



8th International Conference on Hmong Studies

April 17th – 19th, 2020

Abstracts Submitted

1. Participant reference in Hmong Shib

Sara Mackintosh

Hmong Shib is a Hmong-Mien language spoken in Yunnan province, China. This paper considers how different folktale participants are referred to in two stories from the language, as published in Zhang & Cohen (2018). No detailed analysis on this topic has been carried out previously.

Consideration was given to different ways of analysing participant reference and Levinsohn's eight step methodology, as detailed in Dooley & Levinsohn (2000), was chosen to be used. Both subject and non-subject situations in the folktales are reviewed.

In this language, participants can be referred to using full noun phrases, independent pronouns, or a null reference. Analysis shows that major participants are often referred to with a null pronoun when they are in subject position in the clause, even when there has been a change of subject from the previous clause. In other situations, the non-gender-specific third person pronoun is used. Questions then arise as to how hearers can determine which participant is the current topic with such frequent usage of null reference and non-gender-specific pronouns. It is shown that there are situations when the participant can only be determined by pragmatic inference, either by the preceding context or by the hearer's worldview.

One of the folktales shows interesting patterns of change in the way that one of the story's main characters is referred to in different episodes of the story. Considering the changes and ways that the participants are referred to in subject and non-subject situations can help to identify the Very Important Participant in this folktale.

2. Staring Down the Tiger: Stories of Hmong Women

Format: Panel and with one Moderator.

Moderator: Pa Der Vang, Ph.D., St. Catherine University

Panelists: TouSaiko Lee, Author
 Mai Neng Moua, Author,
 Boonmee Yang, Author,
 Talee Vang, Author, Psy.D., LP

This presentation will be conducted using a panel format with moderator. The presentation will discuss the book *Staring Down the Tiger: Stories of Hmong Women*. The edited volume includes 30 stories about Hmong women in various leadership experiences. The , published in February 2020 by the Minnesota Historical Society Presss sheds light on absent narratives of Hmong women surrounding war, loss, breaking cultural barriers, intergenerational conflict, and relationships.

The panelists will read their stories from the book. Key questions will be provided to guide the discussion.

The goal of the presentation is to facilitate deep analysis of narratives written about Hmong women centering on the unique experiences of Hmong women around topics such as the role of women, identity as a Hmong woman, meanings of cultural practices, and an analysis of gender.

3. Hip Hop in the Hmong Diaspora

Tou SaiKo Lee

Hmong language Hip Hop empowers youth in a diaspora of displaced Hmong - it's freedom of voice - is often times limited to the dominant society's influence in a land where our ancestors have migrated to due to persecution, war and survival in the mountains. A sense of worldwide identity can be elevated through maintaining creative network through social media such as watching music videos of Hmong from other countries on YouTube. Content which calls for disenfranchised Hmong populations to collectively advocate for basic human rights, be rooted in tradition and awareness to a lack of access for opportunities. The Hmong narrative of surviving oppressive societies has a strong connection not just to the music but to the Hip Hop movement of *something from nothing* where disadvantaged communities can rise from poverty and persevere.

In this session, I present reflections through storytelling, photography and video documentation of a 3-month trip in countries with Hmong populations which include Australia, Vietnam, China and Thailand. A journey to find Hmong cultural roots while overcoming loss of language and learning unique narratives of Hmong communities who are influenced by the mainstream societies they live in. My research observes the global influence of Hip Hop on Hmong youth in multiple countries. Research reflects how displaced ethnicities have utilized Hip Hop as an effective way to revitalize language and have rebellious cultural pride. Participants will have critical discussion of arts as a method of cultural preservation and experience live performances of Hmong language Hip Hop.

4. Economy or Religion-driven Migration? The Active Response of marginalized Hmong to Communist Vietnam in the context of Religious Conversion.

Nguyen T. Thuy-Linh, Bonn University, Germany

Since the very first Hmong arrived in Vietnam a few hundred years ago, their migration southward from the Northern region in the early 1990s is considered the largest. Most of the scholars interpret that this ethnic minority left their home villages mainly because of economic hardships. When it comes to the migrating process, the Hmong have even been blamed for choosing remote forests to settle down in order to 'run away' from the government. Based essentially on my freshest ethnographic research in Hmong villages in Tây Nguyên (Central Highland of Vietnam) and unpublished internal government-sponsored reports, I argue that a considerable number of the Hmong had moved to the Central Highland from Northern provinces due to religion-related reasons that finally led to a huge change of Hmong's demography in Vietnam's map. In addition, the Hmong's activities of actively considering, deciding, moving then legally settling down in the new land will be discovered, not such surreptitious as being widely accused in the literature. By examining the given migration, the paper furthermore provides an uncommon perspective to view the correlation between 'migration and religion'.

Keywords: Hmong, Vietnam, conversion, migration and religion

5. Linguistic Survey of the Hmong Branches of Miao.

**Xiong Yuyou(Tswv Yob Hmob)
Yunnan, China**

Working from the point of view of the various branches and based on field survey, this study of Hmong branches of the Miao language involves comparison and analysis of language data from 9 sub-lects collected at 12 testing points. The study strives to find phonetic, lexical and syntactic differences and special features of the various testing points or sub-lects. It seeks to bring to light the causes and patterns of change in this language and to explain certain language phenomena, in order to help people increase their knowledge about language and to promote the development of the discipline of linguistics. At the same time, through comparison and analysis, the study aims to put forth ideas and recommendations regarding standardization of the language and writing system for this nationality. This is done in hopes of making communication more convenient across this nationality, increasing the use of the language and writing system throughout the nationality, and promoting the revival and preservation of natural language

6. Exploring Options in Higher Education & Learning From the Professionals in their Careers Organized Panel Discussion

Maycee Vee (moderator) | Minnesota State University, Mankato

Makoto Hang | University of Minnesota, Twin Cities

Shoua Vang | Minnesota State University, Mankato & Keller Williams Classic Realty NW

Pa Houa Lee | Augsburg University

This workshop will explore options of higher education where you will hear from professionals in their field, learn what motivated them to pursue their intended choice of career, and hear the challenges they faced in order to be successful in higher education. The panelists will share their experiences of how you could take necessary steps in order to learn about the field that you might be interested in. The goal of this workshop is to expose young Hmong scholars to emerging and established Hmong working professionals and examine their lifestyle in order to be successful. The intention of this workshop is to inspire and motivate students to explore their options in higher education while seeking guidance from those who are already in their field. The panelists will talk about how being Hmong impacted them in their field of study/ career and what it means to be Hmong in a predominantly white institution. Individuals will get an opportunity to ask questions and learn strategies of how to narrow down options in higher education and choose the one that would benefit them in their careers. You will hear from the following individuals: Maycee a college student affairs professional & a Page Scholar, Makoto a PharmD graduate student from the University of Minnesota Twin Cities, Shoua one of the first Hmong-American women to receive her Federal Aviation Administration Private Pilot's License from the University of North Dakota, and Pa Houa who is a graduate student in the Music Therapy program from Augsburg University.

7. Racial Microaggressions and Alienation Among Hmong College Students

Bruce Yang, Carleton College, USA

Students of color continue to experience racism in higher education institutions across the United States. These experiences often include racial microaggressions, which are evolved forms of racism that are subtle, difficult to detect, and harmful. Racial microaggressions have been found to be associated with mental health, emotional, and physical problems (Dahlia & Lieberman, 2010; Connolly, 2011; Cheng, Tran, Miyake, & Kim, 2017). Furthermore, studies have also alluded to the relationship between racial microaggressions and alienation for student of color (Fissori, 2010; James, 1988; Lambert, Herman, Bynum, & Ialongo, 2009; Saucedo, 2010; Yosso, Smith, & Ceja, 2009). This study explored the relationship between racial microaggressions as measured by the Racial and Ethnic Microaggression Scale (REMS; Nadal, 2011) and alienation as measured by the University Alienation Scale (UAS; Burbach, 1972) among Hmong American students (N = 97) in two higher education institutions in the Midwest. This study also examined whether these experiences differed based on gender. The results revealed that five of the six types of racial microaggressions, namely *Exoticization and Assumptions of Similarity*, *Micro-Invalidations*, *Assumptions of Inferiority*, *Second-Class Citizen* and *Assumptions of Criminality*, and *Workplace and School Microaggressions* were significantly related to two of the three dimensions of alienation, namely *Powerlessness* and *Meaninglessness*. Moreover, the findings also revealed no significant differences of these experiences based on gender. These findings suggest a need

for additional support for Hmong students in higher education, mandatory involvement in diversity and inclusion efforts for campus community members, and the development of a response to racial microaggressions.

8. The Anti-Communist Hmong of Thailand: The Story of the Volunteer Hill Tribe Companies

Ian G. Baird
Associate Professor
Department of Geography
University of Wisconsin-Madison

Beginning in the early 1960s, the Communist Party of Thailand (CPT) expanded its influence into remote rural parts of the country. By the mid-1960s, armed conflict between the CPT and the government began. In northern Thailand, a large number of Hmong people either joined or became allied with the CPT between 1967 and 1969. Most lived in mountainous CPT-controlled strongholds outside of the influence of the Thai state. However, a smaller number of Hmong did not side with the CPT. Instead, they were relocated to particular lowland areas where they could be protected from communist infiltration, and variously cooperate with the government. As part of the government's Cold War strategy, six Volunteer Hill Tribe Companies (*kong loi assasamak chao khao*) were formed in northern Thailand during the height of the Cold War conflict. They were based in Chiang Rai (11), Chiang Kham (12), Pua (21), Thung Chang (22), Khek Noi (31) and Khao Kho (32), and many of those who joined these military-supported militias were Hmong. In this presentation, I explain the circumstances in which these Volunteer Hill Tribe Companies were established, developed, organized and altered between the 1960s and 1980s. In particular, I emphasize the different histories and the various ways that individual militias operated, depending on local circumstances. In addition, I contend that, much like those who joined the CPT, those who joined para-military anti-communist units often aspired to demonstrate their loyalty to the Kingdom of Thailand. They wanted to show their worthiness to be recognized as equal citizens of Thailand through their involvement in the Militias. Ironically, their goal of achieving equality in Thailand was similar to the reason why so many other Hmong joined the CPT, but they followed a different path.

9. But what should we be teaching? The community-developed Hmong teaching and learning standards project

Moderator: Pang Yang
Panelists: Bee Vang-Moua, May Lee Xiong, Ya Po Cha

As the Hmong community continues to fight for and succeed in getting Hmong courses and programs to be offered in K-12 schools, one of the major questions and roadblocks to growing these options is "What will be taught?". Hmong courses cross over multiple areas and disciplines. For example a Hmong language course is not just about communication, linguistic knowledge, or literacy. It is also about the content of these courses, which can range across literature, cultural practices, history, art, agriculture, nutrition, health and wellness, engineering, transportation, and governance. Some content areas and languages have teaching and learning standards created by school districts or state departments of

education that are usually aligned with standards developed by national organizations to provide guidelines for what to include and how to integrate language, content knowledge, and skills. However, these do not always reflect the ways of being, knowledge systems, and language revitalization realities for displaced less commonly taught languages like Hmong. Across the U.S., Canada, and New Zealand, Indigenous communities have also created their own guidelines for revitalizing and sustaining their languages, literature, cultural practices, historical knowledge, and knowledge systems. Learning from these approaches, Lub Zej Zog has begun a multi-phase process to develop community-created standards and guidelines for teaching Hmong language, literacy, and culture. These standards will be openly available and free to anybody to use through the Hmong Language Resource Hub website.

Part 1: This panel will bring together representatives from three areas: Hmong language, Hmong literacy, and Hmong culture. The moderator will first introduce the goals and reasoning for the project, including the reality that Hmong language standards are being created by individual school districts and then being held as intellectual property of those districts, making it difficult for teachers to share and learn from one another. All the while, Hmong speakers continue to get older and pass on, the Hmong language and understanding of cultural practices are beginning to disappear, and Hmong teachers who must regularly reinvent the wheel of what to teach burnout and start from scratch over and over again. We will then briefly describe the multi-phase process of collaborative community-design of teaching and learning standards, map out the initial phase of development (the phase the project is currently completing), and explain community involvement in the next phase. Each panelist will then present on their segment of the Hmong teaching standards (Language: Bee Vang Moua, Literacy: May Lee Xiong, Culture: Ya Po Cha).

Part 2: Each panelist represents one of the three focus areas (Language, Literacy Practices, Culture) and are the lead facilitators of teams that consist of five community member and educator experts from across the U.S. Hmong community. Panelists will describe the goals and process that their team has used to gather expertise and determine guidelines and content that will shape the standards. They will discuss areas of difficulty and contradictions, as well as share examples of the wide and deep pools of knowledge and expertise that have already been gathered. Panelists will provide the audience with first-looks at where their standards work is as it nears the completion of this first phase and will discuss the kinds of input and feedback they hope to get from the wider community in order to strengthen the standards and ensure they are useful to those who might use them. Potential users include teacher preparation and professional development, community-based settings, teacher mentor teams, curriculum designers, instructional material authors, teachers creating new elective courses, after school and summer programs, and schools that are developing and revising their standards for teaching and learning. Discussion and initial feedback from the audience is welcomed and will be moderated. Audience members will be provided information for how to be involved in the community review, feedback, and input phase (Phase 2), which will begin Summer 2020.

10. Hmong Cultural Integration Project: Challenges of Hmong Funeral Practices in the 21st Century.

Zha Blong Xiong, Ph.D.
University of Minnesota

Wa Houa Vue
Hmong 18 Council of Minnesota

Cherteng Yang
Fresno State University, CA

Wangsue Lee
Hmong American Partnership

Nao Houa Moua
Hmong 18 Council of Minnesota

Since the 1990s, various studies have identified Hmong as an immigrant population encountering multiple sources of acculturative stress, including war-related trauma and resettlement adjustment, economic challenges, and achievement gaps. By the 2000s, cultural practices, especially those related to funeral rituals and practices, have begun to surface in the community. Recently, the Hmong 18 Council has received several calls from members of the community concerning traditional Hmong funeral practices in regards to the skyrocketing cost, length of the funeral, and frequent alcohol usage. In response to these concerns, the Hmong 18 Council conducted a survey (n >900) to learn more about the community's perceptions of traditional funeral practices and brought representatives (n > 200) of the 18 clans, along with other Hmong spiritual stakeholders, to share their lived experiences and develop strategies to adapt traditional funeral practices to reflect the reality of contemporary Hmong American lifestyles in the United States. Addressing traditional funeral practices in the Hmong community, especially those who have not converted to Christianity and still practice animism and ancestor worship, is crucial since funeral practices are one of the most important rituals in the community. Therefore, in the proposed presentation representatives of the Hmong Cultural Integration Project will share the context of the Hmong cultural integration project, including the community engagement process and buy-in; backgrounds and history of Hmong funeral practices; results of the survey, focus groups, and informant interviews; and the work-in-progress handbook intended to guide subsequent generations in America. Participants will have the opportunity to dialogue with cultural experts and provide suggestions to improve the content and design of the handbook during the conference.

11. Political Engagement - A Privileged Duty: A National Delegate Experience

Wang-Yu Vu

Through thousands years of discrimination, persecution and adversity, fleeing China to the hills of Laos, crossing the furious Mekong River to Thai refugee camps, flying the "metal bird" to the cold weather of Minnesota. Today, we are here to stay. This is our home, the Land of Freedom. We, as American citizens, have the opportunity to participate in our democracy on federal, state, and local levels. Why do we participate in the political process? And what impact or difference does it make in our daily lives?

We all have a voice in government. Our civic responsibility allows us to be engaged in the decision making process from an idea to its implementation. We have the opportunity to bring people together around common goals, policies and principles. Active participation encourages us to participate further, boosts our knowledge of society and our issues. Our country is more prosperous if we invest and be fully part of it.

Through this presentation, our civic duty goes beyond just voting at the booths. Active participation, from local precinct caucuses to national convention, is an educational opportunity to learn about each

step of the political process. It emphasizes the important and privileged role a national delegate can be. Join this session to learn how you can become a national delegate and a personal shared experience.

12. Hmong Parents Talking about Good Parents: Changes from First-Generation to Second-Generation.

Malina Her, M.A.

Zha Blong Xiong, Ph.D.

Cahya Yunizar, B.S.

Parenting ideas and practices are highly influenced by one's culture. Immigrant families often encounter new parenting ideas and practices in their new host country that may contradict their own cultural beliefs and values related to parenting. This can result in parent-child conflict as children are more likely to adapt to mainstream culture faster than their immigrant parents and also child maltreatment. As such, the aim of this study was to understand how good parents were conceptualized in an immigrant sample consisting of Hmong parents from two generations. Eighteen parents (11 mothers and 7 fathers), ages ranged from 19 to 57 years old (mean = 32, SD = 10.44) were interviewed on their thoughts regarding "good" parenting. Eight of the participants were first-generation, two were 1.5-generation, and eight were second-generation parents residing in Minnesota. Based on the content analysis, parents across both generations believed that good parents should provide for their children, be involved in their children's daily activities, and follow through with or monitor their children's behavior. When examining the data by generation, second generation parents were more likely to agree that good parents need to know how to communicate with their children, be patient with children's development, and protect children from harms. Some suggestions for parent education and future studies will be shared during the presentation.

13. Gun Violence and Mass Shooting: Addressing the survivor's psychological health and building community resilience.

Pa Thor, MSW is a Ph.D. Social Work student at New York University

Research shows that as a minority group, Asians are vulnerable to negative psychological outcomes after traumatic and stressful situations, such as gun violence and mass shootings. Although gun violence is a common issue among the Hmong community in the United States, the Hmong has recently fallen victim to a mass shooting, taking the lives of four individuals. Mass shootings are traumatic and stressful incidents, bringing significant loss and negative impact upon the mental health of survivors and their community. Particularly among tight-knit communities such as the Hmong, the risk of immediate and prolonged psychological impact can be greater if proper support services are not sought out and delivered. The purpose of this paper is to discuss the detrimental mental and psychological outcomes among survivors and surviving individuals of mass shootings, with a focus on ethnic minority populations such as the Hmong population. The Hmong reside in concentrated communities throughout the United States and maintains their own cultural beliefs and understanding of mental health and illnesses. Among such a connected community, the emergence of community strengths and resilience following the acts of gun violence needs to take priority. This paper highlights why addressing the aftermath of a mass shooting among the survivors is necessary in order to properly assist the Hmong community and other similar communities, recover and adequately cope with the tragic loss. Additional research and service

delivery directions with Hmong survivors to bring formative and clinical knowledge about mass shootings among ethnic minorities is also discussed.

14. Threads of Connection: How the Hmong Diaspora is using YouTube to connect and create communal space online.

Michelle Fisher

This paper explores how the Hmong community, in particular the Hmong American community, utilizes YouTube in order to share their culture and strengthen the bonds of community. Terms relating to the paper will be explored and defined, specifically, who the Hmong are, and what is social media and what is YouTube. The author will explain their personal relationship to the purpose of the paper. The paper will look at the different sorts of videos that are being produced such as; music, dance, story, event, beauty pageant, personal commentary and advertisement videos. The elements of Hmong identity and tradition seen in the videos will be explained in the analysis. It will also take a look at the sort of commentary that is being left on YouTube videos by the Hmong community. A survey was prepared and given to members of the Hmong community. The paper will look at how the community responded to the questions that were asked. A final analysis will look at how this media supports the community and what the potential for growth in this venue is.

15. The Summarize Distribution of Hmong Ancient Song

Long xian-yan
Guizhou Normal University

Hmong ancient song is defined by national category 'Hmong nationality', the advantages are to strengthen national identity, but the disadvantages are to disregard individual differences. The paper takes three dialects as geographic coordinates to explore distribution characteristics of Hmong nationality ancient song, namely, the middle ancient song with abundant God, the eastern ancient song with prevalent witchery and the western ancient song invaded by war.

16. The Value of Hmong Culture in Tourism Village Government.

Yan An
Guizhou Normal University

Hmong culture is an important traditional endogenous force to maintain harmony and stability of the Hmong village. With the development of village tourism in parts of the Hmong villages and the intervention of outside forces- the government, market, society, etc. the traditional governance model has changed. However, the traditional village rules and regulations of the ethnic group and the old system have been playing an important role in the prevention and mediation of the folk disputes in Mia villages. The management of modern Hmong tourism village should pay attention to the function of cohesion and mediation to maintain the harmony and stability of Hmong tourism village and promote the healthy development of rural tourism.

17. Premigration, displacement, and postmigration experiences of loneliness among Hmong older adults.

Cindy Vang, Assistant Professor, University of Minnesota-Twin Cities
Michael Sieng, Ph.D. Arizona State University
Pa Thor, Ph.D. Student, New York University

Loneliness affects the quality of life of older adults. Hmong older adults are at increased risk of experiencing loneliness due to their forced migration as refugees and resettlement in a foreign host country. However, existing research has not explored loneliness among refugee older adults during premigration, displacement, and postmigration phases. This study seeks to address this gap in the literature by exploring loneliness among older Hmong adults, ages 65 and over, residing in Fresno and Sacramento, CA. Using a constructivist grounded theory approach guided by an intersectionality framework, the study found the experiences of older Hmong adults to be negative, disruptive, and discriminatory. These experiences were further underscored by systems of oppression grounded in the social, political, psychological, and cultural context of each phase. Influencing factors included a sense of community, access to the cultural community, trust, loss, aging-related issues, isolation, instability, violence, and cultural adjustments. Specific influencing factors remained a problem for participants across all phases. With the unprecedented growth of refugees all over the world, more research is necessary to understand the loneliness experience of refugee immigrants and expand on the notion of loneliness as an individual experience. This study aligns with the purpose of the conference by providing emerging research on older Hmong adults, particularly those with a background of the refugee experience, and the loneliness they encounter.

18. Cultivating Leadership in Our Youth

Zaaj Jonathan Vang is currently a PhD candidate in the Management and Public Service program at Hamline University in Saint Paul, MN

Like millennials that pave the way for us to look at work/life balance and purposeful work, our youth will be a force that drives and shapes our culture and society. In this ever-changing society, our youth need to build the necessary leadership skills to help propel our community forward, into the 21st century. Youth, ages 0 to 17, make up nearly 40% of the Hmong population in the Twin Cities Metro area and it is the responsibility of previous generations to help our youth realize their potential. The Hmong story will need to live on beyond our generations and be carried on through their voices. Providing our youth with the essential leadership skills will help cultivate and harness their innovation, creativity, empowerment, drive, motivation, and encourage their engagement and involvement with their community. Some topics to be covered will be ethics, social equity, education, career navigation, civic engagement, emotional intelligence, conflict resolution, etc.

19. The Miao in China: A Review of the Developments and Achievements over Seventy Years

Tian Shi, Ph.D, Department of Social and Cultural Anthropology, KU Leuven, Belgium
Xiao Hua Wu, Ph.D, philosophy Department, Sun Yat-sen University, China

Since 1949, the Miao nationality in China has encountered historic opportunities for development. This paper reviews four aspects of the historical achievements of the Miao nationality in China: education,

youth organizations, cultural heritage, and new media and women's empowerment. By analyzing official statistics and autoethnographic data, we demonstrate that the agency of the Miao has contributed to these historical achievements. We argue that the Miao have seized many chances to promote development. Moreover, this paper emphasizes that the Miao have diverse cultures and an imbalance in development in various areas. These diverse features demonstrate that a single criterion cannot be used to measure the complicated situation and call for transdisciplinary research.

20. From Hmong to Southeast Asians: State Racialization in Hmong's Struggle for Curricular Representation.

Yang Sao Xiong, Ph.D

On July 10, 2003, California Assembly Bill 78 was signed into law by Governor Gray Davis, becoming Section 51221.4 of the California Education Code. This was an important historical moment for Hmong Americans because Assembly Bill 78 was and remains one of the few pieces of public legislation to have resulted from the mobilization of Hmong social actors since Hmong refugees' arrival to the United States in the mid-1970s. However, the final bill signed into law was not exactly what Hmong activists had hoped for. The reason? Before enacting the bill, policymakers decided to remove all occurrences of "Hmong" in the bill and replace them with "Southeast Asians." Drawing on personal interviews and written sources, this paper documents and analyzes how this changed occurred. I argue that, more than just the state's refusal to meddle in an intra-ethnic conflict, this outcome represents the state's racialization of Hmong—a practice more pervasive than it seems. Such state racialization perpetuates Hmong's invisibility and marginalization.

21. Title: The Functions of Local Universities in Inheriting and Innovating Intangible Heritage Culture: A Case Study of Chinese Dong Brocade and Hmong Storycloths

Presenters: Xiao, Hui Fen, Liu, Qiong, Zeng, Lixia, Baas, Sally A., Ed.D.

Intangible cultural heritages, with its unique and colorful imagination, cultural awareness and national spirit, is the living soul of valuable spiritual home for human beings and the password to national culture. Universities play key position and serve as the fountains of ideological and cultural innovation and the most important carrier of oral instruction and rote memory. This article will elaborate on the Dong brocade art training program hosted by Huaihua University, a local university in southwest of China, including the plan, an analysis of Dong brocade, preparatory work, implementation, achievements, characteristics, innovation, prospects and suggestions. It is hoped to give some light to the realization of targeted poverty reduction of all ethnic minority groups and the involvement of local universities in protecting and inheriting various intangible cultural heritage of ethnic minorities.

In addition, the presentation will include description of Concordia University's, MN, USA, Hmong Culture and Language Program and its preservation of Hmong Culture through storytelling through paj ntaub (storycloths) as a means to preserve Hmong culture in the 21st Century.
