Annotated Bibliography: Academic Publications from 2008 to 2009 Related to Southeast Asian American Education and Advancement

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As a service to our readers and the field, the Journal of Southeast Asian American Education and Advancement will publish an annual compilation of publications of interest. This compilation includes articles, books, book chapters, dissertations, and theses related to Southeast Asian American education and advancement that were published during 2008 and 2009.

Below is a listing of 41 articles, 2 reports, 12 books, 8 book chapters, and 25 dissertations and theses. Publications were provided by board members of the Journal of Southeast Asian American Education and Advancement or identified through databases such as ERIC, Education Full Text, ProQuest Dissertations & Theses: Full Text, America: History and Life, and WorldCat using a combination of ethnic terms such as Cambodian, Hmong, Khmer, Lao, or Vietnamese and American along with keywords such as education, public policy, health, or community development. Thus, the list below is limited to these search terms and is not intended to be comprehensive.

If you would like any of your publications in this field to be included in the compilation for 2010, please email the journal’s editors at jsaaea@lists.sis.utsa.edu with that information.

Articles and Reports


Abstract
The purpose of this study was to examine how pre- and postmigration factors affect the psychological distress and adjustment for a community sample of Vietnamese refugees resettled in the United States. The sample included a substantial proportion of ex-political detainees who experienced a particularly large number of traumatic events prior to migration. Additionally, the study assessed postmigration experiences using multidimensional and bidirectional measures of

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acculturation to the Vietnamese and American cultures and measures of satisfaction with social support from like-ethnic and host culture network members. Psychological adjustment and distress were assessed with depression, anxiety, alienation, and life satisfaction. Findings show that premigration traumatic experiences predicted only measures of anxiety. The other measures of adjustment and distress were predicted by postmigration factors, including acculturation and social support. In sum, findings suggest that different psychological outcomes are predicted by different pre- and postmigration factors, suggesting that adjustment is a complex process that involves multiple indicators and dimensions. Significant differences were also found between ex-political detainees and other Vietnamese refugees suggesting the importance of considering their unique experience.


**Abstract**
The current article examines the experiences of successful Cambodian American students as a unique ethnic group to understand their patterns of social and academic college integration. Cambodian American students' sense of academic belonging related closely to perceptions of personal connections. Our data suggest that integration into the campus environment and maintaining contact with the prior community are both important for Cambodian American students' successful adjustment. These data offer direction for college administrators, student affairs staff, and faculty in supporting the retention and academic success of Cambodian American college students. (Contains 1 table.)


**Abstract**
This study explored Lao life histories, health, and social adjustment in the southern New England states of Rhode Island and Connecticut. In addition, it sought to examine whether there was a correlation between war experiences early in life and health in adulthood, a finding reported in previous research on the Hmong, another ethnic group from Laos. Overall, 99 Lao adults born in Laos or Thailand (mean age 43.5 + 10.8 years) completed orally administered questionnaires and were measured for blood pressure and various anthropometric markers. Lao in this sample appeared to have higher than average educational backgrounds in Laos, with most individuals originating in the more urban population centers of Laos, which were largely spared from war. Therefore, as it became impossible to compare Lao born in war-zone and safe-zone areas, an improvised analysis was done by comparing Lao health data to the aforementioned Hmong study. Lao born in safe zones in Laos were taller, with lower body fat (but higher blood pressure) than the Hmong, who were more likely to be born in war zone areas. The first two findings are consistent with the developmental origins of health and disease hypothesis, a well-supported area of research which has linked prenatal malnutrition to later chronic diseases. However, the blood pressure finding is puzzling. Finally, a significant inverse correlation was found between...
adult height and the total number of refugee experiences for Hmong and Lao—a potentially new finding.


**Introduction**

Asian Pacific Islander students as a group are staying in school and finishing school at about the same rate as the statewide rate of 3%. Even in Minneapolis and St. Paul, the two cities with the largest enrollment of API students, the rates are the same as in St. Paul (10%) or slightly better as in Minneapolis (7% vs. 12%). Thus, at first glance administrators, educators, and policymakers might be tempted to look at API students and think they are doing well. This perception is wrong and it jeopardizes API students, their families, and community. When these rates are compared to the statewide rate, twice as many API students in St. Paul and three times as many API students in Minneapolis drop out. The impact of these statistics are damaging and they are not acceptable. The students’ recommendations on dropout prevention are as follows: Develop resource materials that describe the negative impact of Dropping Out; Acknowledge and address the special needs of non English speaking newcomers; Provide emotional as well as academic support early and often to at risk students; Educate parents on how they can get involved and support their students; and Use and expand the roles of Asian clubs to help prevent dropouts. The Council believes that the best approach to dropout prevention is to include students and their parents to create and implement prevention measures.


**Abstract**

This study uses a life history approach to understand the lived experiences of 40 Southeast Asian elderly refugees who fled from their home countries and resettled in the United States in the late 1970’s and 1980’s. The focus is concentrated on the elders’ narratives of escape. Their experiences are consolidated into motivational elements leading to flight; six dichotomous dimensions of the leave taking; and complicating factors affecting the escape. The results indicate that escapes: (a) are motivated by a multiplicity of overlapping factors; (b) appear to have an impact on health after resettlement; and (c) are complex events where the same generational cohort fleeing from the same conflict, during the same time period, may arrive in the same destination with very different levels of distress. This study aims to develop a framework for understanding the escape narratives of elderly refugees as a way to understand the nature and sources of individual, family, and community distress that often hinders successful integration of refugee populations.

**Abstract**

Findings from an ethnographic study identified dementia (i.e., Alzheimer’s disease) as an important but often overlooked issue within the Hmong American community. Elders with dementia often lived in the home of a married son who had children of his own. Children were reported to have difficulty understanding the memory and behavioral changes associated with the progressive disease. This lack of understanding adversely affected the relationship between the child and elder. A bilingual illustrated children’s book entitled *Grandfather’s Story Cloth* has been developed to address this issue. General themes from the life experiences of family caregivers were used to provide a culturally meaningful storyline. The book introduces the idea of using a story cloth to stimulate Grandfather’s remote memory thereby enhancing communication and understanding between Grandson and Grandfather. The educational value of the book is augmented with discussion questions and answers that support a family based approach to learning. To promote access, the Extendicare Foundation provided funds for the purchase and distribution of 1000 copies of this book to select organizations that serve the Hmong-American community. Initial feedback regarding the educational value and cultural appropriateness of *Grandfather’s Story Cloth* by members of the Hmong American community, educators, elementary students, librarians, and health care professionals is presented.


**Summary**

A personal narrative is presented that examines events that occurred in Syracuse, New York on Asian Day in 2004.


**Abstract**

Data from approximately 14,000 children in the Early Childhood Longitudinal Survey--Kindergarten Cohort were analyzed to examine the associations between children's immigrant status and their academic trajectories from kindergarten to 3rd grade, with particular attention to the effects of school environments. Growth curve modeling results indicated that most children of Latin American origin improved their reading and math scores faster than non-Hispanic White children, thus narrowing their initial score gap and sometimes even surpassing White children by 3rd grade. In contrast, although they maintained higher reading and math scores, children from East Asia and India showed decreasing scores over time, which tended to narrow their initial score advantage over non-Hispanic White children. School-level factors accounted partially for these differences. Particularly in terms of the academic trajectories, children of Latin American origin responded more to school-level factors than did children of Asian origin, who responded more to child and family background, with the exception of children from Vietnam, Thailand, Cambodia, and Laos, who responded more to school-level factors. Simulation results point to the
importance of school resources for the academic trajectories of children of immigrants.


Abstract
This article complicates the articulation of the achievement gap between native English speakers and English learners (ELs) as a problem rooted in English language proficiency. I challenge the institutional and popular imagination that 5.1 million ELs in the United States are “limited in English proficiency” and whose performance in school can be attributed to limited English proficiency. This argument is drawn from eighteen months of ethnographic fieldwork in a northern California High School where students identified as ELs were not a homogeneous-ability group with similar language needs. Yet there were occasions when educators echoed the concerns of education reformers and policy analysts by glossing the diversity of their EL population. In “explain failure events” the limited English proficiency of ELs was invoked to explain the academic failure of students and the school’s status as an underperforming school. I argue that the continued invocation and gloss of the diversity of ELs participates in the perpetuation of an ideology that ELs are a homogenous student population with similar educational needs. At best, the explanations offered by educators are partial descriptions of the situation of academic failure. I offer alternative explanations of academic failure by exploring the policy and cultural-ideological context of schooling.


Abstract
The article explores the history of the Hmong immigrant community in Wisconsin. The author reflects on U.S. anti-communist operations in Laos and the exodus of Hmong refugees following the U.S. withdrawal. Hmong immigrants faced linguistic, social, and economic obstacles to their cultural assimilation in the U.S. The education of Hmong children is contrasted with the preservation of traditional culture by the older generations. Other topics include collective memory, social integration, and multicultural history.


Abstract
As a field of study, Hmong Studies has been developing and growing over the past thirty years. Has the field developed to the point of having any clearly defined sets of key journals, publishers, authors, or institutions? Bibliometrics offers a set of tools that allows library and information researchers to look for patterns of publication which might help to answer these questions. In this initial study, using a variety of publications and databases, it was found that the field is still evolving with no clear boundaries or established “best” journals, institutions for research or other clear patterns.

**Abstract**

Since the immigration legislation of 1965, marriage to American citizens and resident aliens has been one of the primary paths for migration to the United States. Despite the rapid growth of the Asian American population over the course of the late twentieth century, Asian Americans had still reached only 3 per cent of all Americans by 2000, meaning that Asian marriage migration to the United States has been largely through marriage to non-Asians. In this study, we look at exogamy among Vietnamese Americans using U. S. Census data (1980, 1990, and 2000) from 5 per cent PUMS sets made available through the IPUMS project. We ask: (1) What are the predictors of exogamy among Vietnamese Americans? (2) How do the rates of exogamy of Vietnamese American women compare to those of Vietnamese American men? (3) How have the predictors of exogamy and the apparent characteristics of the exogamously married changed over the decades of refugee movement from Vietnam to North America? We review data from the years 1980, 1990, and 2000. In the assimilationist view of immigration associated with the classic work of Milton M. Gordon, exogamy is the final stage of immigrant incorporation into a host country. Migration through marriage, which has become a major source of immigration to the United States since the Immigration Act of 1965, reverses this assimilationist pattern, placing marriage before immigration and incorporation, or at the earliest stages of immigration and incorporation. Our findings are relevant to understanding the specific Vietnamese experience in the United States. They highlight the continuing but declining importance of the Vietnam War in creating close connections between Vietnamese and other people in the United States, even after the war had ended. The findings also suggest how these connections changed as a result of Vietnamese mass migration to America.


**Abstract**

Asian American college students are at high risk for hepatitis B virus (HBV). Participants and Methods: Vietnamese American students completed a questionnaire assessing HBV knowledge and attitudes. The authors performed statistical analyses to examine the relationship between HBV knowledge and participant characteristics. They also performed logistic regression to identify predictors of vaccination. Participants' mean age was 22.2 years, and almost 50% were born in the United States. Results: Only 29.9% knew that Asian Americans are at high risk for HBV. Participants who had undergone screening or vaccination or had a family member with HBV or liver disease had significantly higher levels of HBV knowledge. Less acculturated students were less likely to have received vaccination. Those with higher levels of knowledge were more likely to have received the vaccine. Conclusions: HBV educational programs targeting young Asian American individuals are needed, with emphasis on reaching less acculturated individuals. Institutions of higher education are important locales to coordinate HBV efforts for young Asian Americans. (Contains 4 tables.)

**Abstract**
The early 1980s saw an influx of Southeast Asian refugees from various demographic groups and backgrounds to Minnesota. As teachers, the author and her colleagues regularly added children from these groups to their classrooms, receiving little explanation of a student's history or language proficiency. To counteract increasing teacher resentment and generate understanding of what brought these children and their families to Minnesota, the author and her colleagues initiated a two-month process of recording the stories of these refugee families and photographing their middle-school children individually. Insight gained from the interviews led teachers to realize that English language learners (ELLs) deserve respect, and not pity, from educators. The author shares tips to help teachers and communities to include new immigrants in activities and help them to acquire English proficiency. (Contains 1 table.)


**Abstract**
The Hmong are some of the newest refugees who have settled in the United States with population estimates around 300,000. Unfortunately research has shown many Hmong children are not as successful in their education as their peers. Parental involvement in education has consistently been shown to impact academic success and attendance in higher education programs. Little is known about Hmong parental involvement in their children’s education process. Therefore, this study was done to compare and contrast the general family characteristics, parenting methods, parental involvement philosophies, parental involvement experiences, and parental education expectations in Hmong families of high school seniors classified as either high academic achievers or low achievers. Students were classified into either higher or lower academic achievement groups based on their high school cumulative GPA. Five students were randomly selected for each group and a qualitative research interview method was used to interview the students and both of their parents (n=30). The findings showed the parents of the higher academic achieving students were younger, had higher levels of education, and had better relationships and trust with the students. Parents from both groups did not have any written rules for their children to follow at home, they mainly became involved in their children’s education during the elementary and middle school years, and they did not have any specific preference of an educational level, career, or school for their children after high school. Recommendations for ways Hmong families can be encouraged to participate more in education are made.
Introduction
The purpose of this needs assessment is to explore issues related to early childhood education in the Hmong community, perceptions of school readiness, challenges parents face, and what Hmong parents can do for their children to prepare them for kindergarten. Research questions addressed in this needs assessment are: Who cares for Hmong children during the day? What prevents Hmong parents from putting their children in day care (both center- and home-based)? Do Hmong parents take advantage of the parent education classes available in the community? How do Hmong parents view early childhood education? To what extent are Hmong parents involved in their children’s daily reading, writing, mathematics, and other activities? Who are more (or less) likely to be involved with their children’s early learning experiences? What challenges do Hmong parents face as they prepare their children for kindergarten?


Abstract
Increased use of cigars has been noted among youth, as well as use of blunts (hollowed-out cigars filled with marijuana). Three types of relationships have been previously hypothesized between use of tobacco and marijuana in substance use progression. We aimed to assess these relationships for Southeast Asian American youth and adults in an urban population. We conducted in-person interviews with 164 Southeast Asians, smokers and non-smokers, in two low-income urban communities in Northern California, collecting both quantitative and qualitative data. Analysis of the quantitative data indicated distinct use patterns for blunts, cigars and other forms of marijuana in terms of associations with generation in the United States. The use of these items was also found to be related: ever having smoked cigarettes or blunts increased the risk of ever having smoked the other three items. Qualitative data found indications of all three hypothesized relationships between tobacco and marijuana for youths but not for older adults. For youths in the study, ‘smoking’ was found to constitute a social construct within which use of cigarettes, cigars and blunts were somewhat interchangeable. Youths in similar settings may initiate into and progress through smoking as an activity domain rather than any one of these items.


Abstract
This article examines the culture of community-based after-school programs that serve low-income Hmong immigrant youth. By drawing on knowledge of Hmong culture, history, and family structure, and knowledge of mainstream American culture, the staff at the community
centers are able to connect to children and adolescents in ways that schools do not. Despite the success that community centers have in connecting to Hmong immigrant youth, they are less successful in providing youth with literacy-rich activities that promote school success. The authors argue that through collaboration, schools and community based after-school programs may be able to bridge the academic and cultural barriers that marginalize low-income immigrant youth. (Contains 2 notes.)


Abstract
This article describes influences on intergenerational communication within refugee families about sociocultural trauma and explores how education may positively affect this communication process. Drawing on qualitative research and grounded theory through a larger study concerning intergenerational effects of and communication about trauma in Cambodian American refugee families, this article highlights ways that education may contribute to healing broken narratives within refugee families affected by war and genocide. Although focusing on Cambodian American experiences, we suggest that the role of education may be similarly helpful in facilitating intergenerational communication for other individuals with personal and familial experiences with trauma, such as students from refugee families who have fled Vietnam, Somalia, Bosnia, and other sites of forced migration. (Contains 1 note.)


Abstract
Research on Hmong-Americans started emerging in the late 1980s and continues to flourish to the present. Topics studied range from family dynamics and cultural transitions to student achievement and challenges. Little research has been conducted specifically on Hmong college students. More extensive and comprehensive research on the Hmong student experiences has been done at the pre-k-12 level. In the early 1980s, Hmong students began to enter the University of Wisconsin (UW) System. Statistics from the UW Office of Educational Policy and Analysis (2007) showed 8,316 Southeast Asian students attending the 13 four-year UW campuses, with 46 percent (3,773) degree completions from 1989-1999. Since the UW System does not break down the Asian/Southeast Asian categories by ethnicity, data on the number of Hmong students attending and graduating is unavailable. In conducting this research and constructing a theory about Hmong college students' matriculation, retention, and graduation from college, the author has examined key life experiences of 18 Hmong graduates from the UW System. Based on the evidence from in-depth interviews, participants identified five clusters of key life experiences. These clusters include: (1) Supportive family environment; (2) Social and academic support in a formal education environment; (3) Life lessons: embracing hardships and challenges; (4) Vision and drive for success that includes a college education; and (5) Financial support.

**Abstract**

Over the past several years, Hmong in the United States have gained prominence for their increasing involvement in politics. Most of the attention has understandably focused on Fresno, California and St. Paul, Minnesota, home to the two largest Hmong populations in this country. While the Hmong communities in both cities are similar in size and have made significant political progress as evidenced by the election of Hmong candidates, the Hmong community in St. Paul has made greater inroads in the political realm. In addition to the elections of two Hmong candidates to the Minnesota State Legislature and two to the St. Paul School Board, the Hmong community in St. Paul has been able to engage local and state governments in Minnesota to address issues that affect the Hmong community. Through interviews, census data, and newspaper coverage of political campaigns, I show that Hmong in St. Paul have achieved greater representation in local and state governments and received greater support from government officials than Hmong in Fresno because Minnesota offers a social, economic, and political context that is favorable to fostering Hmong political involvement. Compared to Hmong in Fresno, Hmong in St. Paul have higher levels of socioeconomic resources and are more visible given their large size relative to other minority groups. They live in a region with consistently high levels of political participation and have political candidates who devote resources to mobilizing the Hmong community. Moreover, the Hmong vote has been critical to the success of Hmong candidates in St. Paul, an indication of the increasing political clout of the Hmong community there and a major reason why politicians in Minnesota are more willing to respond to issues that affect the Hmong community. Overall, this study highlights the importance of local and regional context in understanding the political incorporation of immigrants.


**Abstract**

This article describes the Asian American Studies Program at the University of Massachusetts (UMass) Boston which complements students' career tracks and engages them in the surrounding Asian American community. For many educators, large numbers of graduates are not only a bragging right, but a goal. However, those involved in the Asian American Studies Program are quite comfortable producing only one or two graduates annually--despite boasting one of the largest programs of its kind among New England schools. UMass Boston faculty do not encourage many students to major in Asian American studies. Instead, students typically delve into Asian topics alongside a major such as nursing, management or criminal justice. Why? Faculty want students to earn degrees leading directly to careers. Like ethnic studies programs everywhere, a bachelor's in Asian American studies often leads to graduate school. Many of the students are working class, they need to be practical and support their families. Some recent UMass Boston graduates active in Asian American studies have said they learned more there about history and contemporary issues than they thought possible, given their working-class upbringing and limited learning opportunities. Many alumni show their gratitude to and affirmation of UMass Boston's Asian American studies program through their donations.
Sometimes, there are paper bags of cash collected from individuals at Boston's Asian churches, temples and community centers. Such donations helped finance a series of three student trips to the Gulf Coast after Hurricane Katrina struck. Since 2006, UMass Boston students have helped Gulf Coast Vietnamese rebuild homes and businesses. They also filmed a documentary.


**Abstract**
In this article, I add to the critique of the myth of the American Dream by examining ethnographically the ways its dominant discourse is circulated to Khmer American middle school children of migratory agricultural workers. Drawing on social theories of discourse, I juxtapose the ideology embedded in the American Dream Discourse with the complexities of urban immigrant life. By looking at four Khmer students' worldviews and experiences, I provide a nuanced analysis of the complexities involved in the students' responses to the Discourse. The findings challenge the notion of meritocracy and suggest that educators need to investigate their role in supporting and promoting student agency.


**Abstract**
In this article, the author elucidates the identity work of Lao American urban, immigrant students, highlighting ambivalent identities that do not fit into notions of bicultural or binary identities. It examines the various discourses and practices that inform and shape the experiences and identities of urban, Lao American high school students. It explores the ways that immigrant youth identities are continuously shaped by dominant discourses while at the same time are responses that modify, resist or echo these discourses. It shows that youth are creating incomplete, contradictory-ambivalent-urban, immigrant identities and are changing what it means to be "urban" and "immigrant" youth. By highlighting the ambivalent nature of immigrant identities, this article complicates binary notions of urban, immigrant identities as good/bad and unsettles the ancestral country/United States oppositional framing of the experiences of immigrant students. (Contains 8 notes.)


**Abstract**
This article argues that Vietnamese Americans face unique challenges in becoming U.S. educators. To understand the experiences of five preservice Vietnamese American teachers, it examines the similarities and within-group differences in perspectives on teaching and in adaptation strategies of their practicum activities at a California university. The study shows that these individuals operated frequently from their Vietnamese cultural frame of understanding, and therefore had difficulty with socializing into U.S. teaching. In particular, they perceived teaching as fundamentally a moral enterprise, and teachers as moral agents, able--by virtue of their role--
to command authority in the classroom and reverential respect from their students and parents. These assumptions about teachers' roles were often incongruent with those inherent in the teaching and learning contexts in which they worked. (Contains 1 table.)


Abstract
The author examines an inquiry-based teaching/learning model involving diverse members of learning communities. A triad of cooperating teachers, student teachers, and a college supervisor engaged in ongoing and purposeful discourse to explore the teacher–learner (expert–novice) reciprocity, school culture and social relations. In their efforts to broaden and deepen their intellectual exchange, they interrogated their own and one another's beliefs, values, and perspectives about who owns knowledge and how knowledge is distributed/shared. This reflective and reflexive process helped to enhance their knowledge, practices, relationships, and practicum experience. [The paper focuses on the experiences of four Vietnamese-American student teachers. All four were born in Vietnam and arrived as refugees in the U.S. between 1983 and 1993.]


Abstract
One year after Hurricane Katrina devastated New Orleans, we assessed 82 adults from a population-based sample of the Vietnamese American community who had participated in a larger study of immigration weeks before the disaster. Although 21% met criteria for partial posttraumatic stress disorder (PTSD), only 5% of the sample met all PTSD criteria. Avoidance/numbing symptoms did not form a coherent cluster and were seldom confirmed, but intrusion, arousal, and interference were common. Severity of exposure to the floodwaters, property loss, and subjective trauma were independently related to PTSD symptoms. Symptoms were highest among participants who were low in acculturation or who had high Katrina exposure in combination with prolonged stays in transition camps during emigration.


Abstract
A middle-school classroom of English as a Second Language (ESL) for Somali and Vietnamese refugees is examined here. With Lefebvre's (1991) theory of the production of space and an additional help of postcolonial criticism (Fanon 1967; Willinsky 1998), this article first reviews how interplays among national flags, teaching and learning activities, and classroom arrangements served to nationalize a curriculum that "walls" (Marcuse and von Kempen 1995)
these students in national margins. Second, to further critiques and practices, the author argues that an "Other" is critical in making a triad for "becoming" and the emergence of alternative transnationalism. More than defending differences in terms of originality, such transnationalism and the purpose of its pedagogy (Said 1994; Spivak 1997) reconceptualize the relations among culture, people, and place (Gupta and Ferguson 1992), and pursues more diverse trajectories of "Becoming Others". (Contains 1 figure and 8 notes.)


Abstract
The need to decrease health disparities has been widely documented in the professional literature, therefore, it is not surprising that one of the two goals listed in Healthy People 2010 is the reduction of health disparities in ethnic and racial communities in the United States. The research literature, however, shows that the majority of efforts to decrease health disparities have focused on the major racial and ethnic groups in the United States, and few if any efforts have focused on the healthcare needs, practices, beliefs, barriers, and other health aspects of the Hmong community. The purpose of this study is to record barriers to addressing diabetes in the Hmong community. Data were collected using Photovoice, a qualitative data collection method which enables participants to record in photo format the issues they experience. Findings from the study identified several barriers to diabetes prevention in the Hmong community. Participants indicate 1) the environment as a major key barrier, 2) personal choices, habits, and lifestyle and, 3) lack of a safe environment to access physical activity as factors contributing to the potential for developing diabetes.


Abstract
The purpose of this study is to examine the use of two common Vietnamese ‘classifiers,’ con (animacy) and cái (inanimacy) using language corpora data of over one million words. This information may contribute to an ongoing debate of whether Vietnamese ‘classifiers’ are a distinct word class or a subclass of nouns. Frequency and distributions were calculated using computer software. Lexical semantic functions were manually analyzed for each occurrence. Findings indicated that con and cái were highly frequent and distributed across text genres. However, neither form consistently demonstrated a classifying function: con indicated animacy less than 24% of the time, and cái indicated inanimacy less than 65% of the time. Corpus-based analysis is a useful tool to make comparisons between prototypical and ‘reallife’ language use. If Vietnamese ‘classifiers’ are not consistently used as such, considering this group of words a subclass of nouns rather than a distinct word class may be more parsimonious.

Abstract
This article has two primary aims. The first is to introduce a new Vietnamese text-based corpus. The Corpora of Vietnamese Texts (CVT; Tang, 2006a) consists of approximately 1 million words drawn from newspapers and children’s literature, and is available online at www.vnspeechtherapy.com/vi/CVT. The second aim is to investigate potential differences in lexical frequency and distributional characteristics in the CVT on the basis of place of publication (Vietnam or Western countries) and intended audience: adult-directed texts (newspapers) or child-directed texts (children’s literature). We found clear differences between adult- and child-directed texts, particularly in the distributional frequencies of pronouns or kinship terms, which were more frequent in children’s literature. Within child- and adult-directed texts, lexical characteristics did not differ on the basis of place of publication. Implications of these findings for future research are discussed.


Abstract
This article discusses the Clint Eastwood film Gran Torino in the context of American popular mis-representations of Hmong and from the perspectives of the film‗s Hmong actors and viewers. The analysis begins from the images of Hmong as “perpetual warrior,” ferocious killers ill-fit for American society, and docile fresh-off-the-boat foreigners needing help and protection by white saviors. The bulk of the article presents an interpretation of the recent box office hit Gran Torino radically different from contemporary mainstream response which has centered on Eastwood’s character and viewed the film mainly as a vision of multicultural inclusion and understanding. This alternate “ethnotextual” approach, reflecting the conversations of a Hmong studies anthropologist and a Hmong filmmaker/activist, includes the perspectives of Hmong involved in creating the film and considers critical response to the final product within the Hmong community. Despite a script that called on them to portray violent gangbanger and hapless Hmong immigrant stereotypes, Hmong actors encourage us to value their creativity in shaping the film through enacting certain roles, no matter how conventionalized, and to expose the film as a white man‘s fantasy.


Abstract
In the world of K-12 education, the growing numbers of dropouts are a major concern. This article examines the dropout rates of Chinese and Vietnamese high school students. Using logistic regression analysis, this paper examines the influence of ethnicity, gender, and socioeconomic status on dropout rates. The distinct contribution of this analysis lies within the
intra-ethnic comparisons within the Asian-American student population and its use of longitudinal data. The results of the study support existing research that gender and socioeconomic status are related to dropout rates. Moreover, there is an interesting interaction between ethnicity and socioeconomic status.


**Abstract**
The study examined relations between maternal scaffolding of children's problem solving and children's adjustment in kindergarten in Hmong families living in the United States. Mothers and their children (63 dyads) were visited the summer before kindergarten. Mothers' years in the United States, age, education, reasoning skills, and parenting beliefs were assessed. Maternal scaffolding (cognitive support, directiveness of instruction, praise, and criticism) was coded while mothers helped their children with school-like tasks. Children's reasoning skills, conscientiousness, autonomous behavior, and task persistence in kindergarten were reported by teachers at the end of kindergarten (54 children). Maternal cognitive support of children's problem solving predicted children's reasoning skills in kindergarten even after controlling for maternal education and reasoning skills. Maternal directive instruction positively predicted children's conscientious behavior and negatively predicted children's autonomous behaviors after controlling for maternal education and parenting beliefs. (Contains 3 tables.)


**Abstract**
Vietnamese, like other immigrant languages, experiences decline in various forms from the time that its speakers first arrive in the US, a process that gathers pace in the second generation, and often leads to a near-complete loss of the language in the third generation. The article deals with the ways in which Vietnamese-Americans have attempted to keep their language alive using Vietnamese language schools and a variety of community initiatives. The benefits of such efforts to maintain the heritage language and its culture are discussed, mostly from the point of view of the Vietnamese community but also in a national perspective in which heritage languages are considered as a linguistic and cultural resource. New pedagogical approaches to the teaching of Vietnamese and also the growing movement to have the language taught in universities are discussed.


**Abstract**
Breast cancer is the second leading cause of cancer deaths among all women in the United States. Although mammography screening has been shown to be effective in detecting breast cancer, Hmong women, one of the Asian American/Pacific Islander subgroups, have a very low
screening rate. The purpose of this study was to explore factors that influence Hmong women’s willingness to be screened for breast cancer. Grounded Theory methodology guided the analysis of fifteen qualitative interviews with Midwestern Hmong women between the ages of 40-64. Regardless of age, length of US residency, and language spoken, the results showed one core theme and three interrelated themes regarding the women’s decision to seek mammography screening. The three interrelated themes of Breast Health Messages, Screening Barriers, and Screening Facilitators can have negative and/or positive influences on the core theme of mammography-screening decision-making processes. The first related theme of Breast Health Messages included professional and lay breast health messages. The second related theme, Screening Facilitators, included breast health messages from professionals, abnormal findings, social support, risk for getting breast cancer, doctor’s recommendations, and insurance. The third related theme, Screening Barriers, identified symptomatic health seeking behavior, instrumental barriers, fear, social influence (which included lay breast health messages), use of traditional Hmong healing practices, embarrassment, and perception of breast cancer risk. This study suggested that the healthcare professionals need to use a culturally sensitive and multidisciplinary approach to provide breast health education as well as to assess and provide instrumental support, while encouraging social support to influence Hmong women to attain mammography screening.


Introduction
My focus is to analyze how particular resources available to Vietnamese refugees at the time of their arrival, along with the structural opportunities in Orange County, intersected with the socioeconomic characteristics of the group, allowing them to establish a spatial community.


Abstract
Hurricane Katrina struck New Orleans East - where the main Vietnamese enclave is located - especially hard. By chance, shortly before this disaster, sociodemographic and health data had been collected for a population-based sample of working-age Vietnamese Americans living in New Orleans. One year after the storm, the authors reinterviewed nearly all respondents from the original sample who had returned to the area, which netted about two thirds of the original sample. Results show that returnees were more likely than those yet to return to have been employed before the storm, to have worked in the skilled sector of the economy, to have been married, and to have owned a home. Many problems experienced during the immediate aftermath of the storm, such as crowded and unsanitary conditions, had been resolved by the first anniversary; however, other problems remained, such as a continuing lack of information, lack of access to medical care, and fears of violent crime.

**Abstract**
This article discusses one aspect of a research study that explored the school experiences of Cambodian American students. Due to their invisibility in the school setting and also in the literature on school reform, these children from refugee families are often overlooked as schools attempt to "close the achievement gap." Through their own words, the young people provide insight as to why the schools are so ineffective in educating them, resulting in disproportionate dropout rates and feelings of alienation. The author suggests that this situation could be remedied by, among other things, developing strong teacher/student relationships based on knowledge of their students; by providing culturally responsive pedagogy; and by incorporating smaller educational environments. Although this study focuses on Cambodian American students, educators will find applicability to other refugee students, language minority students, and any students who are marginalized from the dominant cultural approach of most schools.


**Abstract**
This essay explores the relationship between religion and language through a literature review of animist scholarship and, in particular, a case study of the animist worldview of Hmong immigrants to the United States. An analysis of the existing literature reveals how the Hmong worldview (which has remained remarkably intact despite widely dispersed settlements) both informs and is informed by the Hmong language. Hmong is contrasted with English with regard to both languages’ respective affinities to the scientific worldview and Christianity. I conclude that Hmong and other "pre-scientific" languages have fundamental incompatibilities with the Western worldview (which both informs and is informed by dualistic linguistic conventions of modern language, a modern notion of scientific causality, and Judeo-Christian notions of the body/soul dichotomy). This incompatibility proves to be a major stumbling block for Western scholars of animist religion, who bring their own linguistic and cultural biases to their scholarship.


**Abstract**
The "No Child Left Behind Act" establishes federal education policy for the United States, with a heavy focus on accountability through high-stakes testing. Provisions specific to English language learners (ELLs) include the mandate for their inclusion in state math tests, even for newcomer students enrolled for less than one year. Most ELLs take their state math tests in English with few, if any, accommodations. This study provides an analysis of this policy through the case of fifth grade newcomer Cambodian students in a Texas middle school. A linguistic analysis reveals that the language demands of the state math test far exceeds the language demand of the math work the students were able to do in school (with assistance). A content
analysis of the fourth grade math textbooks used in Cambodia and the Texas school district reveals the American textbook had a much higher degree of alignment with Texas math standards, and far exceeded the Cambodian textbook in terms of depth and breadth of mathematical concepts and math problems for students to practice newly learned concepts. We argue that these analyses provide strong evidence that the Cambodian newcomer students were not afforded an opportunity to learn grade-level content before the test, and that the language demands of the test are beyond reasonable for newcomer students. We conclude with a discussion of implications for needed changes to U.S. federal policy which account for the linguistic demands posed by math tests, and which provide students opportunities to learn expected math content before taking high-stakes tests.


**Abstract**

We review Timothy Vang’s dissertation on the growth and decline of the Hmong Christian church. We argue that Vang’s arguments are methodologically and theoretically flawed. Furthermore, we try to show that his dissertation is not so much an objective analysis of Hmong religious adaptation, but rather an attempt to define and subjugate certain Hmong cultural and religious beliefs and practices as backward and inferior to Christianity. We suggest that it is these kinds of problematic arguments, often couched in academic language, that further perpetuate misinterpretations and misrepresentations about “culture” and “religion” in Hmong American communities.


**Abstract**

The purpose of the study was to investigate whether Hmong adolescent problem behaviors and school difficulties influence parent-adolescent conflicts above and beyond the variables of adolescents’ embarrassment about their parents, the acculturation gap between parents and adolescents, and age of adolescents. The sample included 209 Hmong adolescents living in Minnesota. There were 123 males and 86 females, ages 12 to 25 years. A survey was administered in several community agencies to adolescents that included their perspectives on the frequency and intensity of parent-adolescent disagreements on 28 issues and the problem behaviors of delinquent peer affiliation, gang involvement, truancy, and school performance. Results of hierarchical multiple regression analyses indicated the set of problem-behavior independent variables explained 26% of the variance in the frequency-intensity of father-adolescent conflicts and 21% of the variance in the frequency-intensity of mother-adolescent conflicts. Ideas for parent education in the Hmong community are discussed.
If you would be interested in reviewing any of these books for JSAAEA, please contact our book review editor, Vichet Chhuon. Descriptions of books given below are from the publisher, Amazon.com, or Google Books.


*Little Saigons: Staying Vietnamese in America* explores how Vietnamese refugees and immigrants retain their identities in the United States.

Karin Aguilar-San Juan examines the contradictions of Vietnamese American community and identity in two emblematic yet different locales: Little Saigon in suburban Orange County, California (widely described as the capital of Vietnamese America) and the urban “Vietnamese town” of Fields Corner in Boston, Massachusetts. Their distinctive qualities challenge assumptions about identity and space, growth amid globalization, and processes of Americanization.

With a comparative and race-cognizant approach, Aguilar-San Juan shows how places like Little Saigon and Fields Corner are sites for the simultaneous preservation *and* redefinition of Vietnamese identity. Intervening in debates about race, ethnicity, multiculturalism, and suburbanization as a form of assimilation, this work elaborates on the significance of place as an integral element of community building and its role in defining Vietnamese American-ness.

Staying Vietnamese, according to Aguilar-San Juan, is not about replicating life in Viet Nam. Rather, it involves moving toward a state of equilibrium that, though always in flux, allows refugees, immigrants, and their U.S.-born offspring to recalibrate their sense of self in order to *become* Vietnamese anew in places far from their presumed geographic home.


This research addresses views and perceptions Cambodian Americans have about the survivors of the Khmer Rouge genocide and the associated psychiatric disorder post-traumatic stress disorder (PTSD). All of the participants in this study have either experienced the Pol Pot regime or knew of someone else that became victims of the genocide in Cambodia. Review of the literature indicates that Cambodians are at high risk for multiple mental illnesses, especially from post-traumatic stress syndrome and depression. With this, through careful examination of the interviews, it was determined that four out of the six (67%) participants stated that they knew of someone that had a mental health disorder or had a family member that suffered from a mental illness. English proficiency was determined to be the common theme for not seeking mental health services.

While a growing number of popular and scholarly works focus on Asian Americans, most are devoted to the experiences of larger groups such as Chinese, Japanese, Korean, Filipino, and Indian Americans. As the field grows, there is a pressing need to understand the smaller and more recent immigrant communities. Emerging Voices fills this gap with its unique and compelling discussion of underrepresented groups, including Burmese, Indonesian, Mong, Hmong, Nepalese, Romani, Tibetan, and Thai Americans.

Unlike the earlier and larger groups of Asian immigrants to America, many of whom made the choice to emigrate to seek better economic opportunities, many of the groups discussed in this volume fled war or political persecution in their homeland. Forced to make drastic transitions in America with little physical or psychological preparation, questions of "why am I here," "who am I," and "why am I discriminated against," remain at the heart of their post-emigration experiences.

Bringing together eminent scholars from a variety of disciplines, this collection considers a wide range of themes, including assimilation and adaptation, immigration patterns, community, education, ethnicity, economics, family, gender, marriage, religion, sexuality, and work. [Five of the fourteen chapters in this book concern Southeast Asian Americans]


*No Dream Beyond My Reach* is an exciting and heartfelt drama that captures with eloquence and imagination the gut-wrenching true story of Dr. Sopheap Ly, a survivor of the Cambodian Killing Fields. For more than ten years, Sopheap experienced hell on earth as a child slave under the Khmer Rouge regime and later as a refugee. Yet despite impossible odds and extraordinary challenges, she persevered with sheer determination to achieve a dream her father planted deep in her heart as a young child. Her story is the American Dream in its rawest form, sung with hope and inspiration. [See review of this book in JSAAEA, volume 5]


Immigrant Stories portrays the contexts and academic trajectories of development of three unique immigrant groups: Cambodian, Dominican and Portuguese. The children of immigrant families - or second generation youth - are the fastest growing population of school children in the US. However, very little is known about these children's academic and psychological development during middle childhood. We examine the previously under-explored intricacies of children's emerging cultural attitudes and identities, academic engagement, and academic achievement. These processes are studied alongside a myriad of factors in the family and school environment that combine to shape children's academic psychological functioning during this important period.

Through a three-year longitudinal study, including interviews with teachers, parents and
children, this book presents a fascinating look at the community, school, and family contexts of child development among second-generation children. Both pre-immigration and post-immigration characteristics are explored as critical factors for understanding children of immigrants' development. In the current climate of U.S. immigration policy debate, we offer research findings that may inform educators and administrators about the sources of community strengths and challenges facing our newest immigrant generations.


The Khmer Rouge ruled Cambodia for three years, eight months and twenty days. After overthrowing Lon Nol in April 1975 and establishing a so-called Democratic Kampuchea, the Communist-sponsored government was responsible for the deaths of as many as two million people, almost one-third of the country's population. Here, Chileng Pa vividly recalls life under the Cambodian Communists. Attempting to conceal his identity as a policeman for the previous government, Chileng changed his name and moved his family to the village of Prayap, near the Vietnamese border. In April of 1977, after two years of starvation and brutality at the hands of the Khmer Rouge, Chileng was forced to watch as Communist guerillas brutally murdered his wife and two-year-old son. With nothing left for him in Prayap Chileng fled to Vietnam, but eventually returned to Cambodia as part of a Vietnamese invasion force that would end the bloody reign of the Khmer regime. In 1981 Chileng and his new family found their way to America. His "simple strand of remembrance" serves to honor all those who died at the hands of the Khmer Rouge.


The act of remembering is a means of bringing the past alive and an imaginative way of dealing with loss. It has been the subject of much recent scholarship and is of particular relevance at a time of widespread transnational migration. This book is a valuable and original contribution to the field of diaspora studies. Based on in-depth oral narratives of forty Vietnamese women, it deals with themes both universal and specific to this diaspora: divergent memories in families, the significance of homeland, the return to Vietnam, cross-cultural relationships, intergenerational tensions, and the issues of silence and unspoken trauma among Vietnamese refugees. It is the first study to apply memory and trauma theories to a substantial base of oral narratives by Vietnamese women in the West. Nguyen argues that understanding of these narratives provides not only an insight into the way Vietnamese women have dealt with loss, but also illuminates the experience of the wider Vietnamese diaspora and other refugees.


This timely volume examines the influx immigrants from Southeast Asia to Lowell, Massachusetts, over the past thirty or so years. Numbering about 20,000 people—a very significant one-fifth of the city’s population—these are primarily refugees and their offspring.
Langham—Annotated Bibliography

who fled genocide, war, and oppression in Cambodia, Laos, and Vietnam in the late 1970s and resettled in the United States. The Lowell experience is representative of a truly national phenomenon: communities in Long Beach, Orange County, and San Diego, California; Seattle, Washington; Minneapolis-St. Paul, Minnesota; Houston and Dallas, Texas; New Orleans, Louisiana; Northern Virginia; and Southern Florida have experienced similar population growth. [See review of this book in JSAAEA, volume 3]


A relatively new immigrant group in the United States, Cambodians arrived in large numbers only after the 1975 U.S. military withdrawal from Southeast Asia. The region’s resulting volatility included Cambodia’s overthrow by the brutal Khmer Rouge. The four-year reign of terror by these Communist extremists resulted in the deaths of an estimated two million Cambodians in what has become known as the “killing fields.” Many early Cambodian evacuees settled in Long Beach, which today contains the largest concentration of Cambodians in the United States. Later arrivals, survivors of the Khmer Rouge trauma, were drawn to Long Beach by family and friends, jobs, the coastal climate, and access to the Port of Long Beach’s Asian imports. Long Beach has since become the political, economic, and cultural center of activities influencing Cambodian culture in the diaspora as well as Cambodia itself. [See review of this book in JSAAEA, volume 4]


This book is about the incredible journey of an ambassador for peace, from the Khmer Rouge killing fields to the Rotary Club of Portland and the fellowship of the Royal Rosarians, through minefields, rockets, bullets, refugee camps, and Reed College. It is the memoir of a Khmer Rouge genocide survivor who gives new meaning to the term "golden leaf": golden leaf (gld'n lfr. n., pl. golden leaves 1. a survivor of a heinous act against humanity, especially genocide. 2. Golden Leaf (pl. Golden Leaves): a person who survived the Khmer Rouge genocide: "Golden Leaf, A Khmer Rouge Genocide Survivor" (Kilong Ung). 3. one who survives against extreme odds. As recounted in his memoir, Kilong Ung was a leaf at the mercy of the wind. The wind carried him from one remote part of the world to another. It blew him through turbulence and catastrophic weather. It took him to a Khmer Rouge labor camp and lingered for an eternity. It dehydrated him and nearly starved him to death. Ung helplessly watched the most devilish mother of all winds ruthlessly crush his tree into lifeless pulp. Like an almighty Olympian god, when the wind wanted to toy with him, it blew him through minefields, rockets, and bullets. While two million leaves disintegrated, Ung persevered. Through an extraordinary journey, he discovered himself. He is fortunate, and he doesn't easily perish. He was a golden leaf. Against all odds, he survived, laid down roots, and became a tree. [See review of this book in JSAAEA, volume 5]

Vietnamese make up one of the largest refugee populations in the United States, some arriving by boat in 1975 after the fall of Saigon and others coming in the 1990s. This collection of 22 essays by 14 authors illuminates Vietnamese-American culture, views of freedom and oppression, and the issues of relocation, assimilation and transition for two million people. It contains personal experiences of the Vietnam War, life under Communist rule, and escape to America.


By using research and personal experiences, the authors of *Asian American Voices* offer models and strategies to promote positive outcomes for Asian American students within higher education. [Includes chapters relating to Southeast Asian Americans]

**Book Chapters**


Langham—Annotated Bibliography


Dissertations and Theses


Abstract

Objectives. The Hmong community in the United States experience health inequities related to vaccine-preventable serious infectious diseases and cancers. The purpose of this study was to explore the perception of barriers to immunization among the Hmong community in Central California.

Methods. In partnership with the Hmong community, a community-based participatory research study was conducted using the standardized, community-based instrument, Searching for Hardships and Obstacles to Shots. Data collection occurred in naturalistic settings. Quantitative methods including multiple regression was used to determine predictors of the perceptions of barriers to immunization.

Findings. There was a total of 443 surveys used in the analysis. Ninety-three percent (93%) of the participants reported at least some barriers to immunization; 95% reported having health insurance. Four primary contributors to perceived barriers were identified: (a) selection of the Hmong language version to complete the survey, (b) income of $50,000 or less per year, and (c) use of traditional healthcare (inclusion of shamans either alone or in combination with Western healthcare), and (d) walking as the method to access healthcare.

Conclusions. Negative health outcomes related to vaccine-preventable diseases persist in the Hmong community. Perceptions of barriers to immunization among the Hmong community in Central California endure, even with high rates of health insurance. Interventions aimed at reducing immunization inequities need to consider distinct sociocultural factors that impact immunization rates in this vulnerable population.

**Abstract**
This study investigated race/ethnic and sex comparisons among 182 Hmong American and 198 Caucasian American college students in regards to specific career development variables. Hmong American college students reported more perceived educational and career barriers and fewer resources (e.g., career decision-making self-efficacy, family support) than did Caucasian American college students. Caucasian American female college students reported more perceived educational and career barriers and less career decision-making self-efficacy than did their male counterparts. Contrary to expectations, Hmong American female college students reported more role model support than did their male counterparts. These results suggest that relations among career variables are likely to vary by sex and race/ethnic group membership, which supports the need to investigate these relations among different minority groups.


**Abstract**
Although Vietnamese immigrants have been in the U.S. for one to three decades, and some research exists on health, law, migration patterns, mental health, and education, there is a scarcity of research about how Vietnamese women have adapted to the American culture. In this participatory action research study, the researcher explored the experiences of a group of six Vietnamese women to ascertain whether Vietnamese women's adaptation strategies have been helpful and what their recommendations are to other Vietnamese women. The researcher collected data through participatory dialogues.

The study participants faced many challenges in coming to the US. The common challenges identified were, gender role differences, marital and family conflict, language barriers, and generational differences. The unique challenges identified were, being and feeling different, prejudice and stereotypes, raising children and financial burden. The common strategies the women undertook to adapt to the US culture included cultural engagement, and preparation and education. No unique strategies were identified. The common recommendations made by the women included cultural immersion, and education and preparation. The unique recommendations made by a couple of the women were support networks, re-inventing oneself, and appreciation for and care of self.

The study participants' adaptation to the US culture demonstrated a selective assimilation approach. The older women who came to the US later in life seem to have had more difficult challenges in overcoming loss of their home country and in making shifts in their outlook and behavior. The women who came to the US early in their lives had some similar and some different challenges than the older immigrants. Most of the women experienced conflicts and
tensions in their relationships and families related to role expectations brought from Vietnam and exacerbated by the significant differences between Vietnamese and US cultures. One interesting finding of the study was that what we think of as Vietnamese cultural norms are actually norms imposed on Vietnamese culture by the Chinese many centuries ago. In immigrating to the US, Vietnamese people have the opportunity to rethink and envision a new future, and a culture that fits who they desire to be as Vietnamese-Americans.


Abstract
The purpose of this qualitative study was to explore the perceived impact Adult Day Health Care services have on Vietnamese American elderly mental and physical wellbeing. Ten elderly participants at two independent ADHC centers participated in the interview. The main theme that came from this study was that the majority of the participants identified the social interaction with other people their own age and culture and activities such as exercise at the ADHC had a positive impact on both their physical and mental well-being. Most of the participants also indicated participation has significantly affected their children. In addition, 8 (80%) of the participants revealed the services at the ADHC also minimized caregiver burden and stress. Further research is needed to explore the attitudes towards community based services amongst Vietnamese families to promote utilization of other services such as mental health and primary care to detect early preventative measures.


Abstract
After fleeing the Vietnam War in Laos and resettling in the United States, Mien hill tribe refugees experienced conflicts in trying to survive in modern American society. However, there is a paucity of information regarding the adaptation of Mien refugees to American culture from the mid 1980s to the late 1990s. The conceptual framework for this study was based on the segmented assimilation and selective acculturation theories of Portes, Zhou, and Gibson. This study answered questions regarding the educational needs of Mien refugees, including what those needs were, how those needs were met, the perceptions of the Mien refugees regarding the role of a Christian church in meeting these needs, and how the elements of their traditional culture that were retained influenced the adaptation process. The research design was a multiple case study, and participants were 12 Mien refugees from four families, representing three generations. Data sources included interviews, observations, and documents that included letters and written reports. Data were analyzed inductively through a system of pattern-matching logic. The findings revealed that the types of needs and the ways those needs were met differed remarkably among the three generations and that the middle generation served as a link between the older and the younger generations. This study promotes social change by providing needed information to social science researchers, educators, public and private organizations, and individuals who might assist Mien refugees in adapting to American culture. These findings also
benefit Mien refugees by helping them to identify their own needs and the resources available to assist them in their adaptation process.


**Abstract**
My study revolves around the motivators and influences of Cambodian American students, with regards to their academic performance and decision to apply to college. Using John Ogbu's cultural-ecological theory (1998), I use a conceptual framework that focuses on three areas of influence: the academic environment, the importance of community, and social networks. I propose that these factors influence the students' academic performance and hence impact their decision to pursue higher education. I use a qualitative approach within my research and interview six Cambodian American students currently attending a four-year university in southern California. In addition, I interview administrators such as the club advisor of The Cambodian Club as well as the youth program coordinator at a non-profit organization called The Cambodian Group. My findings show that the involvement of family members, the resources available to students, and the types of relationships with peers influence the Cambodian American students' decisions to attend college.


**Abstract**
The Asian American youth gang phenomenon has been a major concern the last three decades. This dissertation is on the formation and racialization of Vietnamese American youth gangs in Southern California: Why did these gangs emerge at a particular time? Under what social, historical, political, and economic contexts did they emerge? In addition, how are these youth racialized?

Using critical narrative methodology, I examine the emergence of "1.5" and second-generation Vietnamese and ethnic Chinese-Vietnamese youth in the Los Angeles metropolitan area. The narratives of three former and current Vietnamese and ethnic Chinese-Vietnamese gang members are presented in this research project. Themes that reoccurred in the narratives include the politics of migration; questions of space, labor, and class; racialization and representation; and contesting the urban/suburban divide. These themes lead to understanding new and different articulations of youth gangs in U.S contemporary life.

Yet the lives of Vietnamese American youth cannot be discussed apart from larger Southeast Asian and Asian American contexts, namely Vietnamese exodus to the diaspora and Vietnamese migration patterns within the U.S. In addition, this research situates Vietnamese American youth in relation to U.S. empire and racialized class formations/inequalities in Southern California. I engage the theoretical analysis of "race" and racism and describe the historical and contemporary
context for the racialization of U.S. Asians, with a focus on Asian American identity, identity politics, and the limitations of pan-ethnicity and "race relations" paradigm.

The experiences of Vietnamese American youth gang members need to be considered in order to theorize racialization and clans formation in a changing world. There are material and ideological consequences for Vietnamese and Asian American youth gang formation in Southern California, including local, state, and national policy implications. A major concern is around the politics of deportation and question of citizenship. By understanding the political economy of racism, migration, and schooling--historically, contextually, and comparatively--this project, fundamentally, attempts to restore and recover our collective humanity.


**Abstract**

Prior to this study, no research on heritage language maintenance and loss has been conducted in the Lao American community. To fill the gap in the research literature, this study explored second generation Lao American high school and college students' critical perspectives on the role of their heritage language in relation to their self-concept, academic performance and communication in the home, school, and community.

This participatory research study utilized photovoice data collection strategy along with engaging the participants, called co-researchers, in group dialogues. The dialogic and collective nature of participatory research process allowed the co-researchers to take ownership of the research project and worked diligently to capture in photographs and reflective group dialogues the role of their heritage language. They also identified ways that their families, schools, and communities could help them maintain their heritage language.

The findings included the co-researchers' perceived benefits of heritage language maintenance and consequences of heritage language loss. They identified the following as benefits for Lao American students to maintain their heritage language: (a) having a positive self-concept; (b) succeeding in learning a foreign language; (c) receiving socio-emotional support from parents and elders; (d) communicating with limited English proficient and non-English speaking individuals; (e) learning the Lao language, culture, and history from parents, elders, and community leaders; (f) staying connected and feeling a sense of belonging with people of the same ethnicity; and (g) serving as language and cultural brokers for their family as well as ethnic and mainstream communities. The consequences of heritage language loss they observed and experienced on a daily basis included: (a) negative self-concept; (b) language barrier; (c) identity crisis and gang involvement; (d) communication breakdowns; (e) generational gap; and (f) linguistic isolation.

In conclusion, the researcher and co-researchers identified several strategies that they felt their families, schools, and communities could implement in order to help them maintain their heritage language. A common thread among identified strategies was the need to increase the
frequency and relevancy of the Lao language usage in multiple contexts among second generation Lao American students.


Abstract
This paper examines what it means to be Hmong for Hmong/Americans in the post-Lao Civil War period. I conducted oral histories with three Hmong/Americans and looked at the ways in which they learn about being Hmong. More specifically, I consider their experiences in institutions such as family, school, and social organizations. I discovered that they experience being Hmong in very different ways and have constructed individual meanings of what it means to be Hmong. Hmong identity, which could be a collective experience, is a surplus of individual experiences informed by various entities.


Abstract
Schools in the United States are becoming more racially, culturally, ethnically, and linguistically diverse due to increased immigration. While issues of immigration and diversity are not new for U.S. schools, the question of how to incorporate immigrant students into the larger social, cultural, and civic life remains a challenge for scholars, policy-makers, and educators. What kind of citizens should schools help to prepare immigrant students to become? How are the different ways in which immigrants perceive and enact citizenship challenging conventional understandings of citizenship and other social, cultural, and political structures in the larger U.S. society? In an attempt to add to the discussion on citizenship and the literature on immigrant social, cultural, and political adaptation, this ethnographic study examined how a group of 22 first generation Vietnamese immigrant youth engage with different American normative assumptions, cultural values, practices, and social structures as they move from school to home settings. The study also focused on the ways in which the youth's connections to the Vietnamese transnational communities--in both the United States and Vietnam--inform how they define the meanings and function of citizenship. The findings from this project help to illuminate how immigrant youth construct meaningful citizenship and forge a sense of belonging while other social forces and processes--such as transnationalism, cultural maintenance, racialization, assimilative and national ideology, and exclusionary and discriminatory practices--are acting on them.


Abstract
The purpose of this study was to examine the self-construal and multicultural competency among Vietnamese-American mental health professionals. Participants' self-construal identification was
examined to see whether there is a relationship with multicultural competency, along with various demographic measurements. Self-administered surveys were gathered from a sample of 43 Vietnamese-American mental health professionals in various locations of Orange County, CA.

Results indicated that there was a significant relationship found between participants' independent self-construal and the level of multicultural awareness subscale. There were no significant relationships between interdependent self-construal and multicultural competency subscales. A significant correlation between respondents' multicultural knowledge and multicultural skills suggested that those who reported higher levels of multicultural knowledge also reported higher level of multicultural skills. The number of years worked in mental health and multicultural awareness subscale was another significant correlation. Furthermore, significant findings between multicultural training and multicultural awareness suggested that the more training respondents attend, the more they are aware of multicultural issues. Finally, the study reported a significant difference in respondents' interdependent self-construal subscale and language of fluency. Implications for social work practice and recommendations for further research were also addressed.


Abstract

Despite the growing number of Asian immigrants, very little research currently exists on Asian families (Chung, 2001), including Vietnamese American families. The current study attempts to add to the existing research and knowledge base on immigrant Vietnamese American families by examining factors that contribute to academic performance of Vietnamese American high school students. Ultimately, this study intended to answer the following three questions: (1) Do parenting styles, acculturation levels, and intergenerational conflicts reported by students and parents predict academic performances in Vietnamese American high school students? (2) To what extent are perceptions of parenting styles and intergenerational conflict similar or different between Vietnamese parents and their adolescent children? (3) Do demographic factors (years in the US, years of education in Vietnam, and family income level) predict academic performances in Vietnamese American high school students?

While other studies have identified possible variables that predict academic achievement of Asian American, this study provided specific information for a single subgroup within Asian-Americans, focusing specifically on Vietnamese Americans. The study pointed out that parenting styles, acculturation and intergenerational conflict do not predict high or low performing students, but it identified demographic characteristics within the Vietnamese population that can be used as possible predictors in academic achievement in children. The study also highlighted significant parent-child differences that may impact academic achievement in regards to parenting practices and intergenerational conflict. Understanding the disparities that exist among the parent and child will provide for better understanding of the complexities that exist within the family dynamics in order to better develop a healthy parent-child relationship. It is with this new knowledge that researchers and practitioners can continue to build on addressing the academic
achievement issues surrounding Vietnamese American high school students.


**Abstract**
Vietnamese-American engineers are well represented in the overall workforce, but under represented in management leadership. This paper identifies which leadership motivators influence Vietnamese-American engineers to overcome barriers to their advancement into management leadership levels of corporate America. This study used a quantitative survey method to determine the relationship between certain leadership motivators and the professional advancement of Vietnamese-American engineers into management leadership. Leadership motivators were defined as, ambition, vision, education, integrity, emotional intelligence, self-efficacy, and mentorship. The 99 Vietnamese-American engineers, who have achieved management leadership status, were sampled for the study. A significant number of the participants "strongly agreed" and "agreed" that the seven motivators contributed to their advancement by the following descending ranking: ambition, vision, self-efficacy, education, emotional intelligence, integrity, and mentorship.


**Abstract**
Tailoring health promotion messages to a set of characteristics of an individual can make the message more effective for that person. Recent immigrant populations are showing significant health disparities in behavioral risk factors such as rates of smoking and a lack of adequate levels of physical activity. The objective of this study was to examine the effects of a tailored health promotion message about physical activity among individuals from a Vietnamese American community. Approximately 90 Vietnamese participants were included in the study, randomly assigned to one of two message options. Using an interactive computer program to gather information on each participant, either a generic or individualized health promotion message was delivered to each person. While the supposition was that participants exposed to a tailored health message on physical activity would gain a greater level of knowledge about the benefits of physical activity than those participants who experienced a non-tailored version, no significant findings were found.


**Abstract**
My thesis examines how the Ford administration created and took advantages of the political symbolic value of refugee at the end of the war. This paper argues ways in which the Ford
administration turned South Vietnamese allies into refugee subjects to position the US as a moral nation and included them as provisional immigrant subjects.

In the first chapter, I critique rescue narrative of the evacuation by analyzing South Vietnamese refugee narratives and Ford's administrative decisions, since the evacuation was the US abandonment of South Vietnam and not fully planned for South Vietnamese people. Although Ford claimed it was moral obligation to help South Vietnamese people and asked military force to alleviate the situation, the main issue was to execute the evacuation of Americans safely.

In the second chapter, I reveal the resettlement of South Vietnamese refugees was not as humanitarian operation but rather as military operation and management by analyzing resettlement policy and narratives of Americans and South Vietnamese. Refugee camp was not a "refuge" but an ex-legal/national space where "differential inclusion" took place. Most of all South Vietnamese had to go through refugee camps to be processed, sponsored and educated and for them those processes were legal subordination, economic exploitation and cultural degradation. Operations New Life/Arrivals were US national project to forget the defeat of the Vietnam War as South Vietnamese refugees embodied the defeat of the war and the US recuperated its confidence as a moral nation. The idea of the US as a moral nation dismisses the US military violence in Southeast Asia.


Abstract
Academic attainment is generally one of the social indicators representing individual success in both social and economic status. However, not all students have the opportunity to access and success postsecondary education. There is a wide variety of factors that contribute to obstacles and barriers to a higher education for minority such as Asian subgroups. This study attempts to examine factors that differentiate postsecondary academic attainment within minority populations, especially Asian Americans, under the scope of the ecological perspective. By using National Educational Longitudinal Study database (NELS), the main purpose is to identify differentiating factors among Asian groups and to elicit factors that should be considered in higher education policy and other educational programs, for Asian subgroups in particular. The result shows that there is significant difference in academic attainment within Asian Americans. However, the patterns of attainment varied in accordance with ecological educational factors. Multivariate analysis showed that, when controlling all educational factors, academic attainment does not differ within Asian subgroups for bachelor's degree or higher. However, for certificate/associate's degree, the Southeast Asian group was more likely to attain certificate/associate's degree compared to high school degree. The limitations, implications, and recommendations for future study are discussed.

**Abstract**
The purpose of this study was to explore the well-being and issues, such as mental and physical health, career and family relationships, of middle-aged Cambodian Americans. A qualitative interview was conducted with 11 individuals between the ages of 35 and 65 years old, who survived the Khmer Rouge regime from 1975 to 1979.

The results of this study indicated that all participants were satisfied with their physical health. The Khmer Rouge atrocities were still the frequent thoughts for some participants. All participants, who worked in the social service profession, were content with the purpose of their work, particularly their work in the Cambodian community. All participants perceived middle adulthood as just another natural life process. More research is needed to understand the impact of Khmer Rouge on the lives and perceptions of middle-aged Cambodian Americans.


**Abstract**
This study explores how an urban high school is addressing gender inequity and discrimination affecting Cambodian American students in light of Title IX legislation. With tremendous discretion at the school level and little enforcement, the extent of school compliance with Title IX is not clear. Research suggests that educational institutions continue to perpetuate gender biases through their organizational culture, programming, staffing, and curriculum. Little research has addressed how gender equity issues affect Cambodian Americans--an emerging but "invisible" population.

This study focused on an urban high school in Southern California with a large Cambodian American student population. A multi-pronged qualitative approach was utilized, including semi-structured interviews with administrators, teachers, and Cambodian American students, observations of student-to-student interactions, and review of policies. Themes, including awareness regarding gender equity, existing interventions and their perceived effectiveness, and the teacher-student relationship, were explored.

The school is perceived to be effectively addressing gender equity issues as required by Title IX. Staffing, including leadership positions, seems balanced and both staff and students were aware of gender equity issues and policies. The school currently has no specific programs, but instead, infuses gender equity into its broader culture of respect and tolerance. Despite few reports of sexual harassment, there is a lack of guidelines regarding what constitutes sexual harassment and inappropriate sexual behavior seems prevalent among students. Subtle gender bias may exist in the classrooms and curriculum, possibly furthered by teachers' preconceived notions of gender. The needs of the Cambodian American student population are being neglected, as evidenced by
the lack of staff with Cambodian cultural knowledge, absence of Cambodian-related curriculum, and inaccessibility of school activities to such students. Cambodian American girls are particularly marginalized since gender role expectations encountered at home provide little incentive or support for educational achievement.

This study demonstrates the need for specific gender inequity interventions. The current counseling center could play a central role in implementing such programs and monitoring these issues, but would require additional resources and staffing. Finally, cultural sensitivity trainings can help to increase teacher awareness and competency regarding Cambodian culture and the needs of Cambodian American students.


Abstract

To date, little research has been conducted on the family and community influences on the attitudes to education and career aspirations of Hmong/Mong high school students. The Hmong/Mong refugees began their resettlement in the United States since 1975. The first wave came to the U.S. from 1975 to 1984; the second wave came here from 1985 to 1999; the third wave came from 2003 to the present time. The Hmong/Mong were a pre-literate ethnic minority people living in the highland areas in the northern part of Laos. They were recruited to fight the secret war in Laos and were admitted to resettle in the United States for their loyalty to the American government during the Vietnam War.

The purpose of this qualitative ethnographic study was to examine the family and community influences on the attitudes to education and career aspirations of Hmong/Mong high school students in the Twin Cities and its surrounding areas. The research questions which drove this study were: What is like to be a Hmong/Mong student at home and in the Hmong/Mong community? What are the influences on the education of Hmong/Mong students? What are the attitudes of Hmong/Mong students toward their education? What are the educational aspirations of Hmong/Mong students? What are the career aspirations of Hmong/Mong students? The literature review included an exploration of these influential and career aspirations factors.

The research design included a series of in-depth interviews with fifty-two Hmong/Mong participants ages fourteen to twenty-two years old, male and female, northern and southern Hmong/Mong, different religious affiliation, and members from eleven clans. The data were collected between the months of December 2007 to July 2008. All interviews were tape-recorded and transcribed. The interviews were in both Hmong/Mong and English. The transcripts were done by four individuals who are competent in both Hmong/Mong and English. Transcripts were analyzed for themes. Based on this analysis, results of the study were formulated. The findings of this study included the following items: (What is like to be a Hmong/Mong student at home and in the Hmong/Mong community?) (a) Constant lecture is a means of communicating expectation for Hmong/Mong students; (b) Family continues to be the main source of influence on Hmong/Mong students' education; (c) The family past and current hardship is a tool to influence
Hmong/Mong students' education; (d) The Hmong/Mong community hardship and their underdog status are a tool to influence Hmong/Mong students' education; (What are the influences on the education of Hmong/Mong students?) (e) Positive connection with specific key teacher or counselor or administrator at school has positive influence on Hmong/Mong students' education; (f) Positive support network of peers influences and increases Hmong/Mong students' success in education; (g) The U.S. education system is perceived as excellent and it influences and increases Hmong/Mong students' academic success; (h) Positive self-esteem, pride, and strong character influence Hmong/Mong students' education; (i) After school programs and supportive programs increase Hmong/Mong students' success in education; (j) School is important to Hmong/Mong students; (k) Success of others influences Hmong/Mong students' education; (What are the educational aspirations of Hmong/Mong students?) (l) Hmong/Mong students have aspiration to move up their socio-economic status; (m) Hmong/Mong U.S.-born adolescents assimilate faster and become more individualistic; (n) Hmong/Mong culture is a source of resilience to Hmong/Mong adolescents; (o) Recent arrival Hmong/Mong students have high aspiration to continue school after high school; (What are their career aspirations?) (p) First generation Hmong/Mong adolescents have high aspiration in diverse career choice; and (q) Parental involvement has positive impact on Hmong/Mong adolescents' education and career choice.

This study concurs with the Voluntary and Involuntary minorities' model of John Ogbu. The Hmong/Mong's experience in the U.S. education falls into the Voluntary Minorities category of John Ogbu. This study has crucial implications for policymakers, who are responsible for policies and programs that directly or indirectly affect the Hmong/Mong students' education; other groups that bear the implications of this study include postsecondary administrators, secondary administrators, families, advocates, individuals, and those for future research.


**Abstract**
The purpose of this study was to examine the relationships among acculturation, cultural adjustment problems, and psychological distress among Hmong Americans living in the Midwestern portion of the United States. A demographic questionnaire, the Suinn-Lew Asian Self-Identity Acculturation Scale (SL-ASIA; Suinn, Rickard-Figueroa, Lew & Vilgil, 1987), the Cultural Adjustment Difficulties Checklist (CADC; Sodowsky & Lai, 1997), and the Psychological Distress Questionnaire (PDQ) were used for this study. A sample of 245 Hmong Americans, males and females, ages 18 and older were recruited to participate in this study. All participants were recruited from major non-profit sport tournament events, community organizations, businesses, and churches in Midwestern cities. It was hypothesized that: (1) Higher level of acculturation will be related to a lower level of cultural adjustment difficulties. (2) Higher level of cultural adjustment difficulties will be related to higher degree of psychological distress. (3) Higher level of acculturation will be related to lower degree of psychological distress. (4) Level of cultural adjustment difficulties will mediate the relationship between acculturation and psychological distress. Results of the study revealed that Pearson
correlations coefficient of acculturation was not related to cultural adjustment difficulties and psychological distress among Hmong Americans. Therefore, the hypotheses 1 and 3 were not supported. However, cultural adjustment difficulties were related to psychological distress among Hmong Americans. Second, the results of multiple regression model shows that conditions that outlined by Baron and Kenny (1986) to establish mediation were not held because first, the predictor variable is not significantly associated with the criterion variable. Second, the predictor variable is not significantly associated with the mediating variable. Third, the mediating variable is significantly associated with the criterion variable but the impact of predictor on criterion is not significantly associated with the criterion variable after controlling for mediating variable. Therefore, hypothesis 3 was also not supported because mediation has not been established. Finally, in terms of the post hoc analysis of the variables, the results of Pearson correlations coefficient show that acculturation was significantly related to place of birth, education, and religion. Cultural adjustment difficulty was significantly related to psychological distress, education, and income. Interpretation of results and implications for future research are discussed.


Abstract
The Hmong are undergoing a process of acceptance and rejection in forming their new Hmong American identities. As borderlands citizens, the Hmong's new identities reflect the bicultural communities around them, and therefore, exemplify both Hmong and American values. In their formation of this identity, the Hmong are reevaluating all aspects of their history and culture, and their rhetorical gestures illustrate a reconceptualization of Hmong ways within the context of America, thereby reconfiguring Hmong American hybridity.

As the Hmong accept certain western ideals and preserve certain Hmong traditions, their transnational, collective, and individual identities and ideologies change accordingly. Organizations like Stone Soup and Lao Family are assisting Hmong Americans in this process through the programs they offer, while also promoting Hmong visibility. Their gestures and language highlight the Hmong people as an asset to the wider community.

The Hmong's identity negotiation is particularly influencing the lives of Hmong American women as they struggle for gender equality. Their stories and their negotiation of a new identity are being portrayed through the literary works of Hmong American women, particularly those of Kou Vang. Through rhetorically significant acts, Hmong Americans are all obtaining new identities and voices, marking the start of a new era for the Hmong people in America.


Abstract
This study was undertaken to better understand how immigrant families manage their interface
with the healthcare system in the US and, as they are doing so, how they view, experience, and enact a reconfiguration of family roles, including role reversal, if any. The focus of the study is on the actual roles that family members are given or assume--as this role configuration is understood from the viewpoint of both parents and children. The study indicates that there was little support for the idea that "role reversal" in its pure form had occurred. None of the participants interviewed sensed role reversal within the family when children provided health information and resources to their parents and other family members. Rather, they described various forms of what might be called "role reconfiguration", whereby children did more than they might typically be expected to do, in aiding, even guiding, the health affairs of their parents, yet at the same time never being seen as usurping parental authority, which a pure form of role reversal might imply. For the most part, both they and their parents understood their roles in support of their parents' health as consistent with a long established cultural expectation that Vietnamese take care of their parents' needs at all stages of their lives.


**Abstract**
Clinicians and community leaders report diabetes as a substantial health threat within Cambodian American communities 25 years after resettlement. While ethnic minorities disproportionately suffer from diabetes, there is little research investigating the socio-cultural context of diabetes within refugee communities. While genetics may predispose an individual to a particular disease, the physical and social environments lead to its embodiment. Given a history of trauma and migration, this biocultural research uses a multi-theoretical framework to explore diabetes embedded in the larger experiences of Cambodian Americans in southern New England. In addition to established risk factors, the research investigates the contribution of mental health, the status syndrome (those with lower status are at risk due to limited control and decreased social integration) and cultural consonance (the ability to live according to the standards of a culture) to diabetes risk. Data were elicited from adults in semi-structured interviews on explanatory models of diabetes, and in structured interviews targeting the experience of established and additional culturally mediated risk factors for diabetes. Cambodian American cultural models of diabetes are compared to a general American sample. Grounded theory was used to elicit themes for semi-structured interview data. Correlation and logistic regression analyses were used for structured interview data.

Both the Cambodian and general American samples drew on biomedically accepted causes and symptoms of diabetes; yet, Cambodians discussed mental health associations, while the general American sample focused on physical symptoms. Cambodian Americans experience a variety of health concerns in the context of past experiences in Cambodia and current experiences in urban America. Family history and symptoms of depression are key predictive variables of diabetes status for this sample of Cambodian Americans. As an adaptation to the reality of life in the United States, diabetes may be used as an idiom of distress. The findings suggest target areas for the long-term health of refugees with overlapping, chronic physical and mental health concerns. The research contributes to an understanding of socio-cultural factors in chronic disease and health disparities.
Yee, Ratmony. (2008). *An exploratory study of the perceived internal and external barriers that Cambodian American teachers face as they pursue their teaching position in selected Los Angeles County districts and the strategies they used to overcome these barriers* (Ed.D. dissertation). Available from ProQuest Dissertations & Theses database. (Publication Number: AAT 3322851)

**Abstract**

**Purpose.** The purpose of this study is to identify and describe the perceived barriers of Cambodian American teachers in Los Angeles County in attaining their teaching positions and the strategies they used to overcome these barriers.

**Methodology.** This was a descriptive and ex post facto study. The sample population was drawn from five districts in Los Angeles County which had the greatest number of Cambodian American teachers according to the disaggregated data received from the California Department of Education in Sacramento. The subjects in the present study were twenty-eight Cambodian American teachers. Subjects responded to two research instruments: (1) a seven-point Likert scale survey assessing the internal and external barriers and strategies used to overcome these barriers, and (2) an interview of subjects who identified additional and unique barriers and strategies they used to overcome the barriers.

**Findings.** Of the three internal barriers, Cambodian American teachers reported that barriers associated with culture were the most difficult to overcome when they pursued their teaching position. Secondly, Cambodian American teachers also reported that "lack of finance" and "racial stereotyping" were the two most prevalent external barriers they had to face to become teachers. To overcome these internal and external barriers, this study found that Cambodian American teachers utilized many of the strategies that were used by other minority teachers. Most of the strategies Cambodian American teachers used were in the area of personal support.

**Conclusions.** The quantitative and qualitative analysis of the data revealed that most Cambodian American teachers are females, born in Cambodia, who received their K-12 and college education in the United States. Most of the internal and external barriers found in the literature that were associated with the experiences of culturally diverse groups were not specifically applicable to aspiring Cambodian American teachers. However, several strategies to overcome internal and external barriers used by other culturally diverse groups were similar to those used by Cambodian American teachers.

**Recommendations.** Further research could include: studying a larger sample of Cambodian American teachers throughout the United States or replicating this study using Cambodian American administrators or human resource personnel.

Abstract

Laotian American students attending universities across the U.S. are first-, second-, and third-generation American. This generation status, along with their families' unique immigration experiences, likely impacts their adjustment to college. Data from the 2000 U.S. Census indicates a very low representation of Laotian Americans (7.6%) in the cluster of Asian Americans who have attained at least a Bachelor's degree (42.7%). This low representation calls for further research on the Laotian American population to discover ways to increase these numbers. This study examines the mediating effect of campus connectedness on ethnic identity and college persistence attitudes and on other-group orientation and college persistence attitudes. It also examines mean group differences on campus connectedness by cultural orientation, among 82 low-land Laotian American college students.

Results reveal that campus connectedness does not mediate the relationship between ethnic identity and college persistence attitudes. A mediation effect exists for campus connectedness on: (1) ethnic identity cognitive clarity (EI-clarity) and persistence and (2) other-group orientation and persistence. Mean group differences on campus connectedness by cultural orientation appear in the results.

About the Author

Kathleen Langham is the Journal Manager for the *Journal of Southeast Asian American Education and Advancement*, and a master’s student in Teaching English as a Second Language at the University of Texas at San Antonio. She earned her bachelor’s degree in education from Brigham Young University. She is the mother of two daughters, teaches piano lessons, and has lived on three continents. She has an interest in facilitating understanding between speakers of different languages and peoples of diverse cultures.
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