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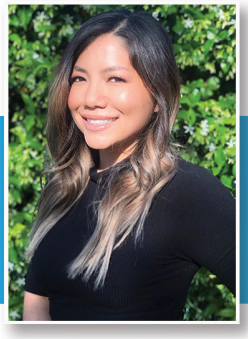
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"Txhawb" means support in Hmong

In life, we show our love and support for one another when we "Txhawb" each other.

For me, my drive and dream for Txhawb magazine has always been about investing in my community's future by providing tools to support business and inspirational stories to facilitate discussions and community growth. Txhawb has allowed me to share my love and passion for art and graphic design with my community.

I'm blessed and humbled that this will be the 12th year creating Txhawb magazine. Every year has been hard but worth every effort.

First of all, I wanted to thank all the advertisers who have and continue to support our magazine. Without your support, we would not be able to create and give Txhawb away for free to the community. Please Txhawb and support our advertisers.

I am truly thankful for everyone who has supported Txhawb throughout the years which has allowed me to grow creatively as an artist and spiritually as a storyteller.

I also wanted to thank everyone who contributed their creativity through their gifts as writers, artists, photographers and designers. Your work is the heart and soul of what makes Txhawb truly unique and special.

The year 2020 will be an important year. In terms of eyesight, to see 20/20 is to see with perfect vision. Now is the time to reflect about our history and acknowledge the true state of our community, then plan for our future with a clear vision for what is important to preserve and pass onto the next generation.

It is a critical time in our history. We are undergoing an important transition and shift in our community where we are all internalizing and filtering what is important to all of us as a changing community.

We must work hard to shape and create platforms for the conversations that will instill the importance of the pieces of our heritage and identity that are essential to the survival of our culture.

I am always available to talk if you want to have a conversation. We truly need passionate people to shape a stronger future of our community.

Let us work together. Our community can only work and grow if we Txhawb and support each other and build the future together.

Lar Yang - Publisher

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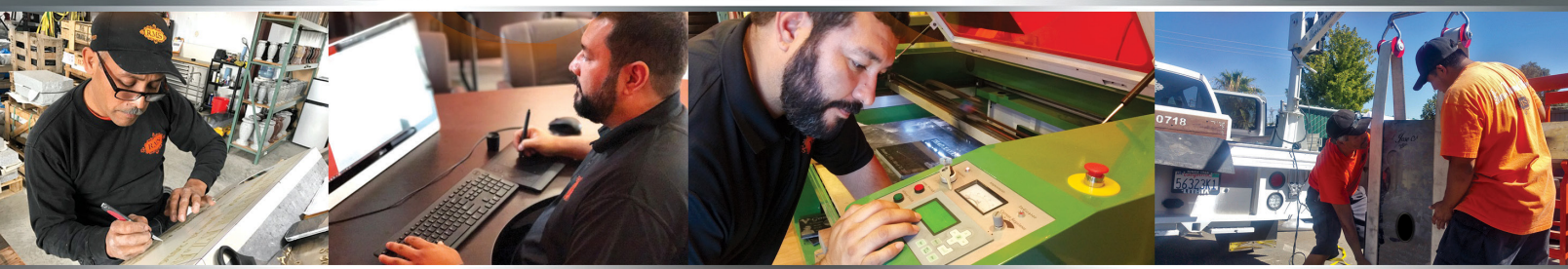
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THE TIMELESS ROLE OF PAJ NTAUB IN HMONG CULTURE

Story Pachia Vang

The first memories I have of *paj ntaub* are of my grandmother

Like so many before her, she'd sit at the foot of the door catching the light of the sun in her lap. Embroidering while basking in the silence of her own company. She never talked much about her life but I learned about her from the things I saw. Like how the outfits she made me were a bright blue color just like the shade of her sleeves in Laos. I knew this from the black and white photos my grandpa would color in. While he liked to practice writing the alphabet and drawing pictures of people with lines shooting out the side of their heads for hair and feet for toes, my grandmother spent her free time making *paj ntaub*. Fashioning the finest craft among *peb cov Hmoob Dawb* which was *paj ntaub txiav* or appliqué.

As much as I'd like to say that I loved paj ntaub, growing up as a kid in America it didn't really mean much to me. My mom started teaching me how to make it when I was 10-years old and, while I found it fascinating, I never had the motivation to finish any of the pieces I started. Instead I spent my free time reading books about mythology or designing fanfic graphics online. I'd debate about whether I wanted to be a fashion stylist or egyptologist when I grew up but Hmong matters were an afterthought. It wouldn't be until high school, when one day my grandfather passed away that suddenly everything changed. The questions of heritage, identity, and culture were placed on my lap.

My grandfather's passing made me want to know more about what it meant to be Hmong. So I spent my college years studying the humanities to find this. I read books, watched documentaries, attended talks, and practiced the Hmong language. But nothing helped me see the beauty of my culture quite so clearly like the day I discovered *paj ntaub*.



Photo by
Epik Creations Photography



Photo Erica Hagen

> *"Oral history tells us that paj ntaub has been with us since the beginning of time."*



Epik Creations Photography

"*PAJ* MEANS FLOWER AND *NTAUB* MEANS CLOTH."

Simply put, "flower cloth" are the traditional textiles of the Hmong people. It is an art form tied to nature, whose techniques combine cloth and thread to create intricate patterns that live on the surfaces of clothing.

When I first started my paj ntaub research, one of the first things I wanted to know was why it was called "*paj ntaub*." Some say it's because of its colors. *Paj ntaub* patterns are so bright that they're named after the richness and vibrancy of "flowers" found in nature. And when we take a closer look at these distinct patterns, we definitely see traces of the natural world in them. Not only is paj ntaub traditionally made out of natural fibers, but its designs are also connected to the natural world through motifs like the snail, elephant's foot, seeds, or gardens.

These ties to the environment and land deepen when we continue looking at *paj ntaub's* name. For in the Hmong language, if "*ntaub*" is followed by "*ntawv*" it experiences a change in meaning that goes from "cloth" to "paper" and more importantly "document," connecting paj ntaub to it's unique role in expressing and maintaining Hmong identity.

Oral history tells us that *paj ntaub* has been with us since the beginning of time. Born from the rubbles of war, it was created in an effort to preserve our writing system which was at-risk of disappearing from the defeat of King Chi You. Those who resisted



migrated south and those who stayed assimilated. Regardless of how we moved, however, we remembered who we were by preserving the symbols of this forgotten writing system. And it is women who are accredited with doing this, weaving and embroidering these sacred symbols into the fabric of our clothing.

To gain a deeper understanding of what this meant, I made it a mission to return to our homelands.

I wanted to further my quest for understanding "Hmongness" through first-hand experiences instead of just books; to learn and see, touch and feel, and truly reconnect with the foreign places I called my home.



Photo Erica Hagen



Epik Creations Photography

When I arrived in Laos for the first time in 2017, the first thing I noticed were the palm trees. Much like my father's own experience arriving in California as a child, there were so many palm trees. My destination was the province that our family had come from — Luang Prabang — where I would spend six-months working as a research assistant for a local museum.

Peb tsev neeg yog Hmoob Laug, cov Hmoob nplooj sev, uas ntoo phuam paj.

These 3 details about my family, describe not only the type of clothing we wear, but also gives insight into the dialect we speak, what region we're from, and how long we've been there.

My father's family, who is Hmoob Laug, lived in Luang Prabang province for a long time before leaving Laos. Today we still wear the flower headdresses or phuam paj attributed with the region that have colorful pom-poms

hanging off them. While we wear simple black pants and jackets followed by sleeves that are creased with blue cuffs, how we've truly differentiated ourselves from other Hmong groups is by the blue patch that we've sewn on to the front of our aprons called "*nplooj sev*."

In comparison to us, my mother's family is considered *Hmoob Tshiab* or "New Hmong" because of their recent migration to Luang Prabang. While we have merged some of our fashion traditions such as the flower headdress, the Hmoob Tshiab choose to have tassels instead of pom-poms for flowers on their heads and they are recognized as *Hmoob Quas Npab* for the rows of blue bands that run across their sleeves. Originally from Sam Neua, these Striped-Sleeve relatives of ours come from Northern Laos along the border, where many more of them can be found today and into Vietnam.

Traveling to Laos and physically being connected to the lay of the land, has helped me understand Hmong identity in a profound way.

While here in the U.S. we tend to categorize our identities based off which dialect we speak or what clan we're from, many of us have forgotten how paj ntaub and the environment outlines our diversity. Clothing changes depending on where we live and these differences, engrained in the lands that our heritage is so deeply imbedded in, are the living and breathing maps of our diaspora.

So when we look at the colorful designs of a skirt or the simple sashes around our waist, we see that red and green aren't just colors from nature but rather the direct memories of our displacement. They represent the Red and Green Rivers we crossed when we left China and moved into Southeast Asia. Rivers which we now tie around the core of our being, embroidering and appliquéing onto the batik patterns of our skirts, to stitch onto the images of story cloths that remind us of the superstition that water spirits are not our friends because so many of us have drowned in them.


Photo Erica Hagen

I only knew of the Red and Green River from folktales, so you can imagine my surprise when I learned that they were real places separating Vietnam from China. A year after I made my trek to Laos, I found myself standing at the mouth of where they met along the border crossing between Lao Cai and Hekou. Looking out unto the colliding waters, a similar image of the Nam Ou and the Mekong meeting in Luang Prabang crossed my mind. Suddenly I returned home to the banks of a lonely bike trail, where on a warm summer evening I watched the sun set over the Sacramento and American Rivers in the exact same way. It all felt so symbolic.

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After a decade-long search for what it meant to be Hmong, I was here at the root of it all and yet still felt so incomplete. The pilgrimage fulfilled only left me with the ongoing question of "Where do I belong?"

I looked at this emptiness and thought of how much "loss" is at the heart of being Hmong. In my life and through my research, Hmongness seemed to be defined by this sense of loss that we've all endured — a constant longing and searching for something that is not there — a place and a homeland.

When I finally returned to that homeland in *Paj Tawg Lag* people spoke to me about this "loss" through the sound of *khw txhiaj*.

Did I know that the *lub suab* or the voice we use in Laos for *khw txhiaj*, is not one of happiness but rather one of sorrow? They asked me this and explained that singing in such a low-pitch tone was used only for their funeral songs in China. I wasn't surprised but rather enlightened. Here was my homecoming.

Traveling and learning about culture through cloth, has given me the ability to let go of so much sadness that I've inherited from those before me. It's opened me up to the wonders in the world and taught me that what we've lacked we've made up for in beautiful ways.

Losing our writing system, only gave us the ability to create illusive literature and art rooted in our storytelling, music, fashion, and songs. While we may not have written down our history, we've preserved them in magical ways through things like our dab neeg, khw txhiaj, paj ntaub, and qeej. Cultivating a legacy from generation to generation through mediums only we can see, speak, carry, and understand. Things that cannot be destroyed or preserved by anyone but ourselves.





These discoveries have changed me because as a daughter and a girl, the moment I began learning about paj ntaub was the moment I gained my power. I didn't just understand who I was through a patriarchal viewpoint anymore, but rather I saw the strength of the Hmong woman. How things society deem "frivolous" that are related to the female figure have actually played an important part in holding the threads of our society together.

When I spoke to my grandmother about *paj ntaub* for the first time, it was hard for her to explain it to me so instead she showed me. She took me upstairs and pulled out a suitcase filled with her most prized possessions. Tucked inside were two neatly embroidered tw siv belts. Bruised and tattered, they looked like sisters neatly appliquéd with pink and red snails. The life in them glistened in the reflection of their silk threads.

"My oldest sister gave me these when I was just a child," she shared, "I was young, but I remember it just like yesterday.

Now, it's all I have left of her and when I go," she said referencing her old age, "... I'll take them with me to find her again."

This moment continues to define the power of *paj ntaub* for me. Priceless pieces that live with us throughout our lives, tying us to those who have come and gone — our loved ones and ancestors.

To this day, I still have every one of those unfinished pieces my mom taught me how to make in my own closet. One day, when I do finish them I'll pass them on to my daughter who I'll tell all of these stories to.

"These designs came from your grandma, who learned how to make them when she was your age."

Through these stories, I'd instill another generation of *paj ntaub* makers.

Carrying on with culture through cloth as it's been done for generations.



Pachia Lucy Vang is a researcher and advocate of the culture, arts, and livelihoods of Hmong communities. She's traveled throughout Southeast Asia and Southern China, documenting Hmong identity and diaspora through traditional clothing and textiles.

An alumni of UC Berkeley, she's curated **"The Story of Story Cloth"** with Hmongstory40 and **"One Cloth, Many Threads: The Diversity of Hmong Textiles"** with the Traditional Arts & Ethnology Centre in Luang Prabang, Laos. Her latest exhibit **"Cloth as Community: Threading the Needle of Past, Present, and Future"** will open with Project Hmong at Sacramento State University in March 2020. Learn more about her passion for paj ntaub at: **www.culturethroughcloth.com**

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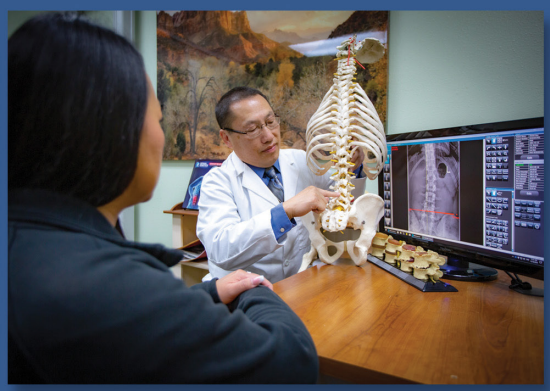
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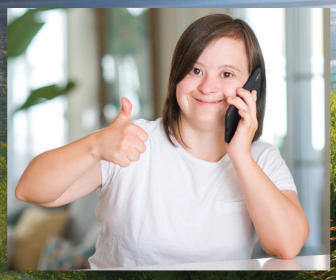
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WHERE DO WE GO FROM HERE

Story by Mai Der Vang



All Photos by
John Willheim

AS A CHILD, I GREW UP WITNESSING SHAMAN CEREMONIES TAKE PLACE IN MY HOME

It was not uncommon to hear the chimes of the rattle and banging of the gong amid the crescendo of a shaman's chant.

My family has continued to practice shamanism in spite of the encroachment of western religions such as Christianity. Yet over the last several years, the daily demands of our lives has increased exponentially, with schoolwork to finish, careers to fulfill, children to raise, and households to manage, leaving very little time, energy, and effort toward the scheduling and logistical coordination of these elaborate, specialized rituals. So much so, that at least in my family, there has been some talk that if we converted to Christianity, perhaps our lives could become less hectic, or so we think.



With each fleeting year, our parents grow older, many of our elders have passed on, and a new generation of Hmong will soon take the helm.

IN THE MEANTIME, THERE ARE BIG QUESTIONS FOR US TO GRAPPLE WITH:

Who are we becoming?

What kind of children are we raising?

Do we care about holding on to the ancestral rituals of our elders?

Or is it okay for these to traditions to quietly slip away?

And finally, given our shared inheritance of the Secret War, what does the future hold for Hmong people in this country?

I don't anticipate that conversion happening any time soon. It's all chatter, for now at least. But just the fact that we've entertained the idea of leaving behind our shamanic practices leads me to realize more and more there's a good chance our community will probably lose most of it in the span of three to four decades ahead, if not sooner.

How, then, will we call our spirits? Who, then, will feed our ancestors? Who will feed us? I suspect many Hmong families are having similar conversations, ruminating on the spiritual future of their immediate lineage and extended clan network. And it feels like whichever way we turn, there isn't an easy answer or quick solution.

It's also fair to expand these forms questioning into other aspects of Hmong culture: who will have the proper knowledge of how to conduct Hmong marriage rituals? What about the funeral ceremonies – all of the intricate soul work, the memorization and delivery of chants, the many activities in the days of veneration – how will we know we've taken the necessary steps to ensure the successful arrival of our deceased into the afterlife?

When I consider the war for what it was, I'm compelled to confront it at its core – a proxy war rooted in imperialistic motives by which the United States government recruited our brothers, uncles, fathers, and grandfathers to do its war bidding; by which Hmong soldiers were strategically positioned on the Laotian frontline so that the U.S. could spare the lives of its own men while simultaneously upholding its facade of neutrality.

This is not normally the version of the war we are told. Often, when we hear or learn about the war, we are led to believe that the Americans valiantly came to our aide, or that our parents fled through the jungles, hiding all day and running all night.

I don't doubt the validity of these dominant versions. I recognize their importance, how they've come to shape and occupy a space within our collective consciousness. But maybe it's due time for us to deepen and change our ways of thinking about the war and our tumultuous past with a more proactive decolonized stance that is rooted in the awareness of how our people were exploited by the political agenda of a global



world power only to be displaced from a way of life and then thrown to the wilds of a new land.

As a people living in exile, we don't have a country we can return to, or a place defining our national and historical origin, one that allows us to thrive in the fullness of our identities and practices as Hmong people.

There is, of course, Laos, or Thailand, and even southwestern China, areas of the world where we might feel the most geographical affinity as a result of ancestral migratory patterns.

But even in these places, there has been a history of political suppression upon our "Hmongness" as well as suppression upon our human right and agency to live as a free people. It's as if as a result, we have had to learn to exist wherever we ended up, to make do with the remnants of what we were given, whether we were isolated in the highlands of Vietnam, or cramped inside a Buddhist monastery in Thailand, or here, roaming the metropolitan cities and rural farmlands of the United States. All of this is not to dismiss, however, the efforts of individuals and organizations who have been and continue to muscle through these questions. I've been lucky enough to work with a few of them, this publication included, and other organizations with deep and rich histories of serving Hmong, Southeast Asian, and refugee communities.

Many of these efforts have demonstrated a resiliency in the face of limited resources and competing interests, but I sometimes worry and wonder if these community-based efforts will be enough. I trust they will be part of producing the kind of change we need in order for us to begin to address these larger questions of how to shape a sustainable Hmong future. But is far more needed, from each and everyone of us? And if we succeed in creating change at the community level, how do we apply those changes inside the home?

Here is our reality: one day, it will just be us.

Our elders will continue to pass, as well as our parents, if they haven't already. Those with a direct link to the war, having witnessed the atrocities, ran through the jungles, and came out alive on the other side, will become fewer and far between in the decades ahead.

How do we hold on to the ancestral richness of who we are in a way that allows our families and our community to progress with the times while thriving toward our highest good? Where might practical compromises need to be made within our cultural traditions?

And many in the community have also asked – if women were included in more of our cultural practices, if women were allowed and encouraged to learn and partake in the intricate rituals, would that not be an obvious way to increase

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the numbers of people in our community who could become transmitters and active caretakers of our culture?

Our remarkable ability to survive in the face of great turmoil has been proven time again.

It's as if the Hmong drive to live and keep living, no matter the odds, has been built into our DNA and passed from generation to generation. Perhaps that's how we got through the war. Perhaps that's how we were able to endure the transition to new lives here in the United States. And perhaps it is what will push us forward into this new era, holding on to who we are and yet adapting at the same time.

As Hmong people living in a country that is not ours and won't ever be, perhaps we, myself certainly included, ought to consider more deeply how we shape our livelihood here so that we can belong and yet still be ourselves.

Maybe we need to step outside of our nine-to-five jobs and out of our cookie cutter homes in order to reconnect with our roots.

Maybe we need to push against the pressures to conform to "American" ideals – these seem to be the same ideals that make it harder for us to be who we are in this country, that have at times made us feel ashamed for the loud shamanic ceremonies emanating from our homes, or that have at times made us feel that we needed to reject Hmongness for whiteness. We have to resist and ultimately interrogate our need to assimilate. Let's choose to confront the reality of extinction before us, to critically encourage one another, and to take action toward a future that honors and values the Hmong identity within a western landscape.

When I reflect on the vibrancy of our culture and the history of war and exile we carry in our bones, I'm led to believe that we are a people who strengthen this country, perhaps in more ways than this country has strengthened us.

At one time in history, we helped rescue and save American lives. It's time now for us to turn toward ourselves and toward one another, to salvage who we are.

About the Author

Photo by Andre Yang



Mai Der Vang
is the author of AFTERLAND (Graywolf Press, 2017)

Winner of the 2016 Walt Whitman Award of the Academy of American Poets, longlisted for the 2017 National Book Award in Poetry, and a finalist for the 2018 Kate Tufts Discovery Award.

The recipient of a Lannan Literary Fellowship, she served as a Visiting Writer at the School of the Art Institute of Chicago.

Her poetry has appeared in Poetry, Tin House, the American Poetry Review, among other journals and anthologies.

Her essays have been published in the New York Times, espnW, The Washington Post, and elsewhere.

Mai Der is a member of the Hmong American Writer's Circle where she co-edited How Do I Begin: A Hmong American Literary Anthology.

Born and raised in Fresno, California, she earned degrees from the University of California, Berkeley and Columbia University.

She is an Assistant Professor of English in Creative Writing (Poetry) at Fresno State.

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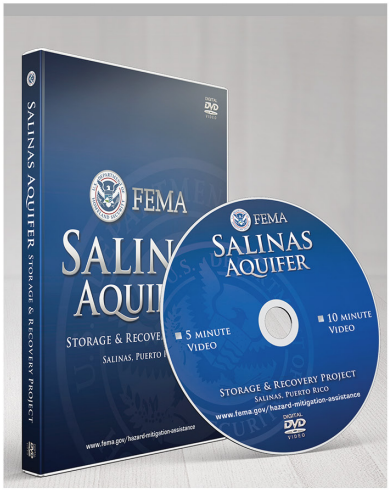
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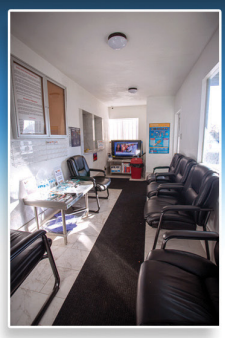
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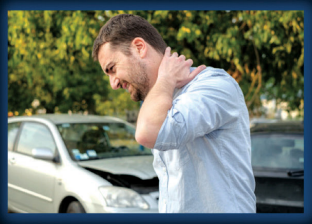
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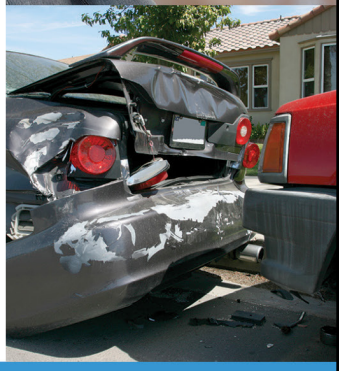
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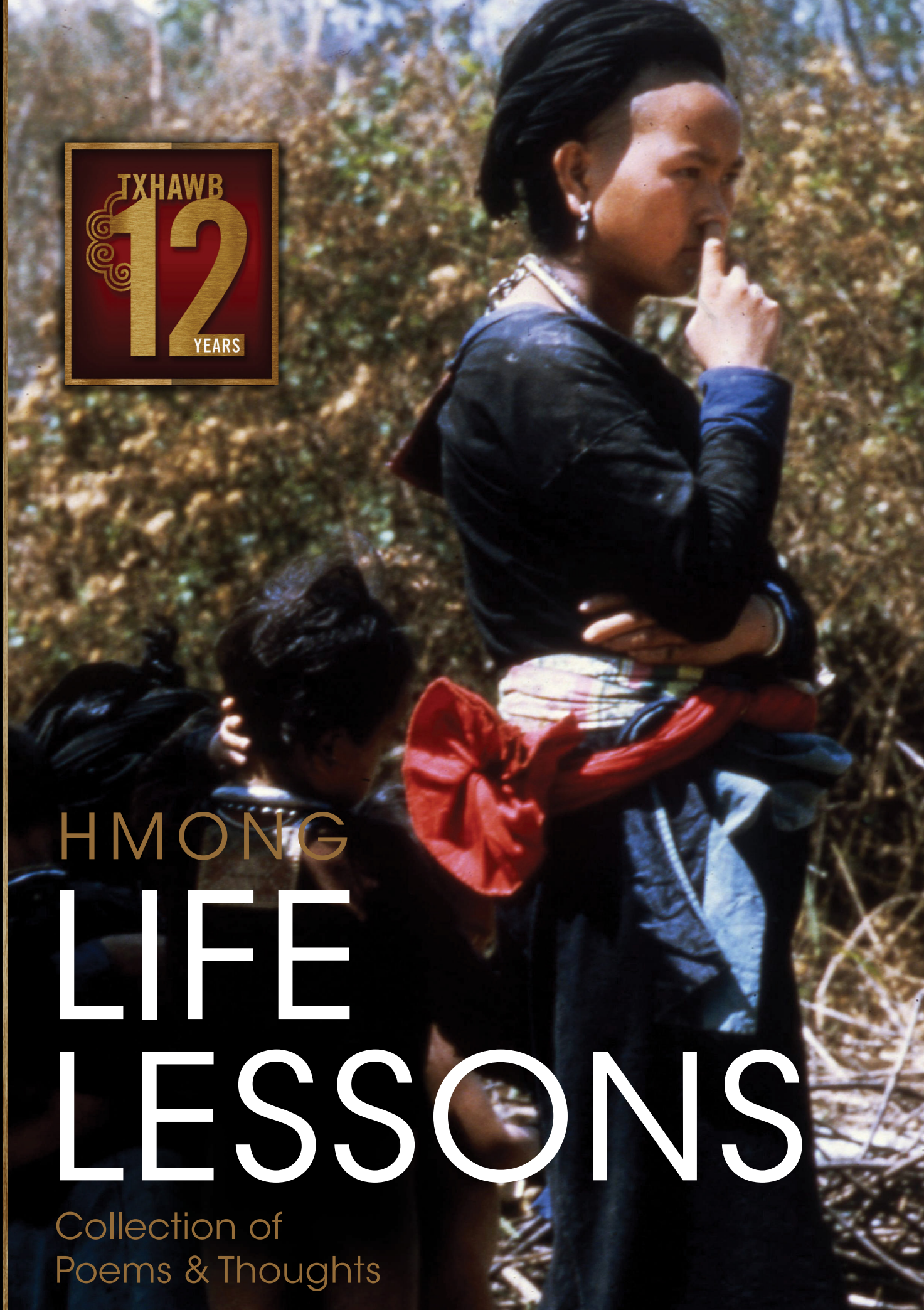
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It is the third and last night of my father's funeral
The piping qeej and the throbbing drum - that have
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Tonight is a night for songs.

There have been other songs throughout the three days, starting with the
song to Point the Way, where an elder chants to guide my father's spirit from
Fresno, to Santa Ana, to Honolulu, to Nong Khai Refugee Camp, to Long Cheng
and finally to Sky Mountain where he was born, so he can retrieve his
birth coat to transition back to the spiritual plane

But tonight's songs are epic
My family has retained a Txiv Coj Xai, master messenger
to follow father into the spirit world, to ask him to come back
And if he won't come back, has he any last words to impart to his descendants

The master messenger stands by father's coffin
facing the audience, my extended family kneels in front of him
He starts his journey, narrating it in song, verse after verse, hour after hour…

He follows father on a winding road that curves along the contours
of the landscape, uphill and downhill, through karst mountain passes
and across rivers, through thick forests where fallen leaves pile to the ankles
and alpine meadows where pine needles pile to the knees

Finally, he sees father on a far ridge and calls to him to stop

Catching up to father, the master messenger asks if he will come back,
for his family misses and mourns him. Father says he can't:

> When I left, the roads were clear
> But now they are overgrown
> When I left, the river beds were dry
> But now they are flooded

The master messenger asks if father then has any last advice for his descendants
Here, father is more agreeable. He launches into verse after verse of song
Do not steal, he advises: Do not lie, Do not cheat, Do not commit adultery
Treat people with respect, Love your family, Wake up early and work hard, Be frugal…
All this in beautiful, rhyming verses

Father, who was never an eloquent man in life, and who suffered a series of
debilitating strokes that made him increasingly unable to speak during the last ten years
now seems free to let his voice soar - Yet, no matter how beautiful these surrogate songs

> Oh, father! How I wish you and I had sung
> Our plain songs to each other
> While we were face to face
> On the same plane

THE FUNERAL

by Soul Vang

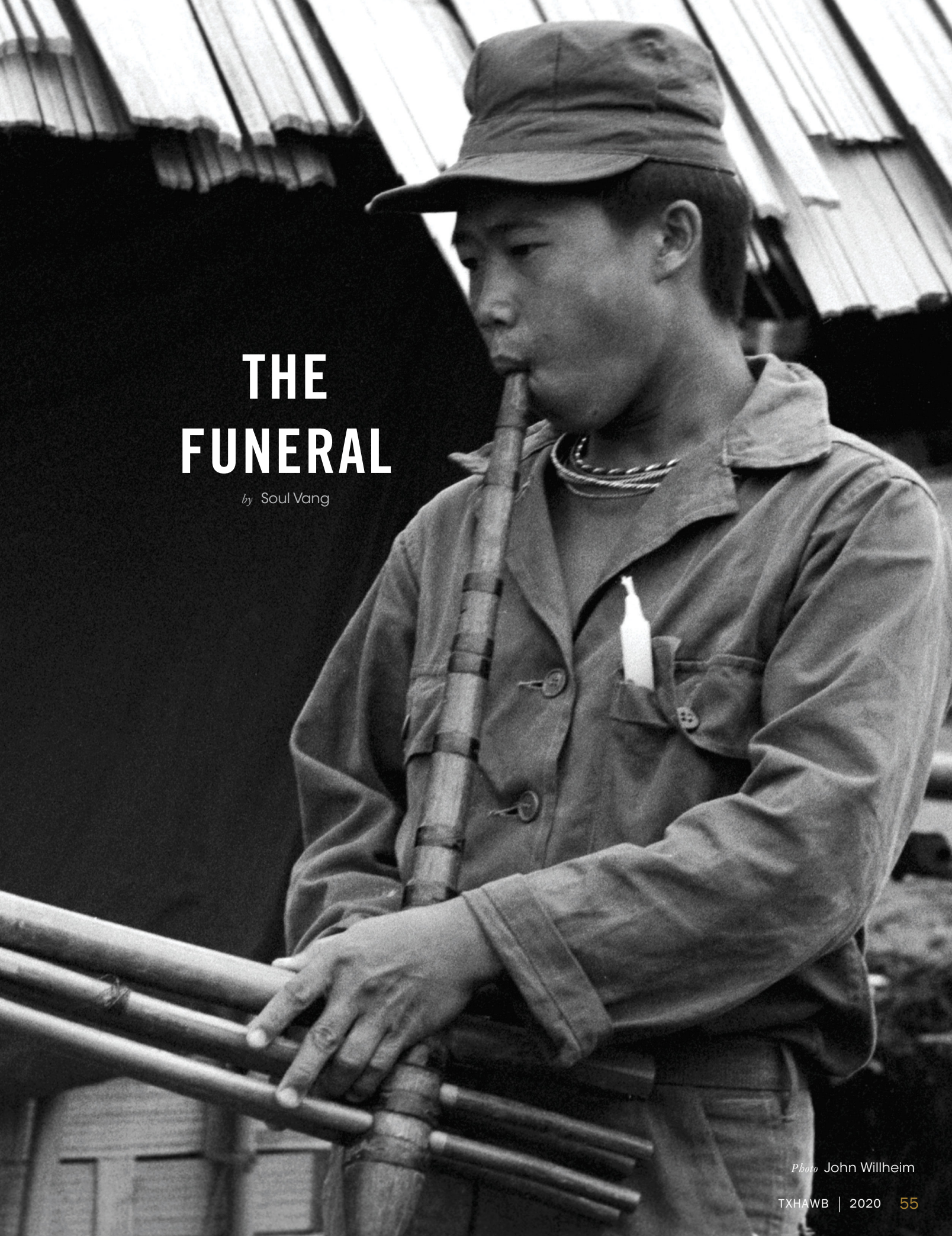


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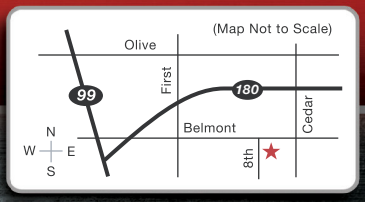


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Through my eyes as a survivor, I wish for you to never see what I saw

I saw days turn into weeks, weeks into months, and months into years

I saw physical bruises that heal but emotional scars that will never disappear

They call this the land of the free but to me, this was the land of fear

Through my ears as a survivor, I wish for you to never hear what I heard

I heard denial, blame, judgment and the cry for help day in day out to the core

I heard the criticism, the ugly truth of poison love and anger roar

They called this the land of opportunities but my key to success never reached the door

Through my heart as a survivor, I wish for you to never feel what I felt

I felt the pain, unworthiness but nothing hurts more than seeing my children's pain

I stayed to prevent a broken home but left because I realized there's nothing to gain

They called this the home of the brave but the choice to save my life brought forth great shame

Through my knowledge as a survivor, I hoped for you to know what I know

I know there are more victims feeling trapped and some are in denial

They wear a happy mask with no beauty in their hearts and walk with a fake smile

To understand without judgement, imagine walking in their shoes for a mile

If you are currently a victim of Domestic Violence, I wish for you to do what I did

Be deaf to rumors and gossips, blind to finger pointing and seek help from those who heed

Free yourself by walking away and find the courage to plant the "Violence Free" seed

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SURVIVOR

by Maineng Her



Photo John Willheim

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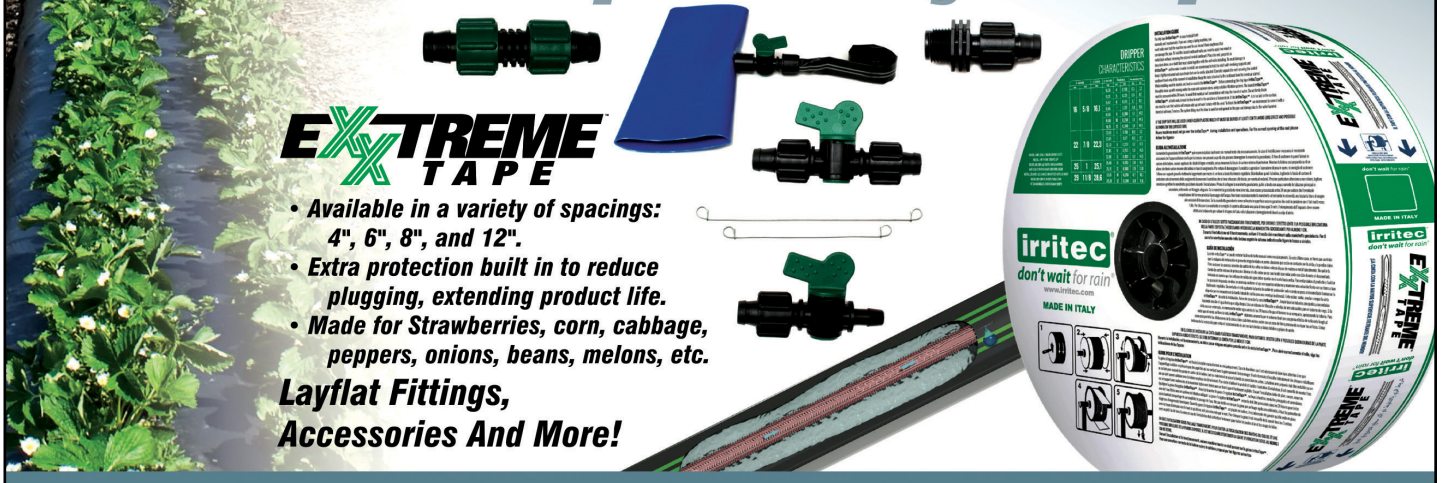
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In the Laos jungle,
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on the elephant trail
was the last time he saw him, his father.

How old was that boy?
Who looked back one last time,
was the question I wanted to know.

A new world, with strange weather,
where delicate ice shavings fell like petals
and grounds that sizzled your feet, as if they were as delicate as eggs.

Did you think the world was changing?
Seeing the weather so strange
A new place, to call home
but it's not home, only a place,
to live for another day and live a different way,
so how can this place be called home?

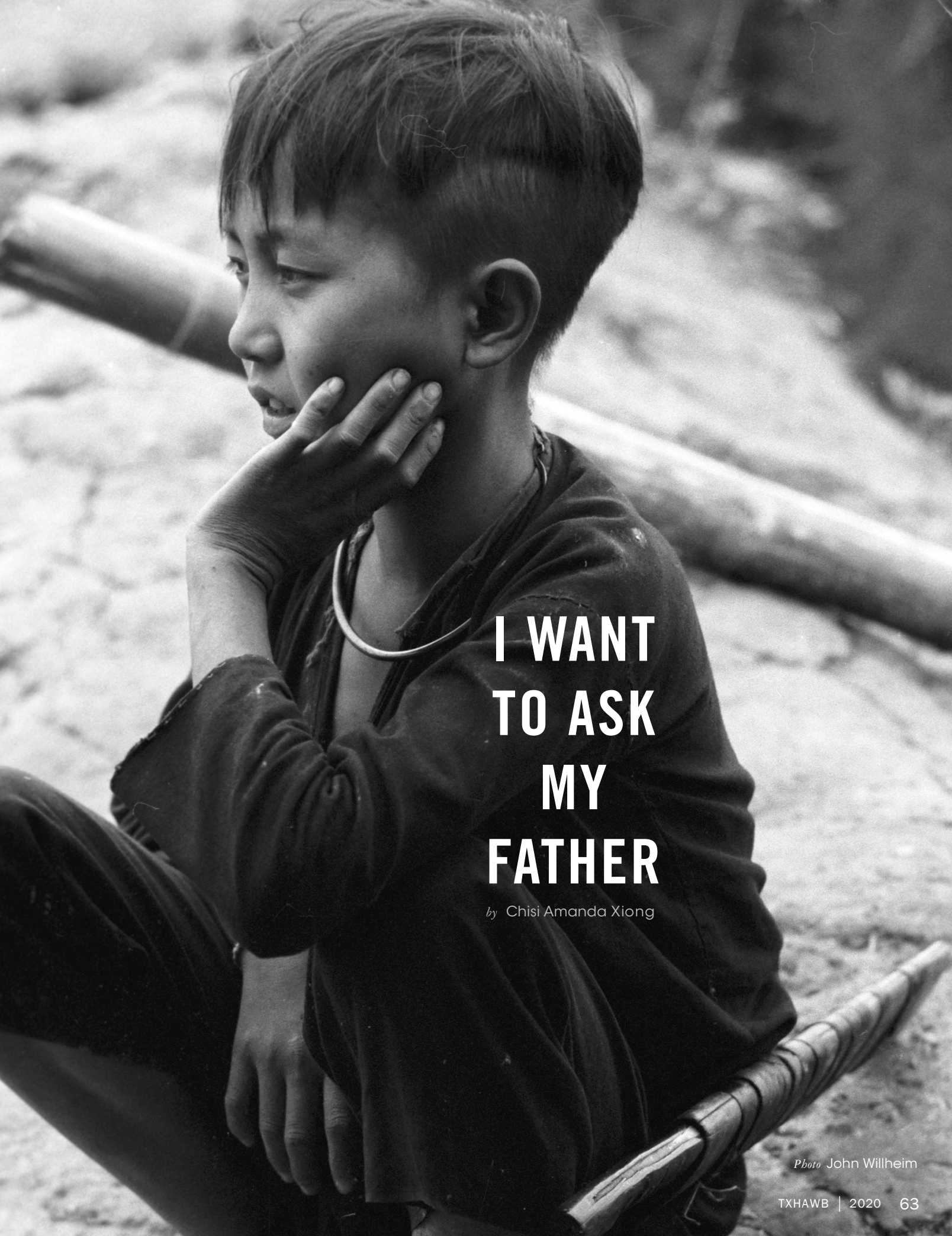
Because war time had separated families
How did you brush it off?
The laughter, not with you
but at you.

Pointed fingers
at your long hair and repeated pants,
with no socks to wear.
No helping hand extended, because
yellow skin and hidden lids, because
English was not your first language;
but being thought as "stupid"
didn't sit right with you.

As you sit in your room
no mattress, no pillow
no mother, no father
was your spirit beaten down?
Had it left you behind, to endure the pain alone?
The hidden tears, that never dripped,
a painted smile, or a mask,
can't hide the droopy eyes
but you kept going because?

He looked up and said, to me
I looked back one last time
and ran down the elephant trail
to my father,
no hug, but I said "I love you" to him,
for I knew it was the last time
I'd see his face.

He told me to go
before I was too far behind the others,
and to come back to look for them, if I survived
and that's how your grandmother
and my brothers got here,
because I survived.



I WANT TO ASK MY FATHER

by Chisi Amanda Xiong

Photo John Willheim

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When I was 12 and saw you cry, I hid in my room until it was safe to come out.
When I was 15 and saw you cry, I thought you deserved it and ignored you.
Now I'm 25 and when I see you cry, I sit next to you. Sometimes I lean on your shoulders, sometimes I hug you to me, sometimes I hold your hand, but mostly I tell you it is ok, that they are men and that's how men are and for you to not be sad, to not think too much.

Once, I cried with you, tears between mother and daughter, between woman and woman. It was unexpected, and I realized how much empathy hurts. I think of my brothers who have grown on the back of a woman who has always bended because she was taught to bend. I think of my father who is perhaps relieved in the belief that such a woman would never stand Upright and walk away, and I think of my sister who at the age of eighteen has said she will never marry if this is what to be a married woman is. "Love is not worth it," she has said, conviction in her voice, a surrender in her breath.

I have fallen in love, Mother, and I am scared.

So stand tall, mother, stand tall. I need you to stand tall and upright – If not for you, then for me. To have grown by your side, to have been raised on your back and your hands and your tears, I have witnessed this half of your life just as you have borne witness to the whole of mine. When I hear paternal grandma say that it is your fault if you cannot get your husband to do what you ask, when I hear maternal grandma say that you must bear with it, that you must endure, us siab ntev, all I hear is that it's you, you, you, and the word compromise means that only you must be the one to give way. Our lives as women need not revolve around a man, feminism has shown me that, but the roots of patriarchy are deep and it takes communal strength to untangle those roots, to unlearn these wisdoms of generations that have been based upon sacrifice.

You have taught me many things, and I recognize them now as your love for me and your wish for me to live well and be happy--but these lessons you pass onto me are lessons of submission, lessons of endurance, lessons of self-sacrifice, such are the methods you have used in your own life and such are the methods that have been taught and given to you by others. We must submit, we must endure, we must sacrifice ourselves because our selves do not belong only to us. We start as a daughter, a sister, a woman who bears the surname of our fathers, and one day, we will be a wife, a daughter-in-law, a sister-in-law, a mother to children who will bear the surname of our husband. Each title is nuanced with connections and responsibilities. We are born from roots of legacies and will birth new ones. Submit, endure, sacrifice, for your life is never just your own.

Under such weight, who can stand tall?

Stand tall. Stand upright, stand straight. Even as I have heard the echoes of patriarchy in your words, I have also heard the echoes of feminism. In the same breath you teach me about self preservation you also teach me about self empowerment. Go, you have said. Go as high and as far as you can, in your education, in your career, go until the gossips of others cannot harm you. When actions speak louder than words, if you can live well on your own then there is no reason for the words of others to hurt you. You have said these words to me before, you have said them to me many times. You have said to me that even if others criticize me, as long as I can stand on my own then I do not need to worry and I wish you could understand these words I echo back to you mother because when a woman does not need to rely on someone else for her livelihood then she is not obliged to bend.

Stand tall then, mother. Stand tall with me. In this crazy thing called life where guarantees do not exist and the roots of suppression cannot be dug out in one generation, stand with me so that we may both lean on each other, so that what you cannot do, I can, and what I cannot do, we will endeavor to. Stand with me, mother, because if you continue to bend then when I follow my heart, when I must shake these roots straight and when I must prune those that may endanger me to rot, then I fear you will fall, and I fear what love there is between us will turn to hate, to shame, to regret, for I cannot continue to bend with you.



TO MY MOTHER WHOSE VOICE ANCHORS DEEP

by Nou Her

Photo John Willheim



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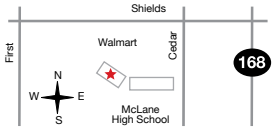
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When I was a little girl, my father sat me down on his lap and said to me, "My daughter, I don't want you to work hard on a farm like your mother and the other village women. I have a different dream for you, that one day you will become the first member of my family to attain a high level of education."

My father moved my family from the village, Phu Khan Hua to the city Ban Nasou where I was able to study and complete the first grade of Laotian Education. However, as destiny would have it, we would have to leave our new home. One afternoon in early summer of 1975, as my sister and I raced happily down the hill from our school towards home, we were met by my frantic mother coming out of a taxi.

"Children, we must go. The communists are coming," my mother whispered in our ears as she leaned down to grab us each individually by the hand. She quickly rushed us into the back seat of the taxi where the rest of my siblings were sitting in shock and silence, dazed like little piglets waiting for their turn at the slaughterhouse. To all of us she commanded, "Be still! Don't say a word. Too much noise can get us killed."

My mother hastened the driver to take us to Long Cheng, the Hmong military base, to join my uncles who would help us escape to Thailand, where we would be united with my father. In disappointment, I thought to myself, "What about my school? I had worked so hard for a promotion to the second grade. Now, I will never be able to make my father's dream come true." I looked out the window from the back seat of the taxi to the hill where my school stood. Slowly my school drifted further and further away until I could no longer see it; and my heart ached with sharp pangs.

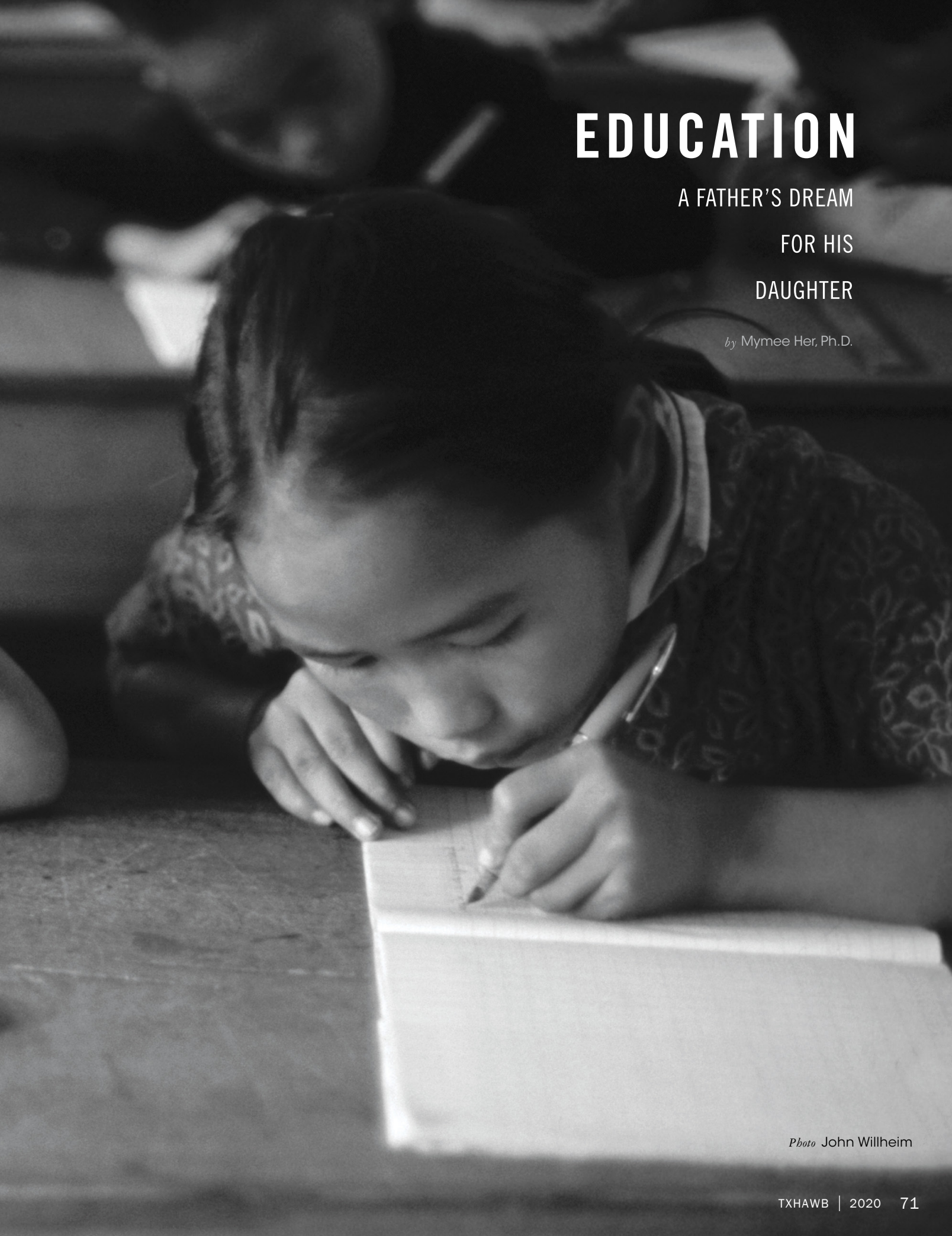
The year I spent in the refugee camps, Nam Phong and Ban Vinai, were filled with sorrow. My people who were once as free as the birds in the skies were now captive like a herd of animals. Children died from measles and dysentery. Time stood still as I almost took my last breath but was brought back to life by the hands of my father, a gifted nurse. I felt small and insignificant. Gone were my school days and uniforms, which I proudly wore. My dreams of education slowly dwindled away and became only a distant figment of my imagination.

I was nine years old when my family came to the United States. We were among the first wave of Hmong refugees to resettle in America in 1976, and we worked hard to help those who came after us. I watched my family and my community struggled to adapt to our new lives and cope with the trauma of war. Nightmares haunt us in our sleep, and terror filled our days. Grief and sorrow lingered in our hearts as we mourn our loved ones who died in war or on the path to hope, freedom and safety. Our hearts ached, but no one talked.

Even when we were in a safe land, our minds lived the words uttered once by my mother while fleeing communists, "Be still! Don't say a word. Too much noise can get us killed." As I got older, I began to realize that the pills doctors prescribed could not take away the trauma that we had endured. In response to the needs of my community, I dared myself to dream once again. This time, my dream was propelled by a mission to heal the hearts of my people. My new dream was that one day my community would no longer feel the pain of trauma from war and that I would be instrumental in bringing about this healing.

In 1985 I broke the Hmong tradition of marrying young for the opportunity to attend college. I was one of five Hmong female students to attend the university in our city, California State University, Fresno. Altogether, there were only 15 Hmong students, both male and female, attending a school with a student body of over 20,000. Although the university was only a few miles from my house, the journey I had traveled to get there seemed like a thousand years.

In college, my curiosity took me down the field of psychology where I learned about the brain, behavior and mental illness. After completing college, I pursued my graduate studies in Clinical Psychology. On September 2, 1997, I graduated as the first Hmong woman psychologist doctorate in the world. Through my professional work, I was able to help heal the hearts of many Hmong people in our community and fulfill my father's dream.



EDUCATION

A FATHER'S DREAM FOR HIS DAUGHTER

by Mymee Her, Ph.D.

Photo John Willheim



CARING FOR MY

AGING HMONG MOTHER

Story by Sheng Michelle Xiong
Photos Beeincredible Photography

Recently, I had ordered a cup of coffee and noticed the holiday design on it. I automatically looked outside to see if it was cold, even though I knew it was bright and sunny, having walked in just a few minutes ago. Staring apprehensively at the holiday cup in my hand, I had to remind myself that it was definitely November and the new year was briskly approaching.

Although trivial, the minor glitch lingered in the back of my mind. As I contemplated the notion a little more, the coincidental disconnect began to resonate more clearly with a feeling I'd been struggling to articulate. I realized it wasn't just the typical holiday season sneaking up on me again, but the actual feeling that time was running out faster than usual. Whereas I'd embrace the holiday rush before, I was subconsciously aware that there was another clock winding down faster than I could process. That clock is the time I have left with my mom.

> *One day she'd asked an aunt to come over to sort through all the Hmong clothes that she'd diligently collected for me and my sisters over the years, and took immaculate care of them.*

Over the last three years,
my mother has endured a heart attack and kidney failure that forced her onto dialysis three days a week



She'd been diabetic for over a decade, with high blood pressure cholesterol, so I'd anticipated a deterioration in her health. I also knew she didn't take her medications regularly or want to change her diet. With such critical health conditions, I kind of expected things to escalate. However, I was still completely unprepared for how rapidly her health would decline and how that would impact my life.

After her heart attack, as a daughter of immigrant parents, I accepted it as my honor and duty to organize her medications and coordinate her doctors' appointments. But picking up prescriptions and accompanying her to doctors' visits weren't exactly my mother's idea of health, let alone healing. For that, she looked to one shaman after another to help cure her illnesses, effectively shifting my sense of responsibility to a heavy burden.

It was frustrating that our efforts weren't helping her feel that much better. Oftentimes, it felt like they were contradicting each other more than they were complementing one another. The more stringent I became with her medications, the more she rejected my care. While I argued with her to restrict her diet, she lamented and complained to others that she had no support. The harder I tried to get her to take accountability, the harder she tried to convince me that it was out of her control. We were in a constant tug of war.

Strategically, my mother searched near and far for anyone who could tell her what she wanted to hear. We performed all the ceremonies that she was advised to have, to see if her health would improve. As suffocating as it was, I believed that if they could bring her healing, it was worth a try.

I desperately wanted her to feel empowered to take ownership of her health and hoped that our traditional rituals made her feel loved, if not healed. At least they could help her find acceptance of this new phase in her life.

I became so overwhelmed helping her adjust to her new physical condition that I neglected my own feelings. One day she'd asked an aunt to come over to sort through all the Hmong clothes that she'd diligently collected for me and my sisters over the years, and took immaculate care of them. They separated each of the elaborately handcrafted pieces, along with the new modern prints and designs, and neatly packed them into different suitcases with each of our names on it.

Although I knew what was happening, I couldn't bring myself to fully accept the thought of losing her.

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> *But the truth is, no matter how much I plan, or try to get my life in order, I will never be ready to let her go.*

My coping mechanism at the time was to escape and allow myself to feel anger and resentment.



I felt stuck in my role as a caregiver, indefinitely putting my life on hold as a result of her health needs. I was emotionally frantic and depleted and made the impulsive decision to return to school to finish my degree, a distant five hours away. But beneath all the mixed emotions and reckless decisions was my attempt to get my life in order before my time ran out with her.

There was no doubt that I was abandoning her and my role. This made me feel guilty while I was away, but I persuaded myself that I'd be in a better position to take care of her when I returned, and create opportunities for myself in the future. Unfortunately, the fact that I had no concrete plan after graduation left me in a worse situation than I was before, unemployed. That led me right back to my role as caregiver. In that particular year or so, it was hard to see that I had made any progress.

It was no surprise that whatever remorse I had quickly vanished when I moved back home. My sympathy and affection for my mother were regularly challenged as we struggled to maintain a daily routine. The number of emergency room visits, doctors' appointments, sleepless nights, the back and forth with dialysis staff, the endless complaints about aches and pain, the medicines and cravings, and a whole host of other needs, made it nearly impossible to care for her without being frustrated. I was incapable of offering her comfort and love in the way that she wanted.

I became increasingly anxious about her health and more distressed with her defiant behavior. Struggling to get my life back on track, I looked for meaning in all directions, as one opportunity disappeared after another. My only consolation was that these missed opportunities were meant for me to spend more time with her. Had I known any better, I would've embraced this perspective more, but the stress of unemployment and constant tending to her needs left me numb and helpless. I did the best I could, but I couldn't help feeling resentful and inadequate to meet her needs.

As I'm slowly getting back on my feet and pulling myself out of the difficult place I was in, I've been able to reflect and observe my thoughts and actions more closely. I realized that this clock, with an unknown amount of time left, motivated me to have a solid plan, so that my mom can be there for all my milestones; and that she can go with a little more assurance that I have some security without her. But the truth is, no matter how much I plan, or try to get my life in order, I will never be ready to let her go. I don't think there is a plan for something like that.

There's still so much that I want to do with her around, like getting married, graduating from a master or Ph.D, having children, buying a home, and more. None of these are guaranteed either way, but they are big dreams that I have and hope that she will be around for them. I'm learning that underneath all this anger, frustration

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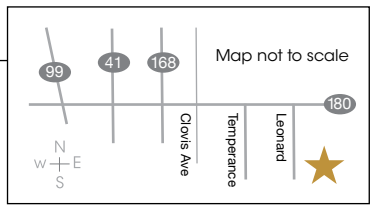
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and disappointment is my fear of losing her and all the things I had hoped for with her.

But knowing this, I hope to have more compassion for her and myself. So I will continue fighting for her, fighting with her (a little less), and most courageously, fighting to keep her in my life for as long as possible.

As I'm growing older myself, I understand what my mother means by npaaj yug lub neej (plan your life).

It wasn't until her heart attack that it really hit me that I could be alone with no one to look after me. She is holding onto life, for me, as well, because I don't have a family of my own yet, or even a stable livelihood.

All those times that she lectured me or frowned upon my decisions, if not outright stopped them, was to guide me towards a life that could hold this potential.

I'm very fortunate to have my parents in my life thus far, and hope that my mother's words will manifest into the life that we both want for me.

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- Hot Food Deli
- Hmong Dresses & Fabrics
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Asia Supermarket — Khw Hmoob



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- Lottery
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- Cell Phone Store
- Hot Food Deli
- Fresh Produce
- Asian Groceries

TC FRESH MEAT SUPERMARKET

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Khw Hmoob

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- Calling Cards
- Cell Phone Activation
- ATM / EBT / Credit Card
- Pay Utility PG&E

Khw Hmoob

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- Fresh Produce
- Asian, Mexican, American Groceries

Super X Market

Khw Hmoob

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SUPER X MARKET

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SUPER X MARKET

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T & Y MARKET

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916.922.6757

T & Y MARKET

NORTHERN SACRAMENTO / NORWOOD

Supermarket founded by husband and wife, Tou and Yer Lynhiavue in 1995. T & Y offers a large selection of multicultural and American foods, fabrics and accessories, Hmong clothes for sale and rent. We also offer free Nutritious and Delicious classes every month!

- Fresh Produce
- Beer & Beverages
- Ready-to-Go Food
- Large Selection of Meat / Seafood
- Houseware & Cookware
- Fashion & Fabrics

T & Y Market

Khw Hmoob



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- Asian Beverages
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- Frozen Meat
- Asian Household Items
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- Check Cashing

Lo Market

Khw Hmoob



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SAMTHONG MEAT MARKET

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- Credit
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Samthong Meat Market

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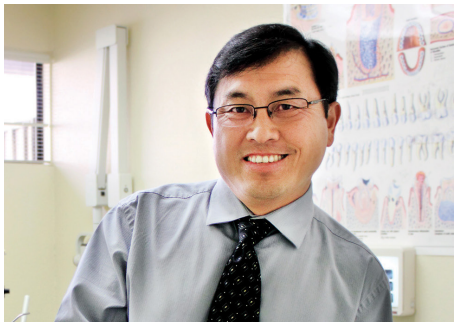
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KAO N. VANG D.M.D., P.C.
DENTIST

Dr. Kao N. Vang is a general dentist located in Fresno, California. Dr. Vang graduated from the University of Pennsylvania, School of Dental Medicine. He has been providing general and cosmetic dentistry for 20 years. Dr. Vang utilizes up-to-date dental technologies to perform the very best quality services for his patients.

Dr. Vang provides the following services:

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- Teeth Whitening
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JUDITH J. VUE KUE D.D.S.
DENTIST

Dr. Kue was born in Laos and immigrated to the U.S. in 1979 as refugee with her family. She received her M.S. & D.D.S. degrees from University of Detroit, Mercy. Dr. Kue has been providing quality dental care for over 18 years. She offers bilingual services & free consultations for new patients. During her free time, she enjoys traveling & hiking.

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- Cleanings
- Extractions
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- Root Canals
- Crowns & Bridges
- Denture Repairs & Relines

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- Home Delivery Service
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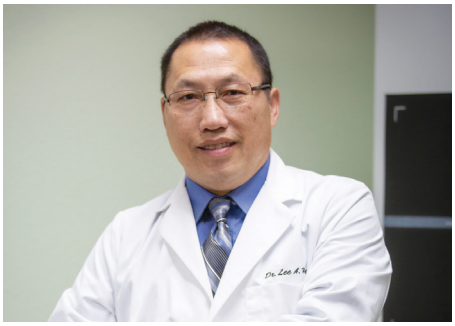
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- Sports Injuries
- Work Accidents
- Medication
- Examination
- Rehabilitation

Dynamic Chiropractic





LEE A. HEU D.C., C.P.C.

CHIROPRACTOR

Dr. Lee Heu received his degree with honors from Life-West (LCCW) & has been serving the Asian Community of Northern California since 1996. To date, he has helped more than 20,000 patients relieve their physical pain with quality chiropractic care. He offers bilingual services & free consultation for new patients.

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LON LOOJ YAJ D.C.

CHIROPRACTOR

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- Arthritic Pain
- Sports Injuries
- Muscular Aches
- Neck, Back & Shoulder Pain
- Joint Stiffness, Pain & Discomfort

New Life Chiropractic

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559.283.8853
newlifechiropractic.drlonyaj@gmail.com



YENG ERIC XIONG D.C.

CHIROPRACTOR

Dr. Yeng E. Xiong was born in Laos & migrated to the U.S. in the 90's. He graduated from Life Chiropractic College West in 2003. He has been serving the Central Valley over 15 years. In the last 15 years, he has dedicated his career to help the Central Valley through non-profit organization, student associations, funerals, & foundations.

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- Chronic Pain
- Sports Injuries
- Neck / Back Pain
- Auto Injuries
- Headaches

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LEE X. YANG D.C.

CHIROPRACTOR

Dr. Lee X. Yang opened his practice in November 2002. He pursued his career as a chiropractor to help people heal their body naturally as an alternative to pharmaceuticals. He speciallizes in treating patients who were involved in car accidents.

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- Ua Haujlwm Sav
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thaochiropractic.com

STEVE THAO D.C.
CHIROPRACTOR

Dr. Thao was born in Denver, CO in 1979. He received his degree from Life Chiropractic College West in Hayward, CA in 2007. He is believed to be the first Hmong medical professional that opened his own practice in the Bay Area & is currently active. He is also the main Chiropractor at Electronic Arts Headquarters (one of the largest video gaming companies in the world) treating exclusively their employees.

- Wellness Care
- Neck / Back Pain
- Sports Injuries
- Auto Accidents
- Massage Therapy
- Rehabilitation



TRU CHANG CHIROPRACTIC INC.

700 W. Olive Avenue, Ste. G
Merced, CA 95348
209.722.9089

TRU CHANG D.C.
CHIROPRACTOR

Dr. Tru Chang has been practicing chiropractic for over 19 years. He received a Biology Degree from the University of the Pacific & a Doctor of Chiropractic Degree from Palmer College of Chiropractic - West. Dr. Chang and his family have lived in Merced for the past 35 years. He has a strong commitment to help his patients improve the quality of their lives. Happy New Year from the staffs at Tru Chang Chiropractic, Inc.

- Headaches
- Musculoskeletal Pain
- Auto, Work, and Sports Injuries

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VONG YANG D.C.
CHIROPRACTOR

Dr. Yang was born in Laos and immigrated to the U.S. in 1987. He attended CSUF and shortly after got accepted to Life Chiropractic College West (LCCW). He received his Chiropractic degree from LCCW, and has since then been serving our Hmong community within the Central Valley for over 18 years. He speaks multiple languages and provides services to not only the Hmong community, but to other ethnicities as well.

- Back Pain
- Neck Pain
- Feet Pain
- Examinations
- Motor Vehicle Accidents
- Manipulation / Rehabilitation



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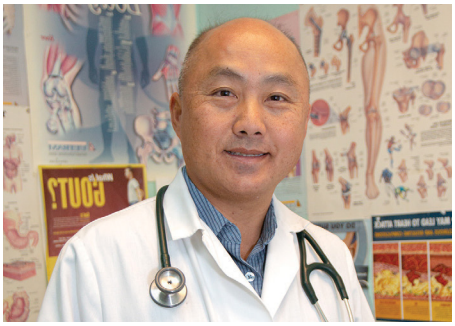
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BEE YANG D.C.
CHIROPRACTOR

Dr. Bee Yang received his bachelor's degree from UC Santa Cruz in 1991 and went on to get his Doctorate of Chiropractic degree from Life Chiropractic College in 1995. In 1996, he became the first Hmong chiropractor in Fresno to open his own clinic: Best Care Chiropractic. He has been serving the Hmong community for over 20 years.

- Car Accidents
- Arthritic Pain
- Sports Injuries
- Muscular Aches
- Neck, Back & Shoulder Pain
- Joint Stiffness, Pain & Discomfort





THEK MOUANOUTOUA PA-C
PHYSICIAN ASSISTANT

Thek Mouanoutoua graduated from the prestigious physician assistant program at Charles R Drew University in 2008. He has been practicing medicine as a physician assistant at Kings Winery Medical Clinic for over 10 years now with emphasis in Family Medicine. "...You treat a disease, you win, you lose. You treat a person, I guarantee you, you'll win, no matter what the outcome." – Hunter Patch Adams

- Physicals
- Check-Ups
- Immunizations
- Family Mediine
- Preventative Care
- Diagnostic Services

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559.255.6476
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VANG MOUA PA-C
PHYSICIAN ASSISTANT

Vang Moua was born in Laos & immigrated to the U. S. in the 80's. He went to UC Davis PA program & has since then been serving the community in the Central Valley for over 13 years. He offers medical services to both pediatric and adult patients.

- Physicals
- Check-Ups
- Immunizations
- Family Mediine
- Preventative Care
- Diagnostic Services

NORTH MARKS

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559.860.4925
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KONGMONG KRISTIAN MOUA PA-C
PHYSICIAN ASSISTANT

Kongmong Moua was born in Laos and immigrated to the U.S. in the 70's. He went to Charles R Drew University and has been serving the Hmong community in the Central Valley for over 10 years. He offers bilingual services & is accepting new patients.

- Physicals
- Check-Ups
- Immunizations
- Family Mediine
- Preventative Care
- Diagnostic Services

Kongmong Kristian Moua

CEDAR UNIVERSITY

4770 N. Cedar Avenue
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MICHAEL MOUA M.D.
MEDICAL DOCTOR

I have been providing comprehensive high-quality medical care to underserved commnities for several years. My goal is to help patients reach and maintain their ideal health. With the support of other medical and administrative staff, we work collaboratively to provide the best possible care for our patients. I have office-based privileges at Mercy General Hospital, Mercy Hospital of Folsom, and Methodist Hospital of Sacramento.

- Physicals
- Check-Ups
- Immunizations
- Primary Care Services
- Special Needs Patients
- Preventative Care Education

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MAI TONG YANG FNP-C
FAMILY NURSE PRACTITIONER

Mai Tong Yang was born in Laos and immigrated to the U.S. in the late 80's. She graduated from Fresno Pacific University and since then she has been practicing in the Central Valley for over 15 years, and has been serving the Hmong Community over 3 years.

- Physicals
- Check-Ups
- Immunizations
- Family Mediine
- Preventative Care
- Diagnostic Services



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KAULY CHA FNP-C
FAMILY NURSE PRACTITIONER

The North Marks cliinic is proud to welcome Kauly Cha into the GFHO team. She is a Family Nurse Practitioner who provides primary care services for children and adults at the North Marks location.

- Physicals
- Check-Ups
- Immunizations
- Family Mediine
- Preventative Care
- Diagnostic Services



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Fresno, CA 93710
559.226.6796

MAI NENG LEE FNP-C
FAMILY NURSE PRACTITIONER

Ms. Lee is board certified Family Nurse Practitioner, Psychiatric Mental Health Nurse Practitioner. She migrated to the U.S. in 1987 & obtained all of her degrees from California State University, Fresno. She has over 20 years of experience. Her clinic has a great team of compassionate & diligent workers that provide high-quality health care services.

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FENGLALY C. LEE M.D.
OB-GYN

As the only Hmong Board Certified OB/GYN in Fresno County, Dr. Lee has been providing expert & compassionate care to the Fresno community for over 10 years. She owns two medical practices in downtown Fresno that offer multi-lingual services to the diverse community. Even with her busy schedule, Dr. Lee finds time to mentor medical residents at Community Regional Medical Center & shape the next generation of medical providers.

- Family Planning
- Obstetrics / Childbirth
- Culturally Understanding
- Fluent in Hmong & English
- Birth Control
- Gynecology
- Preventative Care
- Screenings & Checkup





KOU LOR
ATTORNEY

Kou graduated from UC Berkeley in 2003, & began law school at UC Davis School of Law the following semester. While in law school, Kou worked as a law clerk for Safeco Insurance & interned at the Sacramento County District Attorney's Office. He opened his law practice in 2014. With over 10 years of experience, Kou has been able to use his inside knowledge of the insurance industry to effectively prosecute cases on behalf of his clients.

- Personal Injury
- Car Accidents
- Wrongful Death
- Insurance Claims
- Civil Litigation
- Uninsured Motorist Claims

LAW OFFICE OF KOU LOR

1337 Howe Avenue, Ste. 106
Sacramento, CA 95825
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koulorlaw.com
kou@koulorlaw.com



ROBERT AMENDOLA
ATTORNEY

Robert Amendola & Associates has been serving the Hmong community throughout the United States for over 25 years. We have Hmong staff and office locations in both Fresno and Sacramento. Robert Amendola is grateful to the Hmong community for all the support the Hmong people have given over all these years. Robert Amendola also supports many Hmong charities, cultural projects, and events. We are proud to call the Hmong People our friends.

- Personal Injury
- Car Accidents
- Wrongful Death
- Work Injury
- Slip & Fall
- Motorcycle Accidents

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A LAW CORPORATION

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559.978.4019

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916.924.8787



PAHOUA C. LOR
ATTORNEY

Nyob Zoo! Attorney Pahoua C. Lor is committed to serving as your legal advocate & delivering personalized service. She will represent your interests vigorously & with compassion. Her team is made up of dedicated individuals devoted to the success of your matter.

- Criminal
- Civil Litigation
- Personal Injury
- Employment Law
- Housing / Tenant Law

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Fresno, CA 93711
559.840.2780
pclorlaw.com
info.pclorlaw@gmail.com



KOU T. XIONG
ATTORNEY

Has over 20 years of legal experience; received his B.A. from UC Berkeley & law degree from the University of Idaho, College of Law. His legal experience include: Hearing Representative at California Correctional Peace Officers Association (CCPOA); Attorney at State Compensation Insurance Fund; Attorney at Stander, Reubens, et al., APC; Senior Attorney at the State of California, Department of Corrections and Rehabilitation, & a legal advisor to various organizations. He is active in the community & co-found Yav Pem Suav Academy, the first Hmong charter school in Sacramento. He is married to a Hmong attorney, Chao Lor & has a wonderful daughter who plays NCAA collegiate golf & a future attorney.

- Auto Accidents
- Work Injuries
- Immigration
- Divorce / Custody
- SSI / Wills
- Criminal Defense
- Wrongful Death
- Medical Malpractice
- Expungement

LAW OFFICES OF KOU T. XIONG

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victor@sherchiarealty.com
BRE# 01271814

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AD ON PAGE 5.**



SHERCHIA VICTOR



CHIA VANG
REALTOR

916.947.7907
chia@hprehomes.com
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209.626.9459
lo.yeng30@gmail.com
CAL DRE# 02060080

YENG LO

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559.288.9841
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KAYING VANG

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SANDY YANG
REALTOR

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sandy@realtyconcepts.com
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SANDY YANG

eXp REALTY

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SUSAN VANG
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susan.vang@exprealty.com
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SUSAN VANG, REALTOR

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KHU YANG
INSURANCE AGENT

Khu earned his Bachelors of Business Administration in Finance degree in Business from the University of Wisconsin - Whitewater. He has been an agent with State Farm for 12 years servicing his community.

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Khu Yang State Farm Insurance



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Owner / President / Broker / Agent

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MAY THAO
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KEREN M. VAJ
INSURANCE AGENT

I've been in the insurance business serving the Hmong community in the Central Valley since 2001. My goal is to provide outstanding client services and to educate my clients about the importance of insurance & provide multi-line financially sound products to meet their needs. My commitment to everyone is a "win-win" philosophy built on Honesty, Integrity, & Security.

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- **Business**
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Keren Vaj

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SHOUA HER

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TOUA HERR

COMMERCIAL LINES

Toua Herr is an insurance broker & owner of Bridgemont Insurance Services. He enjoys helping countless small to large sized businesses find coverage for their liabilities. His knowledge and experience is sure to help manage your business & property risks.

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INDEPENDENT INSURANCE AGENT

4710 N. Cedar Avenue, Ste, 104
Fresno, CA 93726
559.287.5435
vaher5435@gmail.com
CA LIC# 0M98924



MARTIN LEE
INSURANCE AGENT

Martin has been selling insurance for over 15 years. He founded American Star Insurance Services in 2014. He is a dedicated broker and is confident that he can find you the best insurance solutions for auto, business, home, and life insurance.

- **Young Drivers**
- **Accidents**
- **Tickets**
- **DUI**
- **No License**
- **Home & Commercial**
- **Income Tax**
- **Life**

American Star INSURANCE SERVICES

205 N. Maple Avenue
Fresno, CA 93702
559.248.0282
asinsurances.com
mlee0747@gmail.com
CA LIC# 0E92468



SHULTHUR VANG
INSURANCE AGENT

I have over 35 years in the insurance industry. Let me find the best policy that will work with your needs. I am proud to offer these services: guarentee issue, simplified, term life, whole life, and universal.

- **Life**
- **Health**
- **Dental**
- **Term Life**
- **Whole Life**
- **Simplified**
- **Guarentee Issue**
- **Index Universal with Living Benefits**

INDEPENDENT INSURANCE AGENT

P.O. Box 16233
Fresno, CA 93755
559.341.0202
vpmay1975@gmail.com
CA LIC# 0789248



NYIAJ KUM XYOOJ
INSURANCE AGENT / BROKER

Xav tau pab kas phais pheej yig rau:

- **Tsheb / Car**
- **Vaj tsev / Home**
- **Pab kas phais tuav pov hwm rau cov laus / Life**

Kuv twb ua txoj hauj lwm no los tau tshaj lis ntawm 25 lub xyoo lawm pab rau peb tsoom kuv tij neej tsas nyop thoob plaws rau hauv lub xeem California. Hu tuaj rau kuv tau ntawm tu xov tooj.

Ua tsaug ntau rau nej cov twb tuaj txhawb nqa rau yav tag.

BI-CHOICE INSURANCE SERVICES

6700 Freeport Boulevard, Ste. 209
Sacramento, CA 95822
916.394.0106
xiongk_safefidel@yahoo.com
CA LIC# 0C66440

1595 Shaw Avenue
Clovis, CA 93611
559.323.3005
lee.cha@norcal.aaa.com
CA LIC# 0E42009

LEE CHA
INSURANCE AGENT

Discover all the ways AAA Insurance can help you outsmart life, delivering greater peace of mind with coveraegs for all of your insurance needs. Call Lee for a quote today! Hu tau peb, tshuaj ntsuam xyua tu nqi rau koj.

- Auto
- Home
- Life
- Renters
- Motorcycle
- Personal Umbrella
- Flood & Earthquake



221 N. G Street
Madera, CA 93637
559.662.4718
may.vang@norcal.aaa.com
CA LIC# 0D18949

MAY VANG
INSURANCE AGENT

I've lived and worked in the Fresno/Madera area for over 20 years. I'm committed to providing my community with high quality service and products at valued pricing. Help secure your family's well being with products from AAA today.

- Auto
- Home
- Life
- Renters
- Motorcycle
- Personal Umbrella
- Flood & Earthquake
- AAA Membership



1589 W. Shaw Avenue, Ste. 6
Fresno, CA 93711
559.618.2814
www.insurewithjade.com
fuehoua@insurewithjade.com
CA LIC# 0G75289

FUEHOUA THAO MBA
AGENCY PRINCIPAL / INSURANCE ADVISOR

Jade Insurance Agency is a customer-first service provider where we take time to listen and learn about your life and property, so we can help protect what's important to you. We conduct a risk analysis of your liability exposure and create a customized protection plan to fit your specific personal and business needs. We value your relationship with us through quality service, personal touch, and peace of mind - knowing that you can depend on us to take care of your insurance needs.

- Auto
- Home
- Renters
- Business
- Bonds
- Life



1255 W. Shaw Avenue, Ste. 101
Fresno, CA 93711
559.259.2146
parklandsecurities.com
clor@parklandrep.com
CA LIC# CA0I18309

CHUE LOR
FINANCIAL ADVISOR

With over 5 years of experience as a financial advisor, Chue believes that a comprehensive approach to financial planning helps clients to better align their financial & lifestyle goals. He will work with you to make recommendations based on your personal needs & goals.

- Life Insurance
- College Planning
- Financial Review
- Financial Planning
- Retirement Planning

C Lor Financial Advisor

*Securities offered through Parkland Securities, LLC, member FINRA/SIPC.





CAPITAL AG & SPECIALTIES
FARMING & GARDEN SUPPLIES

At Capital Ag & Specialties, we carry wholesale items for all of your farming, garden, & agricultural needs. We serve the Sacramento region & entire Central Valley. We have great customer service & a Hmong-speaking staff to better serve you.

- **Seeds**
- **Twine**
- **Stakes**
- **Farming Supplies**
- **Chicken / Animal Feed**
- **Fertilizers -** *potting soil, liquid, granular*

Capital Ag Specialties - CAS

6611 Orange Avenue, Ste. D
Sacramento, CA 95823
916.392.1900



IRRITEC USA
PREMIUM IRRIGATION PRODUCTS

Irritec offers a wide variety of products for your irrigation systems; from drip tape to fittings and accessories.

Based in Fresno, California; Irritec has partnered with multiple Irrigation Dealers to bring you the very best no matter where you live. Whether you're working on your farm, garden or landscaping; ask for Irritec and look for the green stripes!

Irritec USA

Fresno, CA 93703
559.275.8825
www.irritec.com



VALLEY AG & SPECIALTIES
FARMING & GARDEN SUPPLIES

At Valley Ag & Specialties, we carry wholesale items for all of your farming, garden, & agricultural needs. We serve the Fresno region & entire Central Valley. We have great customer service & a Hmong-speaking staff to better serve you.

- **Seeds**
- **Twine**
- **Stakes**
- **Farming Supplies**
- **Chicken / Animal Feed**
- **Fertilizers -** *potting soil, liquid, granular*

Valley Ag & Specialties

2634 S. Cherry Avenue
Fresno, CA 93706
559.264.2044



COMMUNITY GARDEN
THE FRESNO CENTER

The Fresno Center's Horticultural Therapeutic Community Centers (HTCC) or "Community Garden" serves as a place for peer support & delivering of traditional & culturally appropriate mental health PEI activities. The Community Garden is located on five acres land in Fresno County. Participants at the site are engaged in a variety of activities that relate to mental well-being & mental health services.

- **Prevention and Early Intervention of Mental Health**
- **Peer to Peer Support**
- **Psychoeducation Workshops**
- **Able to Plant & Grow for Self & Family Use**

4879 E. Kings Canyon Road
Fresno, CA 93727
559.255.8395
fresnocenter.org

Fresno Unified School District

VANG PAO ELEMENTARY

4100 E. Heaton Avenue
Fresno, CA 93702
(559) 457-3380
fresnounified.org
yua.lee@fresnounified.org

HMONG DUAL LANGUAGE
IMMERSION PROGRAM

Students develop literacy in both Hmong & English, achieve at grade-level or beyond, & attain cross-cultural competencies that prepare them to succeed in today's increasingly competitive global society.

- ***MUST BE ENROLLED IN A FRESNO UNIFIED SCHOOL***
- **Available during the school day at Vang Pao Elementary**
- **Grades: Preschool, TK, Kinder, 1st, and 2nd**
- **3rd grade and up will be added each succeeding year**



Fresno Unified School District

MULTILINGUAL / MULTICULTURAL EDUCATION

2348 Mariposa Mall
Fresno, CA 93721
(559) 457-3928
fresnounified.org
doua.vu@fresnounified.org

AFTER SCHOOL PROGRAM
HMONG HERITAGE LANGUAGE

Students develop literacy in both Hmong & English, achieve at grade-level or beyond, & attain cross-cultural competencies that prepare them to succeed in today's increasingly competitive global society.

- ***MUST BE ENROLLED IN A FRESNO UNIFIED SCHOOL***
- **Available at Balderas, Greenberg, and Turner Elementary**
- **Grades: TK, Kinder, and 1st**



Fresno Unified School District

MULTILINGUAL / MULTICULTURAL EDUCATION

2348 Mariposa Mall
Fresno, CA 937211
(559) 457-3928
fresnounified.org
doua.vu@fresnounified.org

SUMMER SCHOOL PROGRAM
HMONG ENRICHMENT

Students develop literacy in both Hmong & English, achieve at grade-level or beyond, & attain cross-cultural competencies that prepare them to succeed in today's increasingly competitive global society.

- ***MUST BE ENROLLED IN A FRESNO UNIFIED SCHOOL***
- **Available at 4 elementary sites which vary each summer**
- **Grades: 1st - 2nd and 3rd - 4th**
- **Cultural experience: Hmong embroidery, cooking, games, singing, etc.**



Fresno Unified School District

MULTILINGUAL / MULTICULTURAL EDUCATION

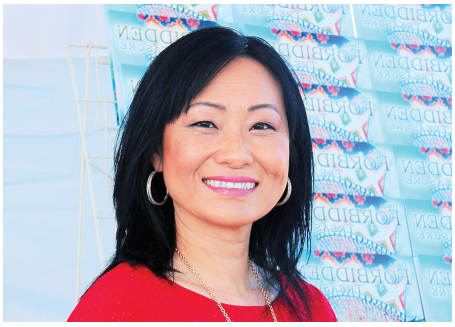
2348 Mariposa Mall
Fresno, CA 93721
(559) 457-3928
fresnounified.org
doua.vu@fresnounified.org

HMONG HERITAGE SPEAKERS
FOR HIGH SCHOOL STUDENTS

Students develop literacy in both Hmong & English, achieve at grade-level or beyond, & attain cross-cultural competencies that prepare them to succeed in today's increasingly competitive global society.

- ***MUST BE ENROLLED IN A FRESNO UNIFIED SCHOOL***
- **Available during the school day at all 8 comprehensive high schools**
- **Grades: 9th - 12th**
- **Seniors qualify for the State Seal of Biliteracy and FUSD's Seal of Bilteracy Medallion**





READING KARMA

SEE LOR | AUTHOR, CEO

Check out the newest book, Hmong History, available now.

- **Encourages reading literacy for children**
- **Promotes Hmong identity & language**



Reading Karma

Reading Karma

7250 Elk Grove Florin Road
P.O. Box 292764
Sacramento, CA 95829
916.529.9305
readingkarma.com
readingkarma@gmail.com



PRESCHOOL

MONDAY - FRIDAY | 7:00AM - 5:30PM

Call us for more information on eligibility and enrollment options. Limited spaces avaialble.

- **Enrolling children ages 3 - 5 (Must be potty trained)**
- **CA State Preschool Program - half day & full day**
- **Breakfast, lunch, & afternoon snack provided**
- **Free & reduced cost options available**

Stone Soup Fresno

Stone Soup FRESNO

1345 E. Bulldog Lane
Fresno, CA 93710
559.224.7613 (Ext. 102)
may_gnia@stonesoupfresno.org



PLAYGROUP

CLASSES AVAILABLE TWICE A WEEK

Call us for more information on eligibility and enrollment options. Limited spaces avaialble.

- **Teacher-led with child & parent learning in groups**
- **Early learning, field trips, & group engagements**
- **$20/month for the first child and $10/month each additional child of the same parent(s)**

Stone Soup Fresno

Stone Soup FRESNO

1345 E. Bulldog Lane
Fresno, CA 93710
559.224.7613 (Ext. 102)
may_gnia@stonesoupfresno.org



KAWM NTAWV HMOOB

MONDAY - THURSDAY | 3:00PM - 6:30PM

Call us for more information on eligibility and enrollment options. Limited spaces avaialble.

- **Children learn how to read, write, & speak Hmong**
- **Evening snack provided**
- **$100/month for the first child and $50/month each additional child (up to 4) of the same parent(s)**

Stone Soup Fresno

Stone Soup FRESNO

1345 E. Bulldog Lane
Fresno, CA 93710
559.224.7613 (Ext. 102)
may_gnia@stonesoupfresno.org

OMNI WOMEN'S HEALTH MEDICAL GROUP

2210 E. Illinois Avenue, Ste. 201
Fresno, CA 93701
559.266.2496

2550 Merced Street
Fresno, CA 93721
559.443.0170
omniwomenshealth.com

ARE YOU EXPECTING?

DR. FENGLALY CAN HELP YOU DELIVER!

As the only Hmong Board Certified OB/GYN in Fresno County, Dr. Lee has been providing expert & compassionate care to the Fresno community for over 10 years. She owns two medical practices in downtown Fresno that offer multi-lingual services to the diverse community. Even with her busy schedule, Dr. Lee finds time to mentor medical residents at Community Regional Medical Center & shape the next generation of medical providers.

- **Family Planning**
- **Obstetrics / Childbirth**
- **Culturally Understanding**
- **Fluent in Hmong & English**
- **Birth Control**
- **Gynecology**
- **Preventative Care**
- **Screenings & Checkup**



PARENT UNIVERSITY
Fresno Unified School District

850 N. Blackstone Avenue
Fresno, CA 93701
559.457.3390
fresnounified.org/dept/parentu

PARENT UNIVERSITY

FRESNO UNIFIED SCHOOL DISTRICT

Come and learn about the many programs that Fresno Unified has to offer your student(s) through our parent learning sessions offered in both Hmong and English. Parent sessions are held at various school sites across the district.

- **Transition to Middle School, High School, & 12th grade**
- **Hmong Parent Learning Academy**
- **Parent Leadership Academy**
- **Special Education (SPED)**
- **FREE Childcare Provided**



Hlub Hmong Community Center

936 West 18th Street
Merced, CA 95340
209.724.0973
hlubhmongcenter.org
lindanex@gmail.com

HLUB HMONG CENTER

Hlub Hmong Center (HHC) started in May 2010 with the vision to create a Hmong-centered space for Hmong of all ages. Our current focus is Early Learning and Care (ELC) and organizing parents and caregivers to discuss the future of our children in hopes of closing the opportunity and achievement gaps.

- **Early Learning & Care**
- **School Readiness**
- **Parent Advocacy Training**
- **Hmong Culture & Language**
- **Developmental & Learning Disabilities Screening**

Merced Hlub Hmong Center



HMONG INTERNATIONAL CULTURE INSTITUTE

P.O.Box 692924
Stockton, CA 95269-2924
209.696.9490
hicisite.com
hici.stockton@gmail.com

TXUJ CI HMONG SCHOOL PROGRAMS (HICI)

The Hmong International Culture Institute (HICI) is a non-profit established in 1995. HICI was founded to promote peace, understanding, knowledge, culture, & tradition among people. Our mission is to preserve the Hmong culture for youths by teaching the Hmong language, tradition, cultural arts, folk songs, & history. We offer this through our Txuj Ci Hmoob School Program which takes place throughout the school year every Saturday in Elk Grove & Stockton.

Txuj Ci Hmong School





M. SWANS DANCE INSTITUTE

MARY YANG | DANCE DIRECTOR

We are a local dance school dedicated to the development and education of the art of Hmong dancing. Our team strives to provide our students with the best experience possible in our dance studio as well as in the community.

- **Learn traditional Hmong, Thai, and Lao dances**
- **Perform all over the state of California**
- **Create life-long friendships and memories**

M. Swans Dance Institute

715 37th Street
Sacramento, CA 95816
916.862.7440
m.swandanceinstitute916@gmail.com



HMONG CULTURE & ARTS PRESERVATION

This nonprofit organization was founded by Hmong parents in an effort to preserve the Hmong culture through the use of performing arts. The purpose is to provide a learning environment and invite individuals with experience to volunteer their time to teach Hmong performing arts routinesand is also shared with the community through public performances at various community functions.

- **Performing Arts Lessonss**
- **Preserving Hmong Culture**

HCAP Fresno

4879 E. Kings Canyon Road
Fresno, CA 93727
559.905.1780
csyang2561@gmail.com



HMONG CULTURE CAMP

Hmong Culture Camp is a free, early learning Hmong dual-language program that exists to ensure children ages 0-5 receive optimal learning through talking, reading, & singing. Our main focus has been to bring families together, creating a cultural shift in the Hmong and mainstream community throughout Merced County to ensure that all children in this age group, receive the maximum exposure to evidence-based activities for brain development and dual language acquisition. Hmong Culture Camp hopes to ingrain strong Hmong roots in our youth as early as possible.

Hmong Culture Camps

Bouasvanh Lor, Program Director

Hmong Culture Camp
United Way Merced County
209.631.4919
blor@unitedwaymerced.org



SUAB HMOOB TXUJ CI

QEEJ CLASSES

Peb qhia qeej rau mi nyuam yaus xyaum tshuab thiab pab kwv tij neej tsa qhov txhia chaw. Peb qhia kev cai qeej nrog rau tu txhawj txheem qeej. Kev yus yuav si rab qeej los ua dab qhuas thiab kev cai los yog kev lom zem. Qeej yuav qhia rau mi nyuam hmoob txhua tus kom paub tu kev cai hmoob thiab vim li cas qeej thiaj li yuav tseem ceeb li cas rau hmoob.

Suab Hmoob Txuj ci

559.803.7469
tengher860@gmail.com

THE FRESNO CENTER

4879 E. Kings Canyon Road
Fresno, CA 93727
559.255.8395
fresnocenter.org

WORKFORCE CONNECTION
THE FRESNO CENTER

We are here to help you obtain the resources you need to get the job you want. Our one-on-one sessions and Job Readiness Workshops (held every second Tuesdays of every month) will get you closer to the job you want.

- **Job Leads**
- **Mentorship**
- **Resume Writing**
- **Interviewing Skills**
- **Professional Development**
- **Cover Letter Writing**



THE FRESNO CENTER

4879 E. Kings Canyon Road
Fresno, CA 93727
559.255.8395
fresnocenter.org

IMMIGRATION SERVICES
THE FRESNO CENTER

Have you been in the United States long & thought about becoming a U.S. citizen, but just don't know how and where to start? The Fresno Center has over ten years of experience in naturalization & can assist you with the process. You may qualify for a fee waiver or reduced fee if you can show proof that you're low income. Let's start with the process today, be informed, & be protected.

- **Naturalization**
- **Citizenship**
- **Green Cards**
- **Status Adjustments**
- **Travel Documents**
- **Hmong, Khmer, Lao & Spanish**



THE FRESNO CENTER

4867 E. Kings Canyon Road
Fresno, CA 93727
559.255.8395
fresnocenter.org

HOLISTIC CULTURAL AND EDUCATION WELLNESS CENTER
THE FRESNO CENTER

We provide culturally & linguistically appropriate services to underserved individuals & families who may not typically seek traditional Western (clinical based) mental health services. We are a program of the Fresno County Department of Behavioral Health.

- **Linkage**
- **Referrals**
- **Mindfulness**
- **Mental Health Education**
- **Cross Cultural Workshops**
- **Complemetary Healing Workshops**



THE FRESNO CENTER

4879 E. Kings Canyon Road
Fresno, CA 93727
559.255.8395
fresnocenter.org

THE LIVING WELL CENTER
THE FRESNO CENTER

The Living Well Center serves SEA individuals that have serious emotional disturbances (SED) or serious mental illness (SMI), & are in need of on-going community-based services. Services are provided in languages accordingly to serve targeted population.

- **Case Management**
- **Mental Health**
- **Full Service Partnerships**
- **Hmong, Lao, Thai, & Khmer**
- **Clinical Mental Health Training Program for SEA Graduates**





NEIGHBORHOOD RESOURCE CENTER

THE FRESNO CENTER

NRC's goal is to culturally and linguistically connect families with resources through immediate referrals to appropriate services, invest in families through prevention education and early intervention with family cafes to offer support groups for parent and families focusing on protective factors, and support families through case management as they navigate social services towards independence.

- **Family Cafes**
- **Linkage & Referrals**
- **Incredible Years: Parenting Class**
- **Case Management**
- **Educational Workshops**
- **Voices: Empowerment for Young Women**

THE FRESNO CENTER

4879 E. Kings Canyon Road
Fresno, CA 93727
559.255.8395
fresnocenter.org



CLINICA SIERRA VISTA

COMMUNITY RESOURCE CENTER

Clinica Sierra Vista's goal is to provide high quality & comprehensive primary & preventative health care services at the most efficient cost to the underserved communities of Fresno County. Our three major services include:

- **Case Management:** social security, housing, Medi-Cal
- **Behavioral Health:** assessments, therapy, counseling
- **Substance Abuse:** addiction, treatment plans, referrals

* ***AA CLASS*** are held every Tuesday at 7PM. For more info, call ***559.457.5967.***

CLINICA SIERRA VISTA

1305 E. Divisadero Street
Fresno, CA 93721
559.457.5960
559.457.5965
clinicasierravista.org



SPECIAL NEEDS ADULT DAY CARE

SERVING HMONG ADULTS WITH DISABILITIES

Do you have a family member with disabilities and need help? Rivendell Adult Development Center is a day care center which can provide care for your loved ones in a safe, nurturing and professional environment so you can work or have a break.

- **Activities**
- **Hmong Staff**
- **Won't Affect SS / Disability Benefits**
- **Ages 18 to Elder**
- **Daily from 8AM - 4PM**
- **Private Enrollment & Payment Plans Available**

RIVENDELL COMMUNITY INC
Adult Development Center

4927 E. McKinley Avenue
Fresno, CA 93727
559.458.1958
xiamyly@gmail.com



VALLEY CRISIS

PREVENTION, INTERVENTION & RECOVERY SERVICES

Valley Crisis Center provides free confidential services to those impacted by intimate partner violence, sexual assault, & human trafficking and their families in Merced County. All programs are available in both Merced and Los Banos locations.

- **Peer Counseling**
- **Support Groups**
- **Emergeny Shelter**
- **English, Spanish, & Hmong**
- **Transitional Housing**
- **Restraining Orders**

Valley Crisis Center Merced

VALLEY CRISIS CENTER
A PROGRAM OF ALLIANCE FOR COMMUNITY TRANSFORMATIONS

24-HOUR CRISIS HOTLINE
209.722.4357

1960 P Street
Merced, CA 95340
209.725.7900
valleycrisiscenter.org
info@alliance4you.org

FRESNO ADULT SCHOOL
Fresno Unified School District

2500 E. Stanislaus Street
Fresno, CA 93721
559.457.6002
fas.edu/lvn-licensed-vocational-nurse

LVN PROGRAM

INTERESTED IN BECOMING A NURSE?

Get started today on a nursing career for a fraction of the cost. Fresno Adult School's accelarated program & supportive services make it fast & easy to jumpstart your career in the medical field.

This program provides students with theory & clinical experience needed to become a Licensed Vocational Nurse (LVN). LVNs provide patient care under the supervision of physicians & registered nurses.

Fresno Adult School



FRESNO ADULT SCHOOL
Fresno Unified School District

2500 E. Stanislaus Street
Fresno, CA 93721
559.457.6000
fas.edu/paraprofessional

PARAPROFESSIONAL

BEGIN YOUR CAREER IN EDUCATION

Take your first step towards a career in education. Learn strategies for working with school aged children and prepare for the NCLB required exam (TABE). Successful completion of this course could lead to potential employment with Fresno Unified School District.

This program is designed to provide the following skills: classroom management, working in diverse classrooms, communicating with staff, students, & parents, & working with special education students.

Fresno Adult School



FRESNO ADULT SCHOOL
Fresno Unified School District

2500 E. Stanislaus Street
Fresno, CA 93721
559.457.6000
fas.edu

HIGH SCHOOL DIPLOMA

HS DIPLOMA / HS EQUIVALENCY (HiSET, GED)

The High School program offers a wide variety of educational classes in order for the continuing learner to earn their high school diploma or study to pass the high school equivalency exam. Direct instruction and online instruction are a couple of ways to attend the high school diploma program.

- **Day & Evening Classes**
- **Work at Your Own Pace**
- **On-site Academic Counseling**
- **On-site HiSET Testing**

Fresno Adult School **FREE CLASSES**



FRESNO ADULT SCHOOL
Fresno Unified School District

2500 E. Stanislaus Street
Fresno, CA 93721
559.457.6000
fas.edu

CITIZENSHIP CLASS

PREPARE FOR THE CITIZENSHIP INTERVIEW & TEST

Review important facts about American history and government. Learn about American culture, geography, and the application requirements for citizenship. Practice answering questions for the citizenship exam.

- **Free Classes**
- **Free Services for Those Who Qualify**

Fresno Adult School **FREE CLASSES**





SENIOR DAY PROGRAM

HMONG YOUTH & PARENTS UNITED

Hmong Youth & Parents United is a non-profit committed to helping underserved communities in Sacramento. The Senior Day Program focuses on empowering Hmong elders to live healthier lives. This program is free and takes place on Mondays & Wednesdays from 10AM - 2PM. It is open to all seniors over the age of 55 & includes:

- **Daily Execerise**
- **Art Activities**
- **Free Lunch**
- **Field Trips**
- **Health Education**
- **Games**

Hmong Youth and Parents United

631 Eleanor Avenue
Sacramento, CA 95673
916.692.4551
hypu.org
maiyang.thor@hypu.org



HMONG SENIOR CLASS

ASIAN ASSOCIATION OF NORTH SACRAMENTO

The Asian Association of North Sacramento serves the Del Paso community. One of its many programs encompasses the Hmong Senior Class held at the Johnston Community Center. This serves as a safe place for our Hmong seniors to come together to hang out, express themselves, and bring out their creativity and joy.

- **Open every Friday from 3PM - 8PM**
- **Open every Sunday from 4PM - 7PM**

Asian Association of North Sacramento

231 Eleanor Avenue
Sacramento, CA 95815
916.519.3037
asianassociation916@gmail.com



SPECIAL NEEDS ELDERS DAY CARE

SERVING HMONG ELDERS WITH DISABILITIES

Do you have a family member with disabilities and need help? Rivendell Adult Development Center is a day care center which can provide care for your loved ones in a safe, nurtuing and professional envorniment so you can work or have a break.

- **Activities**
- **Hmong Staff**
- **Won't Affect SS / Disability Benefits**
- **Ages 18 to Elder**
- **Daily from 8AM - 4PM**
- **Private Enrollment & Payment Plans Available**

4927 E. McKinley Avenue
Fresno, CA 93727
559.458.1958
xiamyly@gmail.com



PRO HOSPICE CARE

COMFORT AND QUALITY OF LIFE SERVICES

At Pro Hospice, we work to ease the burden of end-of-life choices and provide the needed support to the patient and their loved ones. Our specialized staff work with the patient and family to create a plan of care that will provide comfort.

- **Consultation**
- **Medication**
- **Counseling**
- **Team Approach**
- **24-Hour Skilled Nursing Care**
- **Care at Home or Hospice Facility**

Pro Hospice Agency

1665 W. Shaw Avenue, Ste. 106
Fresno, CA 93711
559.435.9991
prohospiceagency.com
info@prohospiceagency.com

FRESNO STATE
HMONG STUDENT ASSOCIATION

We are the Hmong Student Association at California State University of Fresno. It's more than just an organization. It's a lifestyle. We create memories of laughter, tears of joy, and smiles. Caring for our community, culture, and education.

- **Culture**
- **Education**
- **Leadership**
- **Adjust to University Life**
- **Collaborate with Other Orgs**
- **Volunteer & Outreach Services**

Hmsa Fresno hmsa.fresno

5280 N. Jackson Avenue
Fresno, CA 93740
hmsafresnostate.webs.com
hmsafresno@yahoo.com



FRESNO STATE
HMONG AMERICAN INK & STORIES

HAIS reaffirms & professionalizes Hmong writers & other marginalized voices through various workshops & resources. Utilizing the medium of writing, we encourage these voices to become active participants in documenting themselves & their stories.

- **Professionalization**
- **Creative Writing**
- **Publication**
- **Small Group Workshops**
- **Literary Readings and Journals**

HAIS Fresno

5245 N. Backer Avenue, PB98
Fresno, CA 93740-8001
559.278.1569
haisfresno,wordpress.com
haisfresnostate@gmail.com



FRESNO STATE
HMONG ALUMNI CLUB

Formed by alumni and friends that recognized the need to engage and foster a community of diverse professionals in Fresno and the greater Central Valley. The club hopes to create opportunities, access to mentorship and professional development, along with scholarships for students of Hmong heritage.

- **Networking**
- **Mentorship**
- **Professional Development**
- **Scholarship Opportunities**

Fresno State Hmong Alumni Club

Fresno, CA
fshmongalumni@gmail.com



CHICO STATE
HMONG STUDENT ASSOCIATION

Our founding fathers, Tommy Her, Kenny Her and Ja Pao Xiong established the organization in 1994. Today, our mission is to support and empower students through cultural awareness and community engagement by creating opportunities to establish future leaders.

- **Cultural Activities**
- **Volunteer Work**
- **Informational Workshops**

Hmong Student Association Chico State

400 West First Street
Chico, CA 95929
hsa.csuchico@gmail.com





UC DAVIS
HMONG STUDENT UNION

The Hmong Student Union (HSU) at UC Davis is a student-initiated & funded group with the mission to promote higher education & cultural awareness of the Hmong community. HSU is a persisting voice for the Hmong student body at UC Davis.

- **Academic Support**
- **Higher Education**
- **Youth Conference**
- **Social Support**
- **Cultural Awareness**
- **Youth Empowerment**

hsuorg | officialhsudavis

One Shields Avenue
Davis, CA 95616
hsuorg.wordpress.com
hsuorg00@gmail.com



UC DAVIS
HMONG IN HEALTH

Dealing with the unique challenges of being Hmong college students, Hmong in Health emerged in 2004 out of a pursuit to inspire and support the Hmong student body at UC Davis. We strive to help students towards their health & professional goals.

- **Student Resources**
- **Community Support**
- **Informative Outreach**
- **Professional Workshops**
- **Educational Conference**

Hmong in Health

457 Memorial Union, CSI Box 88
Davis, CA 95616
530.761.6166
hmonginhealth.wixsite.com/website
hmonginhealth@gmail.com



HLUB CLINIC
HMONG LIFTING UNDERSERVED BARRIERS

HLUB is a free student-run clinic of pre-health Hmong undergrad students from Sac State & UC Davis along with UC Davis School of Medicine medical students & practitioners. We provide free health services as well as lift language & cultural barriers.

- **Community Outreach**
- **On-Site Translators**
- **Health Education**
- **Cultural Awareness**
- **Free Primary Care Health Services**

HLUB Clinic

6341 Folsom Boulevard
Sacramento, CA 95819
916.572.8760
hlubclinic.wordpress.com
hlubclinic@gmail.com



PROJECT HMONG
SACRAMENTO STATE

The purpose of Project HMONG (Helping Mentor Our Next Generation) is to build a network of mentors & peers through support, guidance, & encouragement while promoting positive character development.

- **Transition to College**
- **Academic Experience**
- **College Engagement**
- **Degree Completion**
- **Career and Work Readiness**

Project HMONG at Sacramento State

6000 J Street
Sacramento, CA 95819
916.278.6183
chao.vang@csus.edu
saseep-sa44@csus.edu

UC BERKELEY

HMONG STUDENT ASSOCIATION

HSAB is a student-initiated group with the mission to promote higher education and cultural understanding of the Hmong community. HSAB provides academic and social support to current and prospective students. HSAB has been the voice for the Hmong student community at UC Berkeley since 2008.

- **Retention**
- **Cultural Activities**
- **Education Conference**

HSAB Berkeley

Berkeley, CA
916.634.5885
hsab.berkeley.edu
hsaberkeley@gmail.com



UC IRVINE

HMONG STUDENT ASSOCIATION

HSA UCI strives to provide a safe & inclusive environment for our members to thrive socially & academically. We aim to create opportunities for leadership, communication, & growth through social, educational, & cultural events. We believe that embracing our Hmong roots is essential to our educational journey.

- **High School Outreach Conference: Feb 15-17, 2020**
- **Culture Night Show: May 2, 2020**

HSA UCI

Irvine, CA 92697
ucihsapres@gmail.com



UC LOS ANGELES

ASSOCIATION OF HMONG STUDENTS

The Association of Hmong Students was established in 1996. It started as a support group for four Hmong students at UCLA and become an organization that initiated UCLA's first Hmong course. AHS puts on events to raise cultural awareness about the Hmong.

- **Culture Shows**
- **Mentorship Programs**
- **Hmong Awareness Day**
- **Higher Education Movement: Our Next Generation (HMONG) High School Conference**

Ahsucla Bruins

associationofhmongstudentsucla.weebly.com
ahmongsucla@gmail.com



UNIVERSITY OF THE PACIFIC

HMONG STUDENT ASSOCIATION

Our mission, as members of the Hmong Student Association at the University of the Pacific, is to promote cultural awareness through encouraging higher education, community involvement, and leadership oppurtunities.

- **Community Service**
- **Montezuma Fall Festival -** *elementary*
- **Annual Culture Show**
- **Annual Higher Education Conference -** *high school*

HSA Pacific

3601 Pacific Avenue
Stockton, CA 95211
hsapacific.weebly.com





QUEER HMONG INTERSECTIONAL PRIDE

QHIP is a space for Hmong and LGBTQIA+ (queer) folxs. Our mission is to heal our Hmong and Queer community, connect with them in a safe space, work toward queer social and political justice, and also empower, support, and care for our Hmong and Queer youth.

- **Queer**
- **Heal**
- **Support**
- **Educate**
- **Culturally Responsive**
- **Dismantle Oppressive Systems**

Queer Hmong Intersectional Pride

2600 Ventura Street, Ste. 202
Fresno, CA 93721
559.492.9758
hipcalifornia.com
qhip.ca@gmail.com



HMONG INNOVATING POLITICS

HIP is a grassroots non-profit organization that focuses on building power among historically disenfranchised communities. We work towards creating a more just democracy by elevating the voices of young people, tearing down barriers for our elders & smashing patriarchy & other forms of inequity.

- **Youth Leadership**
- **Social Justice & Coalition Building**
- **Voter Engagement**
- **Parent Engagement & Education Advocacy**

Hmong Innovating Politics

4625 44th Street
Sacramento, CA 95820
916.382.0177
hipcalifornia.com
hmonginnovatingpolitics@gmail.com



HMONG NURSES ASSOCIATION
FRESNO CHAPTER

Hmong Nurses Association (HNA) is a professional organization that brings together Hmong nurses & communities. HNA seeks to improve the health of the Hmong community through community outreach and education on health prevention & maintenance.

- **Unite Hmong Nurses**
- **Recruit, Advise & Mentor Those Interested in Nursing**
- **Develop programs for nursing development**
- **Promote health programs for the community**

Hmong Nurses Association

P.O.Box 8822
Fresno, CA 93747
hmongnurses.com
hna.fresno@gmail.com



FRESNO COUNTY HMONG DEMOCRATS

FCHD promotes the election of outstanding Democratic candidates for public office by endorsements, contributions & other assistance. The organization also works to encourage qualified Hmong candidates to run for elective office & to support them for public appointments. FCHD contributes to the development of policies & platforms of both the State & the National Democratic Party & to provide implementation of the Democratic platform in Fresno County.

Fresno Count Hmong Democrats

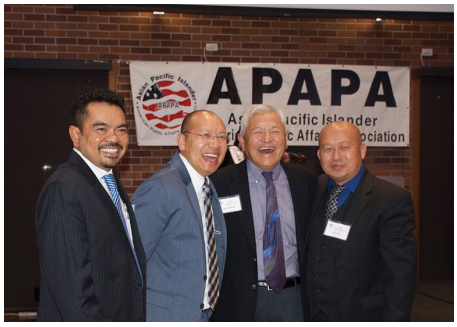
1033 U Street Avenue
Fresno, CA 93721
(559) 349-8304
fresnocountydemocrats.org/clubs/central-valley-hmong-democratic-club

ASIAN PACIFIC ISLANDER AMERICAN PUBLIC AFFAIRS

4000 Truxel Roa, Ste. 3
Sacramento, CA 95834
916.928.9988
apapa.org/chapters/fresno
info@apapa.org

APAPA focuses on leadership development through educational workshops, internships, community service, and education on appointments to elected offices. We understand that leaders come in different forms and styles and it starts with spreading awareness, believing in ourselves and that our voice matters. We hope to foster our new generation of leaders to contribute to the growth & vitality of our community.

APAPA Fresno Chapter



SOUTHEAST ASIAN-AMERICAN PROFESSIONALS ASSOCIATION

849 W. 20th Street
Merced, CA 95340
209.204.0976
seaapa.org
info@seaapa.org

SEA-APA Est. 2001
Southeast Asian-American Professionals Association

SEA-APA was established in 2001 by a group of professionals in Merced County to advocate for and support higher education & cultural preservation for Southeast Asian Americans. Our annual Gala to raise funds for our scholarship program will be held on Saturday, March 14, 2020.

- **Scholarships**
- **Cultural Preservation**
- **Networking Opportunities**
- **Community Enrichment Projects**

SEAAPA



HMONG LAW ENFORCEMENT

P.O Box 1508
Fresno, CA 93716
559.283.0222
hmonglawenforcement
association.com

The Hmong Law Enforcement Assocation (HLEA) consists of officers from various law enforcement agencies throughout California. Our vision is to serve as a resource for law enforcement officers, community members, and individuals who are interested in pursuing a career in law enforcement.

- **Annual Scholarship**
- **Funeral Performances**
- **Free Public Safety Information**
- **Promote Justice**
- **Professional Support / Network**

Hmong Law Enforcement Association



THE HOPE CENTER

631 Eleanor Avenue
Sacramento, CA
916.993.5074
sachmongcenter@gmail.com

HOPE
Hmong Organizing for Progress & Empowerment

The H.O.P.E (Hmong Organizing for Progress and Empowerment) Center is a social benefit cultural center providing a creative platform for arts, culture, educational programming, and services for the community. It's Co-Founder, Nha Thai Thao's vision was to provide a space to build community. The HOPE Center is focused on preserving Hmong language and culture, as well as providing a low-cost innovative space for community organizations, entrepreneurs and artists to launch start-ups and create change in the community. We offer private space for special events, community events and much more.

Sac Hope Center





HMONG CULTURAL CENTER
OF BUTTE COUNTY

Hmong Cultural Center of Butte County (HCCBC) provides resources & community based support for the Hmong community in Butte County. ***Raising the Child*** serves families with children ages 0 - 5, ***Koomtes Youth Program*** for youth ages 10 – 24, & ***Zoosiab Program*** for elders ages 50+.

- **Advocacy**
- **Group Field Trips**
- **Language Services**
- **Immigration / Citizenship**
- **Health / Education Workshops**
- **Subject Skills Development**

HCCBC

1940 Feather River Boulevard
Oroville, CA 95965
530.534.7474
hmongculturalcenter.net
info@hmongculturalcenter.net



EAST BAY ASIAN YOUTH CENTER

EBAYC's goal is to bring comprehensive youth services to Sacramento. We provide family & student counseling partnerships with Grant Union, Luther Burbank, Hiram Johnson, & Valley High School. We also implemented our hallmark street team case management approach to work with youth on court-ordered probation. To provide a supportive & safe space for South East Asian youth, EBAYC coordinates an annual youth summit at Sac State. Founded in 2015, the South East Asian Youth Summit focuses on youth development, college & career readiness, exposure to a college campus & an opportunity for young individuals to connect with others that share similar cultural & personal experiences.

EBAYC

EBAYC
Where young people grow, thrive and lead!

7000 Franklin Blvd., Ste. 1090
Sacramento, CA 95823
510.533.1092
ebayc.org
info@ebayc.org



LAO VETERANS OF AMERICA

Lao Veterans of America assist Hmong and Lao Veterans and their families to better adapt and successfully transition into their new community. Facilitating a safe and familiar space for members to discuss the Secret War in Laos and provide group support. Advocating with policy makers at the local, state, and national level.

- **Assistance with Adjusting to a New Community**
- **Push for Policy Changes**
- **Facilitated Discussions**
- **Support Group**

4903 E. Kings Canyon Road, Ste. 281
Fresno, CA 93727
PHONE NUMBER
website.com
name@email.com

BE A PART OF NEXT YEAR'S DIRECTORY!

We would like to thank all who were a part of our directory section in this year's publication of Txhawb 2020. Your contribution makes it possible for us to compile and showcase our community's various resources all in one convenient place. We hope that this section is useful and that you consider being a part of the directory next year.

- **Convenient and Distinct Sections for Practical Daily Use**
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THE LEADER IN TRADITIONAL HMONG CULTURAL FUNERAL CASKETS

HMONG & THWJ SUAB WOOD

For many centuries in Southeast Asia, the Hmong people have prized the Thwj Suab tree for the construction of caskets for ceremonial funerals.

Hmong believed that the unique fresh smell of the wood attracts both the spirit of the land and the deceased loved one.

Thwj Suab is preferred because it is a special wood that can repel insects, resist moisture and prevent rotting.

Today in America, this special wood is still the first choice of the Hmong community for both Christian and Traditional funerals.

OUR COMMITMENT TO TRADITION

Our Thwj Suab caskets are made in Southeast Asia following the traditional quality practices of experienced craftsmen who have been making them for many generations.

Each casket is 100% hand crafted. Our caskets are wood glued and built to specific Hmong preferences.

Our orthodox Thwj Suab caskets are well recognized and utilized in all Hmong communities throughout the world.

WHY IS THWJ SUAB THE PRIZED WOOD

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- PREVENTS ROTTING
- RESISTS MOISTURE
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Service@EternalCasketsMonuments.com

www.EternalCasketsMonuments.com

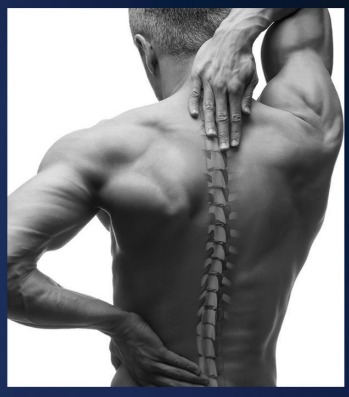
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M-150

OSOTSPA USA, INC.

Email: info@osotspausa.com www.m-150.com

Everyone counts.

The census counts every person living in the U.S. once, only once, and in the right place.

Why Census is Critical for Southeast Asian Americans

EVERY 10 YEARS, THE US GOVERNMENT IS REQUIRED TO COUNT EVERY PERSON LIVING IN THE UNITED STATES THROUGH A SURVEY CALLED "CENSUS".

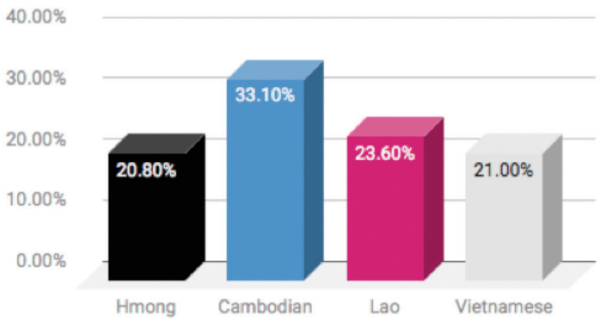
The next census will start in March 2020, and it will determine how $800 billion in federal funding will be allocated to communities across the country.

During the last census in 2010, more than 650,000 Southeast Asian Americans (SEAA), or 23% of the SEAA population, were found to live in areas of the country that had low census response rates[1] U.S. Census Bureau, 2011-2015 American Community Survey 5-Year Estimates, Table B16004. or what are known as "hard-to-count tracts."[2]

This means that these community members may have not been counted, resulting in loss of money that could have gone to their communities for important programs, like fixing roads, more health care, more affordable housing options, and more money to schools.

POPULATIONS IN HARD-TO-COUNT 2010 CENSUS TRACTS

By Southwest Asian American Ethnic Group, United States 2010



SEARAC

THE SOUTHEAST ASIA RESOURCE ACTION CENTER
FACT SHEET

WHY DOES IT MATTER?

Because SEAAs face these challenges to census participation, it is even more critical to ensure that everyone in our community gets counted in 2020.

WHAT CAN YOU DO TO MAKE SURE YOU'RE COUNTED?

- Fill out your census form. Tell your friends and family about the census and explain why it is important to participate.
- Contact The Fresno Center to find out when the form comes out, how to fill it out, what language support is offered, and more.
- Work for the Census Bureau as an enumerator — the person who goes to peoples' homes to count them if they do not respond to the census.

FIND ADDITIONAL INFORMATION BY VISITING

THE FRESNO CENTER

PH 559.255.8395
4879 E. Kings Canyon Rd.
Fresno, California 93727
www.fresnocenter.org

[1] U.S. Census Bureau, 2011-2015 American Community Survey 5-Year Estimates, Table B16004.
[2] Bottom 20% of 2010 Census Mail Return Rates
[3] https://www2.census.gov/programs-surveys/decennial/2020 / program-management/pmr-materials/10-19-2018/pmr-hard-to-count-2018-10-19.pdf?
[4] American Community Survey (ACS) - U.S. Census Bureau, 2010 1 year estimates

United States™ Census Bureau