

HMONG FAMILY PROCESSES AND THEIR IMPACT ON HMONG ADOLESCENTS'  
DELINQUENT BEHAVIORS: A CORRELATIONAL STUDY

by

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ABSTRACT

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Hmong family processes and their impact on Hmong adolescents' delinquent behaviors: A  
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The purpose of this study is to provide an understanding of Hmong family processes and to examine the importance of individual parenting variables that impact Hmong adolescents' delinquent behaviors. The family variables to be study are, parental attachment, parental monitoring, and parental discipline practices. In addition, levels of acculturation were measured since previous study has shown that the correlates of delinquent behaviors among members of differing cultural and ethnic groups may be related to unique factors. There were 52 Hmong adolescents from Menomonie, Eau Claire, Wisconsin and Saint Paul, Minneapolis, Minnesota who participated in the study. The research study survey instrument consisted of three parts: demographic information, four levels of acculturation, and forty items measuring family processes variables and delinquent behaviors. Results were analyzed by the SPSS-10.0 statistical package. Pearson Correlation indicated that there is a high negative correlation between parental attachment and delinquent behaviors ( $r = -.760^{**}$ ) and parental monitoring and delinquent behaviors ( $r = -.808^{**}$ ). A positive correlation exists for parental discipline practices and

delinquent behaviors ( $r = .601^{**}$ ). There is a correlation between levels of acculturation and delinquent behaviors (mean = 2.93). Other data shows that participants' father's level of education and mother's level of education was found to be related to levels of delinquent behaviors. Additionally, the length of time live in the United States was significant to level of delinquent behaviors among Hmong adolescents.

Further research is necessary to provide more effective programs and services to Hmong adolescents and their parents to ensure that they will grow up to become competent and responsible citizens. Recommendations were made for this research to assist Hmong adolescents and their parents.

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## CHAPTER I

### INTRODUCTION

This chapter will present an introduction to delinquent behaviors of the general adolescent population and the Southeast Asian adolescent. The statement of the problem, research hypothesis, and definition of terms will be presented.

#### Delinquent Behaviors in General Population

Adolescent delinquent behavior is a concept that everyone needs to be aware of, because it affects the lives of all individuals daily as taxpayers, parents, educators, and classmates. Many, perhaps most adolescents break the law at some time or another. It is stated around 60% to 80% of adolescents have participated in some delinquent behaviors. Many of them go on to become persistent law-breakers after the stage of adolescence. Nevertheless, about half of all crimes are committed by people between the ages of 10 and 21; most by boys. Over 90 percent of these crimes include breaking into premises, theft, taking cars without the owner's consent, and vandalism (Fenwick & Smith, 1996). Adolescents delinquent behaviors inflict both financial and emotional costs on the community as well as the victim.

We tend to think of delinquent behaviors in terms of breaking the law, but this is not necessarily so. Any behavior that is a deliberate and subversive deviation from the norm can be thought of as delinquent. In girls, for example, law-breaking is very uncommon, therefore, delinquent behaviors is much more likely to take the form of sexual promiscuity or of early pregnancy (Fenwick & Smith, 1996). In defining adolescent delinquent behavior, vast interchangeable terms have been used. Often, criminologists refer to such behaviors as delinquency, without consideration that delinquency connotes individuals who have been adjudicated by the juvenile court system for certain acts they have committed. In this study the

term delinquent behavior is considered as behaviors including antisocial behaviors/conduct problems, norm-violating conduct and minor/major deviance acts.

It would be conceptually simple and empirically reasonable if adolescents' delinquent behaviors can be explained by only one theory or a set of correlation variables. Rankin and Wells (1990), suggested that, as a group, various family factors are related to delinquent behaviors. However, the absolute number of these factors makes it difficult to specify, in precise terms, the exact correlation. The authors further indicated that numerous family variables can "interact with" each other linking to varying degrees and types of delinquent behaviors. It is well documented that family processes impact the emotional adjustment of its members. Family processes, as defined here, include variables of the family that contribute to family member's behaviors and well-being as a whole. With this, several family processes factors have been identified as being important in shaping adolescents' emotional well-being.

The relationship between family processes and delinquent behaviors frequently examined by interested individual and social scientists. According to LeFlore (1988), researchers tends to have a general consensus that family processes variables have a substantial correlation with delinquent behaviors. Researchers in particular have focused on this relationship by operationalized family processes as *parental attachment, parental monitoring, and parental discipline practices*. A study by Smith and Krohn (1995), found a significant body of research that links parental attachment and parental monitor to delinquent behaviors. The authors assumed that these variables were of "central importance". In addition, these family variables are considered by the other researchers to have a consistent impact on delinquent behaviors (Vazsonyi & Flannery, 1997).

Delinquent adolescents come from different racial groups; many Hmong adolescents in

the United States are growing up with behaviors and attitudes that are unacceptable within their family and extended families. As we enter the 21<sup>st</sup> century in the United States, the numbers of Hmong adolescents who drop out of school and are delinquent are increasing in the larger Hmong communities, especially in urban cities (e.g., Twin Cities, Milwaukee, and Fresno). Liu and Li (n.d.), stated that, “truancy, school drop outs, juvenile delinquency, and youth gang activities are on the rise in communities with sizable Southeast Asian populations” (p. 1 of 15). In a related article, Cowart and Cowart (1993) noted that Asian youth gangs are increasing at an alarming rate as well. The increasing numbers of these adolescents are pushing themselves to the brink in their quest to thrive in a society where values and beliefs are different from their family of origin.

Hmong adolescents are said to be torn between two different cultures. They experience serious problems as a result of tension with their parents and elders. With the widening gap between generations and cultures, numbers of Hmong adolescents are being held in juvenile centers and on probation for delinquent behaviors that they have committed. Moreover, Southeast Asian including Hmong adolescents are running away, disappearing for days or maybe months. The numbers of runaway Hmong adolescents are not clearly recorded. This has become another concern and problem for parents and communities. Many parents find it difficult to really understand the new pressures their adolescents are faced with. Families reach the breaking point as their children hit the stage of adolescence and rebel against their traditional culture more and parents feel powerless to discipline them (Ingrassia & King, 1994).

Asian-American adolescents including Hmong adolescents, are generally stereotyped as successful, law-abiding, and high-achieving minorities. They have been described in popular and professional literatures as “model minority”, “whiz kids”, and “problem free” (Feng, n.d.).

The concept of “model minority” certainly is a misleading stereotype for Asian-American adolescents because not all Asian-American adolescents are the same. They come from diverse backgrounds and not all are “problem-free”; some have various kinds of learning disabilities and behavior problems. The concepts in the literature gave professionals a false sense when it comes to intervening into Asian-American adolescents’ problems and issues.

There have been numerous studies undertaken of various problems Hmong families encountered in their resettlement to the United States. However, there appear to be limited studies examining Hmong family processes and their impact on delinquent behaviors from the perspective of Hmong adolescents. Hence, this study intention is to provide an understanding of Hmong family processes and to examine the importance of individual parenting variables (family processes) that impact Hmong adolescents’ delinquent behaviors. The family variables to be studied are, parental attachment, parental monitoring, and parental discipline practices. In addition, the levels of acculturation will be assessed since previous study has shown that ethnic groups may be related to unique factors (Peiser & Heaven, 1996). The family variables will be analyzed to determine if they correlate with delinquent behaviors of Hmong adolescents. Therefore, professionals working with the Hmong communities will have a better understanding of the impact Hmong family processes have on Hmong adolescents’ delinquent behaviors. We then can provide the necessary programs and services to assist Hmong adolescents and their families.

### Statement of Problem

The purpose of this study is to determine the correlation between Hmong family processes as measured by parental attachment, parental monitoring, and parental discipline practices, and the level of acculturation and delinquent behaviors as measured by the survey

that was constructed for Hmong adolescents.

### Research Hypotheses

A review of the literature shows that adolescents with a strong attachment to parents are less involved in delinquent behaviors (Regoli & Hewitt, 2000). Studies have also shown that aspects of family processes which are considered important in delinquent behaviors are parental monitoring, and parental discipline practices (Peiser & Heaven, 1996). In addition, research has also shows that in families with the highest acculturation gap, the highly acculturated youngster tend to exhibit more antisocial behaviors (Liu and Li, n.d.). Therefore, this study will have the following hypotheses:

- 1). Hmong adolescents who report having a strong parental attachment are less likely to be involved in delinquent behaviors, while those with poor parental attachment are more likely to be involved in delinquent behaviors.
- 2). Hmong adolescents who report their parents as having greater parental monitoring are less likely to be involved in delinquent behaviors, while those with poor parental monitoring are more likely to be involved in delinquent behaviors.
- 3). Hmong adolescents whose parents use harsh and inconsistent parental discipline practices are more likely to be involved in delinquent behaviors.
- 4). Hmong adolescents who are more acculturated, are more likely to be involved in delinquent behaviors.

### Definition of Terms

The following terms were defined as follows for use in this research study.

**Family processes:** variables of the family that contribute to the family members' behaviors and well-being as a whole.

**Parental attachment:** how strongly an adolescent cares about the opinions and expectations of his or her parents.

**Parental monitoring:** the extent of involvement, knowledge of adolescent's activities and whereabouts.

**Parental discipline practices:** the methods and styles of parents used to manage and socialized the adolescent.

**Acculturation:** a process of change that results from living in a new culture which consist of the four levels of adoption.

- a). **Bicultural** is being able to function as effectively in the dominant culture as in your own, while holding onto the manifestations of your own culture.
- b). **Traditional** is holding onto the majority of cultural traits from the culture of origin while reflecting few of the traits of the dominant culture.
- c). **Marginal** is having little contact with traits of the Caucasian culture.
- d). **Acculturated** is having given up most of the cultural traits of the culture of origin and assumed the traits of the dominant culture.

**Hmong:** an ethnic group who migrated from Laos to the United States as refugees since 1975.

**Delinquent behaviors:** behaviors including antisocial behaviors/conduct problems, norm-violating conduct, and minor/major deviance acts.

## CHAPTER II

### REVIEW OF LITERATURE

This chapter includes a comprehensive review of related literature findings that supports the statement of problem. An introduction to the Hmong is covered. Functions of the family and theory pertaining to the topic will be presented. Included will be family processes variables which are, parental attachment, parental monitoring, and parental discipline practices as they relate to delinquent behaviors of Hmong adolescents. Levels of acculturation of Hmong adolescents and their parents is another critical topic being discussed.

#### Introduction to the Hmong

It is important to have an awareness of who Hmong people are, by examining the reason why Hmong people migrated from Laos to the United States, and problems as result of resettlement. The Hmong are a group of people who migrated from Laos to the United States in 1975 after the fall of Laotian government to the communists, the Pathet Lao. Prior to their migration to Laos, Hmong people were known by many to have originated in the mountainous areas of Central China, where millions of Hmong people continue to reside today. Once migrated to Laos, the Hmong noticed that the lowland of Laos was occupied by the Laotian ethnic groups. They then made their way up to the mountains and hills of Laos for residency.

In Laos, Hmong are less involved in the political government scope; political power usually resided with the male of the household and with the lineage or village leader. In his Master thesis, Yang (1998), indicated that the Hmong of Laos were less involved in the political scope until the French colonial administration fought against the Japanese during World War II. He went on to state that, the Hmong with the French were against the “communist forces in Laos during the War for Independence in 1946” (p. 12). The Indochina War then came to an end after

the French were defeated at Dien Bien Phu in 1954. However, after the Hmong integrated with the Laotian Society and government, the social and political development began to decline after being recruited by the United State Central Intelligence Agency to fight in the Vietnam War.

Thao (1999), commented that the Vietnam conflict during the 1960s and the 1970s had a direct impact on the lives of the Hmong and on the political instability of Laos. The CIA began to recruit the Hmong after the Vietnamese Communists breached the Geneva Accord of 1962 by sending troops through the “Ho-Chi-Minh Trail” to South Vietnam. One of the reasons to actively recruit the Hmong into the war was their knowledge of the countryside. The United States CIA as the author documented, made a verbal compromise, “if things did not work out, the United States would provide a safe place for the Hmong and their families” (p. 43).

In 1975, after the American troops pulled out of Laos, persecution of the Hmong by the Vietnamese Communists began. McInnis (1990), noted that the Pathet Lao were determined to put an end to the Hmong because of their involvement with the United States. Thao (1999), documented that approximately 150 Hmong families including the Hmong General Vang Pao were airlifted to Udorn, Thailand on May 7, 1975. The economic realities along with genuine fear of political persecution left Hmong families defenseless against the communists. Massive numbers of Hmong families decided to followed their Hmong leader. They fled on foot and sought refuge in rundown refugee camps in Thailand with an ambiguous future.

The resettlement of the Hmong people in the United States took place in 1975. The Hmong came to the United States from a culture vastly different from most American cultures. A study on the Hmong refugees (documented in Thao’s publication, 1999), have shown that most refugees who came to the United States in 1975 consisted of the more educated, urban elite,



and often speaking French or English, who adjusted well to the American culture. However, the later refugees in the 1980s were more disadvantaged, larger families and less educated. Adults were said to be illiterate in their own language with limited vocational skill and experience to draw beyond embroidery, slash and burn farming, warfare, and limited exposure to western society and culture (Fass, 1991). Therefore, with the resettlement, Hmong families faced overwhelming problems of adjustment including lack of knowledge and access to job, language barriers, native language and cultural loss, intergenerational gap, cultural differences, role shift, and juvenile delinquency or gang-related issues (Thao, 1999).

The Hmong seems to be the most noticeable ethnic group who underwent a long-distance migrations to different places and countries. After numerous setbacks, the Hmong people were drained of their energy and material resources. For this reason, the Hmong people underwent a slow development. With several migrations the Hmong people's lives have been fundamentally changed (Dekun, 1991). They encountered many different life transitions, where adaptation is necessary for survival in a new place.

In his Master's thesis, Vang (1998), wrote that the Hmong did not have a written language prior to 1960s; oral history seems to be the most used to documented Hmong historical past events. This may be due to the numerous migrations where, many traditions had been destroyed during their migration. Additionally, as stated earlier, being stateless made it more difficult for the Hmong to develop any political, economic, or social institutions for cultural learning, and so the uniform written language at that time did not exist. Vang (1998), went further to indicate that in past history, no documentation occurred for Hmong youth committing delinquent acts or delinquent behaviors. Therefore, one should not assume that adolescents' delinquent behaviors does not exist in the Hmong culture.

Over the past few years now, Hmong families and communities in the United States has been experiencing a new phenomenon, where their children hit the stage of adolescence and begin to rebel against parents. The concept “adolescent” did not exist in Laos. In Laos, young Hmong children around the age of thirteen moved directly from childhood to the responsibilities of adulthood. This experience has changed in the United States. As a result of change, some Hmong adolescents lose their self-identity (Vang, 1998). Feeling confused and in search of their identity, many Hmong adolescents engaged in delinquent behaviors and gang activities to fill those needs. Some Hmong adolescents experiences serious problems as a result of tension with their parents and elders (Yang, 1991). This change presented a new challenge to Hmong parents who do not have much personal experience with American adolescents development (McInnis, 1991).

A study documented in Yang’s Master thesis (1998), indicated that overt conflict within the family was avoided in Southeast Asian culture, but many Hmong adolescents who grew up in the United States are becoming disobedient, argumentative, aggressive, and often ignore their parents. Within some Hmong families, parent-child relationships have broken down. Many Hmong adolescents in the United States have no humility, and no sense of respect for elders and traditions. Some adolescents do not take the time to learn and understand the meaning of their culture and does not see the point to preserve their family tradition. They have become egocentric and placed the family in a position of secondary importance. Many Hmong parents blamed the “educational approach to teaching and learning in the United States to the cause” of their delinquent adolescents (Thao, 1999, p. 92). Yang (1998), indicated in his thesis that many view the American system as being weak and soft, where the system limited their parenting ability.

## Functions of the Family

First it would be important to understand the functions of the family in order to discuss family variables that impact adolescent delinquent behaviors. There are four principal functions that family traditionally performed in socializing children: the socialization of children, the inculcation of moral values, the reproduction and the regulation of sexual activity, and the provision of material, physical, and emotional security (Regoli and Hewitt, 2000).

Socialization as stated by Regoli and Hewitt (2000), involves the process in which the child learns the ways of a particular society or social group so that the child will be able to function within it. Individuals acquire the attitudes, behaviors, and social roles considered appropriate for them from their parents and other family members. Therefore, through this socialization process, children's personalities, values, and beliefs are formalized.

The inculcation of moral values is one of the most important aspects of socialization. The authors agreed that whether effectively formed or left unformed, development or moral values or good characters is certainly within the family. The family is a social unit to teaches children society's norms about sexual conduct, whether acceptable or unacceptable.

The family is the primary providers to children material well-being such as clothes, food, and shelter. Parents provide supervision and monitoring of their children to ensure their safety and obedience. Parents provide for the physical security to protect their children from harm. In addition, family provides emotional security to children through encouragement, support, and unconditional love (Regoli and Hewitt, 2000).

The Hmong family is considered the most basic social and economic unit of organization in the Hmong society. The family consists of the immediate family members and the extended family. The unit of the family for the Hmong can be described as a social hierarchy. The

Hmong considered the nuclear family as the smallest unit in their social structure. The extended family and clan group are considered as the larger unit. Considering the family to be the central influential element, McInnis (1991), stated that the needs and concerns of the family are the utmost importance than those of the individual.

The cohesive extended network of the traditional Hmong family is structured and prioritized in a patrilineal fashion with strong parental ties. The principle of respect for and authority of husbands and elders govern the household units. Sons have distinct obligations and duties to their parents that assume a higher value than obligations to his siblings, children, or wife. Siblings relationships are considered second in priority and are frequently acknowledged through cooperative activities. Important family values are working hard, responsibility, filial piety (Yang, 1998), loyalty, collaboration, and promote parent-child relationship.

### Family Delinquency Theory

The family's role in the etiology of delinquent behavior is widely recognized by researchers and criminologists. Numerous theoretical perspectives are incorporated to addressing the etiology of the family to delinquent behaviors by various researchers. One of the theories within the field of criminology considered relevant to this study is, social control theory, which particularly emphasized the impact of parenting on delinquent behaviors. On family delinquency theory, Smith and Krohn (1995), documented Hirschi's social control theory. They concluded that social control theory clearly articulates the role of family process variables to delinquent behaviors. The researchers went on to note that the central importance of this theory is the explanation of conformity, which social control theory views as a result of attachments to groups and individuals and the focus on controls, which regulate adolescents' behaviors.

In the book "Causes of Delinquency", Hirschi (1969) suggests that attachment to

parents becomes a crucial variable, and a number of variations in explanations of this relation may be found within the social control theory traditions. The author further explained that the major focus of social control theory is the relationship between attachment and the adequacy of socialization, the internalization of norms. A second conceptual notion that is critical to the theory is the direct control which is external control parents imposed by monitoring and discipline (Seydlitz, 1993). Therefore, attachment, monitoring, and discipline is used in this study because of the focus on family processes that relates to Hirschi's social control theory.

### Parental Attachment

Parents can influence the behaviors of their adolescents or children through emotional closeness or parental attachment. In regards to parental attachment, Bourgeois (1999), reviewed John Bowlby's attachment theory by indicating that in his early career Bowlby believed that experiences in life were responsible for the development of emotional disorders, especially interaction with parents played a vital role in the development of a child's personality. The essential point of Bowlby's attachment theory in a related reviewed article by Miller (2001), is the need for comfort and support which is considered as an essential aspect of development for human beings that distinguish characteristics of behaviors. It is said that under the healthiest circumstances a balance is achieved between closeness and dependency as well as the desire to explore. However, under the hostile circumstances such as when parents are unresponsive, neglectful or abusive, the control system does not function.

According to Hirschi (1969), when an adolescent's attachment to his or her parents is weakened, the probability of delinquent behaviors increases. Similarly, if the adolescent is estranged from the parents, he or she will not learn or will have no feeling for moral rules. However, if this attachment is strengthened, the probability of delinquent behaviors decreases.

Thus, when the adolescent attaches to his or her parents, he or she is less likely to get into situations in which delinquent acts are possible. This is because the adolescent spends more times in the parents' presence. Parental attachment is related to how strongly an adolescent cares about the opinion and expectations of his or her parents.

A study found that family instability, lack of family cohesion, and lower quality of relationships between parents and children were related with adolescent delinquent behaviors. Sokol-Katz and Roger (1997), indicated that drug-using adolescents perceived their own families as having significantly less cohesion and that they had lower-quality relationships with parents than do nonusing adolescents. They further found that poor family environment; including factors of weak parental attachment, lack of perceived support and encouragement, as well as family problems; were related to a higher level of drug use and delinquent behaviors. Additionally, in their study to determine whether family structure or parental attachment effected delinquent behaviors, the authors revealed that strong family attachment have a significant effect on delinquent behaviors among their sample of adolescents.

One can hypothesize that children who like their parents are more likely to have respect for parents wishes and avoid problem. Regoli and Hewitt (2000), stated that children who are least likely to engage in delinquent behaviors are those who feel loved, identify with their parents, and respect their parents' wishes. Strongly attached children are said to have a more open communication with parents. Communication has been identified as important for understanding delinquent behaviors (Clark & Shields, 1997). Similarly findings regarding communication and its relationship to delinquent behaviors were noted by Heaven (1994), who reported that a relationship exists, between adolescents' misbehavior and communication style within the family. Communication among family member is generally accepted as one of the

most crucial facets of interpersonal relationships and is seen as a key to understanding the dynamics underlying family relations. Family members used patterns of communications to organize themselves into predictable modes of behavior.

Regoli and Hewitt (2000), cited other researcher's conclusion that adolescents who have negative communication with their parents or who communicate less frequently are less attached to their parents and are more likely to engage in serious forms of delinquent behaviors. Heaven and Peiser (1996), indicated negative communication by parents had been found to be significantly related to self-reported delinquent males. In addition, they are less likely to receive praise from their parents than non-delinquent adolescents.

In Sydlitz's (1993) review, he indicated that Hirschi's intimacy of communication is a two-way communication pattern that includes the parents sharing their feelings and reasons for their rules with the child and the child sharing his or her plans, thoughts, and opinions with the parents. According to Hirschi (1969), if the adolescent is accustomed to sharing his activities with his or her parents, the more the adolescent is accustomed to seeking or getting their opinion about his or her activities, the more likely the adolescent is to perceive them as part of the adolescent's social and psychological field. This in turn mediates the adolescent from neglecting the parents' opinion and a strong bond of parental attachment exists.

The emotional bond between the parents and the adolescents is said to be more likely to provide the connection to parental values and beliefs. Children attached to their parents are less likely to be delinquent because their positive feelings promote acceptance of the parents' values and beliefs. Hence, children avoid delinquent behaviors so such behavior would not jeopardize that affection (Regoli and Hewitt, 2000). The premise is that adolescents who have a strong connection with their parents are more sensitive to parents' values and opinions. They are bound

by their parents' norms and are more likely to take their parents' feelings and opinions into account when contemplating the commission of delinquent behavior.

### Parental Monitoring

One aspect of parental monitoring (as referred by others as "supervision") is the extent of involvement, knowledge of adolescents' activities and whereabouts. Monitoring by the parents is considered as a "direct control" by Hirschi (1969). When parents establish "house rules", they need to be clearly communicated to adolescents. House rules should cover whom the adolescent associates with, places considered off limits, curfews, and when the adolescent should be home from school. Parents need to have an awareness of their adolescent's school performance as well as school attendance record, the possibility of drug or alcohol use, and the activities that adolescent is involved in either by self or with friends. If parents are successful monitoring their adolescents' activities and whereabouts, this indirectly minimizes adolescents' chances to engage in delinquent behaviors.

When there is high parental monitoring with the combination of high parental support, it is indicated to be the key factors in preventing delinquent behaviors (Regoli and Hewitt, 2000). However, when parents fail to monitor the well-being and whereabouts of their adolescents the result is the consequences of delinquent behaviors that they are trying to avoid. In 1990, Gray-Ray and Ray conducted a study to determine the relationship between family factors and delinquency. The authors stated in their study that parents who provide a high degree of monitoring and control tend to have conforming adolescents. Parents who provide a poor monitoring and control tend to have delinquent adolescents.

For Hmong families' whose adolescents engaged in delinquent behaviors, it should be pointed out that since many parents now are in the workforce after public services have



been cut off, parental monitoring may be low. With the low-paying jobs, it is hard for families to become self-sufficient, therefore, many urban Hmong parents are holding more than one jobs. This life style has a profound impact on Hmong children. Many families lack the support of child care when families live in geographical distance from each other. The consequence of this leads to latch-key children, because parents are not in the home to monitor their activities and whereabouts when they are at work. These latch-key children may be more susceptible to opportunities for getting involved in delinquent behaviors.

The lack of a strong command of English for many Hong parents can also present a barrier to communicate with outside communities (e.g., schools, extracurricular activity programs, and related services) when adolescents are away from them. These adolescents seem to have a much easier opportunity for deception with their parents. They are saying one thing to their parents but are doing other things without the parents' knowledge.

A Hmong father, C. T. Yang (personal communication, February 17, 2001) stated that his 17 years old son who is now being held in a juvenile center for vandalism and car theft, used to be a good and smart child when he was younger. However, the interaction and relationship between his son and him and his wife decreased after their son's 13<sup>th</sup> birthday. Every morning, his wife would watched their son being picked up by the school bus, believing that their son was in school. Keeping track of their son's school attendance and to really monitor his whereabouts was difficult for them. Mr. Yang was informed by the school that their son has not been in school lately. When they spoke with him, he denied or ignored them as though they were talking to a dead wall. According to Mr. Yang, he was reported by his son's school to Child Protective Service after physically disciplined his son. Truancy and fighting became major problems in school for their son. After the family were brought to court, the son later was expelled from

school for possession of a weapon. Mr. Yang indicated that it was easy for their son to give false information to them because their son perceived them as unknowledgeable with their limited English. He did not think the school's decision to expel his son was the best options. To them as parents, it only seems to be an easy way out of school for their son since he has no motivation in learning.

According to Bondioli (2000), in a central Wisconsin youth club where many Hmong adolescents participated every night, a noticeable numbers of youth began to drop from the program toward the beginning of school. Although, the programs ended at 7:00 p.m., a number of Hmong adolescents did not return home after the programs. The researcher found out from the parents that their adolescents reported to them that the club lasted until 9:00 p.m. Due to the parents not speaking English, they believed their adolescents since they could not communicate with the staff in the club. Therefore, these adolescents were off wandering the town unmonitored. It seems that many Hmong adolescents are not monitored adequately which increases their chances of delinquent behaviors.

### Parental Discipline Practices

It is said that parental discipline practices reflect parents' attempts to raise children to be competent adults. Parental discipline practices refers to the methods and styles of parenting used to manage and socialized the adolescent. Every family makes its own rules and draws its own lines, according to personalities involved. Some parental discipline practices, however, seem to make for a more friction-free atmosphere for both parents and child.

There is a consensus among researchers that the types of parental discipline practices are another interrelated part of family processes that affects delinquent behaviors. In their study, Ma, Shek, Cheung, and Oi Bun Lam (2000), stated that a variety of parental discipline practices,

such as inductive discipline, empathetic preaching, modeling of positive behaviors, and assigning responsibility, contribute to prosocial development of adolescents. In contrast, poor parental discipline practices, such as strict or inconsistent discipline, excessive unreasonable explaining or lectures, and harsh and lengthy punishment, contribute to delinquent behaviors of adolescents.

With the Hmong parenting techniques, McInnis (1991), documented that, Hmong parents tend to be strict by American standards of parenting yet use a wide variety of techniques to discipline their children@ (p. 574). Hmong parents and adolescents often disagree on the extent of parental discipline practices, with most Hmong adolescents complaining that their parents are too strict. For many Hmong parents raising Hmong adolescents in the United States has become more of a challenge for them. Hmong parents considered to have a better control over their children or adolescents before migrating, today, they perceived that their children has more control over them as American children have control over their parents. Their adolescents are breaking away from the traditional patterns of behaviors (e.g., respect and obedience), that parents and elders expect of them. Within the Hmong families, even grown children are expected to obey their parents, although many Hmong children in the United States may well require a significant amount of control, since careful supervision can help them resist pressures in their troubled neighborhood. The danger is that excessive parental discipline can lead to open rebellion in the American environment, and Hmong parents can worsen the very problems they seek to avoid.

Traditional Hmong parental discipline practices, such as, corporal punishment, lengthy lectures, and the needs for obedience tends to cause friction between them and their adolescents. As Yang (1998), cited in his thesis, it is commented that Hmong parents are authoritative and

some are authoritarian and show little affection or feelings. This is true to the extent that Hmong parents tend to demonstrate their affection with the youngest children. It is unusual for Hmong parents to embrace their adolescents or praise their adolescents, as American parents.

Disciplining their children's misbehavior or disobedience with traditional parental discipline practices, causes conflict with the law. Many of the means of discipline that are common in Hmong families are unacceptable in the United States, such as physical punishment, which is sometimes severe. In the United States, this is not only resented by children, who may see themselves as abused, but discouraged or even forbidden by public institutions, schools and human services. Strict discipline practices in homes have been reported by adolescents as a reason why they ran away.

#### Level of Acculturation

Acculturation is considered a process of change that results from living in a new culture and consists of the four levels of adoption: a). *Bicultural* is being able to function as effectively in the dominant culture as in your own, while holding onto the manifestations of your own culture; b). *Traditional* is holding onto the majority of cultural traits from the culture of origin while reflecting few of the traits of the dominant culture; c). *Marginal* is having little contact with traits of the Caucasian culture; and d). *Acculturated* is having given up most of the cultural traits of the culture of origin and assumed the traits of the dominant culture (Lor, 1998).

The level of acculturation is known to be significantly different for Hmong families, depending on their exposure to American culture and length of immigration. For Hmong adolescents, it is indicated by several research studies that they adopt the language and behaviors of the American culture much faster than their parents (Rick and Forward, 1992; Szapocznik, Scopetta, & Kurtines, 1978; Liu and Li, n.d.). Many Hmong adolescents who absorb the

American culture's values (e.g., prioritize the individual and value independence) find themselves in direct conflict with their parents' values and expectations (e.g., prioritize group harmony and value interdependence). For instance, they may take on the outward cultural traits of their American peers such as adopting their peers' clothing, hairstyles, and manners. They also perceive the American way of life to be different from their parents' perception.

For some Hmong adolescents, they may not have a full understanding of what it means to be Hmong and may have only a self-developed sense of what it means to be American. This can pose identity confusion for many Hmong adolescents. Adolescents who are more prone to gang-involvement and delinquent behaviors are known to feel only marginally related to their own community and the greater community (Kodluboy, n.d.). These adolescents may therefore, have a need for peer support, where they may be at-risk in participating in delinquent behaviors when join by the wrong crowd. For this reason, the level of acculturation in the family may have a significant impact on family members and specifically the behavior of adolescents.

In ethnic families with the highest acculturation gaps, Lui and Li (n.d.), found that highly acculturated adolescents seem to display more antisocial behaviors and drug use. The researcher believed that Hmong adolescents experience a greater stress in family life as a result of the different levels of acculturation among family members. For instance, if the adolescents are more acculturated than his or her parents, there exist more conflicts in the family. It is this added level of stress that may influence the adolescent's involvement in delinquent behaviors.

### A Summary of the Literature

As Hmong families resettled in the United States, there were new changes and challenges for Hmong families and Hmong adolescents to face. As a result of changes, over the past few years, Hmong families and communities are experiencing a new phenomenon. With the search

of identity and the need to fit in, some Hmong adolescents engaged in delinquent behaviors to fill those needs. These type of behaviors presented serious problems to Hmong parents who do not have much personal experience with American adolescent development. It is indicated by different authors (e.g., Vang, Thao, and Yang) that delinquent behaviors or overt conflict within the family was avoided in Southeast Asian culture. Many Hmong parents consider it difficult to raise their adolescents in the United States, especially with their traditional Hmong parental discipline practices. Some Hmong parents viewed the American system as the cause for adolescents to become delinquent, where the system limited their parenting ability.

To understand family variables that impact adolescents' delinquent behaviors, one needed to understand several principals that the family traditionally performed in socializing children. These principals are the socialization of children; the inculcation of moral values; the reproduction; the regulation of sexual activity; and the provision of material, physical, and emotional security.

A theory that is incorporated to help understand the etiology of the family to delinquent behaviors is social control theory. Social control theory emphasized the impact of parenting to delinquent behaviors where the focus is on conformity, which views the relationship between attachment and the adequacy of socialization of children to parents. In addition, an important notion of social control theory is the direct control that parents imposed by monitoring and disciplining their children. Therefore, this theory clearly articulates the role of family processes variables such as attachment, monitoring, and discipline practices to delinquent behaviors.

Parental attachment is said to be an essential aspect of development for human beings that distinguish characteristics of behaviors. The lack of family cohesion and lower quality of relationships between parents and adolescents can increase adolescents delinquent behaviors.

Thus, adolescents who feel loved, identify with their parents, and respect their parents' wishes are least likely to be engaged in delinquent behaviors. They have a more open communication with their parents as well. With this connection, adolescents are more sensitive to parents' values and opinions where they are bound by their parents' norm and are more likely to take their feelings and opinions into account when contemplating the act of delinquent behavior.

Parental monitoring which is considered as direct control is related to delinquent behaviors in prior studies. Parental monitoring and parental support goes hand in hand as key factors in preventing delinquent behaviors. Many Hmong parents now are in the workforce after public programs have been cut off and some hold more than one job. This presents a challenge for them to provide close monitoring to their adolescents, especially with the lack of child care support when families live in distant geographical locations. Parents' limited English language also presents a barrier to seek community assistance.

Another aspect of parenting that can associate to delinquent behaviors is parental discipline practices which refers to the methods and styles of parenting used to manage and socialize adolescents. Every family makes its own rules and draws its own lines. For some families, parental discipline practices seem to contribute to delinquent behaviors of adolescents due to poor parental discipline practices such as strict or inconsistent discipline. For many Hmong parents, raising Hmong adolescents in the United States seems to be more of a challenge, especially with their authoritarian parenting style which includes corporal punishment, lengthy lecture, and the needs for obedience. Therefore, parents who disciplined their adolescents with traditional parental practices tend to come in conflict with the law.

The levels of acculturation may have a significant impact on families and specifically the behaviors of Hmong adolescents. There are different levels of acculturation that an individual or

family may function at. These levels of acculturation consist of bicultural; traditional; marginal; and acculturated. Highly acculturated adolescents is said to display more antisocial behaviors. This may be due to the different levels of acculturation among family members.



### CHAPTER III

#### METHODOLOGY

In this chapter, the description of subjects being studied is presented. The sample selection and data collection procedures are discussed. The chapter concludes with a description of the instrumentation and its content.

#### Description of Subjects

The subjects for this study were Hmong adolescents students in grades 7 through 12 who resided in four different cities: Menomonie and Eau Claire, Wisconsin and Saint Paul and Minneapolis, Minnesota. The majority of participants lived in Saint Paul, Minnesota and Menomonie, Wisconsin. These subjects also included Hmong adolescents who have been in a juvenile detention center or group home previously from being truant from school, repeated run-away, and violators of the law. The total numbers of participants in this study were 52 Hmong adolescents that are valid to use in this study. Of the 52 participants whose data were completed for this study, 35 were male; 17 were female (see Table 3.1). The ages of these adolescents ranged from 13 to 18 years old (Table 3.1).

Table 3.1: Gender and Age

Variables	Frequency	Percentage	Age	Frequency	Percentage
Male	35	67.3	13	7	13.5
Female	17	32.7	14	13	25.0
			15	9	17.3
			16	9	17.3
			17	9	17.3

			18	5	9.6
Total	52	100.0		52	100.0

Of the 52 subjects, Table 3.2 shows that there were 34 subjects that were born in the United States and 18 subjects born outside of the United States. Of these 18 subjects: 17 were born in Thailand and 1 subject was born in Laos (Table 3.2).

Table 3.2: Country of Birth

Variables	Frequency	Percentage
United States	34	65.4
Thailand	17	32.7
Laos	1	1.9
Total	52	100.0

Respondents were asked about their length of time living in the United States. Two (3.8%) (see Table 3.3) reported living in the United States for 5 to 6 years; four (7.7%) reported living in the United States for 7 to 9 years; seven (13.5%) reported living in the United States for 10 to 12 years; eighteen (34.6%) reported living in the United States for 12 to 15 years; and a majority of twenty-one (40.4%) Hmong adolescents reported living in the United States for more than 15 years.

Table 3.3: Length of Time Living in the United States

Variables	Frequency	Percentage
5-6 years	2	3.8

7-9 years	4	7.7
10-12 years	7	13.5
12-15 years	18	34.6
More than 15 years	21	40.4
Total	52	100.0

Table 3.4 displays subjects' fathers' and mothers' education levels. The majority of the subjects' fathers and mothers either completed an elementary level of education or indicated having no education and/or were not aware of parents' education level. When comparing subjects' fathers and mothers education, interestingly, 65.4% (Table 3.4) subjects' mothers education is either unknown or without education.

Table 3.4: Fathers' Education and Mothers' Education Levels

Father Education	Frequency	Percentage	Mother Education	Frequency	Percentage
Elementary	19	36.5	Elementary	11	21.2
High School	5	9.6	High School	3	5.8
Vocational C.	5	9.6	Vocational C.	1	1.9
Associate Degree	1	1.9	Associate Degree	2	3.8
Bachelor Degree	1	1.9	Bachelor Degree	1	1.9
Master Degree	2	3.8	Master Degree	0	0
Other (specify)	19	36.5	Other (specify)	34	65.4
Total	52	100.0	Total	52	100.0

Regarding fathers' and mothers' employment, there were 35 (see Table 3.5) subjects

whose fathers are employed and 34 subjects whose mothers are employed. Seventeen subjects' fathers were not employed and about eighteen subjects' mothers were not employed. Therefore, the majority of these subjects' fathers and mothers are working out of the home.

Table 3.5: Fathers' and Mothers' Employment

Fathers' Employment	Frequency	Percentage	Mothers' Employment	Frequency	Percentage
Employ	35	67.3	Employ	34	65.4
Not Employ	17	32.7	Not Employ	18	34.6
Total	52	100.0	Total	52	100.0

#### Sample Selection and Procedure

The subjects in this study were part of a convenience non-random sample. Most participants were identified either through friends, relatives, and/or self-identified. In addition, a relative of the researcher who worked in one of the Hmong youth program in Saint Paul provided fifteen names and phone numbers of Hmong families that have adolescents who he thought would be willing to take part in this study.

The parents or guardian of these participants were contacted by telephone to set up a time that was convenience for the parents and the researcher to meet in person in order to present to them with information regarding the research study. A parent consent form was written in both English (see Appendix A) and Hmong (see Appendix B). The consent form explained the purpose of the study, benefits, confidentiality, and risk of the study. In addition, it explained the participants' right to choose by participating in the study and who the parents or guardians should contact for further information and concerns about the study. For those parents or

guardians of the adolescents who were illiterate in Hmong and English, the researcher read the consent form to them. The parents or guardians of the Hmong adolescents then provided their consent to have their adolescent participated in the study. Confidentiality was maintained throughout the whole research procedure.

### Instrumentation

The survey instrument (see Appendix C) for this research study consisted of three parts. The first part consisted of the eleven questions on demographic information. Subjects self-reported information on age, gender, grade, birth, years in the United States, parents' level of education, and parents' employment. The second part of the instrument consisted the levels of acculturation and four questions on the language spoken at home. Acculturation levels was measured using a scale attained from an existing University of Wisconsin-Stout thesis written by Lor (1998). There were four different levels of acculturation: Bicultural, Traditional, Marginal, and Acculturated. The four questions on the language spoken at home were used on response based on a 5-point scale from 1= not at all, 2= a little, 3 = sometimes, 4= frequently, 5= almost always. Items on part one and two were adapted from The Hmong Acculturation Questionnaire, Boshier (1995).

Part three of the survey instrument consisted of 40 items use to measure family processes variables. Parental attachment included ten questions assessing Hmong adolescents' perspective of parental attachment. Parental monitoring asked participants to answer six questions assessing parental monitoring in their family. Parental discipline practices included ten questions adapted to assess the adolescents' perception of their parents' parental discipline practices in their family. Measuring delinquent behaviors was assessed with thirteen statements. The participants were to rate their responses based on a 5-point scale: 1 = Never, 2 = Rarely, 3 = Sometimes, 4 =

Usually, and 5 = Always. Several of the items were adapted using existing instruments (Vazsonyi & Flannery, 1997; Hirschi, 1969), as well as the researcher's items for this study.

### Data Analysis

The collected data were analyzed by using SPSS-10.0 statistical package to determine if the following family processes variables: Parental attachment, Parental monitoring, Parental discipline practices are correlated to Hmong adolescents' delinquent behaviors. In addition, acculturation levels were analyzed to determine the correlation to delinquent behaviors. The results were then computed to obtain the correlation to determine the significance level of each one of the four hypotheses. The researcher then interpreted the printout for the results.

## CHAPTER IV

### RESULTS

In this chapter, the findings of the study in response to the following four hypotheses of this research study are presented:

- (1). Hmong adolescents who report having a strong parental attachment are less likely to be involved in delinquent behaviors, while those with poor parental attachment are more likely to be involved in delinquent behaviors.
- (2). Hmong adolescents who report their parents as having greater parental monitoring are less likely to be involved in delinquent behaviors, while those with poor parental monitoring are more likely to be involved in delinquent behaviors.
- (3). Hmong adolescents whose parents use harsh and inconsistent parental discipline practices are more likely to be involved in delinquent behaviors.
- (4). Hmong adolescents who are more acculturated, are more likely to be involved in delinquent behaviors.

#### Hypothesis 1

Hmong adolescents who report having a strong parental attachment are less likely to be involved in delinquent behaviors, while those with poor parental attachment are more likely to be involved in delinquent behaviors. The importance of this first inverse hypothesis is to determine if there is a correlation for Hmong adolescents having high parental attachment to lower their delinquent behaviors. To measure parental attachment and delinquent behaviors, ten core questions were adapted and developed specifically for measuring parental attachment and fourteen statements were adapted for measuring delinquent behaviors for this hypothesis. However, one of the delinquent item, number 27 ( I feel guilty when I do something I should not

do) was omitted because it was not a behavior rather than a feeling resulting from the adolescent's behaviors. These ten core questions measuring parental attachment are: Do you feel close to your parent(s)?; How often do you share your thoughts and feelings with your mother?; How often do you share your thoughts and feelings with your father?; When you have a problem, how often do you share with your mother?; When you have a problem, how often do you share with your father?; Do you and your parents discuss your family's values?; When you do something well, does your parents show support and encouragement for what you do?; Do you share similar values and beliefs as a family?; Do your parents seems to understand you?; and Do you and your parents does lots of things together? The thirteen statements measuring delinquent behaviors are: I hang around other kids who get into trouble; I lie or cheat; I physically attack people; I ran away from home; I have taken things at places other than home; I have taken a car that didn't belong to my family without permission of the owner; I have taken a joyriding in a stolen car with my friends; I have taken something from the store without paying for it; I swear or use dirty language; I cut classes or skip school; I use alcohol or drugs for nonmedical reasons; I disobey at home; and I disobey at school. All items are relevant to measuring parental attachment and delinquent behaviors.

A strong negative correlation coefficient resulted for all items measuring parental attachment and delinquent behaviors and this supports the first hypothesis. A question on part three of the survey asked Hmong adolescents if they feel close to their parents. The overall analysis resulted in a highly significant correlation between having a closer relationship with parents and delinquent behaviors. Table 4.1 shows the correlation between having a close relationship with parents and the items representing delinquent behaviors. Correlation coefficients range from  $-.505^{**}$  to  $-.678^{**}$ , which represents extremely strong relationships.



Therefore, the linear relationship for this would be that Hmong adolescents who felt close to their parents decreases their chances of participating in delinquent behaviors.

Table 4.1: Sample of Item Question number 1, Correlation for Parental Attachment and Delinquent Behaviors

Parental Attachment X Delinquent Behaviors X = by	Chronbach Alpha Correlation
Closeness to parents X Hang around with kids that gets into trouble.	-.669**
Closeness to parents X I lie or cheat.	-.657**
Closeness to parents X Physically attack people.	-.608**
Closeness to parents X Running away from home.	-.659**
Closeness to parents X Had taken things at places other than home.	-.616**
Closeness to parents X Had taken a car without owner's permission.	-.612**
Closeness to parents X Had taken a joyride in a stolen car w/ friends.	-.624**
Closeness to parents X Had taken things from store without paying.	-.655**
Closeness to parents X Swear or use dirty language.	-.505**
Closeness to parents X Cut classes or skip school.	-.606**
Closeness to parents X Use drugs for nonmedical reasons.	-.675**
Closeness to parents X Disobey at home.	-.678**
Closeness to parents X Disobey at school.	-.615**

\* = < .05

\*\* = < .01

\*\*\* = < .001

Question number 4 and 5 of the parental attachment section asked Hmong adolescents when they have a problem, how often they share with their mother and their father? The correlation between sharing their problems with mothers and hanging around other kids who get into trouble and lie or cheat are  $r = -.510^{**}$  and  $r = -.494^{**}$  (Table 4.2). Whereas, the correlation between sharing their problems with fathers and hanging around other kids who get into trouble and lie or cheat are  $r = -.622^{**}$  and  $r = -.528^{**}$ . Both of these items resulted in a highly statistically significant ( $p < .01$ ) relationship between Hmong adolescents sharing their problems with either parent and delinquent behaviors.

Table 4.2: Sample of Items #4 and #5, Correlations for Parental Attachment and Delinquent Behaviors

Parental Attachment X Delinquent Behaviors (X = by)	Chronbach Alpha Correlation
Sharing problem with mother X Hang around with kids that gets into trouble.	-.510 <sup>**</sup>
Sharing problem with mother X I lie or cheat.	-.494 <sup>**</sup>
Sharing problem with father X Hang around with kids that gets into trouble.	-.622 <sup>**</sup>
Sharing problem with father X I lie or cheat.	-.528 <sup>**</sup>

These two items indicated that the decrease in communication of Hmong adolescents with either parent increases their involvement in delinquent behaviors.

Overall, the first hypothesis that Hmong adolescents who reported having a strong parental attachment are less likely to be involved in delinquent behaviors, while others with poor

parental attachment are more likely to be involved in delinquent behaviors is accepted with a highly negative correlation coefficient  $r = -.760^{**}$  (see Table 4.3). This coefficient is significant at 0.01 level.

Table 4.3: Correlation of Parental Attachment and Delinquent Behaviors

	Parental Attachment	Delinquent Behaviors
Pearson Correlation	1.00	-.760**
Sig. (2-tailed)	.	.000
N	52	52

### Hypothesis 2

This is also an inverse hypothesis that Hmong adolescents who report their parents as having greater parental monitoring are less likely to be involved in delinquent behaviors, while those with poor parental monitoring are more likely to be involved in delinquent behaviors. The purpose of this second hypothesis is to find out if there is a correlation between parental monitoring and delinquent behaviors of Hmong adolescents. Measuring this hypothesis are five parental monitoring questions and thirteen delinquent behaviors' statements. These five parental monitoring questions are: Do your parents know where you are when you are away from home or school?; Is it important for your parents to know where you are all the time?; Is it important for your parents to know who your friends are?; Do your parents make sure that you come home at a certain time at night?; and Do your parents expect you to call home if you are going to be late or if you are going to be some place different than you had planned?

Question number 11 measuring parental monitoring asked Hmong adolescents if their parents know where they are when they are away from home or school. Overall, 25 of the 52

Among adolescents indicated sometimes their parents are aware their whereabouts when not at home or school. Whereas, 17 of the 52 subjects indicated usually their parents are aware their whereabouts. A noticeable, but not huge number of subjects (3) indicated that their parents are rarely aware their whereabouts when they are not at home or in school. The majority of these among adolescents indicated to have greater parental monitoring. Therefore, their participation in delinquent behaviors may likely decrease as compared to those with less monitoring.

Two items on the survey that seem to correlate highly with parental monitoring and delinquent behaviors are question number 13 and question number 14. Question #13 asked among adolescents if it is important for their parents to know who their friends are and the association with the thirteen delinquent behaviors. Table 4.4 reflect the moderate to strong correlation for question #13 of the parental monitoring and delinquent behaviors variables, ranging from  $r = -.564^{**}$  to  $r = -.715^{**}$ .

Table 4.4: Sample of Item Question 13, Correlation for Parental Monitoring and Delinquent Behaviors

Parental Monitoring X Delinquent Behaviors X = by	Chronbach Alpha Correlation
Important for parents to know who their friends are X Hang around with kids that gets into trouble.	-.677**
Important for parents to know who their friends are X I lie or cheat.	-.688**
Important for parents to know who their friends are X Attack people.	-.715**
Important for parents to know who their friends are X Running away from home.	-.604**

Important for parents to know who their friends are X Had taken things at places other than home.	-.652**
Important for parents to know who their friends are X Had taken a car without owner's permission.	-.663**
Important for parents to know who their friends are X Had taken a joyride in a stolen car with friends.	-.592**
Important for parents to know who their friends are X Had taken things from store without paying.	-.624**
Important for parents to know who their friends are X Swear or use dirty language.	-.564**
Important for parents to know who their friends are X Cut classes or skip school.	-.637**
Important for parents to know who their friends are X Use drugs for nonmedical reasons.	-.578**
Important for parents to know who their friends are X Disobey at home.	-.594**
Important for parents to know who their friends are X Disobey at School.	-.540**

\* = < .05

\*\* = < .01

\*\*\* = < .001

Question #14 asked Hmong adolescents whether their parents make sure they come home at a certain time at night and correlate with the thirteen delinquent behaviors. Similarly, Table 4.5 show a moderate to strong correlation for question #14 of the parental monitoring and delinquent behaviors ranging from  $r = -.524^{**}$  to  $r = -.642^{**}$ .

Table 4.5: Sample of Item Question #14, Correlations for Parental Monitoring and Delinquent Behaviors

Parental Monitoring X Delinquent Behaviors X = by	Chronbach Alpha Correlation
Parents makes sure adolescent come home at a certain time at night X Hang around with kids that gets into trouble.	-.537**
Parents makes sure adolescent come home at a certain time at night X I lie or cheat.	-.642**
Parents makes sure adolescent come home at a certain time at night X Physically attack people.	-.589**
Parents makes sure adolescent come home at a certain time at night X Running away from home.	-.531**
Parents makes sure adolescent come home at a certain time at night X Had taken things from places other than home.	-.599**
Parents makes sure adolescent come home at a certain time at night X Had taken a car without owner's permission.	-.607**
Parents makes sure adolescent come home at a certain time at night X Had taken joyride in a stolen car with friends.	-.526**

Parents makes sure adolescent come home at a certain time at night X Had taken things from store without paying.	-.524**
Parents makes sure adolescent come home at a certain time at night X Swear or use dirty language.	-.555**
Parents makes sure adolescent come home at a certain time at night X Cut classes or skip school.	-.545**
Parents makes sure adolescent come home at a certain time at night X Use drugs for nonmedical reasons.	-.636**
Parents makes sure adolescent come home at a certain time at night X Disobey at home.	-.626**
Parents makes sure adolescent come home at a certain time at night X Disobey at school.	-.633**

\* = < .05

\*\* = < .01

\*\*\* = < .001

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According to both Table 4.4 and Table 4.5, delinquent behaviors such as hanging around with kids who gets into trouble ( $r = -.677^{**}$  and  $r = -.537^{**}$ ) increase when Hmong adolescents= parents are not aware of who they associate with and without setting a curfew in the home. Interestingly, the strongest relationship in Table 4.4 was between Hmong adolescents being involved in physical fighting ( $r = -.715^{**}$ ) and lying or cheating ( $r = -.688^{**}$ ). This

indicates that if Hmong adolescents' parents were not aware of who Hmong adolescents hang out with, this increases the adolescents' participation in fighting and lying.

Based on the overall analysis for hypothesis two, a strong negative correlation coefficient  $r = -.808^{**}$  (see Table 4.6) was found, therefore, it is accepted. This measure delineated that having greater parental monitoring decreases Hmong adolescents' chances of involvement with delinquent behaviors.

Table 4.6: Correlation of Parental Monitoring and Delinquent Behaviors

	Parental Monitoring	Delinquent Behaviors
Pearson Correlation	1.00	-.808**
Sig. (2-tailed)	.	.000
N	52	52

### Hypothesis 3

Hmong adolescents whose parents use harsh and inconsistent parental discipline practices are more likely to be involved in delinquent behaviors. There are ten parental discipline questions that measured this hypothesis along with the thirteen items of delinquent behaviors in part three of the survey instrument. These ten parental discipline items include: Do your parents punish you if you break the rule?; Do your parents make rules that seem unfair to you?; Do your parents ever punish you by slapping or hitting?; Do your parents scold at you when you did something wrong or disobey them?; Do your parents follow through with a punishment after you're told to stop doing something but you don't stop?; Do you consider your parents strict in their disciplining?; Do your parents expect too much out of you?; When you do something wrong, do your parents give a long lecture to you?; Do your parents blame you when you don't



deserve it?; and When you are punished, how often does the punishment work?

According to the results for the ten items measuring parental discipline practices and delinquent behaviors, six of the ten items (question number: 18, 19, 20, 22, 25, and 26) resulted with moderate to strong positive correlation coefficients. The other four items (question numbers: 17, 21, 23, and 24) however, resulted in a much lower or weak association such as  $r = .034$  for being punished if break rules and the correlation coefficient for hanging around other kids who gets into trouble is  $r = .284^*$  when parents followed through with a punishment.

Table 4.7 shows the highly significant correlation for question number 25 that asked Among adolescents to rate on a 5-point scale if they feel their parents blame them when they do not deserve to be blamed. The correlation coefficient for this item range from  $r = .684^{**}$  to  $r = .813^{**}$ .

Table 4.7: Sample of Item #25, Correlations for Parental Discipline Practices and Delinquent Behaviors

Parental Discipline Practices X Delinquent Behaviors X = by	Chronbach Alpha Correlation
Parents blame you when you don't deserve to be blamed X Hang around with kids that gets into trouble.	.706**
Parents blame you when you don't deserve to be blamed X I lie or cheat.	.728**
Parents blame you when you don't deserve to be blamed X Physically attack people.	.742**
Parents blame you when you don't deserve to be blamed X Running away from home.	.706**

Parents blame you when you don't deserve to be blamed X Had taken things at places other than home.	.772**
Parents blame you when you don't deserve to be blamed X Had taken a car without owner's permission.	.697**
Parents blame you when you don't deserve to be blamed X Had taken a joyride in a stolen car with friends.	.684**
Parents blame you when you don't deserve to be blamed X Had taken things from store without paying.	.719**
Parents blame you when you don't deserve to be blamed X Swear or use dirty language.	.755**
Parents blame you when you don't deserve to be blamed X Cut classes or skip school.	.700**
Parents blame you when you don't deserve to be blamed X Use drugs for nonmedical reasons.	.731**
Parents blame you when you don't deserve to be blamed X Disobey at home.	.785**
Parents blame you when you don't deserve to be blamed X Disobey at school.	.813**

\* = < .05

\*\* = < .01

\*\*\* = < .001

According to Table 4.7, Hmong adolescents tends be involved in delinquent behaviors when they perceived that they are being blamed for something they are not responsible for by their parents. Therefore, if parental discipline practices are not consistent and adequate, it is more likely to increase delinquent behaviors.

With a positive correlation of  $r = .601^{**}$  and its significant level at .001 this third hypothesis is accepted as well (see Table 4.8).

Table 4.8: Correlation of Parental Discipline Practices  
and Delinquent Behaviors

	Parental Discipline Practices	Delinquent Behaviors
Pearson Correlation	1.00	.602**
Sig. (2-tailed)	.	.000
N	52	52

Table 4.8 indicated that delinquent behaviors of Hmong adolescents have an association with parental discipline practices due to the significant level of the coefficient. Concluding for this hypothesis is that if Hmong parents uses harsh and inconsistent disciplines practices, Hmong adolescents are likely to be involved in delinquent behaviors.

#### Hypothesis 4

Hmong adolescents who are more acculturated, are more likely to be involved in delinquent behaviors. This fourth hypothesis is to determine if the levels of acculturation of Hmong adolescents and their parents are associated to delinquent behaviors. This hypothesis is assessed with four levels of acculturation: Bicultural, Traditional, Marginal, and Acculturate. Hmong adolescents are asked to check one that fit them the most. In addition, a measure was

also done for parents, where the adolescents were asked to check a level that fit their parents' level of acculturation.

The majority of Hmong adolescents 24 (46.2%) considered themselves as acculturated (see Table 4.9). Acculturated is having given up most of the cultural traits of the Hmong culture and assumed the traits of the American culture. Twenty (38.5%) of the 52 adolescents indicated being bicultural. Bicultural is being able to function as effectively in the American culture as in the Hmong culture, while holding onto manifestations of ones own culture. There were 7 (13.5%) of them that indicated to be traditional. Being traditional is holding onto a majority of culture traits from the Hmong culture, while reflecting a few traits of American culture. One (1.9%) (Table 4.9) Hmong adolescent who considered to be in the marginal level. Having little real contact with traits of either Hmong or Caucasians culture is marginal.

Table 4. 9: Acculturation Levels of Hmong Adolescents

Variable	Frequency	Percentage
Bicultural	20	38.5
Traditional	7	13.5
Marginal	1	1.9
Acculturate	24	46.2
Total	52	100.0

Table 4.10 shows the distribution of Hmong parents level of acculturation that was indicated by Hmong adolescents for the survey. The majority Hmong adolescents 40 (76.9%) (see Table 4.10) considered their parents as traditional. Nine (17.3%) of them indicated their parents as bicultural. One adolescent considered his or her parents as marginal and 2 (3.8%) of

adolescents parents was acculturated (Table 4.10).

Table 4.10: Acculturation Levels of Hmong Parents

Variable	Frequency	Percentage
Bicultural	9	17.3
Traditional	40	76.9
Marginal	1	1.9
Acculturate	2	3.8
Total	52	100.0

Table 4.11 indicates the mean response on delinquent behaviors for each of the acculturation level of Hmong adolescents and their parents. There exist a higher mean score (mean = 2.93) between delinquent behaviors and acculturated Hmong adolescents. Parents acculturation level exist a higher mean score (mean = 2.34) (see Table 4.11) for the traditional level and delinquent behaviors.

Table 4.11: Mean Scores of Hmong Adolescents' and Parents'

Acculturation Levels and Delinquent Behaviors

Adolescents' Acculturation Level	Mean Score Delinquent Behaviors	Parents Acculturation Levels	Mean Score Delinquent Behaviors
Bicultural	1.7000	Bicultural	2.2308
Traditional	1.7692	Traditional	2.3365
Marginal	1.7692	Marginal	1.9231
Acculturate	2.9295	Acculturate	1.5000

In the review of literature, three studies (Rick and Forward, 1992; Szapocznik, Scopetta, & Kurtines, 1978; and Liu and Li, n.d.) found that Southeast Asian adolescents tend to adopt the language and behaviors of the American culture much faster than their parents. Many Hmong adolescents who absorb the American culture values (e.g., prioritize the individual and value independence) also find themselves in direct conflict with their parents' values and expectations (e.g., prioritize group harmony and value interdependence). Moreover, Liu and Li (n.d.) believed that in ethnic families with the highest acculturation gaps, highly acculturated adolescents displayed more antisocial behaviors. Table 4.11 shows a connection with this review of literature because of the high mean score that was found here. The acculturated Hmong adolescents had the highest mean score of  $M = 2.93$ , indicating the greatest likelihood of delinquent behaviors. Therefore, this supported the fourth hypothesis and it is also accepted.

#### Other Data: Parents' Education and Length of Time Living in the United States

Two additional findings are noted in the analysis beyond the hypothesized relationships. Parent's education levels and length of time in the United States also appears to be related to delinquent behaviors. The analyzed data suggested that both parent's education levels are significant to the level of Hmong adolescents' delinquent behaviors. The highest level of delinquent behaviors seem to occur when the father (mean = 2.85) and mother (mean = 2.41) had only an elementary education (see Table 4.12). Interestingly, delinquent behaviors is also higher for adolescents who specified their mother either had no education at all or unknown of mother's educational level. Therefore, with this analyzed results, one can hypothesized that delinquent behaviors occur more for adolescents whose parents received less education. This may be difficult for parents to be more involve with the adolescent.

Table 4.12: Mean Scores for Parents' Education and Delinquent Behaviors

Father's Education	Mean Score	Mother's Education	Mean Score
Elementary	2.8462	Elementary	2.4056
High School	1.8923	High School	1.5385
Vocational Classes	2.2154	Vocational Classes	2.0769
Associate Degree	1.6538	Associate Degree	1.3077
Bachelor Degree	1.6154	Bachelor Degree	12.308
Master Degree	1.3077	Master Degree	0.0000
Other (Specify)	1.9798	Other (Specify)	2.3959

The length of time living in the United States had a significant correlation for delinquent behaviors of Hmong adolescents. Table 4.13 shows Hmong adolescents and their family the numbers of years living in the United States and the mean score for delinquent behaviors. According to this Table, as Hmong adolescents lives longer in the United States, the mean score ( $m = 2.84$ ) for delinquent behaviors increases. This may indicate that for some adolescents who have been to the United States the longest are more likely to participate in delinquent behaviors because of the different levels of acculturation among family members.

Table 4.13: Mean Scores for Length of Time In the United States  
and Delinquent Behaviors

Variable	Mean Score
5-6 years	1.4615
7-9 years	1.5385

10-12 years	2.0000
12-15 years	2.1197
More than 15 years	2.8425

### Summary

Four research hypotheses concerning Hmong family processes and their impact on Hmong adolescents' delinquent behaviors were tested in this study and all four were accepted based on the analyzed results. The first hypothesis is Hmong adolescents who reported having a strong parental attachment are less likely to be involved in delinquent behaviors, while others with poor parental attachment are more likely to be involved in delinquent behaviors is accepted with a highly negative correlation coefficient  $r = -.760^{**}$  (see Table 4.3).

A strong negative correlation coefficient was found between parental monitoring and delinquent behaviors  $r = -.808^{**}$  (Table 4.6). With the highly analyzed coefficient, it is indicated that there exist an association between delinquent behaviors to poor parental monitoring. Hence, if Hmong parents are not successful monitoring their adolescents' activities and whereabouts, this will increase their adolescents' involvement in delinquent behaviors.

Hypothesis three determined if there would be a positive correlation between parents who use harsh and inconsistent discipline practices relating to delinquent behaviors. The analyzed results found a positive correlation coefficient  $r = .601^{**}$  (Table 4.8) that supports the researcher's hypothesis. Therefore, it was accepted based on the high correlation coefficient, indicating that harsh and inconsistent discipline practices resulted with adolescents participating in more delinquent behaviors.

Hypothesis four measured to determine if being more acculturated are more likely for



Hmong adolescents to be involved in delinquent behaviors. Table 4.11 shows that delinquent behaviors is associated for Hmong adolescents who are more acculturated (mean = 2.93) and for parents who are considered in the traditional level (mean = 2.34). This shows an existence of an acculturation gap between adolescents and their parents. Hence, with higher mean score, delinquent behaviors tend to increase for some Hmong adolescents.

Parent's education levels and the length of time living in the United States were two additional findings noted beyond the hypothesized relationships. Both also appear to be associated to delinquent behaviors.

## CHAPTER V

### DISCUSSION

#### Introduction

The Hmong people are an ethnic group who endured a long-distance migrations to different countries. After 1975, when Laos fell to the Communists, Hmong people migrated to the United States and reside throughout the States. With their resettlement, Hmong encountered many difficult life transitions or changes as a result of adapting into a new culture and society. One of these changes include the experience of Hmong children reaching the stage of adolescence and rebel against their parents or engage in delinquent behaviors that are not acceptable by the family or extended family members.

In the literature review, Vang (1998), noted that as a result of changes, Hmong adolescents experience an identity crisis. They engage in delinquent behaviors and gang activities as another reason to fill their needs. Other Hmong adolescents engage in serious problems as a result of tension from peers and with their parents and elders (Yang, 1991). Parents view that many Hmong adolescents who grew up in the United States are becoming disobedient, aggressive, and often ignore them. For some families, parent-child relationships have broken down (Yang 1998). Hmong parents shift their perspective by blaming the educational approach to teaching and learning in the United States to the cause of their delinquent adolescents (Thao, 1999, p. 92). However, in studies determined the etiology of delinquent behaviors, researchers found many different factors associated to delinquent behaviors of adolescents. Particularly, social scientists and criminologists recognize that the role of family processes could also contribute to adolescents' delinquent behaviors. Therefore, this research study analyzed if family processes variables, parental attachment, parental

monitoring, parental discipline practices, as well as, acculturation levels correlate with delinquent behaviors.

### Conclusion of Study

The purpose of this study is to determine the correlation between Hmong family processes as measured by parental attachment, parental monitoring, parental discipline practices, and levels of acculturation and delinquent behaviors as measured by the survey that was constructed for Hmong adolescents. There are three hypotheses measuring family processes variables, parental attachment, parental monitoring, and parental discipline practices. One hypothesis than measured the levels of acculturation of Hmong adolescents and their parents. All together, there were four hypotheses for this study.

The first hypothesis is Hmong adolescents who report their parents as having a strong parental attachment are less likely to be involved in delinquent behaviors, while those with poor parental attachment are more likely to be involved in delinquent behaviors. The result from the analyzed data found highly strong negative correlation coefficients for all items measuring parental attachment and delinquent behaviors. For instance, having a close relationship with parents and hanging around other kids who get into trouble  $r = -.669^{**}$ , represents an extremely strong relationship. The linear relationship for this would be that Hmong adolescents who felt close to their parents decreases their chance to participate by hanging around other kids who get into trouble. Therefore, emotional closeness including support, encouragement, and unconditional love can be the key factor to help Hmong adolescents decrease their chance of delinquent behaviors. The hypothesis was accepted with a significantly strong correlation  $r = -.760^{**}$ . In addition, it was found with this group of Hmong adolescents that having close relationship and open communication with their parents are important as to decrease

their delinquent behaviors or illegal activities.

Hypothesis two was accepted with a strong negative correlation  $r = -.808^{**}$ , indicating a strong association between parental monitoring and delinquent behaviors. According to the analyzed data for parents to know who these adolescents' friends are, the results, range from  $r = -.564^{**}$  to  $r = -.715$ . Indicating a higher participation in delinquent behaviors when Hmong parents are not aware of who their adolescents hang around with. Furthermore, they are more likely to engage in physical fighting ( $r = -.715$ ). In addition, Hmong adolescents seem to engage in more delinquent behaviors when parents do not set a curfew time for adolescents to be home at night, correlation coefficient ranging from  $r = -.524^{**}$  to  $r = -.642^{**}$ . Therefore, having a greater parental monitoring is critical to the decrease of Hmong adolescents' delinquent behaviors.

Hypothesis three, measuring parental discipline practices and delinquent behaviors is accepted with a positive correlation of  $r = .601^{**}$ . According to the results for this hypothesis, six of the ten questions measuring parental discipline practices correlate highly with delinquent behaviors. The other four resulted in a weaker correlation coefficient but yet relates to delinquent behaviors. Of the ten items, two questions (#19 and #25) have a highly significant level of correlation to delinquent behaviors. It is found that Hmong adolescents are more prone to be involved in delinquent behaviors when parent uses physical discipline. Additionally, when Hmong parents blamed their adolescents for something they are not responsible for, adolescents' delinquent behaviors increases. With this results, parents need to be adequate with their disciplining and follow through with their discipline.

Hypothesis four was tested to see if there is a correlation between Hmong adolescents who are highly acculturated are more likely to be involved in delinquent behaviors. This

hypothesis was also accepted with a mean = 2.93 for delinquent behavior in acculturation adolescents when compared to the other three levels: bicultural, traditional, and marginal. Forty (76.9%) Hmong adolescents considered their parents as traditional while a lesser number (2) of adolescents considered their parents being acculturated. With this data, the researcher would conclude for this hypothesis that with the level of differences in acculturation, acculturated Hmong adolescents may experience more tension and emotional stress in their family. Therefore, with this added tension and the search for identity, many Hmong adolescents may be more likely to be involved in delinquent behaviors.

Parent's education level and the length of time in the United States was found to be significant to delinquent behaviors of Hmong adolescents in this study. Delinquent behaviors seem to exist more when father (mean = 2.85) and mother (mean = 2.41) have only an elementary level of education. Apparently, delinquent behaviors also occur for Hmong adolescents' whose mother either had no education or education level were unknown to the adolescents. The length of time in the United States was also found to have a higher mean = 2.84 for delinquent behaviors.

With these results, it may likely be that if Hmong parents obtain only a low educational level, it will be difficult for them to acculturate without the comprehension of the American culture. Additionally, with little education, it is difficult for them to learn the English language that is the necessary tool to channel these parents to acculturate. Therefore, even if the family has been to the United States for 15 years or longer, Hmong parents may still find that it is not easy for them to acculturate, while their adolescents are moving along the mainstream American life. This in turn presents conflict between them and their adolescents who are more acculturated into the American culture and developing his or her own set of values. With this conflict from

the families, Hmong adolescents may rebel against their parents and elders. When they rebel against parents or elders, their behaviors are disapproved for parents do not expect their adolescents to behave the way they are, leading to parent-child relationship breakdown in the family. Hmong adolescents then may make choices that can lead them into serious problems for themselves, family and the larger society.

### Implications for Professionals Working with Hmong Adolescents and Family

The results from this study indicate that a correlation does exist between Hmong family processes and delinquent behaviors among Hmong adolescents. Based on the analyzed results of this study, the following implications seem appropriate for this study.

The stage of adolescence is a time of many changes. It is a transition for them to find a separate identity of their own by figuring out who they are. Adolescents become more independence from their parents. They want to be able to make decisions or choices on their own even if parents disapprove of their decisions. They questions ideas and values and may reject attitudes of parents because they are building their own sets of beliefs and values. They have the need to feel a sense of belonging, acceptance, and significance with other adolescents their own age. They identify with friends and conforming to the type of clothes being worn, type of music listened to, and ways they act. They seem to embrace their friends or others' values more than their parents' values. Moreover they spend less time with parents or family members and rather have more time spend with friends. With these developmental changes and transition into a society where technology and the media can also impact Hmong adolescents' behaviors. Hmong adolescents and parents need to make some adjustment and learn how to balance their family members so as to have a healthy parent-child relationship.

As indicated in the review of literature earlier, the concept of “adolescent” did not

traditionally, exist. In Laos, young children around the age of thirteen moved directly from childhood to the responsibilities of adulthood. Older Hmong parents may not have an understanding of what the adolescence development stage is like. It may be difficult for many Hmong parents to fully understand what their adolescents are going through when growing up in both cultures and at the same time being exposed to activities, information, and people that challenge their families' standards and values. Therefore, developing more programs such as Parent Education Programs or Hmong Parents Resource Centers can be beneficial to Hmong parents and their adolescents. Parent coordinators could conduct programs or classes to enhance Hmong parents' awareness about the stage of adolescence development, the importance of parental attachment, parental monitoring, and effective parental discipline.

Parent Education Programs whether in schools or community centers needs to address issues encountered by Hmong parents and adolescents. For instance, many Hmong parents are more likely to use a traditional parenting style that is a more authoritarian style. Others may also be permissive as well in their parenting style and that can lead to conflicts between parents and adolescents. Therefore, parents may need to be educated about the type of effective and positive parenting styles and setting limits that are realistic as well as, consistent and reasonable. More importantly, parents need to understand discipline issues (e.g., school policy) to avoid conflict with the law when disciplining their adolescents.

Positive parenting needs to be emphasized strongly to Hmong parents. It is indicated by Yang (1998) that Hmong parents are more likely to demonstrate their affection or feelings with younger children but not to adolescents. Parents do not embrace their adolescents or praise their adolescents as American parents when their adolescents accomplish or perform well. It is critical that Hmong parents understand that they can influence the behaviors of their adolescents

through emotional closeness and support. Moreover, understanding that Hmong adolescents are like any other adolescents who want to be encouraged, supported, and praised by their parents. Adolescents need these positive reinforcement from their parents to direct them to positive behaviors that will lead to a greater self-confidence.

Educating Hmong parents about the importance of having an open communication between them and their adolescents is very important. Hmong parents were brought up with filial piety (Yang, 1998) which consisted of unquestioning obedience to their parents or authority figures. Therefore, too often, they have this notion that adolescents should not question or argue with them for they are more knowledgeable. When Hmong adolescents question their parents beliefs or expectations, it leads to conflicts or arguments. Parents then put an assertion of parental authority to control the adolescents which just makes things worse leading to closed communication between the parents and adolescents accompanied with unhealthy parent-child relationship. Consequently, Hmong parents need to have patience and make the effort to listen and answer their adolescents because Hmong adolescents need to know that they can have a conversation with their parents without arguing or feeling discouraged to share their thoughts and problems. Once they realized that their parents care and listen to them, they will feel valued and important and seek less support from their peers. Therefore, interaction with parents is an essential part in the development of any adolescents= relationship with their parents.

All parents want their adolescents to succeed in school, including Hmong parents. However, for many Hmong parents who are not proficient with the English language and not highly educated, it is difficult for them to be involved in their adolescents= education and schools. On the other hand, for some parents, they may not realize the importance of being involved with



their adolescents' education and/or may assume that the school is solely responsible for their adolescents' education. These parents often may not attend parent/teacher conferences, school meetings, classroom volunteering, and participate in parent advisory groups. Because the adolescent's school and home are considered as an interconnection system working together to bring the adolescent's academic standard up, it is very important that Hmong parents be educated about parental involvement in the school as a means to improve their adolescents success with their education. Moreover, it is important to emphasize to Hmong parents that being involve in their adolescents' education, they are more likely to understand the operation of the educational system, understand their rights as parents, aware available services within the school, and better understand their adolescents' behaviors in the school. When Hmong parents become more involved in their adolescents' education, this encourages their adolescents to value education as important and are more likely to take their education seriously. Being involved and spending more time with their adolescents' school are also ways to monitor and supervise their adolescents' school attendance.

There is a need for programs to provide Hmong parents' support groups for Hmong parents who may be experiencing conflict with their adolescents. Parents can come together and share ideas and information. These types of support groups can also help Hmong parents to know that they are not alone so to help release stress and tension. In addition, facilitators leading the support group need to be culturally sensitive and have an awareness of the parents' and adolescents' situation and family background in order to built trust and positive working relationship.

To keep Hmong adolescents from joining the wrong crowd or participate in delinquent

behaviors, there is a need for schools and parents to encourage Hmong adolescents to participate with more after school extracurricular activities that are mostly supervised. For some parents it may be hard to have their adolescents join or participate an after school activity due to their lack of time when holding more than one job, transportation, and/ or without the understanding about the benefit of the activity. In this case, parents may disagree to have their adolescents participate in after school programs. However, schools can assist parents by providing transportation to and from activities or help parents arrange car pools with other parents for their adolescents. School can provide information during Hmong parent meetings about the benefits of having their adolescents participate in school activities. Participating in a school sports or activities will give the adolescent the ability to find a sense of self-esteem through their hobbies and creative pursuits.

In addition, to reduce the chance of Hmong adolescents participating in delinquent behaviors, more programs need to be developed to teach Hmong adolescents prosocial behaviors. These programs must address issues such as decision-making, development of peer relations, conflict resolution skill, anger management, assertiveness training, impulse control, and stress management. This will enable Hmong adolescents to become more resilient if they are socially competent, autonomous, not easily frustrated, not quick to give up, and optimistic.

There is also a need to increase the number of recreational centers that are supervised by staff such as an after school Hmong youth program center that provide tutorial services, recreational activities, and peer mentoring. Peer mentors can be positive role-models for many Hmong adolescents if they are Hmong college students, business individuals, and community leaders. Therefore, there is a need to have more Hmong role models from the community to be Visible and volunteer their times to assist our Hmong adolescents by guiding them into the

right path.

Finally, these recreational programs need to involve parents as well in order to enhance Hmong adolescents' and parents' relationship. One such activity can be parent-adolescents camping retreat. Moreover, program can hold classes for Hmong adolescents to learn about their own culture to enhance their knowledge about the Hmong culture and traditions. This will assist them to have a better understanding of who they are so they can relate to their parents in a more positive ways.

In conclusion, it is important for Hmong parents to use positive and effective parenting styles as well as being supportive, encouraging, caring, and at the same time involve in their adolescents' education. These factors will empower their adolescents to explore their strengths and abilities and build a stronger parent-adolescent relationship. Hmong adolescents can become more resilient and socially competent when they learn prosocial skills and are given the opportunity to participate in a culminating school activities or other supervised and structured environment programs. Therefore, it is critical to have more of these programs and services to provide assistances to Hmong adolescents and parents who may be benefit from.

#### Further Research

Further research is necessary to provide more effective programs and services to Hmong adolescents and their parents to ensure that they will grow up to become competent and responsible citizens so to contribute to society. Due to the limited research in Hmong adolescent delinquent behavior and the family, more research is needed. Therefore, additional research could compare delinquent Hmong adolescents who have had a record with juvenile center and those without a record with juvenile center to determine if there is a difference for these group on family processes variables.

### Limitations of Study

There are methodological limitations concerning this study. First, the subjects for this research study are from a convenience non-random sample which may presents some biases where selected group of people may be overly represented while others may be under represented. Therefore, the results of this study cannot be generalized to the larger Hmong population.

Secondly, the instrument itself is somewhat lengthy which presents time consuming issues for the subjects to really put their honest effort in filling out the survey. Moreover, the validity of the data is dependent upon the honesty of the participants when responding in front of their parents and the researcher.

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**APPENDIX A****HMONG PARENT CONSENT FORM**

Date

Dear Parents/ Guardian:

My name is Shanie Xiong, a graduate student in the Guidance and Counseling Program at the University of Wisconsin-Stout. I am asking your permission for your son's/daughter's participation in completing a research survey as part of the requirement for my Master's degree.

The research study is to determine the correlation between Hmong family processes and delinquent behaviors of Hmong adolescents. The collected information will be used to better serve Hmong adolescents and Hmong families through effective programs and services in the future.

The survey consists of three parts: Part One consists of demographic information (age, grade, etc.); Part Two consists of statements on level of acculturation; and Part Three consists of 40 questions/statements measuring family processes and delinquent behaviors.

Your son/daughter's participation is completely voluntary; he/she may choose not to participate at anytime without any adverse consequences to him or her. The collected information will be kept strictly confidential and any reports of the findings will not contain your son's/daughter's name or any other identifying information. The researcher do not anticipate that this study will present any risk to your son/daughter in their participation. If you have any questions or concerns about the study, please call me at (715) 235-8683 or my research advisor at (715) 232-2394. Please sign below to give your informed consent to your son's/daughter's participation in this research study.

Thank you for your cooperation.

Signature of Parents/Guardian: \_\_\_\_\_ Date: \_\_\_\_\_

## APPENDIX B

### TRANSLATED HONG PARENT CONSENT FORM

Hnub Tim

Nyob Zoo Txog Cov Niam Cov Txiv:

Kuv lub npe hu ua Shanie Xiong. Qhov *program* kuv kawm hu ua *Guidance* thiab *Counseling* nyob rau hauv University of Wisconsin-Stout nyob rau lub nroog Menomonie, Wisconsin. Kuv xav thov neb ua niam ua txiv tso lus rau neb tus tub los tus ntxhais pab teb kuv daim survey uas yog ib qhov los ntawm kuv kev kawm ua ntej kuv yuav tau txais kuv daim *Master's degree*.

Qhov *research study* no, yuav nrhiav kawv txog pev cov tub ntxhais hluas Hmoob uas tsis mloog hais los yog lawv ua tej yam tsis raws cai. Thaum ua daim *research* no tiav, thiaj yuav pab peb muaj lub tsiv yim los mus tsim tawm nrhiav kev pab rau peb cov tub ntxhais hluas Hmoob thiab lawv tsev neeg rau yav tom ntej.

Daim *survey* koj tus tub/tus ntxhais yuav teb muaj peb nqe: Nqe Ib nug txog tej yam xwsli, hnub nyug, kawm hoob dab tsi; Nqe Ob nug txog kev kig kev cai ntawm Hmoob thiab Amesliskas; Nqe Peb muaj 40 qhov lus nug txog niam txiv kev coj qhuab qhia menyuum thiab tej yam ua tsis raws kev cai los ntawm cov hluas.

Koj tus tub/tus ntxhais muaj txoj cai yog tias nuws tsis xav teb daim *survey* no; nws xav tsum thaum twg los tau, yeej tsis muaj xwmtxheej rau ntawm nws tus kheej. Cov *survey* ntaub ntawv no yuav tsis pub rau lwm tus neeg xyuas thiab pom, tsis tas li xwb, yuav tsis muaj koj tus tub tus ntxhais npe lossis tej yam yuav ua rau lwm tus neeg paub tias nws yog leej twg. Kuv xav tias daim *research study* no yuav tsis muaj teebmeem lossis xwmtxheej rau koj tus tub/tus ntxhais. Yog koj muaj lus nug lossis txhawj xeeb txog koj tus menyuum teb daim survey no, thov koj hu rau kuv, xovtooj (715) 235-8683 lossis hu rau kuv tus thaj nai khu uas yog tus saib xyuas kuv daim *research* no, xovtooj (715) 232-2394. Thov xee koj lub npe rau nram qab thiaj yuav qhia tau tias koj tau tso lus rau koj tus tub/tus ntxhais teb daim *survey* no.

Ua tsaug ntau rau neb kev koom tes.

Niam Txiv Xee Npe: \_\_\_\_\_ Date: \_\_\_\_\_

## APPENDIX C

**Hmong family processes and delinquent behaviors survey**

**Part I: Directions:** DO NOT write your name or any identifiable information on the survey. Your answers are confidential. You can skip any question/statement that you do not feel comfortable answering. Please read the following statements or questions then choose or write one answer that best applies to you.

1. Gender:        Male            Female
2. Age:\_\_\_
3. What grade are you in? \_\_\_\_\_
4. What city do you live in?  
       \_\_\_\_\_Minneapolis, MN  
       \_\_\_\_\_St. Paul, MN  
       \_\_\_\_\_Menomonie, WI  
       \_\_\_\_\_Eau Claire, WI
5. Were you born in the United States?  
       \_\_\_\_\_Yes - If yes, skip to question #7  
       \_\_\_\_\_No
6. Were you born in:  
       \_\_\_\_\_Laos  
       \_\_\_\_\_Thailand  
       \_\_\_\_\_Other \_\_\_\_\_
7. How many years have you or your family lived in the United States?  
       \_\_\_\_\_5-6 years  
       \_\_\_\_\_7-9 years  
       \_\_\_\_\_10-12 years  
       \_\_\_\_\_12-15 years  
       \_\_\_\_\_More than 15 years
8. What is the highest level of schooling your father have completed?  
       \_\_\_\_\_Elementary  
       \_\_\_\_\_High School  
       \_\_\_\_\_Vocational Classes  
       \_\_\_\_\_Association Degree  
       \_\_\_\_\_Bachelor Degree  
       \_\_\_\_\_Master Degree  
       \_\_\_\_\_Other \_\_\_\_\_

9. What is the highest level of education your mother have completed?

- Elementary  
 High School  
 Vocational Classes  
 Associate Degree  
 Bachelor Degree  
 Master Degree  
 Other \_\_\_\_\_

10. Does your father work?

- Yes  
 No

11. Does your mother work?

- Yes  
 No

**Part II: Directions:** Listed below are four different levels of acculturation. Check one that is most like YOU.

1. Bicultural: Able to function as effectively in the American culture as Hmong culture, while holding on to manifestations of your own culture.
2. Traditional: Holding onto a majority of culture traits from the Hmong while reflecting many of the traits of the American culture.
3. Marginal: Having little real contact with traits of either Hmong or Caucasian's culture.
4. Acculturate: Having given up most of the cultural traits of the Hmong culture and assumed the traits of the American culture.

**Directions:** Now, check one that is most like YOUR PARENTS.

1. Bicultural: Able to function as effectively in the American culture as Hmong culture, while holding on to manifestations of your own culture.
2. Traditional: Holding onto a majority of culture traits from the Hmong while reflecting many of the traits of the American culture.
3. Marginal: Having little real contact with traits of either Hmong or Caucasian's culture.

- \_\_\_\_\_ 4. Acculturate: Having given up most of the cultural traits of the Hmong culture and assumed the traits of the American culture.

**Directions:** Below are four questions on the language spoken at home. Circle the number that pertains to you and your parents by using the following rating scale.

1 Not at all	2 A little	3 Sometimes	4 Frequently	5 Almost always
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1. How much English do you speak in your home? ..... 1 2 3 4 5
2. How much Hmong do you speak in your home?..... 1 2 3 4 5
3. How much English do your parents speak in your home? ... 1 2 3 4 5
4. How much Hmong do your parents speak in your home?... 1 2 3 4 5

**Part III: Directions:** For questions 1 through 40, circle the number that pertains to you by using the following rating scale.

1 Never	2 Rarely	3 Sometimes	4 Usually	5 Always
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1. Do you feel close to your parents? ..... 1 2 3 4 5
2. How often do you share your thoughts and feelings with you mother? ..... 1 2 3 4 5
3. How often do you share your thoughts and feelings with your father? ..... 1 2 3 4 5
4. When you have a problem, how often do you share with your mother? ..... 1 2 3 4 5
5. When you have a problem, how often do you share with your mother? ..... 1 2 3 4 5
6. Do you and your parents discuss your family's rules? ..... 1 2 3 4 5
7. When you do something well, does your parents shows support and encouragement for what you do?..... 1 2 3 4 5

1 Never	2 Rarely	3 Sometimes	4 Usually	5 Always
8. Do you share similar values and beliefs as a family?.....1	2	3	4	5
9. Do your parents seems to understand you? .....1	2	3	4	5
10. Do you and your parents does lots of things together?.....1	2	3	4	5
11. Do your parents know where you are when you are away from home or school? .....1	2	3	4	5
12. Is it important for your parents to know where you are all the time? .....1	2	3	4	5
13. Is it important for your parents to know who your friends are? .....1	2	3	4	5
14. Do your parents make sure that you come home at a certain time at night? .....1	2	3	4	5
15. Do your parents expect you to call home if you are going to be late or if you are going to be someplace different than you had planned?.....1	2	3	4	5
16. Are you truthful with your parents about where you go and what you do?.....1	2	3	4	5
17. Do your parents punish you if you break the rule?.....1	2	3	4	5
18. Do your parents make rules that seem unfair to you?.....1	2	3	4	5
19. Do your parents ever punish you by slapping or hitting?.....1	2	3	4	5
20. Do your parents scold at you when you did something wrong or disobey them?.....1	2	3	4	5
21. Do your parents follow through with a punishment after you're told to stop doing something but you don't stop?.....1	2	3	4	5

1 Never	2 Rarely	3 Sometimes	4 Usually	5 Always
22. Do you consider your parents strict in their discipline?.....1	2	3	4	5
23. Do your parents expect too much out of you?.....1	2	3	4	5
24. When you do something wrong, do your parents give a long lecture to you?.....1	2	3	4	5
25. Do your parents blame you when you don't deserve it?.....1	2	3	4	5
26. When you are punished, how often does the punishment work? .....1	2	3	4	5
27. I feel guilty when I do something I shouldn't do.....1	2	3	4	5
28. I hang around other kids who get into trouble.....1	2	3	4	5
29. I lie or cheat.....1	2	3	4	5
30. I physically attack people.....1	2	3	4	5
31. I run away from home.....1	2	3	4	5
32. I have taken things at places other than home.....1	2	3	4	5
33. I have taken a car that didn't belong to my family without permission of the owner.....1	2	3	4	5
34. I have taken a joyriding in a stolen car with my friends.....1	2	3	4	5
35. I have taken something from the store without paying for it.....1	2	3	4	5
36. I swear or use dirty language.....1	2	3	4	5
37. I cut classes or skip school.....1	2	3	4	5
38. I use alcohol or drugs for nonmedica reasons.....1	2	3	4	5
39. I disobey at home.....1	2	3	4	5

40. I disobey at school.....1      2      3      4      5

Thank you for your participation!





