other countries have migrated to Iowa towns. Several Bosnian refugees in Waterloo, for example, came from the same towns in Bosnia. Significant numbers of people from two Mexican villages have made Storm Lake and Marshalltown into Iowa versions of their hometowns. Thousands of people migrate back and forth across the border every year. These newcomers bring their labor. But as more and more of them settle in Iowa, aspects of life “back home” start to appear in Iowa. In Storm Lake, such a “human pipeline” has been established with the village of Santa Rita in Central Mexico.¹⁰ There is also an unofficial “sister city” relationship between Marshalltown and Villachuato, a village in the Michoacan province of Mexico.¹¹

For social reasons, newcomers often tend to develop a sense of community that can separate them—at least temporarily—from established residents, and language can also play an important role. Iowans often complain that newcomers don’t learn English fast enough. There are even some counties and cities that have declared English the “official” language. Such initiatives are usually reactions to stereotypes about immigrants and the slow pace of their integration into the community.

Learning a new language is much harder for adults than for children. It is also time consuming, and must often be fit in among work, household and family duties. For a hard working parent, learning a new language must often take a back seat to establishing the family and taking care of basic necessities. In the meantime, speaking a common language with other newcomers provides some comfort and sense of community, particularly in communities where few, if any, established residents can talk to them.

Newcomers and the “Melting Pot”

Concerns about the lack of newcomer assimilation and their seeming hesitance to learn and speak English are often couched in comments about the history of the United States as a “melting pot” of cultures and nationalities. At first glance, making English the official language seems to reinforce the melting ideal, but there are some contradictions. Central to the melting pot idea is that melting into a single society was a voluntary act; many different newcomers wanted to melt together in order to create a new America. Eventually, English became the predominate language, but some groups spoke German, Italian, Czech and many other languages for several generations after they came to America.

14 When we use the melting pot image today, we should emphasize the ways newcomers and established residents can voluntarily “melt” together on their own terms. When we make English the official language, we are attempting to force people to fulfill the expectations of some established residents. Indeed, making English the “official language” is often counterproductive. It sends a clear signal that newcomers are welcome to our communities only on our terms—that they are not allowed to be themselves and their cultures are not welcome. As Warren Morrow Celis, Co-Executive Director of the Latino Leadership Project in Des Moines said, making English the “official” language “sends the signal to newcomers that their languages are inferior and that taking pride in culture and heritage is OK for only some people.”

Efforts to make English the “official” language are a prime example of the “shoulds” that some established residents place on newcomers. Some proponents of these measures mean well, arguing that making English the official language will give newcomers an incentive to learn the English skills necessary to qualify for good jobs and find the better lives they came here to find. To them, it only “makes sense” to speed up the process by forcing newcomers to learn the new language. These efforts are also examples, however, of how attempts to force newcomers into changing themselves and



assimilate more completely don't work. The newcomers don't usually put off learning a language because they don't want to become part of their new communities, but because they must put their energies first into learning the skills they need to do their jobs and manage the responsibilities of raising families in an unfamiliar environment.

Ironically, some of the people who make the argument for "official" English usually believe in the sanctity and function of "free labor market." In a free economy, people make their own decisions about the kinds of skills they acquire, based on the usefulness of those skills to get the jobs that will support themselves and their families. Sometimes, it simply makes sense to learn other skills first and get a job and the family securely established, leaving the long, hard job of learning a new language for the "free" time that comes later. Those who extol the virtues of a free labor market cannot logically condemn newcomers who freely choose a course of action that makes sense for their own families.

Community Responses to Newcomer Challenges

Diversity Committees

A number of diversity committees or diversity teams have been organized in Iowa. A list of these groups is found in Appendix I. The primary goal of these committees is to foster communication between newcomers and established residents and make the transition as smooth as possible for everyone. For example, the mission statement of the Marshalltown Diversity Committee is "To Strengthen the Community of Marshalltown by Recognizing and Embracing Diversity."

Typically, these committees are made of private citizens and representatives from a variety of community groups:

Newcomers	Economic Development Officials
Social Service Agencies	Community Service Clubs
Faith-Based Organizations	Unions
Schools	Community Colleges
Local Government	Universities
Health Care Providers	Food Banks
Department of Human Services	Chambers of Commerce
Law Enforcement	News Media
Community Action Agencies	Employers
Business Leaders	

16 These committees will also ideally include people who can translate for newcomers.

In most cases, these groups were organized under the assumption that ethnic diversification is not a challenge or “problem,” but an opportunity. They believe that their communities should be proactive and positive about newcomers rather than reactive and negative. They encourage established residents to overcome stereotypes and misinformation about newcomers and meet them as new neighbors.

These groups often take the lead in bridging cultural gaps between newcomers and established residents. In Postville, for example, the diversity team is pivotal in organizing the community’s annual “Taste of Postville” festival. The Postville team also maintains a rotating storefront display of cultural artifacts from the town’s various ethnic groups and is responsible for producing a series of articles in the local newspaper that highlight the history, culture and life of the various cultures.

Diversity committees can also encourage local institutions like the schools to celebrate important holidays for newcomers, such as Tet, the Vietnamese New Year, or Cinco de Mayo for Mexicans. Sandra Charvat Burke, President of the Marshalltown Diversity Committee explained the committee’s role in that community:

Our Diversity Committee has worked to provide active leadership on diversity issues in our community. Among the things we have done are to expand our Fourth of July celebration to include a broad array of heritages and cultures, talk with business owners and leaders about workforce diversity, become informed about the realities of learning a second language, and work to dispel myths and stereotypes. The Diversity Committee is made up of people from varied backgrounds and ethnic groups representing many community organizations. We have worked to facilitate open communication and our group provides a mechanism to discuss community issues, concerns and conflicts.

In some cases, diversity committees were formed to address specific kinds of concerns, such as relations between newcomers and local police departments or the short-term material needs of newcomers, like clothing, shelter and food. They can also encourage local services like newspapers to produce information in languages other than English. For example, the HOLA group in

Waterloo convinced the *Waterloo Courier* newspaper to carry a monthly page in Spanish. In other cases, basic information about community services has been translated for distribution to newcomers.

Study Circles

Study Circles consist of 10-15 people who represent a cross-section of the community in terms of age, profession, ethnicity and gender. In an open, informal environment, these groups address difficult, often divisive issues in their communities. Study Circles have been used in Iowa and elsewhere to deal with issues such as crime, ethnic relations, police/community interaction, and schools. Facilitators of Study Circles are impartial. Their job is to manage the deliberations, but not to be an expert on the topic. Study Circles typically meet weekly for one to two months.

According to the Study Circles literature, the outcome of study circle programs is that “citizens gain ‘ownership’ of the issues, discover a connection between personal experiences and public policies, and gain deeper understanding of their own and other’s perspectives and concerns.”¹²

Recently, Study Circles have been specifically formed to address immigration. In central Iowa, a Study Circle involving representatives of agencies that serve immigrants and refugees was facilitated by the Wallace House Foundation (see Appendix A). The Foundation’s interest in immigration Study Circles is part of its *Common Ground: The Future of Iowa* program.

Community Impact Study Teams

When communities anticipate the arrival of immigrants and refugees, they can consider forming Community Impact Study Teams or CISTs. Some communities have called these committees Strategic Planning Task Forces. These teams should include representatives from the same organizations, groups, businesses and government entities as found on diversity committees. However, as much as possible, CISTs should also include established-resident citizens.

The essential goal of CISTs is to research the challenges coming to their communities and develop proactive plans of action. CISTs should look at the experience of other communities as their primary source of information. Not only should CIST members become familiar with their counterparts’ experience, they should also visit the other communities in order to see and hear first hand how influxes of immigrants might affect their own communities.

18 This approach has been used in two other Midwestern communities of Lexington, Nebraska and Guymon, Oklahoma.¹³ The North Iowa Diversity Appreciation Team (NIDAT) in Mason City, Iowa also conducted an impact assessment. According to the Reverend Robert Towner who chaired the community impact team,

According to Reverend Towner, the Mason City Impact Study Team answered these questions:

What benefits may we expect from immigration?

What is the definition of “diversity”?
What is the business case for diversity?
How will immigrants impact our laborshed?

What are the challenges we may expect?

What are the components of a successful diversity initiative?
How should the launch of a diversity initiative be communicated?
How can the results of a diversity initiative be measured?
What factors may predestine a diversity initiative for failure?
How should opposition to a diversity initiative be handled?

What are some successful strategies and what resources are available?

What are some strategies for recruiting and retaining a diverse workforce and population?
What are some helpful diversity resources?

The NIDAT judged that it would have to take leadership and initiative at both the local and state level, if we were to resettle any significant numbers of immigrants or refugees in Cerro Gordo County. The team decided to create a Community Impact Study Team. In April and May 2000, members of our team met with members of the Mason City Council. We sought to generate awareness of a need for information, so that when we wrote and published a report, we would have a receptive audience.

Mason City faces some of the challenges that appear in the Iowa Vision 2010 report, particularly in terms of increasing the population. We also have a Vision 2010 council hard at work on their own goals.

The City Council asked our impact study team to prepare and a report for them and the Vision 2010 council about the impact of the arrival of new Americans—whether they come as immigrants, refugees or recruits, in North Iowa. An excellent team of 20 leaders of services and businesses has been assembled. We have a positive attitude towards the increase of diversity in North Iowa. And we are taking a very realistic look at the challenge it will bring and strategies to manage it well, to everyone’s benefit.

Community Impact Study Teams should also create a master plan. Such a plan should clearly identify the specific impacts newcomers will bring and determine appropriate actions and goals for as many community institutions and services as possible. It should also provide a blueprint for coordinating these plans across the community and a timetable for doing so. For example, when communities anticipate increases in language and cultural diversity, they should consider planning the formation of a diversity team, workshops to familiarize citizens and service providers with newcomers, and ESL classes.

Master plans should also be the topic of public hearings. This will not only allow citizen input, but it will also strengthen the plan since more citizens are able to take ownership to make the plan work. Also, citizen participation will also assure the master plan is not viewed as a “top-down” plan imposed on communities.

No CIST or Master Plan will be able to prepare communities for every possible impact. The experience of CISTs also indicates there is no single formula for communities to successfully prepare for newcomer populations, although a CIST might be able to convince leaders and citizens that social change is inevitable and plans should be made for the arrival of newcomers.¹⁴



Challenges to Schools

One of the first things newcomers do when they arrive in Iowa communities is enroll their children in school. In 2000, nearly 10% of Iowa's school children were minorities, up from just 4.6% in 1985. During the 1990s, the number of limited English-proficient (LEP) students in Iowa public and private schools increased by 177 percent. There are more than 10,000 LEP students in Iowa.¹⁵ Twenty-eight percent of children in the Des Moines school system are minorities. In Storm Lake schools, minority students make up 43% of total enrollment.

Language These children present a number of challenges to school districts. The most obvious challenge is associated with language ability. Newcomer children often arrive with a variety of home languages. There are now 32 different languages spoken among Iowa school children and enrollments in English-as-a-second-language (ESL) programs have tripled since 1986.¹⁶

Preparation In addition to arriving with a variety of languages, newcomer students often arrive with varying levels of previous education from their home countries. This can mean that children are of age to be in one grade, but their academic preparation puts them behind. For example, a child of 12 would normally be placed in Grade 6, but unfamiliarity with English and a lack of schooling before coming to the United States place the child, academically, in Grade 3.

When these special-needs students arrive, school districts must create new programs such as ESL programs. Unfortunately, these programs are often marginalized in the school environment. Students who don't speak English well might be excluded from interacting with mainstream students. Separating programs based on language can highlight cultural differences among students rather than promote accord.¹⁷ These programs also make teaching these students more expensive, and hiring specialized personnel to teach them is often difficult.

Stability Also, because they are often migratory, newcomer students might arrive and leave at any time during the school year. Their mobility challenges ideas about the link between community and schooling. It also challenges our assumptions about curriculum since teachers cannot always depend on having students long enough to achieve and pass tests on academic goals established at the beginning of the school year. This enrollment issue can also mean that many more students are enrolled and serviced than are "counted" for state funding purposes.¹⁸

School Responses

Schools must often take the lead in accommodating newcomers. Although the personnel and resources might not always be available, school districts are obligated to make serious attempts at accommodating the unique cultural, academic and language needs of newcomer students. Indeed, Iowa's growing ethnic diversification led the State Board of Education to form new policies that envision inclusive schools and communities and the principles to build them.¹⁹

Translation One of the first and most important activities is the translation of school documents into other languages. These include messages sent home to students' parents, notifications about parent-teacher conferences, and information about special school events. All documents associated with the day-to-day operation of schools should also be translated, including enrollment and health forms, emergency contact forms, school orientation materials and report cards. Public notifications printed in newspapers should also be translated. Also, schools should make every effort to provide professional translation services at parent-teacher conferences and any time parents deal with school teachers and administrators in situations when it would not be appropriate for children to translate, such as in the case of disciplinary action.

English as a Second Language One important accommodation of newcomers is the development of English as a Second Language (ESL) classes. The most common forms of ESL programs are transitional bilingual programs or TBE. These programs take newcomer students through the process of learning English well enough to handle the mainstream curriculum while they receive at least some training in academic subjects in their home languages. The transition tries to move students away from taking classes exclusively in their first language toward taking all or nearly all of their classes in English. Depending on the age, academic background and proficiency of the students in their first language, this transition can take just a few months or several years. Funding and technical expertise for developing these programs is available from the Iowa Department of Education and the contact information is found in Appendix A. Special funding is also available for students associated with agriculture and food processing. These are federal funds administered through the state Department of Education in Des Moines, and there is a three-year time limit for each student.²⁰

Integration Regardless of how long the transition takes, newcomer students should not be segregated from mainstream school life. ESL students should not be physically isolated from other students, which sends the message that they are unwelcome and marginal.²¹ To encourage communications between newcomers and other students, schools should provide opportunities for mainstream students to interact with newcomers. For example, fluent English speakers can act as tutors in ESL classrooms. Another innovation is the language partner, or language “buddy” who is a mainstream student linked with a newcomer student. This not only encourages newcomers to practice their English, but introduces them to school activities, including sports, clubs, theater, etc. Newcomers should be invited to join sports teams and clubs. Newcomers should also be included in school activities like homecoming. To the extent possible, schools should also accommodate the extracurricular interests of newcomers such as soccer and culture clubs.

Bilingual Instruction Teachers and aides who speak the languages of newcomer children can be hard to find. One innovative response to this problem is the TEAMS project initiated by the Marshalltown Community Schools, Iowa Valley Community College and the University of Northern Iowa. This pilot program was designed to help Marshalltown schools “grow their

own” bilingual teachers.

The first two years of preparation take place at the Iowa Valley Community College. UNI faculty provide the remaining two years of preparation, and the U.S. Department of Education provides the funding. The TEAMS project provides academic, cultural, and financial support for immigrants and refugees as they work toward teaching degrees. This extra, often personal, support is necessary to help newcomers make their way through a new,



strange and often-difficult cultural and academic environment. Contact information for the TEAMS project is found in Appendix A.

Adult and Continuing Education Responses

Adult newcomers have unique educational needs. Their typical needs include learning English, learning the specialized English used in the workplace, citizenship classes, job skills training in their first language, or earning a General Equivalency Diploma (GED). Sometimes, short courses in “survival English” are appropriate. Most of this training is provided by community colleges in Iowa, but the classes can be held in a variety of places that are more convenient for newcomers. For example, ESL classes are often held in church basements or in schools in the evening. In some cases, ESL and other training for newcomers takes place at the workplace.

Any educational opportunities for newcomers must be flexible in terms of the location and time of their delivery. Although most classes are held in the evening, many newcomers work during the second or overnight shift when evening classes take place. Therefore, providing classes in the morning or afternoon is helpful. There are two things to keep in mind when determining locations for newcomer classes.

First, be mindful that many newcomers will find colleges and other formal institutional settings intimidating. Some of the most successful programs take place in churches and they are part of programs that also provide childcare and meals.

Second, if at all possible, transportation should be provided. This could be as simple as borrowing a church van, or providing free or low-cost passes for city buses. It is also helpful to provide city bus schedules and information in newcomers’ languages.

As more newcomers become part of the workforce, there will be growing demand for technical training in languages other than English. At the same time, there will be more demand for training in “workplace English,” the more specialized English demanded in manufacturing plants and offices. In many respects, these training programs are similar to transitional bilingual education programs in the public schools. They help provide newcomers with skills they need to take jobs in their first languages while they are developing their English skills. In this way, newcomers can make contributions to the local economy immediately while their long-term contributions are enhanced by their developing English skills.

24 Other adult and continuing education opportunities can be provided for established residents. For example, instruction in the languages of newcomers should be provided for law enforcement personnel, service providers, educators, employers and citizens. Many corporations already provide basic language training for managers to encourage direct communication with workers and increase productivity.



Challenges in Worship

Newcomers often bring different religions with them. In many places, newcomers bring religions and religious practices that members of the community have never seen before. One good example of this is Postville, Iowa, a small town that has witnessed the arrival a variety of religions, from Hasidic Jews from New York, to Byzantine Eastern Rite Catholics, to Eastern Orthodox Christians and Kazakhstani Muslims.

Even when newcomers arrive with religions that sound familiar to established residents, like Catholics and Baptists, there might be very different notions of worship and the role of religion in life. There may also be different notions about the meaning of religious symbols. For example, Mexican Catholics in Iowa

often place a great deal of meaning in the Virgin of Guadeloupe and they insist on celebrating an annual feast in her honor. Many Mexicans also have personal or village saints. Some churches have taken the necessary steps to accommodate these desires. In the early 1990s in Marshalltown, for example, the first accommodations to Mexican Catholics were actually undertaken by a Lutheran Pastor, who installed a statue of the Virgin of Guadeloupe in the church basement. Some members of his congregation took issue with his gesture, and one congregation member even went so far as to ask when the Mexican Catholics were “going to become Christians.”²² Of course, these newcomers were already Christians, but they did not reflect this particular person’s assumptions of how one ought to worship.

Newcomers can also bring very different ideas about the role of spirituality in daily life. Some sects of Jews in Postville avoid contact with non-Jews for kosher dietary and other reasons.²³ Newcomers might bring different ideas about the role of religion in the workplace, such as devout Muslims who pray at certain intervals during the day and must thus find a place to do so at work. For others, religious law might prohibit them from performing certain tasks at work or in the community.

Another religious issue is the challenge of racism and ethnic prejudice. Racism of any kind, by newcomers or established residents, does not create an atmosphere in which the groups can hope to overcome their differences. Discouraging racist and ethnocentric behavior often falls on church leaders. Pelican Rapids, Minnesota, for example, experienced rapid growth in minority populations. In response to intolerance and even open racism among some of its congregations, the ministerial alliance issued a joint letter that attacked racism on Christian grounds. According to Rev. Joan Fumetti, now the pastor of the United Church of Christ in Fredericksburg, Iowa, the pastors in Pelican Rapids stopped short of calling ethnocentrism a “sin.” They did say, however, “Those of us in power need to listen with openness to the voices of our sisters and brothers who have experienced first hand the pain, alienation and injustice of racism and seek to change an evil we have all inherited.”

Challenges to Law Enforcement

Different cultures have different expectations about appropriate social behavior, which can often be reflected in newcomers’ lack of understanding about the law.

Expectations Communities create a sense of what behaviors are acceptable and unacceptable. Usually, these expectations are communicated through our social networks and through institutions like the schools and law



26 enforcement. The result is a general understanding of acceptable behavior for members of the community. Because established communities usually share common ideas about where they draw the line for appropriate and inappropriate behavior, they do not have to talk about the rules, or even think very much about them. This strategy works very well when communities are established and most people have lived in them for long periods of time.

This poses a problem, however, for newcomers who arrive in new places not knowing or understanding the local expectations for behavior. Established residents find it hard to explain their expectations, and there are often language and cultural barriers as well. There is often too little time for recently arrived or mobile newcomers to develop a sense that they are part of the community as established residents understand it. Newcomers and established residents often do not have sufficient time to become “neighbors,” and this is sometimes reflected in misunderstandings about what is appropriate behavior.

What may be appropriate behavior in some cultures and countries might even be illegal in the United States. For example, in some countries, it is expected that large groups of people will gather on Sunday afternoons to relax, drink beer, socialize, and play soccer. This is the one time during the week when people are not working and they can gather. But in some Iowa communities, established residents find these gatherings inappropriate or even threatening, even if no laws are being broken.

Language Influxes of immigrants and refugees also present challenges to law enforcement officials in terms of languages. When newcomers do not speak English and officers and sheriff’s deputies do not speak the languages of newcomers, it is difficult to explain why their behavior is inappropriate or why they are under arrest and what will happen to them in our criminal justice system. However, understanding their rights is critical, and this often necessitates hiring officers and jailers who speak the languages of newcomers or providing qualified interpreters.

Law Enforcement Responses

When newcomers arrive with different languages and cultural expectations for behavior, law enforcement agencies face interesting challenges. However, there have been creative responses that have made a difference. Many Iowa police departments have already hired bilingual police officers and sheriff’s

deputies. However, in some cases, this only addresses criminal behavior after it has already taken place. A more effective approach is to communicate expectations for behavior to newcomers up front, establishing communication with newcomers to develop a sense of trust.

This has worked well in Storm Lake. Storm Lake Police Chief Mark Prosser realized that many of the problems resulted from miscommunication due to language and culture. Here is how his department responded to these challenges:

The delivery of law enforcement services in Storm Lake, Iowa has changed drastically over the past 15 years as we have learned to provide services to a much more diverse community. When I speak in other communities about this change in Storm Lake and they ask how to prepare for similar change in their own communities, I usually yell out LANGUAGE–LANGUAGE–LANGUAGE!

As the immigrant population grew in Storm Lake, so did the language barriers. In what seemed like a very short period of time our police department, and in fact entire city, clearly saw that a void existed due mostly to the language barrier and our inability to communicate with our clients. Our evolution was to first use on-call volunteer interpreters. This evolved into on-call paid interpreters and that eventually led to two full-time interpreters in the police department, a part-time bilingual position in city hall, and a part-time bilingual position in the library.

Within the law enforcement arena it was clear that our community was changing and changing permanently. Thus we created not only trilingual information brochures but we also print most work-related forms in three languages: English, Spanish and Lao. Our Department is aware that in some places in Iowa and around the United States there exist regulations making English the official language. A community must be clear that it doesn't matter to the criminal courts or to the civil courts what the official language is. You still must provide services and insure civil rights and that requires a multi-lingual approach to law enforcement and government as a whole.

In addition to the internal changes within our organization it was clear that we had to do more externally. Many of our new citizens came from situations of being afraid of law enforcement officials or considering

them corrupt. We have clearly learned that we must bridge those gaps. You don't do that via the media but instead by talking face to face and attending special functions and being a resource to their community meetings and needs. We do this all of the time but we have a long way to go to improve relations and it is clearly a never-ending effort.

With time you learn by trial and error. We made a lot of mistakes. We continue to make mistakes but I think we're doing it a lot less often. The Storm Lake Police Department encounters a language other than English during one in four contacts on the street and one in three contacts in the office. What caused us great stress 10 years ago is business as usual today via the use of interpreters, language training for staff and a wide variety of on-going mandatory staff development in the realm of diversity.

In the end the message has become clear that despite our skin color, our language or our ethnic background we're all pretty much the same: hard working, family orientated people with a will to succeed.

Storm Lake Iowa is a very diverse and ever changing community and the Storm Lake Police Department is proud we're a part of it.

Housing Challenges

Housing is often a critical issue in towns that experience influxes of newcomers. There are usually two issues here: the lack of low- and moderate-income housing and cultural notions of the appropriate use of housing.

Availability Many Iowa communities lack low- and moderate-income housing. This is particularly true in rural towns. Historically, little of this kind of housing was built, with the exception of government subsidized housing for seniors and low-income residents. Also, contractors are often hesitant to build housing of this kind without government assistance because the financial returns are low relative to building single-family houses for middle-class residents. Therefore, newcomers who lack incomes sufficient to buy or rent middle-class housing often find themselves scrambling to find housing. In many cases, this has meant locating in smaller, satellite communities and commuting to work. This is the case in Muscatine, Iowa, for example. A lack of housing in Muscatine has led many newcomers to live up to an hour away in places like Iowa City. Likewise, newcomers who work in West Liberty or

Columbus Junction might drive from Muscatine.²⁴ Looking for housing can take newcomers and established residents far from the communities where they work. In this sense, the lack of housing in some communities makes housing a regional issue and not just one limited to single towns.

Usage Like all aspects of newcomer life in Iowa, housing must also be understood as a cultural phenomenon. Established-resident Iowans might have different cultural ideas about what constitutes a “household” or “family” and whom and how many should be allowed to share a house or apartment. These days, established residents usually define a “family” as two parents and children, although in previous generations it was expected that grandparents might also share the same house. Nevertheless, established Iowans tend to expect adult children and grandchildren to start their own households.

Many newcomers share this same sense of what makes a family and who should live together in one house or apartment, but some come from cultures that consider a “family” to be larger and flexible, including aunts, uncles and cousins. Most Iowans would feel that these relatives are “too distant” to share a household, and thus some newcomer families seem “too big” to live in the houses or apartments that Iowans consider appropriate only for small, nuclear families.

The research on newcomer households shows us that immigrants and refugees bring their ideas about households with them. Some Southeast Asian households include two related families, with adults taking turns using the beds.²⁵ Why leave a bed empty for 16 hours a day when someone else can use it and share in the costs and maintenance of the household? One person will use the bed while a relative is working, and vice versa.



30 Complex families of this kind also explain why many newcomers do not use day care services; they use much more affordable childcare already available among relatives. It is also not unusual for some newcomer parents just getting started in the U.S. to work different shifts so they can take turns tending children. This might mean transferring children from one parent or relative to another in the parking lot of factories, for example. This sort of thinking about “family” and household life often does not “make sense” to established-resident Iowans because it does not fit their cultural response, but it makes perfect sense to newcomers.

Community Responses

Housing is almost always a critical issue when immigrant newcomers arrive in Iowa communities. Since most newcomers have low to moderate incomes when they first arrive, there is great demand for housing in their price range. Low to moderate incomes mean that newcomers might not be able to afford the available rental housing, and might not be able to immediately afford to purchase a home, even if affordable houses are available.

Some Iowa communities address this problem by maintaining referral centers that provide information on available rentals and helping newcomers get them established. Often, these referral services are part of “welcome centers” that help newcomers with all kinds of basic needs, including adequate clothing, food, and job information. Such a center was established by the Des Moines public schools at the Park Avenue Elementary School. Another, the Hispanic Information Center, in Denison, Iowa, was developed by the West Iowa Hispanic Committee. Both of these centers provide critical information for newcomers, including housing. Contact information for these centers is found in Appendix B.

Business Responses

To encourage newcomers to settle in their new communities, banks and other lending institutions should hire translators and/or bilingual loan officers. This will not only help bridge language gaps, it will also help overcome the intimidation some newcomers feel about institutions like banks. In addition to providing a valuable community service, hiring bilingual staff is good business because it provides access to markets that might be otherwise left untapped.

Communities should also consider providing a first-time homebuyers course for newcomers. These courses should be provided in newcomers’ languages, and should not only provide basic information about housing in the United

States, but actually take newcomers through the American process of purchasing a home, from credit check, to mortgage application, to closing.

Health Care Challenges

Several health issues often follow immigrants and refugees, all of which can interact to make medical care a significant challenge for a community.

New Diseases Immigrants and refugees can have medical needs that an established community might never have experienced before. Sometimes they bring health problems with them from their home regions, or they might develop the so-called “diseases of the poor” during their travels. There are also diseases associated with mobile populations,²⁶ including tuberculosis, and certain parasites or viruses. In mobile populations, sexually transmitted diseases are common, and among newcomers, prenatal care might have been limited.

Medical Records Newcomers often arrive with limited or no health records. Without this background information, it can be difficult to make an appropriate medical diagnosis.

Language Language issues can also complicate diagnosis when a patient speaks no English and translators are not available. Sometimes newcomer children have learned some English and are used to translate in health care settings, but lack the English vocabulary necessary to help health care physicians make appropriate diagnoses. The lack of appropriate translation can also mean that patients’ questions are not adequately communicated or misunderstood, and that doctors’ instructions might be misunderstood.

Health Ideas Different cultures might also have different ideas about what “health” is. For most Americans, being “healthy” is the state in which we feel



good enough to maintain our day-to-day activities; a lack of health can be anything that prevents us from functioning in a normal matter. Immigrants and refugees might have very different ideas about what it means to be “healthy.” Being “healthy” might simply mean a lack of disease, but they may not consider other conditions that keep them from performing optimally worth going to a doctor. Or, one kind of problem might not mean one lacks health, while other problems do. A person might be considered unhealthy, even though able to function in terms of family responsibilities, work, and social obligations.

Similarly, newcomers have different ideas about what constitutes “healthy” behavior. For example, standard American dietary recommendations promote consumption of certain foods, dairy products and fresh vegetables for instance, to maintain long-term health. In other cultures, these same foods might be uncommon or only consumed when they are in season.

Health Care People can also have different ideas about the role of health care professionals. Most Americans understand the importance of preventive and primary health care and the need to establish long-term relationships with a physician. People from countries that lack resources to provide preventive and primary care might consider resorting to doctors only in extreme cases.

Health Care Responses

The often impersonal, institutional system of delivering health care common in the United States does not always work with immigrants and refugees. This is particularly the case for immigrants who have rarely experienced institutional health care. Our primary health care system is often intimidating to newcomers, and it assumes a level of trust in hospitals, clinics and doctors that not all newcomers have.

Experience has shown that newcomers are much more likely to use health care programs that reach out to them in a more personal manner. Advertising the availability of special programs for newcomers often does not work as well as making personal contact. Making these contacts may take time and patience and might involve identifying and working with leaders in newcomer communities to give outreach programs a degree of legitimacy.

Differences in what is considered “health” and “wellness” can also prevent the U.S. primary health care system from working well for newcomers. For

example, the person who has a chronic disease but is still able to function by working and attending to family matters might consider himself “well” and fail to seek out medical attention that established residents would consider mandatory. There might also be critical differences in assumptions about how to treat or prevent the condition, cultural differences can increase the likelihood of a missed or inappropriate diagnosis. The results can be costly if health problems are not handled appropriately and become critical, requiring a visit to the emergency room.

Cultural Training

It is essential that all members of the health care community become familiar with the culture of newcomers, from receptionists to medical directors. This training should include basic information about the history and culture of newcomers, and specific information about newcomers’ perceptions of and attitudes toward health issues. This information should also include the importance many newcomers place on the link between spirituality and healing, a link that mainstream health care delivery in the U.S. often overlooks.

Language Of course, language is also a critical factor, and precisely translating health-related terms is often difficult. Health care providers should make every attempt to provide translators for diagnostic and testing procedures. They must also translate essential information into the languages of newcomers. Materials that should be translated include information about diseases like diabetes and its risk factors, programs for high-risk populations such as pregnant women, and referral information. Also, signs at hospitals and clinics should be provided in as many languages as possible.

Assessment Another helpful tool is a health assessment of newcomer populations. County health departments usually undertake these. Their essential purpose is to assess the general health of the population and determine the degree to which specific kinds of health care needs are being met or unmet. When these assessments are taken among established residents, they usually consist of a mailed survey. However, this approach does not work with newcomers. It is often difficult to obtain accurate address information. Even when surveys are translated into other languages, immigrants usually do not fill out and return the forms. In some cases, this is tied to a historical suspicion of government. In other cases, there is fear that filling out such a form will expose their undocumented status in the U.S. Also, translations into other languages do not always reflect accurate cultural translations of health conditions, which are often quite subtle.

In Black Hawk County, the University of Northern Iowa Global Health Corps²⁷ has worked with the county health department to assess newcomers' health in a rather



innovative way. Instead of sending questionnaires or sending established-resident professionals to interview newcomers, members of newcomer communities were trained in interviewing skills and provided with cross-culturally translated health terms. These newcomers then conducted face-to-face interviews with fellow newcomers in their own language. The result is a larger and more thorough sample of newcomers' health needs and a better understanding of how these needs can be met most appropriately.

Mental Health and Substance Abuse Challenges

Just as newcomers have different cultural notions of health, they might also have different notions of mental health. Refugees from war torn parts of the world often suffer from post-traumatic stress syndrome. This syndrome might be with a victim for years and arrival in a peaceful Iowa community does not mean the problem will go away quickly.

Just as there are differences in the way physical health is understood, newcomers might have different ideas about mental "health" and its role in daily life. What established residents call "depression" might not be considered a "problem" by some newcomers. The same might be true for conditions most established residents consider mental health issues, such as

“mania,” “compulsion,” or “attention deficit.” The reverse may also be true; mental health issues that other cultures consider problematic might not seem particularly important to most Americans. For example, some African newcomers believe dreams about snakes mean they lack mental stability, while most Americans would simply call these bad dreams “nightmares” that require no mental health attention.

Definitions of substance use and “abuse” can also be culturally specific. What some newcomers call “use” may be termed “abuse” by established residents and vice a versa. Substances such as alcohol might also take on different roles in different cultures. To most established residents, alcohol provides a way to relax, socialize and celebrate, say, after a softball game. But for some newcomers, alcohol can serve a very different purpose, to get what Americans would call “drunk” and forget about the bad aspects of life for a while. For newcomers, the lonely circumstances of struggling to make a life in a strange country and community might seem to be exactly the situation that calls for using alcohol to forget things for awhile. Alcohol might also be used by some newcomers to loosen up their memories of things from home, which they have to suppress most of the time in order to adjust to their new surroundings and lives.

Other Innovative Practices

Bilingual News Media

Newspapers Newspapers can play an important role in accommodating newcomers. They should not only encourage a positive, proactive response to newcomers, but they should provide critical examination of the social and political influences that keep old and new members of communities from realizing their full potential together. In some Iowa communities, newspapers have encouraged controversy. But in others, newspapers have taken the lead in welcoming newcomers and encouraging dialog between immigrants and established residents. For example, articles about the history and culture of Postville’s various populations appear regularly in the Postville *Herald-Leader*.

When newcomers do not speak or read English, they cannot benefit from the information and news provided by newspapers. Some of this news is critical, from school announcements to public safety information. There are already some Spanish-language and bilingual publications in Iowa. For example, the English-Spanish Newspaper *Voces (Voices)* is published in the Quad Cities area, and it enjoys a circulation of several thousand readers. Another publication that targets Latinos in southern Iowa is *El Heraldo Hispano (The*

36 *Hispanic Herald*). This small, independent biweekly publication provides local and international news of interest to immigrants. Both of these publications provide a valuable community service to immigrants and they provide ways for advertisers to reach the potential immigrant markets in their own language.²⁸

In Waterloo, the *Courier* publishes a monthly English-Spanish page, *Hola* (*Hello*). This page provides valuable information for the area's Latino community. Saul Shapiro, Editor of the Waterloo-Cedar Falls *Courier*, had this to say about the development of the *Hola* page:

In the mid-1990s when the influx of Latino immigrants to the Waterloo area was at its peak, we became concerned with the lack of information available to these new residents. For instance, they would not be knowledgeable about basic community services or how to react to emergency situations new to them, such as a tornado warning. We took the initiative to approach a local support group—HOLA—to provide an outlet for this information. HOLA members gather information for the page and the Spanish text is prepared and edited by UNI students and faculty.

From a business standpoint, I think it's imperative for us to grow potential readership wherever we can, and a newspaper also forms a vital link between readers and the function of democratic institutions, which can help educate our newest residents concerning what this country is supposedly all about. In 2001, we expect to meet with Bosnians about a newspaper for their community as well.

Electronic Media Other media have been used to accommodate newcomers. Some churches reach out to newcomers on the radio. They typically offer religious programming in a variety of languages.²⁹ A multilingual education radio station has been proposed for Postville that will provide information about schools, town services, emergencies and health. In Storm Lake, radio stations already broadcast school closure information in Spanish and Lao.

Newcomers and service providers to reach people in their home languages can use public-access television stations. The programs can include health education, information about community services and schools, information about what newcomers should do in emergency situations, and English lessons.

Legalization/Immigration Assistance

Significant numbers of Latino immigrants in Iowa are in the U.S. illegally. That is, they are undocumented immigrants or work with forged or borrowed documents. Despite their legal status, these newcomers and their families make significant contributions to our economy and communities.

Three studies have shown that legal status is the most important barrier to their full and unqualified participation in Iowa's economy and society. A study of Latinos in North Central Iowa noted "The single most pressing issue among Latinos studied is concern over their legal status as immigrants. This issue impacts every other facet of daily life..."³⁰ A similar study in Central Iowa found, "The lack of necessary documentation impacts everything in a Latino's life from getting housing assistance, to enrolling a child in the state's health insurance program, to developing fear and mistrust toward government and authority."³¹ In Muscatine, many undocumented immigrants constitute a kind of "hidden" population and labor force. If their immigration status were not an issue, presumably many of these people would come out into the open and become active members of the community. "However, possible detection by the immigration authorities and deportation provide ample motivation to remain hidden."³²

Encouraging undocumented immigrants to become long-term settlers in Iowa will depend on helping them and their families obtain the necessary legal status. This will also contribute to stabilizing this population and provide Iowa employers with a reliable legal workforce. Legalization efforts also send a clear message that immigrants are welcome in our communities and that their participation in our state's economy is recognized and appreciated.

There are three ways to facilitate legalization of undocumented workers and/or reunite them with their families.

A community can refer immigrants to the various immigration information and processing centers that have emerged in the state. A list of these centers is found in Appendix B. Two of these centers—in Muscatine and Sioux City—are also affiliated with Iowa Workforce Development New Iowan Centers.³³

Legalization services can be provided by funding the efforts of immigration advocates and attorneys who are already assisting newcomers with their immigration paperwork. A good example of this is found in Sioux City, Iowa. Recognizing that legalizing newcomers was a sound investment in the future

38 economy of the area, the Sioux City Chamber of Commerce paid all expenses for two immigration advocates to receive advanced training in Immigration and Naturalization Service (INS) paperwork and procedures.

A community can address the legalization issue by supporting current and proposed immigration legal programs in Iowa. Several Iowa employers have recognized the need for legalization services to secure more employees. One survey of Iowa employers found that 38% of respondents considered legal obligations a “strong deterrent” when considering employment of foreign nationals. This was second only to language barriers (43%) as a deterrent.³⁴ Growing demand for immigration related legal services in the private sector has also led to the creation of a new position at the Iowa Department of Economic Development, the Immigration Business Assistance Specialist. Contact information for this specialist is found in Appendix A.

Be Patient and Accept Differences

The final recommendations for welcoming and accommodating immigrant and refugee newcomers to Iowa have to do with being patient and learning to accept differences.

Patience is a Relative Term

What might be ample time for change to some people will not be sufficient to others.

All newcomers have significant barriers to overcome. Some must wait years to obtain a favorable immigration legal status, while others wait through years of immigration paperwork to be reunited with their families.

Learning English can be a painstaking and long-term process, particularly for adults. Also, it must be kept in mind that learning English and providing basic materials needs and income for themselves and their families will always take precedence over learning new languages or job skills.

Even when newcomers acquire language and job skills, they will not immediately assimilate into the mainstream Iowa culture and workforce. Newcomers cannot simply leave behind their culture and language and rapidly develop entirely new cultural personalities. Learning English and the in's and out's of the established-resident culture does not mean that social assimilation will immediately follow. Indeed, in some cases, some newcomers have religious, cultural or personal reasons to actively resist social assimilation.³⁵

Remember The Melting Pot

Finally, the successful combination of people from many cultures means that changes happen to all the ingredients in the “melting pot.” Immigrant workers, for example, do not always conform to many aspects of a typical Iowa workplace. Indeed, newcomers will bring their own cultures and work experiences with them, and these backgrounds might transform a workplace. Research on this topic has shown that immigrants and refugees do not leave their cultural selves at the factory gate and simply accept every aspect of the typical American workplace. Employers who depend on newcomers might have to accommodate these different expectations in order to remain in operation.³⁶

Accommodating newcomers can mean accepting our differences as much as we accept our similarities. The principal way to do this is to let go of our *expectations* for what people from other cultures should do. Of course, expectations for appropriate and legal conduct must be communicated to



40 newcomers, and expectations for legal behavior must be enforced. But beyond the basics of acceptable legal behavior, it is often essential to “let go” of notions of what newcomers “should” do...

...newcomers “should” maintain their yards just like established residents,

...“should” dress just like established residents,

...“should” worship God just like established residents,

...“should” speak fluent English just like established residents.

No one, established resident or newcomer, can be *forced* to change his or her ethnicity, or the language he or she speaks. Insisting that newcomers should change themselves to mirror the narrow expectations of some established residents is not only insulting to newcomers, but it creates and enforces barriers to newcomer’s efforts to make a life in a new community. New and old residents only become “neighbors” when they begin to feel comfortable with each other. Letting go of the “shoulds” is a significant step that established residents can make toward welcoming immigrant and refugee newcomers to the community of Iowa.

Conclusion

When the Iowa Immigration Board published its recruiting pamphlet *Iowa: The Home for Immigrants* in 1870, it attempted to give immigrants “a correct idea of the superior advantages which our...state offers to those who may be induced to come within her borders.” More than a century ago, the established residents of Iowa appealed to all Working Men” and women, “all Landless Men and Women,” and “all Good Men and Women” to make Iowa their new home.

Iowa has extended this invitation again to a new generation of immigrants, and this guide was written in the same spirit as the 1870 publication. However, instead of serving as an invitation to newcomers, this guide was provided to help established residents play their part in welcoming immigrants that have become crucial to the state’s economic and social well being.

Some of the same language used in the 1870 publication is appropriate to sum up the purpose of this publication:

That Iowa is not only destined to be, but already is, a great and noble state, these pages, it is hoped, will show into whose hands they may chance to come. May their plain statement of facts prove a means of inducing thousands to find homes within the borders of Iowa, to share the advantages and blessings which await all who will come and partake of them.³⁷

Iowa is a great and noble state and it now has a rare opportunity to demonstrate its graciousness by welcoming immigrant and refugee newcomers. If readers found this publication helpful and interesting, or readers know of anyone who may find it helpful or interesting, please take one more piece of advice from our counterparts in 1870:

After reading this pamphlet, lend it to your neighbor, or send it to some friend...who may be benefited by the information which it contains.³⁸

Appendix A: Iowa Resources

Mary Klemmesrud
Immigration Business Assistance Specialist
Iowa Department of Economic Development
200 East Grand Avenue
Des Moines, IA 50309
Phone: (515) 242-4808
FAX: (515) 242-4776
Mary.klemmesrud@ided.state.ia.us
www.smart.state.ia.us

Barbara Bobb
New Iowan Centers Program Director
Iowa Workforce Development
Phone: (515) 281-5387
e-mail: bobbera@quest.net.com
www.iowaworkforce.org

Iowa Department of Human Rights
Lucas State Office Building
Des Moines, IA 50319
Phone: (515) 242-6171
FAX: (515) 242-6119
www.state.ia.us/government/dhr/

Iowa Commission on Latino Affairs
Iowa Department of Human Rights
Lucas State Office Building
Des Moines, IA 50319
Phone: (515) 281-4070
FAX: (515) 242-6119
www.state.is.us/government/dhr/la/

Iowa Bureau of Refugee Services
1200 University Avenue
Des Moines, IA 50314-2330
Phone: 1-800-326-2780
www.dhs.state.ia.us/Homepages/dhs/refugee/

Iowa Civil Rights Commission
211 East Maple Street
Des Moines, IA 50309
Phone: 1-800-457-4416
FAX: (515) 242-5840
www.state.ia.us/government/crc/

Carmen Sosa
English as a Second Language/
Limited English Proficiency Consultant
Iowa Department of Education
Des Moines, IA 50319
Phone: (515) 281-3805
Carmen.sosa@ed.state.ia.us

Donna Eggleston
Migrant Education Programs
Iowa Department of Education
Des Moines, IA 50319
Phone: (515) 281-3999
Donna.eggleston@ed.state.ia.us
www.state.ia.us/educate/programs/title1/migrant_ed.html

Institute for Decision Making
Business and Community Services
University of Northern Iowa
Cedar Falls, IA 50614
Phone: (800) 782-9520
FAX: (319) 273-6830
www.bcs.uni/idm



Proteus
Central Administrative Office
175 NW 57th Place
Des Moines, IA 50306-0385
Phone: 1-800-372-6031
FAX: (515) 244-4166
<http://showcase.netins.net/web/proteus/>

Immigration Study Circles
Wallace House Foundation
756 16th Street
Des Moines, IA 50314
Phone: (515) 243-7063
FAX (515) 243-8927
www.wallace.org

Immigrant Rights Project
American Friends Service Committee
4211 Grand Avenue
Des Moines, IA 50312
Phone: (515) 274-4851
FAX (515) 274-2003
E-Mail afscdesm@afsc.org

Iowa Immigration Legal Project
2912 Beaver Avenue
Des Moines, IA 50310
Phone: (515) 271-5730
FAX (515) 271-5757

Mark Grey
UNI Newcomer Services
Department of Sociology, Anthropology and
Criminology
University of Northern Iowa
Cedar Falls, IA 50614
Phone: (319) 273-6496
FAX: (319) 273-7104
E-mail: mark.grey@uni.edu

UNI Global Health Corps
Dr. Michele Yehieli
University of Northern Iowa
220 WRC, Cedar Falls, Iowa 50614-0241
Phone: (319) 273-6411
E-mail: michele.yehieli@uni.edu
www.globalhealthcorps.org

Interpretation and Translation Training
Joan Ketels
Michaela Rich
Contract Training
Continuing Education
University of Northern Iowa
Cedar Falls, IA 50614
Phone: (800) 782-9519
FAX: (319) 273-7338
www.uni.edu/contracttraining

Teacher Education Addressing Minority-
Language Students
(TEAMS)
Deborah Tidwell
Andrea DePruin-Parecki
College of Education
University of Northern Iowa
Cedar Falls, IA 50614
Phone: (319) 273-7422
FAX: (319) 273-7420
www.uni.edu/teams

Teaching English to Speakers of Other
Languages (TESOL)
Michael Janapoulos
University of Northern Iowa
Phone: (319) 273-5965

44 *Appendix B: Immigration Advocacy and Welcome Centers*

New Iowans Center-Muscatine
Multicultural Center
Muscatine Center for Strategic Action
312 Iowa Avenue
Muscatine, IA 52761
Phone: (319) 263-9018
FAX: (319) 263-8906

New Iowans Center-Sioux City
Iowa Workforce Development Center
2508 4th Street
Sioux City, IA 51101
Phone: (712) 277-8540

Des Moines Public Schools
Park Avenue School Welcome Center
3141 SW 9th
Des Moines, IA 50315
Phone: (515) 246-8170

Hispanic Information Center
1413 Broadway
Denison, IA
Phone: (712) 263-8022
FAX: (712) 263-8022
alma@pionet.net

Las Casa Latina
715 Douglas Street
Sioux City, IA 51101-1021
Phone: (712) 252-4259

La Amistad
206 West 5th Street, Suite 4-A
Storm Lake, IA 50588
Phone: (712) 732-2809

Southeast Iowa Latino Resources Center
604 4th Street
Red Oak, IA 51566
Phone: (712) 623-3591

Sister Kathleen Grace
Hispanic Ministry
St. Joseph's Church
320 Mulberry Street
Waterloo, IA 50703
Phone: (319) 234-6744
FAX: (319) 235-5567

Gabriela Finnegan
Hispanic Ministry
866 4th Avenue SE
Cedar Rapids, IA 52403
Phone: (319) 362-8689

Sister Jeanette McCarthy
Hispanic Ministry
St. Patrick's Church
1425 Iowa Street
Dubuque, IA 52001-4890
Phone: (319) 584-0640

Sister Carol Besch
Hispanic Ministry
St. Patrick's Church
1405 N. Federal Street
Hampton, IA 50441
Phone: (515) 456-2797

Sister Christine Feagan
Hispanic Ministry
St. Mary's Church
9 W. Linn Street
Marshalltown, IA 50158
Phone: (515) 753-7815
FAX (515) 753-7815

Father Paul Ouderkirk
St. Bridget's Church
135 N. Williams
Postville, IA 52162
Phone: (319) 864-3138
FAX: (319) 864-3138

Appendix C: Immigration Attorneys in Iowa

Des Moines

James A. Benzoni

Benzoni Law Office, P.L.C.
2912 Beaver Avenue
Des Moines, Iowa 50310
Phone: (515) 271-5730
FAX: (515) 271-5757
E-mail: benzoni_law@attglobal.net

Lori Chesser

Davis, Brown, Koehn, Shors & Roberts, P.C.
666 Walnut, Suite 2500
Des Moines, Iowa 50309
Phone: (515) 288-2500
FAX: (515) 243-0654
E-mail: LTC@lawiowa.com

Elias Gastelo

Benzoni Law Office, P.L.C.
2912 Beaver Avenue
Des Moines, Iowa 50310
Phone: (515) 271-5730
FAX: (515) 271-5757

Sonia Parras

Iowa Coalition Against Domestic Violence
2603 Bell Avenue, Suite 100
Des Moines, Iowa 50321
Phone: (515) 244-8028
FAX: (515) 244-7417

Michael Said

5001 S.W. 9th, Suite D-3
Des Moines, Iowa 50315
Phone: (515) 974-1553

Barbara Widick

Davis, Brown, Koehn, Shors & Roberts
666 Walnut, Suite 2500
Des Moines, Iowa 50309
Phone: (515) 288-2500
FAX: (515) 243-0654

Ta-Yu Yang

223 E. Walnut, Suite B
Des Moines, Iowa 50309
Phone: (515) 280-8535
FAX: (515) 280-8643

Fairfield

James Pearson

James D. Pearson, P.C.
506 N. 4th Street
Fairfield, Iowa 52556
Phone: (515) 472-6095
FAX: (515) 472-2855

Marshalltown

JoAnn Barton

Boliver Law Firm
2414 S. 2nd Street
Marshalltown, Iowa 50158
Phone: (641) 752-7757

Sioux City

James Mark Rocklin

James Mark Rocklin, Attorney at Law
505 – 5th Street
627 Frances Building
Sioux City, Iowa 51101
Phone: (712) 255-1977
FAX: (712) 255-3773

Waterloo

Miryam Antunez-De-Mayolo

Dutton, Braun, Staack & Hellman, P.C.
3151 Brockway Road
Waterloo, Iowa 50704
Phone: (319) 234-4471
FAX: (319) 234-8029
E-mail: antunezm@wloolaw.com

46 *Appendix D: Spanish-Speaking Attorneys and Legal Services*

Bettendorf

William J. Bribriesco

William J. Bribriesco & Associates
2407 – 18th Street, Suite 202
Bettendorf, Iowa 52722
Phone: (319) 359-8266
FAX: (319) 359-5010
E-mail: Bbribriesco@aol.com

Davenport

Ted Breckenfelder

710 Kahl Educational Center
326 West 3rd Street
Davenport, Iowa 52801-1203
Phone: (319) 322-1000
FAX: (319) 322-7870
E-mail: Tbrrek@aol.com

Phil Ramirez

Phil Ramirez, P.C.
207 West 4th Street
Davenport, Iowa 52801
Phone: (319) 326-0289
FAX: (319) 336-4521

Des Moines

Jim Benzoni

Benzoni Law Office
2912 Beaver Avenue
Des Moines, Iowa 50310
Phone: (515) 271-5730
FAX: (515) 271-5757
E-mail: benzoni_law@attglobal.net

Mary Chavez-Muramatsu

Legal Aid Society
1111 – 9th Street, Suite 380
Des Moines, Iowa 50314
Phone: (515) 243-1198
FAX: (515) 244-4618

Jeffrey Flagg

Flagg Law Office
2716 Grand Avenue
Des Moines, Iowa 50312
Phone: (515) 243-5244

Hedberg Law Firm

840 5th Avenue
Des Moines, Iowa 50309
Phone: (515) 288-4146

Katherine Spencer

Rochrick Law Office
505 – 5th Avenue, Suite 535
Des Moines, Iowa 50309
Phone: (515) 243-1403
FAX: (515) 243-2336

Amanda Velazquez

Law Offices of Ta-Yu Yang
223 East Walnut Street, Suite B
Des Moines, Iowa 50309
Phone: (515) 280-8535
FAX: (515) 280-8643
E-mail: Amandavelazquez@cs.com

Inwood

Francis Honrath

Honrath Law Office
318 Main Street
P.O. Box 249
Inwood, Iowa 51240
Phone: (712) 753-4776
FAX: (712) 753-4531
E-mail: franrath@netins.net

Iowa City

David Burbidge

Johnston, Potterfield & Nathanson
1902 Broadway
P.O. Box 3400
Iowa City, Iowa 52244-3400
Phone: (319) 354-1712
FAX: (319) 354-7265
E-mail: dburbidge@jpnlaw.com

John Reitz

U of I College of Law
Iowa City, Iowa 52242-1113
Phone: (319) 335-9086
FAX: (319) 335-9098

Marion

Christopher Dolan

Christopher K. Dolan, P.C.
1175 – 8th Avenue
P.O. Box 488
Marion, Iowa 52302
Phone: (319) 377-9441
FAX: (319) 377-8147

Orange City

Patricia Vogel

Rensink, Pluim & Vogel
P.O. Box 345
Orange City, Iowa 51041
Phone: (712) 737-3511
FAX: (712) 737-3696

Shenandoah

G. Rawson Stevens

723 W. Palmas Avenue
P.O. Box 397
Shenandoah, Iowa 51601
Phone: (712) 246-4300
FAX: (712) 246-4084

Waterloo

Tomas Rodriguez

Rodriguez Law Firm
209 West 5th Street
P.O. Box 2856
Waterloo, Iowa 50704
Phone: (319) 235-2149

Appendix E: Asian Mutual Assistance Associations

Southeast Asian-American
Community Organization (SEAACO)
Mike Rasavanh, President
3158 S.E. Kenyon
Des Moines, Iowa 50320
Phone: (515) 285-1954

Ang Kor Wat Friendship Association, Inc.
Luckchhmann Kim, President
206 Loomis Ave.
Des Moines, Iowa 50315-2359
Phone: (515) 280-6829

Lao Family Community, Inc.
Ly Chao
2801 E. 39th St.
Des Moines, Iowa 50317
Phone: (515) 263-9264

Kadsan Thaidam Society
Thomas Baccam, President
P.O. Box 3175
Des Moines, Iowa 50316
Phone: (515) 262-0849

Kwon Tai, Inc.
Khamseum Baccam
3318 E. 7th St.
Des Moines, Iowa 50316
Phone: (515) 243-7420

Tai Studies Center
Bill Johnson
618 E. 18th St., Suite 206
Des Moines, Iowa 50316-3695
Phone: (515) 263-9152

Society of Thai Dam-American Friendship
(S.O.T.A.F.)
Dinh Van Lo, President
Des Moines Public School

Project TEACH
1800 Grand, Room #551
Des Moines, Iowa 50307
Phone: (515) 246-9736

The Association for the Positive Promotion
of Lao Ethics (A.P.P.L.E., Inc.)
Phranom Philavanh, President
3501 E. 38th Court
Des Moines, Iowa 50317
Phone: (515) 262-9411

Wat Lao Buddhavath of Iowa
Don Phommachakr
1824 S.E. Park Ave.
Des Moines, Iowa 50320
Phone: (515) 282-1801

Vietnamese Catholic Community
Vuong Dinh
1406 Harrison Ave.
Des Moines, Iowa 50314
Phone: (515) 244-4730

Vietnamese Chinese Community
Geing Phuo Ho
4502 38th St.
Des Moines, IA 50310
Phone: (515) 270-0706

Vietnamese Evangelical Community
c/o Le My Long
3900 76th St.
Urbandale, IA 50322
Phone: (515) 270-6073

Vietnamese Mutual Association, Inc.
Tam Khao Nguyen, Registered Agent
7109 Maple Dr.
Des Moines, IA 50322
Phone: (515) 270-8486

South Vietnam Veterans Association, Inc.
c/o Cang Pham
1328 Martin Luther King Parkway
Des Moines, Iowa 50314
Phone: (515) 280-7528

The St. Ambrose Vietnamese Community
Joseph Huynh
1613 18th St.
West Des Moines, Iowa 50265
Phone: (515) 224-5884

Vietnamese American Youth Cultural
Association
c/o Vinh Nguyen, President
1801 16th St.
Des Moines, Iowa 50314

Friendly Vietnamese Association
Bui Ty Phu, President
727 40th Ave.
East Moline, Illinois 61244

Rev. Khan Van Nguyen
2706 N. Gaines St.
Davenport, Iowa 52804

Siouxland Senior Mutual Benefit Association
Dinh Nguyen
1211 Douglas St., #5
Sioux City, Iowa 51105
Phone: (712) 255-6723

Appendix F: Latino Organizations

Des Moines Latino Service Providers
Coalition
C/O Father Kevin Cameron
Catholic Hispanic Ministry
1271 E. 9th Street
Des Moines, Iowa 50316
Phone: (515) 266-6695
FAX: (515) 266-9803

Hispanic Educational Resources
828 SE Scott
Des Moines, Iowa 50309
Contact: Mary Gersema, Exec. Director
Phone: (515) 282-6542

Latino Leadership Project
1202 – 28th Street
Des Moines, Iowa 50311
Contact: Carlos Macías or Warren Morrow
Phone: (515) 271-4633
E-mail: lp@grinnell.edu

Los Amigos Club
P.O. Box 5674
Cedar Rapids, Iowa 52406-5674
Contact: Pat Arenas, Secretary
Phone: (319) 362-7606

Latinos Unidos of Iowa, Inc.
4119 – 27th Street
Des Moines, Iowa 50310
Contact: Lena Robinson
Phone: (515) 279-6840

Hispanic American Club of Mason City
131 Meadowbrook Drive
Mason City, IA 50401
Nick Aguilera, President
Phone: (515) 424-4282

Quad Cities Mexican American Organization
P.O. Box 2557
Davenport, IA 52809
Phone: (319) 386-5174

LULAC Council #10
League of United Latin American Citizens
P.O. Box 4616
Davenport, IA 52808
Phone: (319) 322-9680

El Grupo de Mujeres Hispanas
120 E. Jackson Avenue
Des Moines, IA 50315
Phone: (515) 244-6007

Hispanic American Legion Post 731
116 E. Jackson Avenue
Des Moines, IA 50315-1229
Phone: (515) 5410

Liga Latina of Central Iowa
1722 1st Avenue
Perry, IA 50220
Phone: (515) 465-9593

LULAC Council #304
1424 36th Street
Fort Madison, IA 52627
Phone: (319) 372-3287

Appendix G: Sudanese Associations

South Sudanese – American Friendly
Association

David Kir

1709 10th St.

Des Moines, Iowa 50314

Phone: (515) 237-0558

South Sudan Refugee Foundation

Sandra K. Wagener

2301 NW 84th Ave.

Ankeny, Iowa 50021

South Sudan Evangelical Covenant church

Bol David Tap

2625 Hubbell Ave.

Des Moines, Iowa 50317

Sudanese Family Self Help, Inc.

Glenn L. Ballew

3132 Jordan Dr.

West Des Moines, Iowa 50265

Nuer Community Development Services, Inc.

Peter T. Jiech

926 Oakridge Dr., Bldg. 434, Apt. 11

Des Moines, Iowa 50314

52 *Appendix H: Other Resources*

U.S. Immigration and Naturalization Service
Des Moines Services Center
210 Walnut Street, Room 369
Des Moines, IA 50302

U.S. Immigration and Naturalization Service
Sioux City Enforcement Branch
1400 Pierce Street
Sioux City, IA 51105

U.S. Immigration and Naturalization Service
Cedar Rapids Enforcement Branch
P.O. Box 156
Cedar Rapids, IA 52406

The Mexico-U.S. Advocates Network
Heartland Alliance for Human Needs and
Human Rights
208 South LaSalle, Suite 1818
Chicago, IL 60604
Phone: (312) 660-1343
FAX (312) 660-1500
www.mexicousadvocates.org

Julian Samora Research Institute
Michigan State University
112 Paolucci Building
East Lansing, Michigan 48824
Phone: (517) 432-1317
FAX: (517) 432-2221
E-Mail: info@jsri.msu.edu
Website: <http://www.jsri.msu.edu/>

Study Circles Resource Center
687 Pomfret Street
Box 203
Pomfret, CT 06528
Phone: (860) 928-2616
FAX (860) 928-3713
www.studycircles.org

Professional and Technical Diversity
Network
Linda Sinclair
Rockwell-Collins
Cedar Rapids, IA
E-mail: Lmsincla@collins.rockwell.com



Appendix I: Iowa Diversity Committees

Community Dialogues Effort
(formally Ames Diversity Appreciation Team)
 Sheila Lundt
 Assistant City Manager
 Ames Human Relations Commission
 515 Clark Ave.
 Ames, IA 50010
 Phone: (515) 239-5101

Cedar Valley Diversity Appreciation Team
 Walter Reed
 Waterloo Commission on Human Rights
 620 Mulberry
 Carnegie Annex Suite 101
 Waterloo, IA 50703
 Phone: (319) 291-4441

Charles City International Fellowship
 Jim Sanner
 512 – 15th Avenue
 Charles City, IA 50616
 Phone: (515) 228-6085

Martin Luther King, Jr. Committee (Council Bluffs)
 Jon Malloy
 Council Bluffs, IA
 Phone (712) 328-9093

Denison Cultural Diversity Committee
 Coletta Weed
 2490 Lincoln Way
 Denison, IA 51442
 Phone: (712) 263-4697

Estherville Diversity Appreciation Team
 Pastor Glenn Bohmer
 409 N. 6th Street
 P.O. Box 43
 Esterville, IA 51334-0043
 Phone: (712) 362-3237

Fort Dodge/Webster County Diversity
 Appreciation Team
 Ed O'Leary
 Human Rights Commission
 Municipal Building
 819 2nd Ave. So.
 Fort Dodge, IA 50501
 Phone: (515) 576-2201

Diverse – Cities Appreciation Team
 (Iowa City/Coralville)
 Heather Shank
 Iowa City Human Rights Commission
 410 E. Washington/Civic Ctr.
 Iowa City, IA 52240
 Phone: 319-356-5022

Marshalltown Diversity Committee
 Sandy Burke
 ISU Dept. of Sociology
 418 E. Hall
 Ames, IA 50011
 Phone: (515) 294-9307



North Iowa Diversity Appreciation Team
Lois Fingalsen
111 West State Street
Mason City, IA 50401
Phone: (515) 421-4600

Ottumwa Diversity Network
Dale Uehling
City Hall
103 E. 3rd Street
Ottumwa, IA 52501
Phone: (641) 683-0600

Perry Diversity Appreciation Team
Pastor Ron Bronemann
Mt. Olivet Lutheran Church
912 – 15th Street
Perry, IA 50220
Phone: (515) 465-5298

Lt. Governor's Diversity Commission 2000
Elizabeth Salinas-Newby
Dept. of Human Rights
Lucas Building 2nd Floor
Des Moines, IA 50309
Phone: (515) 281-4070

Postville Diversity Team
C/O Chamber of Commerce
Box 875
Postville, IA 52162
Phone: (319) 864-7441

Quad Cities' Diversity and Racial Equality
Roundtables, Bi-State Anti-Hate Response
Team, and Diversity Committee
Davenport Civil Rights Commission
423 East 32nd St., Suite 2
Davenport, IA 52803
Phone: (319) 326-0717

Siouxland Diversity Coalition
Jeremy Foster
900 Jennings Street
Sioux City, IA 51105
Phone: (712) 258-5137

Storm Lake Diversity Task Force
Dale Carver
315 Vilas Road
Storm Lake, IA 50588
Phone: (712) 732-6767

Tama County Team For Intercultural
Community
Clarence Lippert
South Tama Schools
1702 Harding Street
Tama, IA 52339
Phone: (515) 484-4811

Hispanic Or Latino Coalition Association
(HOLA)
Pam Hays
YWCA-Waterloo
425 Lafayette Street
Waterloo, IA 50703
Phone: (319) 234-7589

*Appendix J: Spanish or Bilingual Newspapers**Voces Weekly*

English/Spanish Bilingual Newspaper
1505 38th Street
Rock Island, IL 61201
Phone: (309) 786-2371
FAX: (309) 786-2372
E-Mail: Voces94@AOL.com

Hola! America

Quad Cities
P.O. Box 159
Silvis, IL 61282
Phone: (309) 796-2590
FAX: (425) 920-6216
e-mail: holaamerica2000@aol.com

HOLA

Waterloo-Cedar Falls Courier
West Park and Commercial
Waterloo, IA 50703
Phone: (319) 291-1400

El Tropic Viento

Sergio Corona
Phone: (515) 465-3508
FAX: (515) 465-2259
E-Mail: tropico@sprynet.com

El Heraldo Hispano

P.O. Box 500
Mt. Pleasant, IA 52641
Phone: (319) 385-3431
E-Mail: Coca43@hotmail.com

Appendix K: Further Reading

Joseph A. Amato (1996). *To Call It Home: The New Immigrants of Southwestern Minnesota*. Crossings Press.

Robert Aponte and Marcelo Siles (1994). *Latinos in the Heartland: The Browning of the Midwest*. Julian Samora Research Institute, Michigan State University.
<http://www.jsri.msu.edu/RandS/research/irr/r05abs.html>

Andrea B. Bermudez (1994). *Doing Our Homework: How Schools Can Engage Hispanic Communities*. ERIC Clearinghouse on Rural Education and Small Schools.

Lourdes Gouveia and Donald D. Stull (1997). *Latino Immigrants, Meatpacking and Rural Communities: A Case Study of Lexington, Nebraska*. Julian Samora Research Institute, Michigan State University.
<http://www.jsri.msu.edu/RandS/research/irr/r26abs.html>

Greater Des Moines Community Foundation (2000). *Snapshot in Time: A Clear View of the Importance, Value and Impacts of the Latino Population in Central Iowa*. Des Moines: State Public Policy Group. [also in Spanish] (www.sppg.com)

Changing Faces, Changing Communities: Immigration and Race, Jobs, Schools and Language Differences, 2nd Edition. Pomfret, CT: Study Circles Resource Center. (2000).

Iowa Department of Human Rights (1999). *Status of Asian and Pacific Islanders Study*. Des Moines: Iowa Department of Human Rights.

Julian Samora Research Institute (1997). *Rural Latino Resources: A National Guide*. Michigan State University.

Caryl Stern-La Rosa and Ellen Hofmeier Bettmann (2000). *The Anti-Defamation League's Hate Hurts: How Children Learn and Unlearn Prejudice: A Guide for Adults and Children*. New York: Scholastic.

Sue Rardin (2000). The Faces of Faith: How Does Religion Help—or Hinder—New Immigrants in Finding their Place in American Society? *Trust* (Summer 2000): 2-11.

Rene Perez Rosebaum (1997). *Migration and Integration of Latinos in Rural Midwestern Communities: The Case of "Mexicans" in Adrian, Michigan*. Julian Samora Research Institute, Michigan State University.
<http://www.jsri.msu.edu/RandS/research/irr/r19abs.html>

Donald D. Stull, Michael Broadway, and David Griffith, editors (1995). *Any Way You Cut It: Meat-Processing and Small-town America*. Lawrence, KS: University Press of Kansas.

- ¹ Governor's Strategic Planning Council (2000). *Iowa 2010: The New Face of Iowa*.
- ² The complete title of this book was *Iowa: The Home for Immigrants Being a Treatise on the Resources of Iowa, and Giving Useful Information with Regards to the State, for the Benefit of Immigrants and Others*. State Historical Society of Iowa (1970[1870]). Iowa City, Iowa.
- ³ *Iowa: The Home for Immigrants*...Pg. 72.
- ⁴ Nikki Tundel (2000). *Postville: When Cultures Collide*.. Iowa Public Television, November 2, 2000.
- ⁵ Mark A. Grey (2000). New Immigrants in Old Iowa. *Anthropology News* 41(8, November):9.
- ⁶ There are also two offices for immigration law enforcement in Iowa. They are located in Cedar Rapids and Sioux City.
- ⁷ Mark A. Grey (1996). Patronage, Kinship and Recruitment of Lao and Mennonite Labor to Storm Lake, Iowa. *Culture & Agriculture* 18(1):14-18.
- ⁸ Greater Des Moines Community Foundation (2000). *Snapshot in Time: A Clear View of the Importance, Value and Impacts of the Latino Population in Central Iowa*, Pg. 37.
- ⁹ Mark A. Grey (1996). Patronage, Kinship...Pg. 14-15
- ¹⁰ Stephen J. Hedges and Dana Hawkins, with Penny Loeb (1996). The New Jungle. *U.S. News and World Report* 23(121, Sept. 23):34-45.
- ¹¹ Mark A. Grey (2000). *Unofficial Sister Cities: Meatpacking Migration between VillaChuato, Mexico and Marshalltown, Iowa*. University of Northern Iowa, Dept. of Sociology, Anthropology and Criminology. Typescript.
- ¹² Contact the Wallace House Foundation for information on Study Circles and Immigration. See Appendix A.
- ¹³ It was also attempted, with less success, in Brooks, Alberta, Canada. See Michael J. Broadway (2000). Planning for Change in Small Towns or Trying to Avoid the Slaughterhouse Blues. *Journal of Rural Studies* 16:37-46; Lourdes Gouveia and Donald D. Stull (1995). Dances with Cows: Beefpacking's Impact on Garden City, Kansas, and Lexington, Nebraska. In *Any Way You Cut It: Meat Processing and Small-Town America* (Donald D. Stull, Michael J. Broadway and David Griffith, editors). Lawrence, Kansas: University Press of Kansas, Pg. 86-107.
- ¹⁴ Michael J. Broadway (2000). Planning for Change....Pg. 43.
- ¹⁵ Colleen Krantz and Frank Santiago (2000). Minority Enrollments Double in Iowa Schools Since 1985. *Des Moines Register* (November 29):1,5.
- ¹⁶ Karla Scoon Reid (2000). Iowa Grapples with Growing Diversity. *Education Week* (October 10).
- ¹⁷ Mark A. Grey (1991). The Context for Marginal Secondary ESL Programs: Contributing Factors and the Need for Further Research. *The Journal of Educational Issues of Language Minority Students* 9(Fall):75-89.
- ¹⁸ Mark A. Grey (1997). Secondary Labor in the Meatpacking Industry: Demographic Change and Student Mobility in Rural Iowa Schools. *Journal of Research in Rural Education* 13(3):153-164.
- ¹⁹ "Inclusive Communities and Schools: A State Board Priority." "Envisioning Inclusive Communities and Schools for the 21st Century." "Principles for Building Inclusive Schools and Communities." These three web-based documents are available from the Iowa State Board of Education website www.state.ia.us/educate/programs/inclusive/index.html.
- ²⁰ The Title I Migrant Education Program provides funding for these students. Contact the Title I officer at the Iowa Department of Education for more information (Appendix A).
- ²¹ Mark A. Grey (1990). Immigrant Students in the Heartland: Ethnic Relations in Garden City, Kansas, High School. *Urban Anthropology* 19(4):409-427.
- ²² Anne C. Woodrick (2000). *Creating Community within a Latino Congregation*. University of Northern Iowa, Dept. of Sociology, Anthropology and Criminology. Typescript; Mark A. Grey (2000). Marshalltown, Iowa and the Struggle for Community in a Global Age. In *Communities and Capital: Local Struggles against Corporate Power and Privatization* (T.W. Collins and J.D. Wingard, editors.), Pg. 69-86.
- ²³ Carole Yates (2000). Going Global. *The Iowan* (Sept/Oct):50-55. For a more detailed description of Postville's experience, see Stephen G. Bloom (2000). *Postville: A Clash of Cultures in Heartland America*. New York: Harcourt.

- ²⁴ Mark A. Grey (2000). *Bringing Two Worlds Together: Incorporating Latino Immigrants into Muscatine's Workforce*. University of Northern Iowa, Institute for Decision Making.
- ²⁵ For interesting research on newcomer households and neighboring behavior, see Janet E. Benson (1990). Households, Migration and Community Context. *Urban Anthropology* 19(1-2):9-29; and Janet E. Benson (1990). Good Neighbors: Ethnic Relations in Garden City Trailer Courts. *Urban Anthropology* 19(4):361-386.
- ²⁶ Robert A. Hackenberg and Gary Kulkulka (1995). Industries, Immigrants and Illness in the New Midwest. In *Any Way You Cut It: Meat Processing and Small-Town America* (Donald D. Stull, Michael J. Broadway and David Griffith, editors). Lawrence, Kansas: University Press of Kansas, Pg. 187-211.
- ²⁷ The Global Health Corps is an award-winning, non-profit humanitarian organization that trains health education, pre-medicine, and related students to conduct culturally appropriate public health programs with underserved and diverse populations in the United States and abroad. Under intensive faculty supervision, these pre-professionals earn academic credit for conducting health education programs, primary care screenings, and public health research projects with immigrants, refugees, minorities, farm families, and many other underserved groups in Iowa, the Midwest, and developing nations as well. To date, more than 200 students have participated in this certificate program, and they have served over 15,000 at-risk clients in Iowa, Minnesota, Appalachia, Mexico, St. Lucia, Ghana, Cuba, Israel, Venezuela, India, Bangladesh, and Estonia. Within Iowa alone, the Global Health Corps has extensive linkages and projects with many non-profit, government, and private organizations. It regularly operates programs with Latino migrants, Bosnian refugees, Hmong families, African Americans, the elderly, minority school children, and a wide range of other underserved populations. The Global Health Corps specializes in improving the cultural competency of health professionals and improving access to culturally appropriate preventive health programs for immigrants and refugees. Through the use of its new mobile health education center, it is also able to conduct a number of longer-term missions throughout underserved areas in the Midwest as well. The Global Health Corps can provide technical assistance, diversity training, assessments, research, and direct health promotion services for both receiving communities and their newcomers in a culturally competent and affordable manner. For more information on utilizing the Global Health Corps, please contact Dr. Michele Yehieli, Director, at the University of Northern Iowa, 220 WRC, Cedar Falls, Iowa 50614-0241; tel: 319 273-6411; michele.yehieli@uni.edu; or visit the website at www.globalhealthcorps.org.
- ²⁸ Contact information for all of these publications can be found in Appendix J.
- ²⁹ Charity Goodwin (2000). Immigrants Find New Life in Different Churches. *Des Moines Register* (November 25): 1A,6A.
- ³⁰ Jane Shuttleworth (2000). *Vecinos/Neighbors Community Assessment and Action Plan*. Pg. 3.
- ³¹ Greater Des Moines Community Foundation (2000). *Snapshot...* Pg. 38-39.
- ³² Mark A. Grey (2000). *Bringing Two Worlds Together...* Pg. 16.
- ³³ The New Iowans Centers are in Muscatine and Sioux City. Contact information is found in Appendix B
- ³⁴ Iowa Council for International Understanding (1998). *Center for New Iowans: Immigration Counseling, Technical Assistance, Referral Services* (proposal). Des Moines.
- ³⁵ Iowa Public Television. *Postville: When Cultures Collides* (November 2, 2000).
- ³⁶ See Donald Stull, Ken Erickson, and Miguel Giner (1996). Management and Multiculturalism: A Case Study. *Meat & Poultry* 42 (4, April): 44,46,48,50-51,60; and Mark A. Grey (1999). Immigrants, Migration and Worker Turnover at the Hog Pride Pork Packing Plant. *Human Organization* 58:16-27.
- ³⁷ *Iowa: The Home for Immigrants...* Pg. v.
- ³⁸ *Iowa: The Home for Immigrants...* Pg. 92.
- Photos: Cover, vi top, 11, 14, 19, 25, 33, 34, 39, 52 William Witt; Cover, vi bottom, 7, 22, 24, 29, 42, 53 Mark Grey

