ACCULTURATION OF HMONG AMERICAN ADULTS WHO CAME TO THE UNITED STATES AFTER THE END OF THE VIETNAM WAR

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A Project

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Division of Social Work
Abstract

of

ACCULTURATION OF Hmong American Adults Who Came to the United States After the End of the Vietnam War

by

Wayne Her

Many ethnic groups, who migrated to the United States, experience psychological predictors such as depression, psychological distress, social and linguistic problems that hinders acculturation. The purpose of this study was to examine these stressors and its effects on Hmong Americans’ acculturation process. The sample represented an n = 50 out of 52 participants who volunteered to participate in the study. The findings tested the two hypotheses that Hmong men experience less acculturation difficulties than Hmong women because of cultural practices and Hmong Americans who came to the United States following the end of the Vietnam War have made very little progress towards acculturation. Cross-tabulation between selected independent and dependent variables were used to analyze data. In conclusion, the results show that there was no significance association between gender and acculturation difficulties. The results also show that Hmong Americans who came to the United States following the end of the Vietnam War have made some progress towards acculturation.

________________________, Committee Chair

Serge Lee, Ph.D.

________________________

Date

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DEDICATION

I would like to dedicate this project to my loving wife, Mai Chang Patty Vang. It was due to her love, support, and words of encouragement during this time that kept me going. Without her, I may have never had the strength to push myself hard enough. I would also like to dedicate this project to my unborn child who will experience much change within the Hmong community in the years to come. Lastly, I would also like to dedicate this project to my father, Cha Teng Her, and my late mother, Ying Xiong. It was because of their love and support during my upbringing that I have made it this far.
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Chapter 1

PROBLEM STATEMENT

Introduction

Acculturation is a complex phenomenon that has been around for centuries in the area of social and behavioral sciences particularly among anthropologists and sociologists (Trimble, 2003). Trimble further states that it has recently become an important concept in explaining the experiences of new ethnic and cultural groups as they immigrated to the United States making America a multicultural society. Acculturation is defined as “those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original culture patterns of either or both groups” (Redfield, Linton, & Herskovits, 1936, p. 149).

It was not until the last few decades that there appeared to be a major interest in research on acculturation in psychology although in the field of anthropology, the interest in acculturation developed much earlier with indigenous peoples (Hallowell, 1955), and in sociology with immigrants (Parks, 1928). The Chicago School of Ethnic Studies has influenced most historic research on urban immigrant acculturation and assimilation. The model, anglo-conformity theory, which will be discussed later in this research project, has been developed to explain the process of acculturation and assimilation based on the experience of European immigrants of the nineteenth and early twentieth century.

Devore and Schlesinger (1982) posit that this original theory came about in an effort to describe the interactive processes triggered by the mass migrations of the Europeans to the United States, the importation of slaves, and contact with the American
Indians. While this school of thought has made important contributions to the understanding of spatial acculturation, the experience of contemporary immigrants (e.g. Japanese, Chinese, Hispanics etc), and Southeast Asian refugees (Vietnamese, Cambodians, and Hmong etc) differs from the historic patterns (Miyares, 1997). Spatial acculturation, rooted in the work of Park and Burgess (1921), posits that immigrants tend to live in ethnic enclaves (usually in undesirable neighborhoods with high immigrants) due to financial, social and cultural capital constraints but are motivated to move to better neighborhoods as they become more acculturated to American life.

Acculturation process has always been complex for immigrants and refugees. These complexities include psychological predictors such as depression, psychological distress, social and linguistic problems such as family cohesion, social networks, and language proficiency (Lueck & Wilson, 2010). Because of these difficulties, immigrants and refugees face many obstacles while adjusting to the mainstream culture of the United States (Vang, 2009). Vang states that there exist other specific stressors where an individual immigrant has to face complex cultural, social, biological, physical, and psychological aspect.

Although immigrants and refugees face these difficulties, it is important to recognize that different groups of immigrants and refugees experience different degrees of acculturation difficulties. Fung and Wong (2007) assert that many researchers for example perceive Asian immigrants as a homogeneous group sharing similar culture, and presumably cultural beliefs that may influence certain acculturation difficulties such as the utilization of mental health services. An example of this is admitting to health
professionals about having emotional difficulties. This would be viewed as shame and having a sense of failing one’s family.

In their Eastern European counterpart, immigrants from Eastern Europe, such as the Soviet Jews, had a strong cultural prohibition against sharing private thoughts and feelings with strangers such as health professionals but they were warm and giving with their families and close friends (Belozersky, 1989). Considering these aspects, Hmong Americans among other immigrants and refugees, are at risk for psychological and mental distress due to acculturation difficulties, therefore the purpose of this study is to examine the process of acculturation and difficulties faced by Hmong Americans who came to the United States following the end of the Vietnam War.

**Background of the Problem**

As refugees coming to the United States, Hmong Americans became involuntary migrants. Thus, they lacked the necessary knowledge and cultural preparation to acquire Western culture. This lack of knowledge disposed some Hmong Americans to experience a culture shock (Lee, 1999). According to Lee, a few months to the first couple of years after arrival, the individual enters into a phase of despondency with the current setting.

The refugees then begin to praise the greatness of the former land as the imperfections of the new society looms greater in their minds. Lee states, “At the same time, the defects of his former residence would recede, and the refugee would be obsessed with unrealistic memories of the former residence” (Lee, 1999, p. 35). The individual would then yearn to return home, but he/she cannot. Instead, he/she has to
deal with the difficult task of adapting to the new society. In search of ease and comfort, the refugee clings on to the local enclave of similar persons. Thereby, he/she accepts a marginal status in the current society.

During their early arrival, Rumbaut (1987) discussed that many Hmong Americans came from rural backgrounds with little education, little knowledge of English, and few transferable occupational skills. Studies that were conducted during their pre-arrival stage and shortly after their resettlement in the United States show that Hmong refugees have great difficulty understanding life in America, consisting of issues such as communications, functioning in a modern world, Western values and expectations (Johnson, 2002). According to Goodkind (2006), sudden and involuntary departure from homelands can result in adaptation problems. As they try to adapt to changes occurring around them during the process of acculturation, immigrants experience a high level of psychological problems (Kessler, 1997). Difficulties in adjustment and acculturation are prevalent among older Hmong adults. These difficulties are usually language barriers and maintaining traditional values that hinder acculturation (Yang, 2007).

A survival skill that is critical to cultural adjustment in the United States is English fluency (Westermeyer et. al., 1989). For example, the census 2000 indicated that the percentages of Hmong households reported no adults speaking English well or none at all at 34.8% compared to 4.1% for the entire United States population (Pfeifer, 2005). A deficiency in English fluency hinders education that is required to compete for jobs in America’s free market economy.
Hmong Americans who arrived into the United States following the end of the Vietnam War resorted to government support and although they questioned the longevity of government support, they reluctantly accepted it because they had very little choice at the time (Long, 1993). Because of language barriers the older Hmong population who came to the United States following the end of the Vietnam War, which is the focus of the study, faced many difficulties and continue to adjust to main stream American society. The older Hmong population who came to the United States following the end of the Vietnam War was (and still is) considered handicapped by their families, community, and society. This stems from their inability to speak English, making them dependent upon others within the family for translation and transportation (Chan, 1994).

Other studies have recognized that Asian immigrants in North America have lower rates of mental health service utilization. Researchers have indicated a significant relationship between attitudes towards seeking professional help and mental health service utilization. Many factors influence one’s attitude towards seeking professional help, including psychological, cultural and systemic factors (Fung & Wong, 2007). According to Lee (1999), Hmong Americans in the U.S. make little use of mental health services and are often times reluctant to seek help for their reoccurring symptoms due to the stigma that is associated with the person seeking treatment. Lee further argues that in seeking treatment, it would ruin the reputation of the family or community since it is embarrassing to be ill.

The United States Census Bureau reported in 2000 that the Hmong population was 186,310 (Hmong Cultural Center and Hmong National Development, 2004).
Census Bureau’s American Community Survey in 2005 estimated that there were 188,900 Hmong people living in the United States but according to Lee (2007), Hmong community activists and scholars disagree with the figures. Lee (2007) states that since most Hmong Americans came from Laos some retained their Laotian identity.

Furthermore, because Hmong families are continuing the tradition of having large family size, estimates are that the Hmong American population has actually doubled in the last 35 years. Moreover, a study by Carroll and Udalova (2005) concluded that the criterion used to identify a person in the category of Hmong was too narrow. They posited that the Census data can be ambiguous and that a broader, more inclusive definition may more accurately delineate the Hmong ethnic group. According to the Hmong Cultural Center and Hmong National Development, Inc. (2004), estimates are that the total Hmong American population may be at 283,239 in 2000.

In the Asian Databook 1st edition, Garoogian (2005) provided statistics that showed that Hmong Americans are the lowest faring Southeast Asian group in the U.S. compared to Asian Pacific Americans, Cambodian Americans, Laotian Americans, Thai Americans, and Vietnamese Americans in regards to socioeconomic, income generation, and pursuit of higher education. Hmong Americans have the lowest median household income of 32,076 annually, and among those age 25 years or older, only 7.47% have a four year college degree. Although the Hmong communities have made some effort towards progress in the United States, these figures confirm the poverty that still exists within the Hmong community.
Rationale

The influence of Hmong cultural identity effects acculturation and leaves no room for individualism. Furthermore, the individual in a Hmong family is seen as a product of the family, and the welfare of the family has priority over individual wants or needs (Tatman, 2004). The family system also maintains patriarchal ideology as well as a strong respect for the hierarchy within the family. Within the family, the eldest man would traditionally hold the most power and control. Due to cultural practices, the author hypothesizes that Hmong men experience less acculturation difficulty than Hmong women do.

Lastly, the researcher’s hypothesis is that for the past 35 years the first waves of Hmong refugees have made little progress towards acculturation and assimilation. In comparison to current Hmong refugees who came to the United States in the last 7 years, Hmong refugees who came to the United States, following the end of the Vietnam War had very little resources. What is also notable is that sponsors from that era are different from current sponsors. Current sponsors consist of Hmong Americans who have lived in the United States for the last 35 years. These current sponsors are able to share their experiences of life in the United States with newly arrived Hmong refugees.

Theoretical Framework

The theories that the author has decided to use for this paper are social identity theory and cross-cultural theory. Social identity theory is best suited for this research because it is based on the idea that a person belongs to a specific social category or group (Hogg & Abrams, 1988). A social group is a set of individuals who hold a common
social identification that differs from other groups. People who are similar to each other are categorized accordingly and are labeled the in-group. Those who are different are categorized as the out-group (Stets & Burke, 2000).

According to Stets and Burke (2000), there are two important processes involved in social identity formation. Social identity formation, namely self-categorization and social comparison can create different consequences. Stets and Burke (2000) posit that the consequence of self-categorization is an accentuation of the perceived similarities between the self and other in-group members. Furthermore, there is also an accentuation of the perceived differences between the self and the out-group. Accentuations include all the attitudes, beliefs and values, affective reactions, behavioral norms, styles of speech, and other properties that are believed to be correlated with the relevant inter-group categorization (Stets & Burke, 2000).

The consequence of the social comparison process is the selective application of the accentuation effect. One’s self-esteem is enhanced by evaluating the in-group and the out-group on dimensions that lead the in-group to be judged positively and the out-group to be judged negatively or vice versa. The social categories in which people place themselves are parts of a society and exist only in relation to other contrasting categories. Once in a society, people derive their identity or sense of self largely from the social categories to which they belong (Stets & Burke, 2000). Padilla and Perez (2003) state that individual behavior reflects individuals’ larger societal unit meaning that societal structures such as groups, organizations, cultures, and most important, individual’s identification with these collective units guide internal structures and processes.
Social identity theory states that people think, feel, and act collectively in groups (Padilla & Perez, 2003). In relation to Hmong Americans, who came to the United States following the end of the Vietnam War, the theory would state that because of shared commonalities between individuals, such as shared struggles in America, language or culture, it is evident that Hmong Americans from this particular generation have created their own ethnic enclaves throughout the United States. The theory would also explain that by retaining culture it would also create in-groups and hinder the process of assimilation. Furthermore, as the older Hmong generation retains their roots, it is evident that there are in-groups within the Hmong community. As the younger generation assimilates into mainstream America, the older Hmong generation may have feelings of separation between themselves and family members creating in-groups and out groups within the Hmong community among younger Hmong Americans.

Cross-cultural theory on the other hand is defined as the process where individuals, upon relocating to new, unfamiliar, or changed cultural environments, establish and maintain relatively stable, reciprocal, and functional relationships with those environments (Kim, 2001). Oberg (1960), who proposed a similar theory, coined the term “culture shock” and posited a 4 stage process of cross-cultural adaptation where immigrants initially experience the honeymoon phase, followed by a period of crisis from cultural maladjustment, and finally a climb up and out to cultural acceptance and adaptation (Lysgaard, 1955). According to Oberg (1960), culture shock was seen as a medical condition, which afflicted all who crossed culture but Oberg highlighted that
most immigrants pass through stages of culture shock and eventually achieve satisfactory adjustment.
Chapter 2

LITERATURE REVIEW

Introduction

This chapter presents a concise analysis of existing literature on acculturation and acculturation difficulties among different ethnic groups living in the United States. The literature review is organized into four main parts. The first part focuses on the historical aspect of Acculturation. The second part focuses on acculturation within Eastern European Jews, looking at Asian American’s white counterpart and their experiences in the United States. The third part focuses on acculturation difficulties among other Asian Americans in the United States, in relation to Hmong Americans.

Historical Overview of Acculturation

Acculturation is as old as history. Acculturation is a process by which immigrants or refugees learn to operate in the dominant culture of their host community by incorporating the new values, language, and modes of behavior into their personal culture (Miyares, 1997). Contact between peoples of different cultures is not a new phenomenon and throughout human history; humankind has traveled around the world for various reasons, either in search of greener pastures, fleeing from persecution and catastrophe, to trade or to conquer and colonize, or in search of adventure or fun (Sam & Berry, 2006).

The “Chicago School” of ethnic studies has influenced most historic research on urban immigrant acculturation and assimilation. Models have been developed to explain the process of acculturation and assimilation based on the experience of European immigrants of the nineteenth and early twentieth century. Devore and Schlesinger posit
that the original theories came about in an effort to describe the interactive processes triggered by the mass migrations of the Europeans to the United States, the importation of slaves, and the contacts with the American Indians (Devore & Schlesinger, 1982).

**The Anglo-Conformity Theory**

Some of the early theories emphasized and expounded upon the concept of imposing its cultural values upon the smaller group. The Anglo-conformity theory represents one of the earliest theories initiated to explain the process of acculturation (Mehrok, 1992). Proponents of the Anglo-conformity theory were the dominant group, Anglo-Saxon Protestant. This theory views the process of acculturation occurring when all groups over time conform to the lifestyles and values of this dominant group.

This theory was used extensively during World War I as a way of explaining the early waves of immigrant acculturation (Eisenstadt, 1954). The Anglo-conformity theory evolved as a means to explain the minority settlements that took place toward the end of the nineteenth century. The assimilation trend at the time was to break up the groups or settlements and try to amalgamate the people as part of the American race (Gordon, 1964).

**The Amalgamation Theory**

The Amalgamation theory or the melting pot theory came about after the Anglo-conformity theory and provided a different concept for acculturation. It maintained that over time different groups become a new group, different from the original group, but instead is a combination of them all. Amalgamation is a process whereby groups accept and perform each other’s patterns of behavior.
The process of interaction is not one sided but rather is reciprocal even though one group is much more influenced than the other (Fichter 1957). According to Merok (1992), both Anglo-conformity and Amalgamation theories provide very limited models in understanding acculturation. Merok (1992) further stated that they present the process of acculturation as a uni-dimensional linear process whereby ethnic groups eventually assimilate into the American society.

**Assumptions of Acculturation**

Within the Chicago School model, there exists an assumption that ethnic enclaves reflect a temporary settlement phase of the immigrant experience through which, after several generations, immigrants enter the dominant society and polity (Gordon, 1964). A second assumption is that spatial assimilation, suburbanization, and individual based residential choice serve as representative measures of entry into the dominant society, applicable even within one generation of immigration (Alba & Logan, 1991). These assumptions are defined and measured from the perspective of dominant U.S. culture. Underlying this view is the assumption that residential choice is considered an individual or household decision. Many recent immigrant groups, however, hold collective or group identity as a high value, and consider individually based residential choices as a rejection of culture (Miyares, 1997).

Other studies on acculturation look at outcomes, which describe varieties of adaptation representing separation, marginalization, integration, and assimilation in terms of culture identification and relationships with other groups (Berry, 1980). According to Berry (1980), separation occurs when individuals place a value on holding on to their
original culture and at the same time, individuals wish to avoid interacting with others. Marginalization occurs when there is little interest in cultural maintenance and little interest in having relationships with others. Furthermore, marginalization is the idea where individuals become alienated toward both their own and the host community (Culhane, 2004).

Integration is the preference for merging one’s life and for being functional in several domains of two cultural worlds identified by country labels (Boski, 2008). Assimilation is when a person or group rejects their culture of origin, and adopts the dominant culture. Acculturation level is defined as the acculturation process occurring at two different levels among individuals from a different culture than the dominant culture. The first level is at the macro level, and involves the acculturation processes modifying cultural factors such as food, music, and language (Cuellar, 2000). The second level, is at the micro level, and is cognitive and psychological in nature. It involves factors such as perception, beliefs, values and behaviors. The behavioral level includes foods, customs, and cultural expressions such as music. The affective level includes any emotional ties to culture and tradition. The cognitive level involves beliefs about fundamental values, gender roles, and attitudes (Cuellar, Arnold, & Maldonado, 1995).

Furthermore, different patterns of acculturation can be attributed to the degree by which the public culture of the origin country varies from that of the new host culture. Miyares (1997) states that age also affects this process in that the older the immigrant or refugee, the more likely the individual is to have been completely socialized in the origin culture. The acculturation process of non-English speaking immigrants and refugees
would further vary according to prior knowledge of English and the facility with which English is learned Miyares (1997). Residence in an enclave where the culture is familiar reduces the initial stress of having to learn to operate in a foreign culture. Enclaves provide a safe haven from which the immigrant or refugee has greater control over the pace of incorporating changes into his or her private culture. What emerges is a separate community that has a public culture dissimilar to that of the host community (Miyares, 1997).

The Experiences of Eastern European Jews

One-tenth of the Jewish population of the Soviet Union emigrated to Israel and the United States during the 1970s. In the 1980s and 1990s, thousands more followed this first wave. The majority of earlier immigrants came from the eastern and western regions of the former Soviet Union, which contained less than 10% of the Jewish population. Later in the years, 90% came from Russia, the Ukraine and Byelorussia (Katz, 1991).

According to Soviet census figures in 1970, before the period of massive emigration, which began in 1971, 2,150,707 Jews were living in the Soviet Union: 2,105,651 in the urban areas and 45,056 in rural communities (Simon, 1997). These statistics have been questioned because some Jews may have defined that it was better to appear as Russian and no official documents were required in the 1970 census (Gitelman, 1973). Over 1.3 million Jews left the USSR and its successor states from the late 1960s through 1998. The emigration of Soviet Jews is the largest sustained migration of Jews since World War II, when the state of Israel was created (Carp, 1993). More than three-
quarters of a million have emigrated to Israel and about 450,000 to the United States, settling in over 150 communities (Gitelman, 1997).

**Jewish Immigrants**

The typical Russian Jewish immigrant was not so much as a political refugee as a migrant of choice. Despite the real problems of being Jewish in the Soviet Union, many of the immigrants were not direct targets of persecution, prior to their application for exit visas (Dublin, 1977). It made a huge difference in the level of expectations among Soviet Jews because they were immigrants and not refugees.

Soviet Jews were thought of as immigrants that were struggling for survival but were people, seeking for hope, in a better future. Most Jewish immigrants from the Former Soviet Union, who immigrated to America, successfully resettled. Those who were of working age found jobs in a relatively short amount of time. It improved their housing and increased their income. In many cases, within ten years they moved into the American middle class. This was due to the skills and education they brought with them and to the Jewish community’s commitment to their well-being (Gitelman, 1985).

Cultural and social characteristics play a prominent role in dealing with the problem and difficulties of adjustment of Soviet Jews in America. Studies describe various maladaptive patterns of behavior exhibited by Soviet immigrants, based on their experiences in a totalitarian society. Despite these cultural differences, Russian Jews have been one of the most successful refugee groups in recent American history (Mertz, 1999).
According to Mertz (1999), immigration, with feelings of uprootedness, vulnerability and numerous losses, acts as a powerful stressor. For Soviet Jews, as for other refugees from communist countries, the transition to America culture was especially difficult due to the extreme differences between the old and new societal systems. Mertz further states that for many, adjustment to the new society and culture took the form of a whole spectrum of physical and emotional reactions. These spectrum ranged from initial euphoria and idealization to confusion anxiety, anger, and depression.

Upon arriving in the United States, Soviet Jews were confronted with a new culture full of foreign ideas, values, language and organizational structures. Individuals had to readjust roles and identities in order to adapt to the new American culture. Soviet Jews who had never known the freedom of choice suddenly had to make major decisions for themselves and their families (Mertz, 1999).

Soviet Jews were less interested in events of Jewish content, compared to other activities. Older Soviet Jews expressed the most interest in Jewish programming. They were more likely to mention synagogues and temples when asked which institutions helped them (Gitelman, 1997). Many families had a real desire to become a meaningful and participating part of the Jewish community. They brought with them from the Soviet Union some sense of Jewish identity and a desire to be recognized as Jews (Feldman, 1977).

On objective matters such as housing, income and standard of living, a large majority of Soviet Jews believed that their standard of living was better in the United States. In respect to culture, friendship and social life, most Soviet Jews felt that their
lives were better in the Former Soviet Union (Simon & Simon, 1985). Soviet Jews complained about the lack of public transportation in United States, limiting their socialization opportunities, including visits to family and friends. Soviet Jews felt that Americans like to sit at home, but enjoyed musical events and social events in America (Gitelman, 1978).

The American community’s expectations of Soviet Jews is filled with complex and extensive feelings of ambivalence and misunderstanding, ranging from the resentment that they should have emigrated to Israel, or that they are not Jewish enough (Rubin, 1975). In a Detroit study, it was observed that socializing among the Soviet immigrants occupied a greater part of their leisure time. The study showed that 93% of Soviet Jews frequented each other’s homes. They reported a lack of connection among Americans in general and American Jews (Levkov, 1984).

According to Gilison (1981), studies demonstrated that the Soviet Jews tended to live in a state of near isolation from the surrounding society. They do not integrate very much into the host American society. Older people were the least likely to move out of their own cultural social circles because their use of English was weak. They did not work alongside non-immigrants and their friendship networks among non-immigrant peers were not well established. The youngest and most educated people were the most likely to have contact with non-immigrant Americans (Gilison, 1981).

Russian immigrants had an extremely idealized view of the United States as a country where everybody was rich and where technological and scientific advances were beyond imagination. One of the most popular slogans of Soviet propaganda after World
War II was “catch up with America and leave it behind” (Mertz, 1999). Upon arriving in
the United States and discovering the reality of unemployment, a competitive job market,
high health costs, crime, and prohibitive housing cost, some immigrants felt cheated,
disappointed and disillusioned. Medicine was the area that brought the most
disappointments, especially among older people. Many immigrants come to this country
hoping to be cured from their illnesses by advanced American medicine and were hit hard
by high cost, lengthy periods between doctors’ appointments, and no ready cures (Mertz,
1999).

Cultural Struggles

As Soviet Jews resettled in the new country, they struggled with cultural issues
which assumed prominence including, views on health, mental health, help-seeking
behavior, child-rearing practices, etc. (Drachman & Halberstadt, 1992). At the same
time, the immigrant encountered the costs of housing and utilities, medical and dental
care and difficulty obtaining employment. The individual’s basic needs pressed him/her
to make improbable demands that, in their previous life, had been Soviet entitlements
(Friedberg, 1978).

From being happy and even euphoric, Soviet Jews became increasingly anxious,
confused and tense. Changes occurred when immigrants began to deal with daily living
including looking for an apartment, enrolling children in school, learning the basics of
job hunting, etc. These responsibilities were new and frightening for them and
sometimes triggered extreme emotional reactions (Belozersky, 1989). Belozersky further
posits that Soviet Jews were unprepared for the loss of the sense of security. The Soviet
State, while oppressing and controlling its citizens, provided for their basic needs, such as housing, a guaranteed job, free medical treatment and education.

In the Former Soviet Union, social status, including education, occupation, position, was the main source of feelings of self worth and identity (Parker, 1991). Especially for professionals, the loss of social status was a very threatening and demoralizing experience. Some immigrants refused to accept the popular American value of starting at the bottom of the job market and working one’s way up. At times, they preferred to stay on welfare rather than taking a low status job. The institution of public welfare was new to them and therefore did not carry a negative association. They perceived welfare benefits as the familiar care by the state (Belozersky, 1990).

Utilization of Services

Soviet Jews tended to exchange information within their community and use their close friends to locate the best resources for satisfying their needs. The old and the young were the most regular users of social services agencies, having fewer alternatives. The other immigrants placed minimal value on agencies and their services (Gold, 1987). In their desire to assimilate, Soviet Jews wanted to become real Americans who make things happen on their own and resorting to the use of agency benefits reminded them of life in the Former Soviet Union (Gold, 1987).

Despite difficulties in adapting to a new life in the United States, Soviet Jews demonstrated perseverance in overcoming these difficulties. After the initial shock of encountering the realities of American life, many were resolved to make it and spared no effort in working towards this goal. The majority of Soviet Jews relatively quickly
became self-sufficient and even successful. Some Soviet Jews commented that, after what they went through in Russia, functioning with American institution and bureaucrats was easy for them (Belozersky, 1989). Acculturation difficulty affects many immigrants and not just Soviet Jews. Among many other ethnic groups, living in the United States that acculturation affects are Asian Americans.

**Acculturation Difficulty of Asian Americans**

Asian Americans are an extremely heterogeneous pan-ethnic group. They are composed of people whose ancestry originates from dozens of countries, who have been in the United States for generations, and those who are recent immigrants and refugees. Asian Americans are highly educated, professionally skilled, and relatively affluent and at the same time they include a significant number of people who are completely illiterate, possess little more than subsistence farming skills, and are extremely poor (Fong, 2002).

In the 1990 population count, the U.S. Census Bureau used the broad term “Asian and Pacific Islander Americans,” which includes native Hawaiians, Samoans, Guamanians, and so forth. In 2000, Asian Americans and Pacific Islanders were counted in separate categories. The Immigration and Naturalization Service broadly counts Asian immigrants to include people from Southwest Asian countries such as Iran, Israel, and Turkey (Fong, 2002).

Asian Americans constitute one of the fastest growing ethnic minority groups in the United States (Chae & Foley, 2010). It has been projected that the Asian American population will exceed 40 million by the year 2050, a number that is estimated to be
about 10% of the American population (Lee & Zane, 1998). In California, Asian Americans reside disproportionately. According to Lai and Arguelles (2003), California, by far, has the largest influx of Asians in the United States. They explained that in 1990, California’s Asian community comprised approximately 2.8 million people. In 2000, it increased to 3.8 million, a change of one million (roughly an increase of 26%). The authors posited that this growth is primarily due to immigration, and secondary to births. Research indicates that approximately 60% of Asian Americans were born in countries outside of the United States (Sue & Sue, 1972).

As ethnic minorities in the United States, Asian Americans are faced with difficult challenges related to adjusting to a new culture. Many Asian Americans are faced with the challenge of negotiating their identity as Asians with their identity as Americans (Alvarez, 2002). The acculturation process is multidimensional, including physical, psychological, financial, spiritual, social, language, and family adjustment. Among older Asian Americans in the United States, this process can be very stressful because they have fewer resources, such as income, education, and English proficiency, to assist them in adapting to their new life (Mui & Kang, 2006).

Cultural adjustment is a challenge to immigrants and refugees who are trying to learn a new language while at the same time dealing with various issues such as adjusting to a new environment, assimilating to a new culture, and adapting to a new role. Berry (1980) further states that “acculturative stress is a response by people to life events that are rooted in the intercultural contact” (pg. 43). Sodowski and Lai (1997) reported that acculturation adjustment difficulties could be conceptualized in terms of acculturative
stress and intercultural competence concerns. Acculturative stress includes cultural conflicts such as feelings of alienation, role confusion, depression, and anxiety. Intercultural competence concerns include cultural adjustment, social relations, education, and employment. In a research by Sodowsky and Lai, they studied 200 immigrants that included Chinese, Asian Indian, Vietnamese, Korean, Japanese, Filipino immigrants and so-journers and found that lower acculturation levels were related to greater amount of acculturative distress. Furthermore, other studies have reported that individuals who are more acculturated tend to have less adjustment problems because of their similarity to the norms of the host culture (Yeh, 2003).

**Role Conflicts**

Role conflicts are another source of stress among immigrants. Immigrants experience role stress as a result of role conflicts. Unfamiliar norms of behavior and ambiguous cues in a new social environment may present a stressful situation for them. Intra-familial role conflicts in a self and family role perception have also been associated with different levels of acculturation (Kurtines & Miranda, 1980). As immigrants undergo acculturation, role expectations and evaluations change. Role expectations in the new social environments may differ from those of the immigrant’s native society. Discrepancies in role expectations between the two social systems may create conflict. By adhering to the role expectation of the homeland, the immigrant may not fulfill the role expectations of the new social environment. As a result, the immigrant may be forced to make a decision to adhere to only one social system or to compromise (Padilla, Wagatsuma, Lindholm, 2001).
Yang (1999) shared that Hmong men were the leaders of the clan, heads of households, and sole provider. In her Master’s thesis, she talks about the traditional practices that discriminate against Hmong women. She further posits that traditional Hmong women’s role includes no educational opportunities and they do not live their lives for themselves (Yang, 1999).

Fadiman (1998) describes the role of Hmong women in America as conflicting due to being raised in a society that is in the midst of a feminist revolution based on the idea that men and women are equal, and women are not men’s servants. This is evidenced through law and contemporary custom. A study conducted by Donnelly (1994) on Hmong women in Seattle, Washington in 1980-1985 describes conflicting issues Hmong families face as a result of changing familial roles and structures as members in the family adapt to American culture that opposes Hmong practices, values, and beliefs.

Donnelly (1994) further states that the traditional gender roles are shifted as Hmong women are presented with the idea that they are entitled to equal opportunities as other American women in society to work alongside their husbands (Donnelly, 1994). Yang (1997) posits that because traditional Hmong male role becomes threatened in the home, Hmong men are having difficulty adapting to the mainstream culture than Hmong women. Hmong men find themselves in an uncomfortable position because of Hmong women’s ability to earn income in the United States. Researchers have studied that the role of social support, particularly provided by family members has an impact on the psychological well-being of elders from different ethnic backgrounds. Findings show
that fewer family contacts and a smaller social network are associated with higher depression (Mui & Kang, 2006). Asian families have a strong sense of family obligation that often supersedes the needs of individual family members. Asian elders expect their family to assist them in their old age and to treat them with respect. Despite a high level of social support exchanged between generations of children and grandchildren, Chinese and Korean immigrant elders still report high levels of depression (Mui & Kang, 2006).

In Japanese families, women identify their self-worth in relation to their ascribed roles. An example of this is how Japanese women may evaluate their self-worth based on their parenting skills. Motherhood is one of the most important roles in a woman’s life and they often become primary caretakers to their aging parents as well as in-laws (Nishioka Rice, 2001). Until the early 1990s, men’s identity and status were greatly weighted on their career achievement.

This gender expectation explains men’s tendency to devote much of their time at work as well as socializing with their coworkers. Although the traditional view of fatherhood has been changing in contemporary Japan, many fathers struggle to find their place in the family. In a study of parenthood in Japan, more than 80% of fathers with preschool aged children reported that they considered the role of father as their first or second priority over the roles of husband or businessman. The study also revealed that 76% of fathers described their parental involvement as “not so active” to “not active” (Shwalb, Kawai, Shoji, & Tsunetsugu, 1997).

Many families adopted the norm of an absent father into their family structure, making it hard having the father involved in the family (Seto & Woodford, 2007). In a
typical Chinese family, parental control over the behavior of children is evidenced by children having no voice in the home, and being told who to marry. Male children are responsible for carrying on the family name. Female children are considered the property of their parents prior to marriage and male children are responsible for taking care of retired parents (Chang, 1980).

In a study by Liu and Iwamoto (2006) on Asian Americans’ gender role conflict among 192 Asian American men, Liu and Iwamoto reported that the correlation results reveal endorsement of Asian cultural values was related to higher scores on gender role conflict, while self-esteem was negatively related to psychological distress, and psychological distress was positively related to gender role conflict.

Gender Demographic and Acculturation

Tang and Dion (1999), studied gender and acculturation level in 106 Chinese university students and they determined that men were more traditional and assimilated less in contrast to women. Sigh Ghuman (1997) conducted a study examining the acculturation processes of 146 Asian Indian boys and girls, whose parents were immigrants from India, in the United Kingdom. He concluded that girls showed more acculturation attitudes than boys did. Vang (2009) further states that because of stress, research has found that Asian American men reported significantly greater feelings of isolation, loneliness, rejection, and anxiety.

Language Difficulties

Japanese mothers of immigrant families who lack language proficiency of the host country tend to experience social and emotional isolation. Similar concerns were
expressed by women with husbands who spend long hours at work. Psychiatric symptoms observed in mothers were prevalent including depressive symptoms and anxiety in their children (Seto & Woodford, 2007). In Chinese immigrants, there was a lack of usage of public social and health services. A Lack of proficiency in English stood in the way of many Chinese immigrants obtaining services and becoming part of the larger society (Chang, 1996).

**Counseling Difficulties Among Asian Americans**

Fang (1998) investigated the relationship between demographic variables and levels of acculturation in predicting attitudes toward seeking professional psychological help among 126 adult Hmong refugees in five different communities in the western side of the United States and found that English proficiency and education obtained in the United States were positively associated with attitudes toward seeking professional help. In another study, Fang (1998) examined the relationships between acculturation and attitudes toward seeking professional psychological help among 61 male and 72 female Hmong adults.

The results revealed that higher levels of acculturation were positively associated with attitudes toward seeking professional help. The results indicated that women did not hold more positive attitude toward seeking professional help than men, however, highly acculturated women held more positive attitude toward seeking professional help than did less acculturated women, and age was the strongest predictor of attitude toward seeking professional psychological help. The results also revealed that 35.8% of the
correspondents indicated that they would seek a counselor in time of crisis, but only 12.4% of the participants reported actually having done so (Fang, 1998).

In a study examining the attitude toward seeking help among Asian Americans, Atkinson and Gim (1989) examined the relationships between acculturation and attitudes toward seeking professional psychological help among 557 Chinese, Japanese, and Korean Americans. The authors indicated that acculturation was one of the factors related to seeking help attitudes among Asian Americans. They found that highly acculturated Asian Americans held positive attitudes toward help seeking more than less acculturated Asian Americans and were more open to discuss their problems with a clinician.

In a study by Tata and Leong (1994), they looked at the relationships between acculturation and attitudes toward seeking professional psychological services among 219 Chinese American college students. The results revealed that, students who were more acculturated tended to have a more positive attitude toward seeking professional psychological help than those who were less acculturated. Zhang and Dixon (2003) examined the relationships between acculturation and attitudes toward seeking professional psychological help among 170 Asian international students and found that more acculturated international students had more positive attitudes toward seeking professional help.

Kim and Omizo (2003) conducted a study examining the relationships between Asian cultural values, attitudes toward seeking professional psychological help, and willingness to see a counselor among 242 Asian American college students. The results
indicated that adherence to Asian cultural values was inversely related to both attitudes toward seeking professional psychological help and general willingness to see a counselor, above and beyond the effects of related demographic variables.

Atkinson and Gim (1989) sought to explain the reasons Asian Americans underutilize mental health services. They concluded that the system lacks bilingual and culturally competent therapist. They also concluded that therapists discriminate against Asian Americans because almost all counseling theories applied by therapists are rooted directly in the values of the American culture. Furthermore, Atkinson and Gim found that language and social service orientation barriers are other major factors that prevent Asian Americans from utilizing mainstream mental health services. On the other hand, under-utilization of mental health services may be because Asian Americans tend to internalize their psychological problems, and are more reluctant to seek help because of fears in bringing shame and guilt to the family (Atkinson & Gim, 1989).

The Effects of Acculturation Gap Between Parents and Children

A study by Yang (2003) reported that the younger Hmong generations were slowly acculturating into the western culture while the older Hmong generations were holding on to their native culture. The study also indicated that the generational gap of acculturation between the younger generation and the older generation were similar across all different ethnic groups. Lee (2001) found that parents who lack English and education depended on their children to communicate with professionals who do not know or understand Hmong. Children were often put in a situation where they had to translate family medical or business appointments and make important family decisions.
Lee (2001) also found that when Hmong elders were put in such situations, they often felt like they are children because they had to depend on their children to get around in mainstream America. Faderman and Xiong (1998) mentions that although parents are proud of their children in translating, parents feels ashamed that their children know more than they do.

Due to the change in a new environment and family structure, elders and youth are finding it difficult to understand one another. Furthermore, conflicts in acculturation and assimilation processes are prevalent among elders and youths of immigrant groups. These conflicts make it difficult for immigrants to establish a healthy life in a new world (Vang & Flores, 1999). Because of their lack of understanding of the American culture, Hmong elders are having difficulties in adjusting to this society. Vang and Flores further posited that Hmong youth, do not have difficulty in adjusting to the American culture, but rather their Hmong culture. This creates conflicts in understanding and adaptation process for both Hmong elders and youths.

In some cases, youth have learned to be tough, quick, and truly independent at getting what they need, and they have become streetwise to survive in harsh urban environments. However, they are confused about the values and rules in their families and having to live in a host culture with different value codes and standards of acceptable behavior (Vang & Flores, 1999). Thus, Hmong youth find themselves caught between two cultures. According to Vang & Flores (1999), Hmong parents find it difficult to raise good children who are obedient, responsible, and properly mannered. They further posit that Hmong parents struggles with how their children quickly adopt customs and
behaviors that seem acceptable to their peer groups but are not acceptable to Hmong American parents. These add up to a sever generation gap in families where Americanized teenagers flaunt their independence before their parents, who wish to preserve traditional values (Vang & Flores, 1999).
Chapter 3

METHODOLOGY

Study Design

This research project utilizes the exploratory approach. An exploratory design is appropriate for this research because new data is required to understand the levels and progress of acculturation among Hmong Americans who fled Laos following the end of the Vietnam War. According to Rubin and Babbie (2010), the exploratory study is used “when a researcher is examining a new interest, when the subject of study is relatively new and unstudied, or when a researcher seeks to test the feasibility of undertaking a more careful study or wants to develop the methods to be used in a more careful study (p. 133)”

There has been many studies on the acculturation difficulty of Hmong Americans living in the United States. Most studies have focused mainly on the pre-resettlement stage, which is the first ten years of arrival. Newly arrival of Hmong refugees experience acculturation differently from Hmong refugees who came to the United States following the end of the Vietnam War.

The very first wave of Hmong refugees who came to the United States during the late 1970s and early 1980s were sponsored by resettlement agencies. These resettlement agencies consist of Catholic charities, American families, and individuals who did not know much about the Hmong people. The most recent wave of Hmong refugees from Wat Tham Krabok, Thailand were sponsored by their Hmong relatives who knew the American culture and had already experienced over 30 years of American life.
Sample Design and Subject

The snowball sampling was used to recruit 50 Hmong adults (female and male) as participants. These participants are currently living in the greater Sacramento region and were former refugees from Laos. The snowball sampling, according to Rubin and Babbie (2010) is the collecting of data that begins with a few participants and then using those participants to expand through referrals.

Hmong participants born in Laos, and who had left Laos following the conclusion of the Vietnam War were chosen for this research. It was speculated that those who left Laos as teens are now 45 years or older. Based on this, the minimum age requirement was set at 45. Overall, a sample size of 50 (n = 50) participants were recruited through the approval of the Sacramento State, Division of Social Work’s Committee for the Protection of Human Subject. The sample size included 25 females and 25 males from the greater Sacramento region. Prescreening for exclusion stated that Hmong adults that were born in Thailand and the US are not eligible as participants because this research project sought out to understand only acculturation difficulties of Hmong adults who were born and lived as teens in Laos. This factor was crucial for the study because those who lived as teens in Laos have been exposed to the culture of the host country.

Each participant was prescreened over the phone. Those that did not pass the prescreening process ended their participation there. Upon ending their participation, they were thanked for their time and effort. Those who passed the prescreening process, in collaboration with the researcher, scheduled a time and place to meet. In order to minimize the level of discomfort, the questionnaire was administered to each of the
participants separately at a place that was safe and convenient for the participants. The researcher assured each participant that information shared by the participant would only be known and accessible to the researcher and not family members, social services, and mental health providers. Each participant was also provided with a list of community-based referral sources to mental health services translated in both English and Hmong. The participant was also informed verbally that if they felt there were needs for mental health services after participating in this research project, they could call the numbers provided on the community-based referral sources.

The assumption was that the majority of the participants were not fluent in English therefore, the research questionnaire was written in English followed by the Hmong translation. The Hmong translation of the research questionnaire was done with the help of the Project Advisor, Dr. Serge Lee, and a close relative of the researcher. For participants that were unable to read and write in both English and Hmong, the researcher read aloud the questionnaire to the participant. The researcher then read aloud the responses for each of the questions and had the participant mark their responses accordingly.

For participants that could read English, it took them 15 minutes on average to complete the questionnaire. For those that had trouble with English, it took them about 20 to 25 minutes, mainly because of the translation process from English to Hmong. During the recruiting process, 52 participants were recruited but only 2 refused to participate in the study. This resulted in a total of 50 participants available for the research.
Instruments

The research questionnaire for this project constituted two major sections. The first section consisted of 15 demographic questions along with some that measured the acculturation level. Some of the questions used for demographics were; “What is your current age?”, “What is your gender?”, and “How much schooling do you have since your arrival to the United States?” The researcher and his Project Advisor developed these questions. The first 15 demographical questions along with some that measured acculturation level was not pretested prior to this research.

The second section consisted of 12 statements that were modified from the Abbreviated Multidimensional Acculturation Scale by Zea, Asner-Self, Birman and Buki (2003). These questions explored acculturation levels that used the close-ended statement format. They were pre-coded independently according to their own statements and answers. An example of these statements are; “I think of myself as an American,” “I feel that I am part of the American culture,” and “If I have problems, I prefer to ask for help from professionals such as social workers or doctors.” The pre-coded statements in answering these statements were “Strongly Disagree,” “Disagree somewhat,” “Agree somewhat,” and “Strongly agree”. Although other researchers have tested the second section questionnaire, the modified version of this research was not pretested prior to this research.

Protection of Human Subjects

Many steps were taken to ensure the strictest confidentiality and the risk that might be posed to the participants’ well being. The process to ensure confidentiality and
the well being of participants includes filling out and turning in the application for the protection of human subjects, questionnaire in English and Hmong, and the oral consent in English and Hmong to the Committee for the Protection of Human Subject in the Division of Social Work. These three items were first addressed before the researcher was approved to continue the research.

Through the supervision of the Project Advisor, Dr. Serge Lee, the initial process started with the protection of human subject application, and the questionnaire in English. These two items were turned in to Dr. Serge Lee for review on 11/15/2010. Dr. Serge Lee reviewed and provided feedback on the protection of human subject application, and the questionnaire in English on 11/17/2010. On 11/22/2010, the researcher turned in the two items for review a second review. On 11/23/2010, Dr. Serge Lee reviewed and provided feedback on the need to translate the questionnaire. Through the help of Dr. Serge Lee and a close relative, the questionnaire was translated to include English and Hmong. It was important to including a questionnaire in English and Hmong because there may be participants who does not understand English but Hmong.

On 12/1/2010, the researcher turned in the protection of human subject application, the questionnaire in English and Hmong, and the community resource referral in English and Hmong to Dr. Serge Lee for review. Dr. Serge Lee approved the items on 12/6/2010 and the packet was turned in to the Committee for the Protection of Human Subject in the Division of Social Work.

On 12/14/2010, the Committee for the Protection of Human Subjects in the Division of Social Work denied the approval of the human subject application with 2
conditions. The first conditions stated that the oral script needed to be written out in exactly what will be told to the Hmong participants in English and Hmong. The condition also stated that the oral script will also need to be included as an Appendix and referenced in item 2 of the human subject application. The second condition stated that in item 1 of the human subject application, the second paragraph needed to be rewritten to indicate that the study will focus on Hmong adults born in Thailand. Furthermore, the second condition stated that it would be an invasion of privacy and would increase the risk level of the study by prescreening, asking, and excluding Hmong adults that are currently receiving mental health services. It was found that there was no need for the researcher to ask this private question.

On 12/16/2010 the researcher, along with the help of Dr. Serge Lee was able to translate and provide an oral script of the consent form in English and Hmong. The researcher was also able to clarify with the Committee for the Protection of Human Subject in the Division of Social Work about the research study and how prescreening excluded Hmong adults born in Thailand. The purpose was to exclude this population because the research seeks out to understand the acculturation difficulties of Hmong adults born in Laos. The researcher also removed the need to ask Hmong participants if they are currently receiving mental health services. The committee reviewed the changes on 12/16/2010 and approved the project with no conditions on 12/17/2010. The research project was also declared minimal risk and the researcher was provided with an approval letter, numbered: 10-11-049.
Data Analysis

Once all of the surveys were completed, the questions and responses were coded and entered into the PASW 18 program for analysis. In the PASW 18 program, the method to code the names of the variables were coded accordingly to their labels. An example of this is that the label, “What is your current age?” was coded “Age” for the name and the label “What is your gender?” was coded “Gender” for the name. From question 1 to 15, the variables were also coded with values according to the answer of the question. An example of this is, given the question “Are you currently employed?” the answer would be coded as a value of 1 for “Yes”, 2 for “No”, or 3 for “Refuse to state”. In statements 16 to 27, values were coded 1 for “Strongly Disagree”, 2 for “Disagree Somewhat”, 3 for “Agree Somewhat”, and 4 for “Strongly Agree”.

The use of frequency distribution was use to generate and analyze descriptive statistics when looking at the demographics of the participants. Cross-tabulation was used for inferential analysis. In testing the two hypotheses stated in chapter 1, the chi-square created by the cross-tabulation was used to accept or reject the null hypothesis. The statistical significance used to establish or reject the relationship between variables is .05 for a two-tailed test.

Limitations of Data Collection

One limitation of the data collection for this research is the lost of meaning in translation from English to Hmong. Secondly, participants for this research were limited to just the greater Sacramento region. Because of this, only a small sample of the desired population was studied. Furthermore, the use of the snowball sampling method does not
fully represent the studied population, as each individual was not randomly selected. Participants may also be giving referrals based on whom they believe is suitable for the research; based on job, education, and gender. Because each participant has the ability to manipulate the next referral according to these demographics, these results are not random.
Chapter 4

FINDINGS

Introduction

The purpose of this chapter is to set forth the major findings of the acculturation level and difficulties of Hmong Americans who are currently living in the greater Sacramento area. The selected populations for study were Hmong Americans who came to the United States following the end of the Vietnam War. Findings were divided into two major sections. The first area this research project asks are the demographic questions. The demographic questions in this research characterize patterns of behavior in the Hmong community. The second area of this research project seeks to find the variables that precipitate acculturation difficulties for the subjects in this study. Questions are pre-coded close-ended questions that attempt to show what variables cause acculturation difficulties.

In this chapter, the researcher will also discuss the statistical outcome of the research project. There are two parts, and they are descriptive and inferential analysis. The first part of the discussion is the descriptive analysis of the frequency distribution that was produced after the data had been entered into the PASW program. A number of areas will be discussed in this section. The pre-dominate variables that influenced the demographic context of the subjects are the independent variables. These variables include, age, gender, marital status, etc. Discussion of the statistical outcome of these variables will provide readers a better picture of the studied subjects.
The second part is inferential analysis. In this part, the researcher tested the 2 hypotheses stated in Chapter 1. It is also discussed in this section whether or not Hmong men experience less acculturation difficulties than Hmong women. As stated in Chapter 1, cultural practices in the Hmong culture, Hmong men are the hierarchy within the family, and Hmong women are subjugated, therefore hindering the acculturation process of Hmong women. Lastly, the results will also show whether or not the studied population has made any progress towards acculturation.

Descriptive Statistics

The following are presentation of tables and descriptive statistics of the data set. The tables presented below are for the following demographic variables: Gender, Age, Birth Place, Marital Status, Religion, Employment, and Education Level (prior arrival to the U.S. and current education level). The data presented offer readers an understanding of the demographic characteristics of the Hmong population studied.

Table 1

<table>
<thead>
<tr>
<th>Gender</th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>25</td>
<td>50.0</td>
<td>50.0</td>
<td>50.0</td>
</tr>
<tr>
<td>Female</td>
<td>25</td>
<td>50.0</td>
<td>50.0</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

The gender make-up for interviewees for this project is illustrated in Table 1. Among the Hmong participants, 50% (n = 25) indicated that they were male and the other 50% (n = 25) were female, making the sample distribution evenly distributed. It was
fortunate that although snowball sampling was used to recruit subjects, both men and women were randomly recruited to participate in the project.

Table 2

Age of the Participants

<table>
<thead>
<tr>
<th>What is your current age?</th>
<th>N</th>
<th>Minimum</th>
<th>Maximum</th>
<th>Mean</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid N (listwise)</td>
<td>50</td>
<td>45</td>
<td>82</td>
<td>55.08</td>
<td>7.964</td>
</tr>
</tbody>
</table>

Table 2 above represents the frequency distribution for age ranging from 45 years of age to 82 years of age (SD = 7.964) with an overall mean of 55.08. For this study, 26% (n = 13) were between the ages of 45 to 49, 46% (n = 23) were between the ages of 50 to 59, 22% (n = 11) were between the ages of 60 to 69, 4% (n = 2) were between the ages of 70 to 79, and 2% (n = 1) is the age of 82. Looking at the frequency distribution, the majority of participants is between the ages of 50 to 59.

Table 3

Birthplace of the Participants

<table>
<thead>
<tr>
<th>Valid</th>
<th>Laos</th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
</table>

As stated earlier, one of the requirements to participate in this research was that participants must have been born in Laos in order to participate in the research. Since the study population was Hmong American who came to the United States following the end
of the Vietnam War, it was speculated that those that left Laos during that time are teens who may have already experience the acculturation process of that country.

Prescreening for exclusion stated that Hmong adults that were born in Thailand and the US are not eligible as participants because this research project sought out to understand only acculturation difficulties of Hmong adults who was born and lived as teens in Laos. Because the study specifically targets Hmong Americans who were born in Laos, the results in Table 3 show that 100% (n = 50) of the participants were born in Laos.

Table 4

*Marital Status of the Participants*

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid</td>
<td>Single</td>
<td>2</td>
<td>4.0</td>
<td>4.0</td>
</tr>
<tr>
<td></td>
<td>Married</td>
<td>45</td>
<td>90.0</td>
<td>94.0</td>
</tr>
<tr>
<td></td>
<td>Separated</td>
<td>1</td>
<td>2.0</td>
<td>96.0</td>
</tr>
<tr>
<td></td>
<td>Other</td>
<td>2</td>
<td>4.0</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>50</td>
<td>100.0</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The frequency distribution for marital status is illustrated in Table 4 above. In this table, 4% (n = 2) of the participants are single, 90% (n = 45) of the participants are married, and 2% (n = 1) of the participant is separated. 4% (n = 2) answered other. As the results show, it confirms that through cultural traditions, Hmong men and women stay married.

The following Table 5 indicates the frequency distribution of the most common religious practice shared by the Hmong. In terms of religious belief, a great majority of
the Hmong still practice the traditional religion of shamanism. However, significant changes have taken place since their arrival to the United States such as converting to other religions. As illustrated by the data, 62% of the Hmong participants surveyed reported practicing Shamanism. Hmong Americans who have converted to Christianity makes up 34% (n = 17) of the study, and converts of Buddhism makes up 4% (n = 2) of the study. In this particular question, participants were given a choice of other, and no participant chose “no religious affiliation.” Many Hmong have embraced and converted to Christianity however, the numbers of Hmong converts remain small. Although only 38% of the participants in this survey have embraced other religion besides Shamanism, it is believe that the number has somewhat increased.

Table 5

<table>
<thead>
<tr>
<th>Religious Affiliation of the Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frequency</td>
</tr>
<tr>
<td>-----------</td>
</tr>
<tr>
<td>Valid Christian</td>
</tr>
<tr>
<td>Shaman</td>
</tr>
<tr>
<td>Buddhist</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>

Table 6 illustrates the employment status of participants in this research. Of the 50 participants who were surveyed, 50% (n = 25) did not answer this question because they were unemployed. With 50% of unemployment, the results confirm to a certain degree about the difficulties that Hmong Americans experience in the United States.
Table 6

**Employment Status of the Participants**

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid</td>
<td>25</td>
<td>50.0</td>
<td>50.0</td>
<td>50.0</td>
</tr>
<tr>
<td>No</td>
<td>25</td>
<td>50.0</td>
<td>50.0</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

In Table 7, the missing value represents participants who refused to state or never had any formal education. It is safe to assume that, of the 62%, many are women. This is due to cultural practices where many women are not permitted or encouraged to get an education.

One reason for this is simply because of cultural practices. Traditionally, Asian women are subjugated by their male dominate society. It is believed that an Asian woman who is educated and is outspoken is less appealing to Asian men who prefer their wives to be passive. Another reason is that traditional Hmong women would get married at a young age and the education that she receives would not benefit her biological family. Therefore, many Hmong women was not encourage to get an education. Hmong men on the other hand would benefit their family as he is expected to utilize the knowledge to help his family, the clan, and the country.

Table 7 indicates the frequency distribution of the educational level participants attained while living in Laos. Of the 38% (n = 19) that had formal education while living in Laos, 8% (n = 4) had at least 1 year of schooling, 2% (n = 1) had at least 2 years of
schooling, another 2% (n = 1) had at least 3 years of schooling, and 26% (n = 13) of the participants had at least 4 or more years of schooling.

Table 7

*Educational Level of Participants Attained While Living in Laos*

<table>
<thead>
<tr>
<th>Educational Level of Participants Attained While Living in Laos</th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid 1 school year</td>
<td>4</td>
<td>8.0</td>
<td>21.1</td>
<td>21.1</td>
</tr>
<tr>
<td>2 school years</td>
<td>1</td>
<td>2.0</td>
<td>5.3</td>
<td>26.3</td>
</tr>
<tr>
<td>3 school years</td>
<td>1</td>
<td>2.0</td>
<td>5.3</td>
<td>31.6</td>
</tr>
<tr>
<td>4 or more school years</td>
<td>13</td>
<td>26.0</td>
<td>68.4</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>19</td>
<td>38.0</td>
<td>100.0</td>
<td></td>
</tr>
<tr>
<td>Missing -999</td>
<td>31</td>
<td>62.0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>100.0</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

When looking at the level of education attained in the United States as presented in Table 8, the missing value of 14% (n = 7) represents participants who refused to state or never had any formal education in the United States. The results also show that a majority of the participants had some form of formal education at 86% (n = 43). In Table 8, 64% (n = 32) reported having only English as a Second Language and adult school as some form of education. Although some participants may have reached the age of 18 at the time of their arrival, 6% (n = 3) may have understood the question as having no education at all and reported having less than a high school education. Furthermore, 8% (n = 4) reported that they had some high school education but once again some
participants may have mistaken adult school with high school. Moreover, 6% (n = 3) reported having some college and only 2% (n = 1) reported as being a college graduate.

Table 8

*Educational Level of Participants Attained While Living in the United States*

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid</td>
<td>32</td>
<td>64.0</td>
<td>74.4</td>
</tr>
<tr>
<td>English as a Second</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Language including adult school</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Less than high school</td>
<td>3</td>
<td>6.0</td>
<td>7.0</td>
</tr>
<tr>
<td>High School</td>
<td>4</td>
<td>8.0</td>
<td>9.3</td>
</tr>
<tr>
<td>Some College</td>
<td>3</td>
<td>6.0</td>
<td>7.0</td>
</tr>
<tr>
<td>College Graduate</td>
<td>1</td>
<td>2.0</td>
<td>2.3</td>
</tr>
<tr>
<td>Total</td>
<td>43</td>
<td>86.0</td>
<td>100.0</td>
</tr>
<tr>
<td>Missing</td>
<td>-777</td>
<td>14.0</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

**Inferential Analysis**

The following tables are presented here to provide information on the statistical outcome produced using PASW. Using these tables, the hypotheses that were developed during the course of this project will be tested. The hypotheses attempted are as follow:

1) Hmong men experience less acculturation difficulty than Hmong women due to the cultural practices, 2) Hmong Americans who came to the United States following the end of the Vietnam War have made very little progress towards acculturation.

The following tables are cross-tabulations between selected independent and dependent variables. In the analysis of the following data, the value of chi-square ($X^2$),
the degree of freedom (df), and the statistical significance (p) are used to test the relationship between the two variables. With respect to the dependent variables, analysis will focus on seven questions drawn from the questionnaire individually. The statistical significance used to establish or reject relationship between variables is .05 for a two-tailed test. These first seven questions will individually test the hypothesis, “Hmong men experience less acculturation difficulty than Hmong women. The seven questions being selected are correlated with gender.

Table 9.1 shows the cross tabulation between employment status and gender. It has been assumed that because of cultural practices, Hmong men are the breadwinner and head of household within a family. Due to cultural practices, Hmong men were obligated to support the family. One would believe that due to cultural practices within the Hmong community, Hmong men would hold more jobs than Hmong women but as the results indicates, that is not the case anymore.

Table 9.1

*Employment Status by Gender*

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Are you currently employed?</td>
<td>12</td>
<td>13</td>
<td>25</td>
</tr>
<tr>
<td>Yes</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>13</td>
<td>12</td>
<td>25</td>
</tr>
<tr>
<td>Total</td>
<td>25</td>
<td>25</td>
<td>50</td>
</tr>
</tbody>
</table>

The result indicates that among the participants, 12 male and 13 female are currently employed. The result also shows that 13 male and 12 female are currently
unemployed. The percentages generated by the cross-tabulation, indicates that 24% of Hmong men and 26% of Hmong women are employed. 26% of Hmong men and 24% of Hmong women are currently unemployed. In Table 9.2, based on the chi-square test of independence, it was found that there is no significant association between gender and employment status (chi-square = .080, df = 1, \( p > .777 \)).

Table 9.2

*Chi-Square of Employment Status by Gender*

<table>
<thead>
<tr>
<th></th>
<th>Value</th>
<th>df</th>
<th>Asymp. Sig. (2-sided)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pearson Chi-Square</td>
<td>.080a</td>
<td>1</td>
<td>.777</td>
</tr>
<tr>
<td>Continuity Correctionb</td>
<td>.000</td>
<td>1</td>
<td>1.000</td>
</tr>
<tr>
<td>Likelihood Ratio</td>
<td>.080</td>
<td>1</td>
<td>.777</td>
</tr>
<tr>
<td>Linear-by-Linear Association</td>
<td>.078</td>
<td>1</td>
<td>.779</td>
</tr>
<tr>
<td>N of Valid Cases</td>
<td>50</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 10.1 is the cross tabulation of having access to education by gender. When looking at gender and access to education, 16 male and 16 female reported that they have some education up to English as a second language and adult school. 3 female reported having education of less than high school while there were no males in this category. 2 male and 2 female reported having high school education. 3 male reported having some college, and 1 male reported having a college degree. Looking at Table 10.2 below, the chi-square test of independence indicates that there is no significance association between gender and access to education (chi-square = 6.981, df = 4, \( p > .137 \)).
Table 10.1

Access to Education by Gender

<table>
<thead>
<tr>
<th>Educational Background</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>English as a Second Language including adult school</td>
<td>16</td>
<td>16</td>
<td>32</td>
</tr>
<tr>
<td>Less than high school</td>
<td>0</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>High School</td>
<td>2</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Some College</td>
<td>3</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>College Graduate</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>22</td>
<td>21</td>
<td>43</td>
</tr>
</tbody>
</table>

Table 10.2

Chi-Square of Access to Education by Gender

<table>
<thead>
<tr>
<th>Chi-Square Test</th>
<th>Value</th>
<th>df</th>
<th>Asymp. Sig. (2-sided)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pearson Chi-Square</td>
<td>6.981a</td>
<td>4</td>
<td>.137</td>
</tr>
<tr>
<td>Likelihood Ratio</td>
<td>9.681</td>
<td>4</td>
<td>.046</td>
</tr>
<tr>
<td>Linear-by-Linear Association</td>
<td>1.792</td>
<td>1</td>
<td>.181</td>
</tr>
<tr>
<td>N of Valid Cases</td>
<td>43</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

When looking at having the ability to speak English by gender in Table 11.1, 7 male and 7 female reported not being able to speak English well at all. 11 male and 14 female reported that they spoke English somewhat well. 6 male and 2 female reported that they spoke English pretty well. 1 male and 2 female reported that they spoke English extremely well. When looking at the chi-square test of independence in Table 11.2, the
results indicates that, there is no significance association between gender and having the ability to speak English (chi-square = 2.693, df = 3, p > .441).

Table 11.1

*Ability to Speak English by Gender*

<table>
<thead>
<tr>
<th>How well do you currently speak English?</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not well at all</td>
<td>7</td>
<td>7</td>
<td>14</td>
</tr>
<tr>
<td>Somewhat well</td>
<td>11</td>
<td>14</td>
<td>25</td>
</tr>
<tr>
<td>Pretty well</td>
<td>6</td>
<td>2</td>
<td>8</td>
</tr>
<tr>
<td>Extremely Well</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Total</td>
<td>25</td>
<td>25</td>
<td>50</td>
</tr>
</tbody>
</table>

Table 11.2

*Chi-Square of Ability to Speak English by Gender*

<table>
<thead>
<tr>
<th></th>
<th>Value</th>
<th>df</th>
<th>Asymp. Sig. (2-sided)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pearson Chi-Square</td>
<td>2.693</td>
<td>3</td>
<td>.441</td>
</tr>
<tr>
<td>Likelihood Ratio</td>
<td>2.794</td>
<td>3</td>
<td>.425</td>
</tr>
<tr>
<td>Linear-by-Linear Association</td>
<td>.115</td>
<td>1</td>
<td>.734</td>
</tr>
<tr>
<td>N of Valid Cases</td>
<td>50</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The results generated for Table 12.1 have 6 male and 7 female reporting that they understand no English at all. 10 male and 12 female reported understanding English a little. 7 male and 3 female reported understanding English pretty well. 2 male and 3 female reported understanding English extremely well. In Table 12.2 below, the chi
square test of independence indicates that there is no significance association between gender and having the ability to understand English (chi-square = 2.059, df = 3, p > .560).

Table 12.1

*Ability to Understand English by Gender*

<table>
<thead>
<tr>
<th>Overall, how well do you understand English?</th>
<th>What is your gender?</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>I understand none at all</td>
<td></td>
<td>6</td>
<td>7</td>
<td>13</td>
</tr>
<tr>
<td>I understand a little</td>
<td></td>
<td>10</td>
<td>12</td>
<td>22</td>
</tr>
<tr>
<td>I understand pretty well</td>
<td></td>
<td>7</td>
<td>3</td>
<td>10</td>
</tr>
<tr>
<td>I understand extremely well</td>
<td></td>
<td>2</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>25</td>
<td>25</td>
<td>50</td>
</tr>
</tbody>
</table>

Table 12.2

*Chi-Square of Ability to Understand English by Gender*

<table>
<thead>
<tr>
<th></th>
<th>Value</th>
<th>df</th>
<th>Asymp. Sig. (2-sided)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pearson Chi-Square</td>
<td>2.059</td>
<td>3</td>
<td>.560</td>
</tr>
<tr>
<td>Likelihood Ratio</td>
<td>2.106</td>
<td>3</td>
<td>.551</td>
</tr>
<tr>
<td>Linear-by-Linear Association</td>
<td>.210</td>
<td>1</td>
<td>.647</td>
</tr>
<tr>
<td>N of Valid Cases</td>
<td>50</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The results generated for Table 13.1 have 17 male and 12 female reporting that they have no American friends. 6 male and 9 female reported having 1 to 3 American friends. 2 male and 4 female reported having 4 or more American friends. In Table 13.2,
the chi square test of independence indicates that there is no significance association between gender and having American friends (chi-square = 2.129, df = 2, p > .345).

Table 13.1

*Having American Friends by Gender*

<table>
<thead>
<tr>
<th>Beyond immediate family members, how many American friends do you have?</th>
<th>What is your gender?</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>None</td>
<td>17</td>
<td>12</td>
</tr>
<tr>
<td>1-3</td>
<td>6</td>
<td>9</td>
</tr>
<tr>
<td>4 or more</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Total</td>
<td>25</td>
<td>25</td>
</tr>
</tbody>
</table>

Table 13.2

*Chi-Square of Having Friends by Gender*

<table>
<thead>
<tr>
<th></th>
<th>Value</th>
<th>df</th>
<th>Asymp. Sig. (2-sided)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pearson Chi-Square</td>
<td>2.129a</td>
<td>2</td>
<td>.345</td>
</tr>
<tr>
<td>Likelihood Ratio</td>
<td>2.150</td>
<td>2</td>
<td>.341</td>
</tr>
<tr>
<td>Linear-by-Linear Association</td>
<td>1.966</td>
<td>1</td>
<td>.161</td>
</tr>
<tr>
<td>N of Valid Cases</td>
<td>50</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The following tables are frequency distribution that examines perceptions of America. The data which will seek to address the second hypothesis. The second hypothesis states that Hmong Americans who came to the United States following the end of the Vietnam War have made little progress towards acculturation.
Table 14 below examines the question “I think of myself as being an American.” The results show that in terms of progress towards acculturation the majority of participants surveyed agreed somewhat in thinking that they are American. 18% (n = 9) reported strongly disagreeing that they considered themselves Americans. 20% (n = 10) reported disagreeing somewhat. 34% (n = 17) reported agreeing somewhat, and 28% (n = 14) reported strongly agreeing that they consider themselves to be Americans.

Table 14

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Strongly Disagree</td>
<td>9</td>
<td>18.0</td>
<td>18.0</td>
<td>18.0</td>
</tr>
<tr>
<td>Disagree Somewhat</td>
<td>10</td>
<td>20.0</td>
<td>20.0</td>
<td>38.0</td>
</tr>
<tr>
<td>Agree Somewhat</td>
<td>17</td>
<td>34.0</td>
<td>34.0</td>
<td>72.0</td>
</tr>
<tr>
<td>Strongly Agree</td>
<td>14</td>
<td>28.0</td>
<td>28.0</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

The results in Table 15 show that in terms of progress towards acculturation, the majority of the participants agreed that it is important to strive and become economically sufficient in the United States. Of the 50 participants surveyed, 2% (n = 1) reported that they disagree somewhat. 16% (n = 8) reported agreeing somewhat and 80% (n = 40) reported that they strongly agree. 2% (n = 1) was reported as missing. Although the findings indicates that 80% of the participants strongly agree that it is important to strive and become economically sufficient in the United States, Hmong Americans, as mentioned in chapter 1, have the lowest median household income among Asian Americans.
Table 15

*I Feel that it is Important to Strive and Become Economically Sufficient in the United States*

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid Disagree Somewhat</td>
<td>1</td>
<td>2.0</td>
<td>2.0</td>
<td>2.0</td>
</tr>
<tr>
<td>Agree Somewhat</td>
<td>8</td>
<td>16.0</td>
<td>16.3</td>
<td>18.4</td>
</tr>
<tr>
<td>Strongly Agree</td>
<td>40</td>
<td>80.0</td>
<td>81.6</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>49</td>
<td>98.0</td>
<td>100.0</td>
<td></td>
</tr>
<tr>
<td>Missing</td>
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<td>Total</td>
<td>50</td>
<td>100.0</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 16

*I Feel that I am Part of the American Culture*

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid Strongly Disagree</td>
<td>3</td>
<td>6.0</td>
<td>6.1</td>
<td>6.1</td>
</tr>
<tr>
<td>Disagree Somewhat</td>
<td>11</td>
<td>22.0</td>
<td>22.4</td>
<td>28.6</td>
</tr>
<tr>
<td>Agree Somewhat</td>
<td>22</td>
<td>44.0</td>
<td>44.9</td>
<td>73.5</td>
</tr>
<tr>
<td>Strongly Agree</td>
<td>13</td>
<td>26.0</td>
<td>26.5</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
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<td></td>
</tr>
<tr>
<td>Missing</td>
<td>-333</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>100.0</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In Table 16, the results show that in terms of progress towards acculturation, the majority of participants agree somewhat when it came to feelings of being a part of the American culture. Table 16 indicates that of the 50 participants surveyed, 6% (n = 3) strongly disagree. 22% (n = 11) disagree somewhat. 44% (n = 22) agree somewhat, and 26% (n = 13) strongly agree.
Table 17 indicates that in terms of progress towards acculturation, the majority of participants surveyed are proud of being an Asian American. 20% (n = 10) reported that they agree somewhat while 80% (n = 40) reported strongly agreeing. The results reflect on the fact that many Hmong Americans are proud of being Asians but at the same time have come to accept that they are also Americans.

Table 17

*I am Proud of Being an Asian American*

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid Agreed</td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Somewhat</td>
<td>10</td>
<td>20.0</td>
<td>20.0</td>
<td>20.0</td>
</tr>
<tr>
<td>Strongly Agree</td>
<td>40</td>
<td>80.0</td>
<td>80.0</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

Table 18

*I Think of Myself as Being Hmong*

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid Agreed</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Somewhat</td>
<td>8</td>
<td>16.0</td>
<td>16.0</td>
<td>16.0</td>
</tr>
<tr>
<td>Strongly Agree</td>
<td>42</td>
<td>84.0</td>
<td>84.0</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

The results in Table 18 shows that in terms of progress towards acculturation, the majority of participants surveyed strongly agreed that they still think of themselves as being Hmong. 16% (n = 8) reported that they agreed somewhat and 84% (n = 42) strongly agreed that they think of themselves as being Hmong. The results reflect that many Hmong Americans still hold onto their ethnic identity.
Table 19 indicates the results for feelings about being Hmong. In terms of progress towards acculturation, the majority of participants surveyed still strongly agree that they feel good about being Hmong. 6% (n = 3) reported that they agree somewhat and 94% (n = 47) reported that they strongly agree in feeling good about being Hmong.

Table 19

*I Feel Good About Being Hmong*

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agree Somewhat</td>
<td>3</td>
<td>6.0</td>
<td>6.0</td>
<td>6.0</td>
</tr>
<tr>
<td>Strongly Agree</td>
<td>47</td>
<td>94.0</td>
<td>94.0</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

Table 20

*Being Hmong Plays an Important Part in My Life*

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
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<tbody>
<tr>
<td>Valid</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Strongly Disagree</td>
<td>1</td>
<td>2.0</td>
<td>2.0</td>
<td>2.0</td>
</tr>
<tr>
<td>Agree Somewhat</td>
<td>4</td>
<td>8.0</td>
<td>8.0</td>
<td>10.0</td>
</tr>
<tr>
<td>Strongly Agree</td>
<td>45</td>
<td>90.0</td>
<td>90.0</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

In terms of progress towards acculturation, when looking Table 20 and the statement “Being Hmong plays an important part in my life?” the majority of participants surveyed strongly agree that being Hmong plays an important part in their lives. Surprisingly 2% (n = 1) reported strongly disagree. 8% (n = 4) reported agreeing somewhat and 90% (n = 45) reported strongly agreeing.
Table 21 shows that in terms of progress towards acculturation in the United States, a majority of participants surveyed still strongly agree that they feel they are still a part of the Hmong culture. 4% (n = 2) reported that they disagree somewhat. 18% (n = 9) reported that they agree somewhat and 78% (n = 39) reported that they strongly agree.

Table 21

<table>
<thead>
<tr>
<th>I Feel that I am Part of the Hmong Culture</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frequency</td>
</tr>
<tr>
<td>-----------</td>
</tr>
<tr>
<td>Valid Disagree Somewhat</td>
</tr>
<tr>
<td>Agree Somewhat</td>
</tr>
<tr>
<td>Strongly Agree</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>

Table 22

<table>
<thead>
<tr>
<th>I am Proud of Being Hmong</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frequency</td>
</tr>
<tr>
<td>-----------</td>
</tr>
<tr>
<td>Valid Agree Somewhat</td>
</tr>
<tr>
<td>Strongly Agree</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>

Table 22 examines participants surveyed and their perception on how proud they still feel about being Hmong. When examining progress towards acculturation, the majority of participants are still proud about being Hmong. 2% (n = 1) of participants reported agreeing somewhat and 98% (n = 49) reported strongly agreeing.

Looking at Table 23, in terms of progress towards acculturation, many of the participants surveyed still uses herbs to treat illness. Only 4% (n = 2) reported that they
strongly disagree with their continual use of herbs to treat illnesses. Another 4% (n = 2) reported that they disagree somewhat. 14% (n = 7) reported that they agree somewhat and 78% (n = 39) reported that they still use herbs to treat illnesses.

Table 23

*The Continual Practice of Treating Illnesses with Herbs*

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly Disagree</td>
<td>2</td>
<td>4.0</td>
<td>4.0</td>
<td>4.0</td>
</tr>
<tr>
<td>Disagree Somewhat</td>
<td>2</td>
<td>4.0</td>
<td>4.0</td>
<td>8.0</td>
</tr>
<tr>
<td>Agree Somewhat</td>
<td>7</td>
<td>14.0</td>
<td>14.0</td>
<td>22.0</td>
</tr>
<tr>
<td>Strongly Agree</td>
<td>39</td>
<td>78.0</td>
<td>78.0</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

Table 24

*If I Have Problems, I Prefer to Ask for Help from My Relatives*

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly Disagree</td>
<td>1</td>
<td>2.0</td>
<td>2.0</td>
<td>2.0</td>
</tr>
<tr>
<td>Disagree Somewhat</td>
<td>6</td>
<td>12.0</td>
<td>12.2</td>
<td>14.3</td>
</tr>
<tr>
<td>Agree Somewhat</td>
<td>4</td>
<td>8.0</td>
<td>8.2</td>
<td>22.4</td>
</tr>
<tr>
<td>Strongly Agree</td>
<td>38</td>
<td>76.0</td>
<td>77.6</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>49</td>
<td>98.0</td>
<td>100.0</td>
<td></td>
</tr>
<tr>
<td>Missing -444</td>
<td>1</td>
<td>2.0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>100.0</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 24 shows that in terms of progress towards acculturation, many of the participants surveyed would still seek for help from their relatives rather than a professional. 2% (n = 1) reported that they strongly disagree in asking for help from
relatives. 12% (n = 6) reported that they disagree somewhat. 8% (n = 4) agree somewhat and 76% (n = 38) strongly agree that they prefer to ask for help from their relatives.

Table 25

*If I Have Problems, I Prefer to Ask for Help from Professionals such as Social Workers or Doctors*

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Strongly Disagree</td>
<td>2</td>
<td>4.0</td>
<td>4.0</td>
<td>4.0</td>
</tr>
<tr>
<td>Disagree Somewhat</td>
<td>6</td>
<td>12.0</td>
<td>12.0</td>
<td>16.0</td>
</tr>
<tr>
<td>Agree Somewhat</td>
<td>7</td>
<td>14.0</td>
<td>14.0</td>
<td>30.0</td>
</tr>
<tr>
<td>Strongly Agree</td>
<td>35</td>
<td>70.0</td>
<td>70.0</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

Table 25 indicates that in terms of progress towards acculturation, many of the participants surveyed strongly agreed that if they have problems, they prefer to ask for help from professionals such as social workers or doctors. 4% (n = 2) reported that they strongly disagree. 12% (n = 6) reported that they disagree somewhat. 14% (n = 7) reported that they agree somewhat, and 70% (n = 35) reported that they strongly agree.

**Summary**

This project studied Hmong Americans born in Laos and their experience of acculturation difficulties living in the United States. Based on the findings 50 participants were surveyed for this study. The gender of the subjects are 50% (n = 25) male and 50% (n = 25) female. The age of these subjects ranged from 45 to 82 years old.

Examining the findings, the results showed that 90% of the participants surveyed were still married. The results also show that 62% of the participants still practice the
traditional religion Shamanism and 34% have converted to Christianity. Furthermore, the results indicate that many of the participants received some form of education in the United States compared to education received in Laos. This finding also suggests that there are more opportunities for Hmong women here in the United States.

The findings also suggest that there is a huge problem with employment among the participants surveyed. Of the 50 participants surveyed, 50% have jobs. This finding confirms that Hmong Americans experience high unemployment rates in the United States. Having the ability to speak English is crucial in the United States. It’s understood that knowing and understanding the English language opens up many doors. The findings show, the majority of the participants surveyed reported that they spoke English somewhat well.
Chapter 5

CONCLUSIONS AND RECOMMENDATIONS

Introduction

This chapter will highlight the major findings of the research project. It will also discuss, explore and confirm findings that compare and contrast the literature review found in chapter two. This chapter will also discuss the two hypothesis and the two theories presented earlier in chapter one. Finally, there will be a discussion on recommendations for service providers and future study.

Discussion of Findings

The findings tested the two hypothesis stated in chapter one. The first hypothesis states that Hmong men experience less acculturation difficulties than Hmong women. The results show that there was no significance association between gender and acculturation difficulties. The null hypothesis was therefore retained. The second hypothesis states that Hmong Americans who came to the United States following the end of the Vietnam War have made very little progress towards acculturation. The findings show that Hmong Americans born in Laos have made some progress towards acculturation; therefore, the null hypothesis is retained. The findings that supports this is revealed when participants were asked if they think of themselves as being an American, 34% (n = 17) somewhat agreed and 28% (n = 14) strongly agreed. This makes up 62% of the participants who agreed to a certain degree that they were Americans. When discussing this with the participants who agreed that they were American, many shared
that they were Americans based solely on their status as a naturalized citizen of the United States.

Further supportive findings reveal that when participants were asked if they feel they were part of the American culture, 44% (n = 22) agreed somewhat and 26% (n = 13) strongly agree. 70% makes up the group that, to a certain degree, feels that they are part of the American culture. Other results also indicates that there exists a form of biculturalism not only within younger Hmong Americans but also among older Hmong Americans.

Even through acculturation difficulties, many of the participants has somewhat acculturated to mainstream America but they still feel that they are still part of the Hmong culture, creating this coexistence of being a Hmong and an American at the same time. The results that support this biculturalism is reflected by the fact that of the participants surveyed, 84% (n = 42) strongly agree that they think of themselves as still being Hmong even though the majority of the participants has shared that they think of themselves as being an American. Many of the participants shared that even though they have become Americans, their “skin and looks” are still Hmong. The participants shared this statement not as a reflection of a minority living in America but as a reminder that even though they think of themselves as Americans, how they look is a reminder of their roots, deeply planted in the Hmong culture.

Another finding that supports the notion of biculturalism, also revealed by this research, is the continual practice of treating illnesses with herbs, preference in asking relatives for help, and preference in asking help from professionals such as doctors and
social workers. The findings indicate that 78% (n = 39) of the participants surveyed strongly agree in the continual practice of treating illnesses with traditional herbs. 76% (n = 38) of the participants surveyed reported that they prefer to ask for help from relatives but when asked about preferring to ask for help from professionals such as doctors and social workers, the majority of the participants, 70% (n = 35), strongly agree that they prefer help from social workers and doctors.

The results reflect the acceptance of both cultural approaches towards seeking help. The results truly support the fact that for over 30 years of living in the United States, Hmong American adults who fled Laos following the end of the Vietnam War has made some progress towards acculturation. The results further indicate that this process of acculturation, as difficult as it was, has created this biculturalism within this population of the Hmong community.

**Social Identity Theory and Cross-Cultural Theory**

Earlier in chapter one, social identity theory was defined as people who think, feel, and act collectively in groups, institutions, and cultures (Padilla & Perez, 2003). Cross-cultural theory on the other hand is defined as the process where individuals, upon relocating to new, unfamiliar, or changed cultural environments, establish and maintain relatively stable, reciprocal, and functional relationships with those environments (Kim, 2001). These two theory compliments each other. In the case of Hmong Americans, cross-cultural theory would explain that as the individual relocates to a new and unfamiliar cultural environment, the individual would first experience a cultural shock. As the individual grasp the complexities of acculturation, they would eventually establish
and maintain functional relationships in communities. From a social identity theory perspective, the theory would state that because of shared commonalities between these individuals, it is evident that Hmong communities had sprung up all across the United States. The theory further discuss that by retaining culture within these communities would create in-groups.

These in-groups are defined by the generational gap between older Hmong Americans and the younger Hmong Americans. As the younger generation acculturates into mainstream America, the older Hmong generation, who acculturates at a different pace, is left behind. This creates feelings of separation amongst family members, creating in-groups and out-groups.

**Recommendations for Service Providers**

As the results have indicated, adult Hmong Americans who came to the United States following the end of the Vietnam War, have somewhat acculturated and accepted some form of the American culture. It is important for service providers to understand that although the results show that Hmong Americans are somewhat open to seeking help from professionals, many still use traditional methods to treat illnesses. Service providers must understand the level of acculturation of their clients and be culturally sensitive and competent enough in implementing Eastern and Western approach to treating illnesses in the Hmong community.

Service providers who are culturally sensitive and competent can work with the Hmong client in understanding his/her needs. One example of this is that for a client who still uses traditional spiritual healings to treat illnesses, a service provider who is
knowledgeable in this area can understands the needs of the client and use therapy sessions to monitor the spiritual healing in collaboration with Western treatment of illnesses. Another recommendation for service providers is that the studies reflect not just the acculturation difficulties of Hmong Americans but immigrants in general. Furthermore, to a certain level, the results may be use to understand newly arrivals of Hmong refugees and the acculturation difficulties they will face in the years to come, as they struggle to acculturate to mainstream America, just like their predecessors once did.

**Recommendations for Future Study**

Recommendations for future study should look at the acculturation difficulties of newly Hmong refugees from Wat Tham Krabok who are currently living in the United States. Hmong Americans who fled Laos to America during the late 1970s and early 1980s took over 30 years to get to where they are today. It would be interesting to study these newly Hmong refugees and their acculturation difficulties in the next couple of decades.

Another recommendation for future study should look at the acculturation of the first generation of Hmong Americans born in the United States. The study should focus on the struggles of maintaining both the American culture and the Hmong culture. The study should also look at what this particular generation has kept from the Hmong culture and what have they decided to let go.

**Summary**

This research project was an exploratory study on the experiences of acculturation difficulties of Hmong Americans who came to the United States following the conclusion
of the Vietnam War. Although it was hypothesize that Hmong women experienced more acculturation difficulties than Hmong men due to cultural practices, the research showed that both men and women experienced the same level of acculturation difficulties. Furthermore, the research showed that Hmong Americans, selected for this study, have made some progress towards acculturation. In conclusion, becoming culturally competent on issues of acculturation, America can prepare adequate program services, not just for the newly arrival of Hmong refugees but future refugees in general.
APPENDIX A

Oral Consent Form in English

You are being asked to participate in a research project conducted by Wayne Her, a graduate student in the Division of Social Work at California State University, Sacramento, regarding Hmong’s adaptation and cultural adjustment since arriving in the USA. The purpose of the research project is to understand your level of assimilation and how you adapt to the mainstream culture. The research is entirely voluntary and you are free to decide not to participate, or to decide at a later time to stop participating if you feel uncomfortable or upset due to the personal nature of the questionnaire. In case you are willing to participate in the research project, you will be screened with two questions regarding your age and place of birth. Upon passing the screening process, you will be asked to complete a questionnaire consisting of 26 questions.

Furthermore, confidentiality is important, so this research will be conducted at a place away from your place of residency such as a community library or a public park. Information share by you will be kept lock away and will not be accessible by my family members or others near me. Most importantly, it is also important to know that you shouldn’t provide information on the questionnaire that can identify who you are.

The research project may not help you personally but it can provide insight information that may be helpful to students, teachers, professionals, and community members for educational purposes and to better provide services to refugee populations.
If after the interview, you experience any psychological discomfort, you may call any of the listed service providers at

Asian Pacific Community Counseling (APCC) at (916) 383-6783, located on 7273 14th Avenue, Suite 120-B, Sacramento, CA 95820

Southeast Asian Assistance Center (SAAC) at 916-427-1036, located on 5625 24th Street Sacramento, CA 95822

Sacramento Department of Health and Human Services, Division of Mental Health at 916-875-7070 located on 7001-A East Parkway, Suite 400 Sacramento, CA 95823.

In conclusion, I will maintain your rights to privacy and confidentiality by assuring that information provided by you will be kept strictly confidential. Furthermore, you understand that you will not receive any compensation for participating in this study. If you have any question about this research, you may contact Wayne Her at (916) 475-9178 or by email at hawj.vaaj@gmail.com. You can also contact my Project Advisor, Dr. Serge Lee at (916) 278-5820 or email to him at leesc@csus.edu.
APPENDIX B

Oral Consent Form in Hmong

Xav kom koj koom nrog Vaaj Hawj, ib tus tub kawm ntawv nyob rau Division of Social Work, hauv California State University, Sacramento, txog ib teg dej num tshawb nrhiav txog Hmoob txoj kev yoog thiab kev hloov Hmoob kev li kev cai txij li thauum Hmoob tuaj txog tebchaws Meskas. Lub hom phiaj ntawm txoj kev soj ntsuam no yog xav to taub txog koj txoj kev yoog Meskas kev li kev cai seb txog twg lawm. Kev tshawb nrhiav no, koj xav koom tes los tau, tsi xav koom los tau, thiab yog koj kam ua lawm, koj xav tsum thaum twg los tau yog tias cov lus nug no tsi raug cai rau koj lawm. Yog tias koj kam koom txoj kev tshawb nrhiav no, kuv yuav nug ob nqi los ua ntej, txog koj noob nyoog thiab chaw yug. Yog koj dhau ob lo lus nug no lawm, kuv yuav kom koj teb 26 los lus nug ntxiv.

Ntxiv mus, yuav tsi pub leejtwg paub tias koj los teb cov lus no, vim li no cov chaw sis ntsib txog cov lus nug no yuav nyob deb ntawm koj lub tsev, xws li tom tsev ceev ntawv (library) los yog tom chaw uasi (park) tej. Tsi tag li xwb, kuv yuav ceev koj cov lus teb kom zoo, tsi pub cov tibneeg txheeb kuv, los yog cov paub kuv, paub txog.

Tejzaum, kev soj ntsuam no yuav pab tsi tau koj dabtsi, temsis koj cov lus teb yuav pab cov tub ntxhais kawm ntawv, xwbfwb, thiab lwm tus pejxeem coj los ua ib txoj kev kawm thiab los nrhiav kev pab cov tibneeg tawg rog. Yog tom qab koj teb cov lus no
Asian Pacific Community Counseling (APCC) at (916) 383-6783, located on 7273 14th Avenue, Suite 120-B, Sacramento, CA 95820

Southeast Asian Assistance Center (SAAC) at 916-427-1036, located on 5625 24th Street Sacramento, CA 95822

Sacramento Department of Health and Human Services, Division of Mental Health at 916-875-7070 located on 7001-A East Parkway, Suite 400 Sacramento, CA 95823.

Koj yog muaj lus nug txog kev tshawb nrhiav no, koj hu rau Vaj Hawj ntawm 916-475-9178 los yog sau ntawv rau hawj.vaaj@gmail.com. Tsi li ntawv, koj tiv tuaj tau kuv tus xib fwb, Dr. Serge Lee, ntawm (916) 278-5820 los yog sau ntawv rau leesc@csus.edu.
APPENDIX C

Research Questionnaire Form in English and Hmong

1) What is your current age? _______/ years old.
   Koj muaj noob nyhoog tsawg xyoo lawm? ___________/ xyoo.

2) What is your gender?

3) Where were you born? Koj yug nyob teb chaws twg?
   ____ [1] Laos (Nplog teb)
   ____ [2] Thailand (Thaib teb)
   ____ [3] Other (Lwm lub teb chaws) (Specify) _______________________

4) If born in Laos, did you ever attend school there? Yog tias yug nyob teb chaws nplog, koj puas tau kawm ntawv?
   ____ [1] Yes (Tau kawm)
   ____ [2] No (Tsi tau kawm)

5) If yes, how much school did you have while living in that country? Yog tias tau kawm, koj tau kawm pes tsawg xyoo?
   ____ [1] Less than 1 year (Tsis tshaj 1 xyoo)
   ____ [2] 1 school year (1 xyoo)
   ____ [3] 2 school years (2 xyoo)
   ____ [4] 3 school years (3 xyoo)
   ____ [5] 4 or more school years (4 xyoo)

6) What was your arrival age when you came to the United States? _______/ years old.
   Koj muaj ntsawg xyoo thaum nyuam qhuav tuaj txog teb chaws no? ______/ xyoo.
7) What is your current marital status? Tam sim no koj yung tus neeg zoo li cas?
   _____ [1] Single (Tsis muaj pojniam/txiv)
   _____ [3] Separated (Sib cais lawm)
   _____ [4] Divorced (Sib rauj lawm)
   _____ [5] Other (Lwm yam)

8) Are you currently employed? Tam sim no koj puas ua dej num?
   _____ [1] Yes (Ua)
   _____ [2] No (Tsi ua)
   _____ [3] Refuse to state (Tsi xav qhia)

9) If yes, what type of employment? ______________________________.
   Yog koj muaj, koj yam haujlwm yog dabtsi? ____________________________.

10) What is your religious affiliation?
    Koj dabqhuas yog dab tsi?
       _____ [1] Christian
       _____ [2] Shaman
       _____ [3] Other, please specify (Lwm yam, thov qhia)__________________.

11) How much schooling do you have since your arrival to the United States?
    Txij li thaum koj tuaj txog tebchaws Memkuj, koj kawm ntawv txog twg lawm?
       _____ [1] English as a Second Language including adult school (ESL thiab ntawv Quaslaug)
       _____ [2] Less than high school (Tsawg dua teejkawm High School)
       _____ [3] High School (Kawm tas teejkawm High School)
       _____ [4] Some College (me ntsis teejkawm College)
[5] College Graduate (Kawm tas teejkawm College)

12) How long did you stay at the refugee camp in Thailand before leaving for the United States? Koj nyob Thaib teb chaws tawg roev npeum cas ua ntej koj tuaj rua teb chaws Ameslikas?

[1] 1-3 years (1-3 xyoos)
[2] 4-6 years (4-6 xyoos)
[3] 7 years or more (7 xyoos tshaj)

13) How well do you currently speak English? Tam sim no koj paub hais lus Aaskiv npaum li cas?

[1] Not well at all (Tsi paub li)
[2] Somewhat well (Paub me ntsis)
[3] Pretty well (Paub zoo)
[4] Extremely Well (Paub zoo tshaj)

14) Overall, how well do you understand English? Koj totaub lus Aaskiv npaum le cas?

[1] I understand none at all (Tsi totaub li)
[2] I understand a little (Totaub me ntsis)
[3] I understand pretty well (Totaub zoo)
[4] I understand extremely well (Totaub zoo tshaj)

15) Beyond immediate family members, how many American friends do you have? Dhau koj tej txheeb ze, koj muaj pestawg tus phooj ywg Ameslikas?

[1] None (Tsi muaj)
[2] 1-3 (1-3 tus)
[3] 4 or more (4 tus tshaj)
The following statements ask for your views and perceptions about America. Carefully read the statement and place the appropriate number next to the statement that best corresponds to your feeling about coming to America.

Cov lus tom ntej yog nus txog koj txoj kev poj thiab kev xav txog teb chaws Memkuj. Nyeem cov lus nov tas, tes sau tus leb kws thwj koj txoj kev xav rau cov lus nov, hais txog kev tuaj rau Memkuj teb chaws.

1 - Strongly Disagree (Txi xav li ntawd hlo li)
2 - Disagree Somewhat (Xav li ntawd me ntsis)
3 - Agree Somewhat (Xav li ntawd)
4 - Strongly Agree (Xav li ntawd mus tag li)

____ I think of myself as being an American. (Kuv xav tias kuv yog neeg Ameslikas).

____ I feel that it is important to strive and become economically sufficient in the United States. (Kuv xav tias ncav kuam muaj noj muaj haus hauv Ameslikas tebchaws mas tseem ceeb heev).

____ I feel that I am part of the American culture. (Kuv xas tias kuv muaj feem nyob rau hauv Ameslikas kev lig kev cai).

____ I am proud of being an Asian American. (Kuv zoo siab tias kuv yog neeg Asia).

____ I think of myself as being Hmong. (Kuv xav tias kuv yog Hmoob).

____ I feel good about being Hmong. (Kuv txaus siab tias kuv yog Hmoob).

____ Being Hmong plays an important part in my life. (Ua neeg Hmoob qhia rau kuv tias kuv lub neej muaj nuj nqis).

____ I feel that I am part of the Hmong culture. (Kuv xav tias kuv yog ib feem ntawm Hmoob kab lig kev cai).

____ I am proud of being Hmong. (Kuv zoo siab uas kuv yog Hmoob).

____ I practice traditional methods, such as using herbs, to treat illnesses. (Kuv tseem siv Hmoob kab lig kev cai, xis li tshuaj ntsuab, lus kho mob).
If I have problems, I prefer to ask for help from my relatives. (Yog kuv muaj teeb meem, kuv xum yos kev pab ntawm kwv tij).

If I have problems, I prefer to ask for help from professionals such as social workers or doctors. (Yog kuv muaj teeb meem, kuv xum yos kev pab ntawm social workers thiab doctors.)
REFERENCES


Cambridge, UK: Cambridge University Press.


