

Narrator: Yong Kay Moua
Interviewer: Mary Burt
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BURT: We're going to start out with occupation, and can you tell me about your job?

MOUA: Yes, at the present time I am still working at the Eau Claire Police Department as Community Liaison. And I work part-time there, like six hours per week.

BURT: And how did you happen to choose this job?

MOUA: I think the community choose me at that time, because the community feel that we have a gap between the Hmong population here in town and the service agencies. And then finally I happen to be the person who speaks Hmong, who speaks English, and has the ability to reach out to the Hmong, through the service agencies. So the city posted this position, and then I applied and many other people did apply. But the city thinks that I will fit into the needs of the community and that's why they pick me for this position as Community Liaison. I can work with the Hmong individuals, Hmong organizations, the neighborhood associations, and all the service agencies who provide services for Hmong people.

BURT: When did you start?

MOUA: I started in this position on June 12, 1989. At the time my position had two parts, one parts is to fill in for the community liaison, the other part is working with the intern program, helping the Hmong who need job but they don't have experience. The city planned to have that intern program so that program can recruit and train those Hmong individuals with the agency that they match. So, I have two positions at that time. But come to the early, January 1997, then I take the full time on community liaison, 1997 to the present time.

BURT: Do you interact with Hmong people very much on your job?

MOUA: Very much. Very much, like I mention, with the elderly, with the middle age, with youth. The elderly, I think we reach out to the elderly into two different parts. One, relating to Hmong culture, Hmong tradition; and the second part with the elderly relating to the religious belief, shamanism, so I have to work with them in these two areas. For the middle-age, or the young people, I working with them with some of the conflicts, with family, some of the needs for their services, including government services like government assistance and any other services that are related to them. For the youth, I work with the police department, and we work with the school, also with employment services, with the court system. So if anything comes up with the conflict with the youth, then I have to step in to be the interpreter and to be the middle-man for the parents and the youth. Also, working with the school, because some schools have needs to fulfill related to the parent, then I need to be the middle-man in working with the school and the parent. So, very much that my job is kind of relating to the information to pass on to something that's related to tradition, culture, like that. In addition to all this, then I work in connecting with the neighborhood associations and service agencies. Neighborhood associations, including the garbage, trimming trees, kids run around the neighbors, or kids that are picking flowers from neighbors, and all those things. Then I need to step in and educate them, instead of blaming one

another, we teach one another. And I think the mission is very helpful to our community. With that, then the service agencies like the health department, police department, have some change, or the city has some new ordinance, then I have to translate it and interpret it to our new Hmong, or our new Americans. So, my job is really sometimes going with others' schedules. Sometime I can set my own schedule in working with all these agencies that I mentioned to you.

BURT: Can you tell me about the house where you live, and what attracted you to it?

MOUA: The question again?

BURT: Can you tell me about the house where you live, and what attracted you to it? Why did you buy it?

MOUA: Well, the house that we live in, I think there were many things in the house. Number one, having a family with children. I think that a house would be nice for us to take care of our family, a place to live, food to eat and so on. So I have a sponsor my family that helped us to come to Eau Claire, and I think one of the sponsors that was working with me helped me to choose where to live. Because he mentioned to me that, "Kay you have children, and you have friends, you have family, so you need to live in the area that you will feel comfortable." So, he helped me to look around Eau Claire, north, west, east and so on. Finally we picked out our house on the south side. And my children go to elementary school, then go to South Middle School and go to Memorial High, and then go to college. With that house, it also built the confidence for me to work, continue to work hard to support the family, to be able to pay for the house and being a good citizen, being a good person in the community, I think pretty much in common with other people.

BURT: Do you have family living with you now?

MOUA: Right now it's just my wife and I. All my children are grown up, and we wish that after they graduate they can get a job in the community, but with their area, their major, when they graduate, they get a job somewhere else. And the two boys get jobs in the Twin Cities, so they both live there. They own their house now and they live there. They both got married, have wives and don't have children yet. And now our daughter also graduated from law school in Madison, but after she graduated she got a job in Racine, Wisconsin and she took the job right away and she lives there. After a couple of years, she decided to come back to Madison, and right now she lives in Madison, Wisconsin. Because of their jobs, my wife and I decided to let them go where they can get the job. So right now, it's just the two of us.

BURT: Ok. Do you stay connected with friends and family in Laos?

MOUA: Not very much. In the past, or during the 1970's through the 80's, because during that time it difficult for us to write to them or they write to us, but late 80's to the early 90's we were able to write to them, they were able to write to us. But we never decided to back and visit them because where we would like to go, the government don't allow us to go yet. So we still think that in November, late November of this year if we get the visa by the Laos ambassador in Washington, then we will go back to Laos to visit Laos, for the first time in 35 years, so that's still on hold!

BURT: Do you email, or call, or send letters then?

MOUA: To Laos, we send letters, not email. We don't have the email at home ourselves, and also our relatives there, they don't have that technology that we can use.

BURT: What do you tell them about life in Eau Claire?

MOUA: Well, at the first when we can connect with them, I think we told them about life in America. It's good, but we have to work hard to earn our living here. We work here twenty-four seven or we have to work all the seasons, which is different than in Laos that you are working at the farm, so you work for the season, and for all what you plant too. But in America, it is different. The other different thing that we think that in America is good for us, for our life here, is education for all the children, boys and girls. They have the opportunity learn whatever they want to learn and they would like to be whoever they would like to be. So that is the plus thing that we tell them. But so far, for making the living, it's different, just different. No matter if they live there or here, we have to work hard. But compared to Laos, they don't have big companies, the local business that they can go in and work with them. Mostly they will be farming, so we tell them not exaggerated, but we tell the truth, that our life here was good, was hard for us.

BURT: Do you watch Hmong videos?

MOUA: Yes, we have it at home. We watch Hmong videos – some for entertainment, some for their life, and to me some of their life is very difficult for me to watch, so I decide myself I'm not watching those type of Hmong videos. But for the entertainment, I will watch with my wife too, yes.

BURT: Tell me about your favorites, and why you like them. The favorites that you watch.

MOUA: Very much I like the favor of people loving one another. Creating things for their life, creating something related to family relationships and so on. Because I grew up during the war time with many conflicts with the family, including my family and other neighbors, other friends. So, by watching something that tries to put things together or family relationships, it help me to heal all those things that I have been hurt, I have been torn during the war times.

BURT: Can you tell me about your hobbies?

MOUA: My hobby, not very much in America. I do my reading, I read very much. If I have time I watch animals, with something relating to nature, so with that, doing gardening, visiting friends. Those are the things that I like to do. Not sports very much.

BURT: Do you hunt or fish?

MOUA: I like to hunt, but I think the climate here doesn't help me. I tried the first year, but I got a rash all over my body, and talked to my doctor and he said I might have some problem with the trees, some type of tree, some allergy thing. So I decided not to fish, not to hunt because something might happen to my body and because of my health, that's why.

BURT: How does what you eat in Eau Claire now differ from what you had in Laos, and in the camps?

MOUA: What we have in Laos, I think when we were growing up with parents, with family, we used to have like generally rice, vegetables, some meat, chicken meat, or pork, beef, like that. So we grow up

with that. We don't know very much different, we think that it's usually for our routine life there. But when we move to the camp, my family lived in the camp about ten months and at that time I have the brothers, sisters and my two kids, my wife, and we come to the camp and I think with the conditions that we live in the camp without the food that we have or the place that we can go and look for food is very limited. So the food there is not very healthy food and many of us have been very sick at that time because of the climate, because of water, because of food. So for food in Thailand, while we were able to survive, but it was not the best because we did not get used to those types of food. Rice is still the main food for us, but any other will be very different.

Food in America, at first I think we find ourselves that we still have rice. Rice still our main food here in America. And for the others like meat and other things, we have so much, so much more than back in Laos and in the camp. So we choose our food based on what we need. What we like very much will be fresh vegetables, fresh foods and then rice that we have. And the food, even though we bought the food that Americans have in the store, but we cook little bit different way, the way we like it. And then come to the present time, we like the farmers that have the fresh food in the farmers market, and we bought those fresh vegetables from the farmers market. That's what we like. And for food, my wife and I very much like that we still stick with the foods that we grew up with, but our children, they change so fast. They like pizza, they like American food and so on. But once in a while or every other month we get together we have to find a food that the children like and the family like and we have to combine those foods together. I think the food, it helps us to bring us together to see that they are different, and we had to accept the way our children were growing up and they like it, and they have to accept the way we, the parents like it. So now for food, there are still some things that if we look at the food itself it will be different for children than for the parents, or the elderly.

BURT: OK. Which foods, traditional foods do you still eat?

MOUA: Traditional one, number one will be rice, number two will be chicken, pork. Those are the general things that we grew up with and we still live with those kinds of foods. I will say every week, rice will be every day.

BURT: Can you tell me about the ones that are for special occasions?

MOUA: The special occasions?

BURT: ...the food for special occasions.

MOUA: The special occasion food, we still have rice, but we have egg rolls, we have chicken and other food that we know our children like. So during these special occasions like that we have to prepare those foods to fit the need of the family members.

BURT: Are special foods still prepared for women who have just given birth?

MOUA: Yes, we still prepare for the woman who has given birth. Still hot water will be number one, with that will be chicken, boiled chicken with the pepper and with other ingredients. The herbs, they will mix with that. And that's still being the main food for a woman who delivers a baby.

BURT: Can you tell me about your traditions, either or both Hmong and American, or a mix of the two, and what traditions have stayed alive?

MOUA: I think the Hmong traditions are still alive with us. Because just our family, we have the tradition of life, because we have Hmong members that are coming to the city, coming to the state, or coming to America. And like my wife and I, we have a lot of friends, we like to visit neighbors, our friends, and if they have special occasions and have some visitors and like that, we still participate or join with them. Even though if we have someone... like I just had my uncle come from Laos to visit us, and we prepared the traditional Hmong food, we did the Hmong tradition of soul calling and so on and we still invited friends, neighbors, and relatives to participate with that. So I think that stayed with us, and because we have some relatives, we have some Hmong, we have some members that are coming to this country, and we wish that we can keep this for a while yet. Connecting to the American – my wife and I we went to church, to Trinity Lutheran church. So if we have a special occasion at church, we also have donuts, coffee, we have pizza, we have something that group prepared. We were able to kind of put ourselves to fit with that. That is not a big problem for us, but it's not something we do every day. Yes, for special occasions and we try to fit in.

BURT: Did you say soul calling?

KM; Yes.

BURT: Can you tell us what that is?

MOUA: Ok, I think that's what the name is in general, but what will be easy to understand will be a meal to welcome [the visitors] to our house, or because we are separated for so long, and we would like to invite friends and neighbors to come together and express ourselves to them that here he or she has the opportunity to come to see us. That's what we do, that was in our heart that we open to share with others. But the name of that then we call soul calling, so that would mean that even though we call the individual to participate, but we also call the soul of him or her to come and join us. And with that we also express ourselves to call our ancestors who passed away, and their souls to come to us because of the family separation. In doing that, it brings us physically closer but spiritually also called together, that's why we call it soul calling.

BURT: Can you tell me about the changes in Hmong language since coming to America?

MOUA: The changing of the language, I think is a big part for our life here because every day, no matter what you do, where you go, you speak English mostly. And the change is rapidly changing for our children, our youth. They go to school, they learn everything from school, they go to movies, to the mall, with their friends, and they talk in English mostly. And with that because the music, the fun things, the entertaining things, they like the American music so much, and they change so fast for that direction. And that was the change, because the change is not just for everyday living, for fun, for some technical things that you learn, some scientific thing that you have to know, and like that. So, it changed so fast for us. We would like to keep the language and when we became citizens, the judge also told us "Keep your language, keep your tradition, keep you culture as long as you can," and we believe that. But like I mentioned, because everyday living is changing, the language is disappearing for some of the young people. Even they would like to speak Hmong, or we try to speak Hmong for them, but the language comes pretty slow. But English is fluent with them, so I think we'll conclude that the general, every day, where you go, what you hear is English, so the English kind of takes place instead of our Hmong.

BURT: How has crafting, sewing, things like that changed among the Hmong here?

MOUA: Like the crafting, sewing?

BURT: Oh, making crafts... like sewing, needlework.

MOUA: Those are changing. Couple things, one is the habit is not there for women who have time. The other, because they are working and they are kept very busy to work for a living. The third thing, it is very easy when you go to shop in the mall, and you have a choice to go, it will take you an hour to pick up what you like to dress, what you like to see, what you like to use and so on. So the craft, the sewing is kind of dropping, it kind of disappeared, faded out because of time and hobbies that they don't have the opportunity to learn together, or share together. So I can see that is also changing, yes.

BURT: How has the language changed since living here?

MOUA: How...

BURT: The Hmong language.

MOUA: Yes... it's changing like the new generation. They are growing up and then it changes with the way they do. For example, like the Hmong New Year used to be something special for Hmong to do Hmong activities, to sing Hmong songs, to listen to Hmong music. But now, the young people are growing up and they know English better, so all the activities that we do at the Hmong New Year, it kind of mixes. If we have the speaker coming to the Hmong New Year, the English version will be understood by the young people, and we have a Hmong speaker, so now they have to speak Hmong and mix English in there. So those are some things we can see that are changing, very fast with the activities, with all the modern things and so on. We don't know how long we will be able to keep this, since our song is not preferable or liked by the young people, maybe this will fade out.

BURT: If you feel comfortable, can you tell me about your religious or spiritual life?

MOUA: Yes. My family came to America very early in 1976, and my relatives all came to different parts of the country. And we are talking about what should we do, we would like to keep our tradition, our culture, or should we change, should we convert to Christianity? And my uncle, he's the leader with our family and also the leader in our Clan, and he said "Kai, we live so far apart and I cannot help you, you cannot help me." In the case of if we have someone pass away, we cannot do the way we wanted to do. So including myself, we will change or we will convert to Christianity. And then that's why we talk back and forth for a while, for over a year, then my family decided to convert to Christianity.

So we went to Trinity Lutheran church to be a member with them and practice the Christian way, activities and so on. And not just practice for our everyday or every week, we are thinking about if myself or someone in the family passed away, where are we going to end up? And that is the main point that we decide to convert to Christianity. Based on our tradition, when someone dies in the family, we need a lot of people, many people to help to do all the processes that we want to do for our member, or our loved one. And in doing this we need someone to know, to guide his spirit back to Laos, or back to his or her ancestors. And with many processes, with the three day funeral, all those things are very difficult and we don't want to misguide the spirit. So either you convert to Christianity and you go directly to God, or you go back where you're coming from, and then go to God, and we decided to take the shortcut to go directly to God. That's why we convert into the Christian religion.

Honestly, my family, we came very early and we didn't know that we are going to have this many Hmong come in after, so we decided to convert to Christianity, but all the Hmong who came later, they still carry their own tradition, their own culture. In Eau Claire, we have over four hundred families, and about three hundred families still practice their tradition, and about one hundred, or below, over one hundred converted into Christians. So regarding the religious beliefs, it is something that's very difficult, very difficult, so you had to make the decision now, and if tomorrow someone in your family passes away, you know where to go and where to send his or her spirit to. And not just in our world here, but the spirit world, and we have to know and we have to deal with that.

BURT: What are your experiences with non-Hmong people in the area?

MOUA: The problem with that, we ask ourselves, the language is number one. But when we learn English, when we know how to communicate with the people in the area, and not just speaking the language, but we look at their eye and they look at us, their facial language, their attitudes and so on, we can tell that in this community the people are very nice people. Very nice people. When you look at one hundred of them, maybe one or two, because their eyes that they look at you, because their attitude toward you might be little bit different, but we turn that around for us. Because we are different. We have different colored skin, different attitude too. So we can see that here this community is better than what we lived with in Laos, where we lived with our Hmong and we lived with the other ethnic groups, and then we came to Thailand and we lived close to Thai people, and then we came to America. We have seen many eyes, many attitudes of many different groups. And when we came to Eau Claire, it's big and many, many people here are from different countries, different parts of the world, and we think that the people in Eau Claire, they are good people.

BURT: Please describe differences or similarities between now and when you first came. Have there been changes?

MOUA: Yes.

BURT: In the way that people accept you because you were Hmong?

MOUA: I think it kind of connects with the previous question because we know how to communicate with our friends, our neighbors, our young people. Everyone, every kid knows how to communicate together. When we look at this time and then... lots and lots better. I recall in the very early '80's when we lived on the South Side, but we have some Hmong living in the north, Barstow, Hobart street area and our Hmong kids like to play outside, playing ball, running around, some kids were running and picking the flowers of the neighbors and we had some problems there. And well, we don't want to hurt the feelings of those people in that area, but our people used to live their lives like that. It is kind of very hard to say no tonight, and stop doing that tomorrow. It takes some time for us to educate our people, and we need to approach the neighbors, teach them or educate them that the Hmong people came from where they used to live because they used to live their life different. And please be patient with us, it will take time for us to learn.

So we teach our Hmong people at the Hmong Association, we teach our children. We also talk to the schools and the teachers, also talked to the kids at school, and it took some time for us to go through this transition. And when we look at this, we put ourselves into the neighbors' shoes and [what it's like to have] some new group of people come in and run around like the wild kids. So we consider that it is

good for us to work together and it takes some time for these transitions to do this. That's what I said before, don't look at only one side, or one way. It is a two way and it takes time for us to do that. Thirty five years I can tell that eventually this new people will learn the way the majority of people live in this country. But it takes some time.

Connected to this one, back to the early '90's we had about eighty percent of our Hmong people living in the area that are lower income, and they lived in, they concentrated in certain areas with the rent that was low. But now from the middle of the '90's to the present time, we have very low population who live in these areas. Most of them are moving out and are spread out. No one tells everyone that you don't have to live here, you have to go there, but almost all of the Hmong population can spread out all over. We have about sixty plus percent, about fifteen percent live in the south side, seventeen percent live in the northeast side, about nineteen percent live in west side and the rest kind of mix in town. So all the schools in this area, now we have kids all over. Except for Longfellow, they still have a little more Hmong kids in that area, since everyone bought their house in the area, they spread it out.

BURT: There are some harsh feelings, or negative feelings against the Hmong people because of the hunting incident a few years ago. Could you give us your thoughts about that?

MOUA: I have that feeling too. I heard about that. I understand the feeling about that. When I look at why it happened, and how it happened, for that particular case it hurt. No matter what you think about that, it hurt for the community. But we look very broadly in Wisconsin, in other states, or other occasions and other incidents, well, it is not that big but it happened already. And we have some people that call in to the Eau Claire Police Department, call in to the Hmong Association, and call to me, talk to my boss, yes we have hurt. We all hurt, not just those people that were shot and killed and their family members. We all got hurt. But somehow it happened, and we just think about it, but we haven't seen with them, or at the time that it happened, we don't know why it happened that soon. So it takes some time for us to heal, to educate our people and to express our feelings. What I mean there, because we don't have any education for those hunting individuals. After that incident I think it's really opened eyes for our people, for all the State, and the State also opened up some education for the individuals who are going to hunt you know, and I'm very pleased that they do that, but I have some feeling that why didn't we do all of those things ten or twenty years ago? Then, until someone dies, or someone is in jail, then we will promote all that education. But I still have a hurt feeling about that incident.

BURT: Has adjusting to American life become easier as more Hmong family members and immigrants arrive?

MOUA: Yeah, in general it is easier, but it takes some time for them to cross that, for the transition. It takes some time for the first group to go through that. And go through that means: Number one, to go to technical school to learn the language, and know about the system in this country. Number two, many of these people had to go through the working experience so they know the way Americans live their life and work through that. After the first group of refugees went through the training, for English, for working, then it came easier. And I mean easier for the group that came in 2004, they don't even speak any language. Anyone that comes, if they want to work we can place them to work right away. The employer trusts that those people who came before will help them to explain things for them. Before this, I think the Eau Claire community did almost everything. Because we had a survey done in the middle of the '80s and the employers said, "Well, when we do business we would like to make money. We would like to make friends with our employees, and we don't want to hurt anyone. We don't want to have anyone have a hand cut, or get hurt and die." Of course, yes after we have all this

training and they know that yes, the Hmong people, even if they don't speak the language, someone knows how to explain to them and they will be safe, then life becomes easier. Even with the language not there, but yes they do have feeling, they do have the same goal to have safety. And then with safety, we can help them to become better and have an easier life here. So now, the answer for that, I say yes, because I've been through that and I saw many of these people go through that. But during the transition time it seems too long for those who would like to cross, but it's too short for those who worry, and are afraid they might get hurt, that they might have an accident. But yes. It come.

BURT: Is the number of Hmong who plan to return to Laos decreasing?

MOUA: You mean return to live, or return to...

BURT: I think it means return to Laos to live.

MOUA: I don't know that anyone in our community returned to Laos to live. I say no. I say no because most of the people that came here, they have been in the service, they are working with the army during the war, and they have enemies there. The new government looks at these people as enemies and many of those people that live in Laos have been killed. So, to visit, yes, but to live there, might be some people, but I don't know anyone in our community who decided to go there and live there. And with that, it has been twenty, thirty years and their children are growing up here, speak the language here, and live their lives here differently. Those kids that grew up here, were born here, going back to Laos and living the life there, they would not survive.

BURT: Are Hmong people still moving around the country as they were right after they came, and do you have any experiences with these Hmong?

MOUA: Yes. Yes. First, when they come through Minnesota, Wisconsin, in Eau Claire and the climate was number one. They are afraid. They think, "How do these people live their life here?" So cold, so slippery, and they are afraid for their safety about that. And they think that going down to California, to the South might be better for them. Well, climate has been a part of their thought at first, but after they go to California, for many years they come back, too. Jobs, education will be the number one thing they need to do. We had some people from Eau Claire who went down to California and they came back. Some they went down to South Carolina, North Carolina and they came back. But after they came back here and they got some education, they got some experience working, well some they go back. They kind of move back and forth. But when I look at this, it's really – the first part will be culture shock. And they think living in the area with the climate close to where they came from might be better for them. But life is not just better for the climate. You have to have a job, have to have a skill, and then when they go to a different place they have to start with the education and finding a job.

So now, when I look at the whole population, many of the people in Minnesota and Wisconsin, I said people in Wisconsin and Minnesota are very friendly, number one. Number two, the support for the education. Number three, they open their arms for them to get jobs. Even some get into government jobs. Some get into Eau Claire, we have Joe Bee Xiong run for city council! And no one says no, you know. And this is really an eye opener for us, when Joe Bee ran for city council the Hmong people maybe had a hundred votes, but he got eight thousand. And when you look at this, you can see very clearly that people in the area are looking for the idea to help everyone and not really looking to their own color, or like that. So, this is what we are looking at, and we've have a Hmong person on city council in Eau Claire since '95 until the present time. We have many professors, I think the professor from the

University of California-Berkeley came here to talk to our people here, our leaders here. They asked why have you held this position for this many years? You know we answer then, we don't look at the color, we don't look at Hmong-American, we look at the job development here in our community. We look at the relationship that we have here in our community. And we also have some professors who came from Carlton College to talk to us about that, and that is something they would like to know - how the people in this area treat Hmong people. How Hmong people react to all the problems or overcome some other conflict, but Hmong people here don't have that big problem. Yes, Eau Claire is the number one city who have Hmong people on city council, and I think we set up a very good model here for our nation.

BURT: Does America feel like home now?

MOUA: ?

BURT: Does America, the U.S. feel like home to you now?

MOUA: Yes. It's home because we get used to, because we feel we have our life here, our children growing up here, and home is here for us. Houa and I went to the southern part of the nation, we went to Alaska, and we came back to Eau Claire and we call Eau Claire "sweet home." When we live in Eau Claire, we like to go north, go all the way to Superior, we go east, we go south, we go west - everywhere is open very wide for us. And we feel like Eau Claire is just like a spider web for us - free to move around, and that's why we call Eau Claire home. The other reason we call Eau Claire home for thirty-five years is that we have seventeen kids who grew up in Eau Claire and got their doctor's degree. Seventeen. We would like to have seven hundred, seventeen hundred, but doctor's degree is not that easy, and we have hundreds of them who've earned their bachelor's degree, but seventeen doctor's degrees. And many of these kids are learning very fast, they're very good students, and that is home for us because of education. So Eau Claire has many reasons for us to call it home. Those are a couple of things that I can mention at this time.

BURT: Is there anything else you would like to say?

MOUA: Yes, of course. Coming to America is coming to a life of a dream. With that dream is a really easy dream, but it's something that we need to work hard on. And coming to America, you have the opportunity to raise your children to be who they are. And you have the confidence that here in America you will have the government system, you have all the private help there, you have relationships, you have friends, and all these things are really what I mean by dream or life here. If we put things in the bright side, it's always bright out there, but if we look on the dark side, I don't know who will think that life is so dark, but to us we look at the bright side. And when we come to Eau Claire, we have the life that we dream for. We have all the children growing up with an education, and being good citizens out there. So that's what I call a dream life in Eau Claire. Thank you.

BURT: Thank you!