

5-3-2016

The Impact on Hmong College Students Dealing with Acculturation: The Importance of Being Culturally Competent

Chong Her
Winona State University

Follow this and additional works at: <https://openriver.winona.edu/counseloreducationcapstones>

Recommended Citation

Her, Chong, "The Impact on Hmong College Students Dealing with Acculturation: The Importance of Being Culturally Competent" (2016). *Counselor Education Capstones*. 47.
<https://openriver.winona.edu/counseloreducationcapstones/47>

This Capstone Paper is brought to you for free and open access by the Counselor Education at OpenRiver. It has been accepted for inclusion in Counselor Education Capstones by an authorized administrator of OpenRiver. For more information, please contact klarson@winona.edu.

The Importance of School Counselor Multicultural Competencies for Working with Hmong
Students and their Families

Chong Her

A Capstone Project submitted in partial fulfillment of the

requirements for the Master of Science Degree in

Counselor Education at

Winona State University

Spring 2016

Winona State University
College of Education
Counselor Education Department

CERTIFICATE OF APPROVAL

CAPSTONE PROJECT

The Impact on Hmong College Students Dealing with Acculturation:
The Importance of Being Culturally Competent

This is to certify that the Capstone Project
of Chong Her
Has been approved by the faculty advisor and the CE 695 – Capstone Project
Course Instructor in partial fulfillment of the requirements for the
Master of Science Degree in
Counselor Education Capstone

Project Supervisor



Approval Date: 5/3/16

Abstract

The current paper explores challenges the Hmong community has endured that may hinder the relationship between school counselors and Hmong students. Considerations of the mental health, parent-child relationships, gender role expectations, first generation students, religion, and academic motivation are necessary when working with Hmong students and their families. Diversity Programs in Early Childhood may help the counseling process be more effective and address the role of Multicultural Competencies for school counselors. Suggestions for school counselors working with Hmong students and their families are offered including implementing diverse guidance lessons, cultural awareness conferences, volunteering and/or attending Hmong events in the community, and hosting nights specifically for Hmong parents.

Contents

Introduction.....5

Review of Literature.....6

 Mental Health.....6

 Parent-child relationship.....7

 Gender Role Expectations.....8

 First Generation Students.....9

 Religion.....10

 Academic Motivation.....11

Discussion.....13

 Diversity Programs in Early Childhood Programs.....13

 Increasing School Counselors’ Multicultural Competencies.....14

Author’s Note.....18

References.....22

Introduction

For the past 35 years, the Hmong have been living in the United States (Pfeifer, 2003). In 1975, the Hmong worked together with the American forces during the conflicts in Vietnam and Laos (Pfeifer, 2003). As a result, the Hmong were in danger of vengeance in Laos and many Hmong escaped from Laos to Thailand where they were placed in refugee camps (Pfeifer, 2003). According to the 2010 US Census, there are approximately 260,073 Hmong people in the United States (Hoeffel, Rastogi, Kim, & Shahid, 2012). California has the largest population of Hmong at 91,224, Minnesota at 45,443, and Wisconsin at 36,809 (Hoeffel et al.).

There is a limited amount of research on the Southeast Asian community regarding counseling and with the research that does exist; the majority is based on Chinese and Japanese Americans (Cerhan, 1990). According to Cerhan (1990), many school counselors may be unaware of the history, culture, and the acculturation of the Hmong population and their value on family and community. Acculturation is defined as cultural modification of an individual, group, or people by adapting to or borrowing traits from another culture (Marrian Webster, 2015). The Hmong people possess cultural practices and traditions that are different from other Asian subgroups, therefore, school counselors and may not be aware of the ramifications these cultural traditions and practices may have on Hmong mental health and the counseling process (Tatman, 2004).

The purpose of this paper is to help provide school counselors with a better understanding of the cultural expectations and views of the Hmong population, and provide information on how counselors can use multicultural competencies in their work with Hmong students and their families. We can better understand the implications of acculturation, which Hmong students encounter including the dynamics that may occur within the school and home settings. By

obtaining information and knowledge from this paper school counselors and others can have a better understanding of the Hmong culture. This understanding will better assist counseling training programs to educate and prepare counselors for working with Hmong students.

Review of Literature

By understanding the history and culture of the Hmong community, school counselors may be able to work more effectively with Hmong students to resolve the current issues. With the limited amount of exposure and research on the Hmong culture, school counselors may find it challenging to help this population. In order to understand the dynamic of Hmong students facing acculturation, it is important to consider the present issues such as: mental health, parent-child relationships, gender role expectations, first generation students, religion, and academic motivation. Suggestions for implementing diversity programs in early childhood and understanding the role of multicultural competencies for school counselors can offer Hmong students and their families a supporting and welcoming atmosphere in the school.

Mental Health

“Mental health issues are difficult to identify within the Hmong community because symptoms are often manifested through somatic complaints and stress and emotions are often internalized,” (County, 2010, p. 2). In most cases, mental health issues within the Hmong community tend to be unidentified and untreated. According to Cerhan (1990), problems that were reported from Hmong families included “marital and intergenerational conflicts, cases of “folie a famille” or shared delusional disorder which were shared among members of Hmong families isolated in rural areas of the United States” (p. 89). The Hmong experience many problems which counseling may be needed (Cerhan, 1990). Meredith and Cramer (1982) examined 118 Hmong living in Nebraska regarding their unmet needs. Most of the 118 Hmong

individuals reported problems with employment, learning English, and prejudice. All participants reported these problems as well as having difficulty locating family members and nearly all reported dealing with stress and stress-related physical ailments, homesickness, and traumatic memories (Meredith & Cramer, 1982). Westermeyer (1987) stressed opium addiction as another problem that began in Laos and continues in the United States.

With the traumatic migration history of the Hmong, pre-and post-migration factors are associated to mental health issues within the community. Factors include war trauma, violence, poverty, loss, culture shock, acculturation, race and discrimination, lack of English proficiency, lack of education, unemployment, family role reversals, and intergenerational conflicts (County, 2010). According to research implemented by Wilder Research, participants identified a variety of stressors and social issues within the community related to the family and adapting to life in the United States, including socio-economic issues, intergenerational conflict, family instability and infidelity, and changing gender roles and expectations (County, 2010). Whereas, youth reported experiencing stress related to conflicts with their parents, acculturation, and cultural identity issues (County, 2010).

Parent-child relationships

Education has become a permanent part of children's today experience. By attending school Hmong children immersed in what is the American culture, its education system (Humphrey, 1991). Hmong children encounter a pull and push tension, which alters the parent-child relationship within the family. According to Lee and Liu (2001), differences in cultural values, traditions, and lifestyles between parents and their children often lead to misunderstandings. Many Hmong parents do not comprehend the American education process nor speak English and essentially creating a parent-child role reversal. In the Hmong tradition, it

is a very close community with a unified family structure and the Western culture is assumed to threaten the fear among parents in the Hmong community that their children may lose value in some of the traditions the Hmong possess (Humphrey, 1991).

Portes and Rumbaut (1996) stated researchers have begun to explore the psychological consequences of dissonant acculturation, which is the concept when immigrant parents and their children differ in cultural values, attitudes, and beliefs. Dissonant acculturation has been found to increase parent-child conflict and acculturation conflict has been linked to poor psychological adjustment for immigrant children (Portes & Rumbaut, 1996). When there is a larger dissonant acculturation gap, parents and children are more likely to encounter conflicts on values and lifestyle choices (Ahn, Kim, & Park, 2008; Juang, Syed, & Takagi, 2007; Tsai-Chae & Nagata, 2008; Ying and Han, 2007).

Another component to the conflict between the child and parent in the Hmong community is related to discipline issues. Traditionally, physical discipline is accepted and expected in the home. Nonetheless, physical discipline is less accepted in the Western culture and serious situations may involve Child Protective Services (CPS; Humphrey, 1991).

Unfortunately, some children take advantage of this fear and threaten their parents with reporting to child protection authorities, thus creating a larger conflict between parents and their children. Hmong parents feel their family structure is being torn apart because they have been told what they cannot do. Nonetheless, it is critical to educate Hmong parents to understand the American culture about child rearing practices and the American legal system on child protection.

Gender Role Expectations

According to Cerhan (1990), in Hmong families, sex and age are the primary determiners of status; the eldest male in the household holds the most power. Traditionally, Hmong men

perform the physical tasks such as hunting, meanwhile the women worked inside the house cleaning, cooking, and catering to the children (Cerhan, 1990). Xiong, Detzner, and Cleveland (2004 –2005) emphasized that in Hmong American families, parents may hold different expectations and views about their sons and daughters, in order to maintain the patriarchal structure of the family. Moua and Lamborn (2010) expressed how Hmong parents may be more concerned with raising their daughters to be “good wives” therefore, reinforcing the importance of learning how to cook proper traditional dishes, clean, and handle other household responsibilities. Long (2008) stressed, Hmong parents’ values about dating and romantic relationships are also reinforced in the daughter’s gender role expectations, with many parents restricting daughters from becoming involved in romantic relationships before marriage. Researchers Duong-Tran, Lee, Khoi, and Xiong (1996) expressed that traditional teachings may lead many Hmong American daughters to perceive their parents as strict, controlling, and feel like they have less freedom than their brothers.

In contrast, researcher Yang (1997) asserted that Hmong American sons are expected to be the main providers, protectors, and leaders of the family with more freedom and voice in their everyday lives than Hmong daughters. In fact, Hmong families highly value sons in which Hmong parents expected their sons and son’s spouse to live with the parents until the age of 30 (Cerhan, 1990). Lee (2007) suggested that with more freedom and fewer responsibilities in the home, boys have been shown to “get in trouble” more often than girls (p. 117).

First Generation Students

The Hmong population has demonstrated to have a lower higher education attainment than most Asian groups (Xiong & Lee, 2011). Hmong students similarly to other first generation college students are either the first or one of the first in their family to pursue a higher education,

have limited knowledge about post-secondary education, and lack of necessary skills to excel at post-secondary institutions (Xiong & Lee, 2011). These and other obstacles are barriers to the educational advancement of the Hmong students, which have not been addressed by academic support programs (ASPs) at post-secondary institutions. (Xiong & Lee, 2011). According to Xiong and Lee (2011), “Hmong students encounter many issues that other minority students may endure; yet they face challenges rooting from their historical and cultural background” (p. 1). For instance, “other students may have expectations set forth by themselves or their family, but Hmong students have expectations from themselves, their families, their clan, and the Hmong community” (Xiong & Lee, 2011, p. 2). According to Su, Lee, and Vang (2005), Hmong college students are also presented with family conflicts due to intergenerational differences in acculturation between parents and children. Additionally, Hmong college students receive limited support from their parents to excel in higher education. Vang (2005) discovered that even though Hmong parents do encourage their children to seek higher education, they lack knowledge to provide support for their children. Many Hmong parents have no formal education, do not comprehend the English language, and lack knowledge of the American educational system. Data from the 2008-2010 American Community Survey displayed that approximately 40% of Hmong adults over the age of 25 held less than a high school diploma (Hmong National Development and Hmong cultural and Resource Center, 2004; U.S. Census 2011).

Religion

Religion is a key role in the Hmong culture. Animism is known to be the religion the Hmong possessed. According to Plotnikoff, Numrich, Wu, Yang, and Xiong (2002), “traditionally, disease is seen as a disruption in balanced, dynamic interaction of souls, spirits, and persons” (p. 29). Hence, many Hmong seek help from traditional Hmong healers to cure

their illness. The Hmong healer is also known as a shaman. Many Hmong believe that a person is often chosen to be a Shaman by the spiritual forces. When Hmong individuals are chosen they generally become ill with an unknown caused (Plotnikoff et al., 2002). Men, women, and even children can be chosen to become a shaman. The Hmong believe the physical and spiritual worlds coexist side by side and people have multiple souls (Plotnikoff et al., 2002). “The soul and the physical body function as one unit to provide life and health to the individual” (Plotnikoff et al., 2002, p. 30). In order to remain healthy, both units must remain intact however, when they are out of balance or when a soul or souls are lost or taken by other spiritual forces, the individual becomes ill (Plotnikoff et al., 2002).

The role of the Shaman The Shaman is a traditional healer who leaves the material world and enters the spirit world to determine and treat the spiritual causes of disease, which may be indicated by general, nonspecific, and persistent symptoms such as fatigue, weakness, bad dreams, and loneliness (Plotnikoff et al., 2002). The shaman conducts healing ceremonies at great risks of personal harm with no expectation of reimbursement, serves people of all ages and both genders with wide ranging symptoms and perceived illness including stress, depression, schizophrenia, fainting, breathing problems, and infertility (Plotnikoff et al., 2002).

Academic Motivation

In a recent study conducted by Fan, Williams, and Wolters, (2012), they seek to determine if parental involvement could be used to explain students’ motivation within four ethnic groups. The study included 12,721 students with parent report. Of the 12,721, there were 1,275 Asian American, 1,919 Hispanic, 7,829 Caucasian, and 1,698 African American students. The authors assessed five dimensions of parental involvement:

1. Including parental educational aspiration for their children’s postsecondary education.

2. Parental advising.
3. Parental participation in school functions
4. Parent-school contact concerning student problems.
5. Parent-school contact concerning benign school issues.

Parents of Caucasian and African American students reported to have provided advice to their children more often than Asian American and Hispanic parents. Parents of Caucasian students did not provided more advice about applying to college or other schools after high school than parents of other groups. Parents of Caucasian students reported that they had participated in school function activities more on most of the items, except that parents of African American and Hispanic students attended more parent-teacher organization meetings (Fan, Williams, & Wolters, 2012). In short, parents who reported higher aspiration for their children's postsecondary education tended to have children who expressed greater confidence in their ability to complete schoolwork and greater behavioral engagement in school (Fan et al., 2012).

More specifically, a study conducted by Lee and Green (2008) on Hmong parental involvement and support in their child's education resulted that Hmong parents believed education was highly important for their children to be able to survive in the United States. Parents attended parent and teacher conferences in middle and elementary school as much as possible (Lee & Green 2008). Regardless of parents education level they were involved in their children's education during elementary and middle school years and both parents did not have specific preference of educational level, schools or careers for their children after high school (Lee & Green 2008). Hmong parents emphasized the importance of their children pursuing college or studying in a field where they could find jobs after graduation (Lee & Green 2008). Nonetheless, Hmong parents become less involved in their children's schoolwork after middle

school because in high school parental involvement was no longer required by the school (Lee & Green 2008). Parents believed their roles in supporting their children's education were limited to providing their children's basic needs (Lee & Green 2008). Similar results were discovered by Thao (2000) in that education is important to survive in the United States for children of Hmong parents.

Discussion

With the rising number of students of color in the school setting, school counselors can play a key role by implementing inclusive, supportive, and a safe environment for students. School counselors assist students in the areas of academic achievement, personal/social and career development (ASCA, 2012). By implementing diversity programs in early childhood education and the Multicultural and Social Justice Counseling Competencies (MSJCC), school counselors can be better equipped to respond to the Hmong population.

Diversity Programs in Early Childhood Programs

Today our society is ever changing with an increase in multicultural individuals. Sixty-two percent of the nation's children are expected to be of a minority ethnicity by 2050 (Valora, 2015). The importance for educators, counselors, and school personnel to support student's development and provide tools for them to live together and stand up for prejudice is evident. *Multiculturalism* refers to the creation of equal educational opportunities and positive attitudes toward difference (Banks & Banks, 2004). An *anti-bias curriculum* emphasized on the individual's action in response to discrimination and prejudice (Derman-Sparks & Ramsey, 2006). Both models generally follow a top-down structure in which teachers educate children about various cultures (Ponciano & Shabazian, 2012). Nonetheless, interculturalism goes beyond addressing diversity, instead the focus is on its attention to the bi-directionality that is needed for

the authentic sharing of cultural context (Ponciano & Shabazian, 2012). As quoted by Loyola Marymount University, “Interculturalism is the sharing and learning across cultures that promotes understanding, equality, harmony, and justice in a diverse society (1990, unpagued). Implementing an intercultural approach encourages students to share their cultural context and promotes students understanding of the group’s variations (Ponciano & Shabazian, 2012). The approach encourages families, children, and teachers to have the opportunity to learn from each other.

Similarly, the Council for Professional Recognition addresses three components to creating diversity and inclusion in early child-care and education. “Self-awareness, interacting with diverse populations, and reflections are critical” (p. 4). Derman-Sparks and Edwards (2010) generated four goals for anti-bias education. Each goal is well articulated with suggested teaching guidelines provided in Appendix 1. These goals align with Ponciano and Shazian’s concept of intercultural classroom, which emphasized on “the sharing and learning across cultures that promotes understanding, harmony, and justice in diverse society” (2015, p. 23). It is crucial that educators implement self-awareness and reflection skills in teacher education and in-service programs (Ponciano & Shabazian, 2012). Educators, school counselors, and school personnel should be open to learning about themselves through self-reflection and the experiences they share with the students and families they serve (Ponciano & Shabazian, 2012).

Increasing School Counselors’ Multicultural Competencies

The Multicultural Counseling Competencies (MCC) developed by Sue, Arrodondo, and McDavis (1992) are tools for counselors, psychologists, and other mental health professionals to better assist culturally diverse clients, groups, and students. Recently, through revisions it is known as the Multicultural and Social Justice Counseling Competencies (MSJCC). The MSJCC

provide counseling professionals with a guide to deliver multicultural and social justice competent counseling practice, supervision and training, and research and advocacy (Ratts, Singh, Nassar-McMillan, Butler, & McCullough, 2015). The goal of the new update is “to reflect a more inclusive broader understanding of culture and diversity that encompasses the intersection of identities and to better address the expanding role of professional counselors to include individual counseling and social justice advocacy” (Ratts et al., 2015, p. 29).

The MSJCC provides a conceptual framework (See Appendix 2) that illustrate the relationship between the constructs and competencies by each quadrants as a means to highlight the intersection of identities and the dynamics of power, privilege, and oppression that influence the counseling relationship (Ratts et al., 2015). The four developmental components that lead to multicultural and social justice competence include: counselor self-awareness, client worldview, counseling relationship, and counseling and advocacy interventions. The first four developmental domains of the MSJCC include the following aspirational competencies: attitudes and beliefs, knowledge, skills, and action (AKSA). The four components address that first counselors recognize self-awareness in order to explore their attitudes and beliefs, develop knowledge, skills, and action, second counselors are aware, knowledgeable, skilled, and action-orientated in understanding client’s worldview, next counselors understand how the client and counselor privileged and marginalized statuses influence the counseling relationship, and last but not least counselors create and intervene with, and on behalf, of their clients at all levels (Ratts et al., 2015).

In order to ensure today’s students to become stable adults, school counselors may need to include content that promotes self-awareness of counselors and school personnel’s cultural context and biases. Creating opportunities to interact with diverse populations and constant

reflections through these experiences are crucial (Ponciano & Shabazian, 2012). Activities may include role-plays, guest speakers, and discussions to challenge students to move beyond their comfort level and develop a deeper understanding of cultural context (Ponciano & Shabazian, 2012). When possible, any direct experience with diverse groups of children and their families is necessary in order to develop skills in cultural competence. Service learning opportunities with diverse populations enable future counselors to discover their own biases. Additionally, the incorporation of reflection allows one to think critically about oneself and to the development of respect for differences, provides deeper thinking and about alternative perspectives and informs decision-making, and intercultural sensitivity can be increase through creating inclusive lesson plan when reflection is built into the pedagogy (Ponciano & Shabazian, 2012).

In order to develop therapeutic relationships with Hmong students and their families, school counselors must be aware of their own cultural biases and cultural differences when considering approaches to support Hmong students and their families. The MSJCC can help school counselors to explore self-awareness, student worldviews, counseling relationship, and counseling and advocacy interventions. When working with Hmong students, counselors should begin to explore their attitudes and beliefs, develop knowledge, skills, and an action plan.

Culturally competent school counselors are aware, knowledgeable, skilled, and action-orientated in understanding the student's worldview. It is crucial that school counselors are aware of the traditions that Hmong people practice today. For instance, if a student is chosen to be a shaman he/she may be ill for many days attending to spiritual manners without school personnel knowing the cause of the absence. As a result, the student may miss school due to a culturally-related illness. Failure to communicate and recognize this concept may result in a poor relationship and lack of understanding about the student. Implementing interview questions and

allowing students to share their stories can create a safe and welcoming environment for students.

Attending professional conferences on cultural awareness and working with students of colors will increase counselors' knowledge. Additionally, researching specifically on the Hmong population may ease and better help the counselor. Volunteering and/or attending public events held by the Hmong community such as the Hmong New Year, Sports Tournament, and Scholarship fundraising events can display a sign of interest for the Hmong community. This approach may reduce the level of comfort and increase respect for the Hmong culture from both the counselor and Hmong community.

Incorporating guidance lessons pertaining to the value of different cultures may increase student's cultural awareness. Dedicating a unit for culture appreciation month is a way counselors can learn more about their students and increase a sense of community within the school. In the Wausau School District, April is Hmong Heritage Month. This was created in 2004 by members of the community who saw a need to further educate the larger community on the Hmong people and to prepare them for the new wave of Hmong arrivals from the Wat Tham Krabok refugee camp in Thailand. Since then, elementary schools in the district have implemented activities and themes surrounding Hmong Heritage Month. Schools have incorporated a day where students wear clothes from their culture and invite Hmong parents to attend a cultural night. School counselors can advocate for students of color by encouraging and educating their principal, teachers, and staff to get on board on implementing cultural events, class show-and-tell, and so forth. As a result, schools create a positive and welcoming environment for the Hmong community and students of color. Additionally, increasing parent involvement in the school setting benefits students, teachers, parents, and the community.

Hosting nights for Hmong parents who may have a difficult time understanding their role in their child's education can increase parent involvement in the school. These sessions include educating Hmong parents about the importance of involvement in the school and providing interpreters for those who cannot speak English. The importance of providing Hmong interpreters for parents who do not speak English is a way to bridge the communication between the school and parents. As a result, Hmong parent's levels of comfort with teachers, administrators, and support staff may increase. However, it is also important to recognize that Hmong parents are more comfortable attending events when they know other Hmong families; therefore, it is crucial to encourage all Hmong families to attend.

Further research is necessary as there is a limited amount of literature about the Hmong community. According to the U.S. Bureau of the Census, the Asian and Pacific Islander population has had the greatest growth rate of any racial or ethnic group in the United States over the last decade and is self-assured to reach over 12 million by 2000. Incorporating some of the suggestions mentioned above may improve the relationships between school counselors and Hmong students and their families.

Author's Note

The current topic stems from my own experiences growing up in a culture where acculturation was necessary to "survive." However, when my parent's expectations, values, and beliefs for me became prevalent, the living conditions became hard to bare. Tension and conflicts between my parents and I became transparent, and acculturating into the western culture was a push-and-pull experience. My parents reminded me every day of the importance of maintaining the Hmong in me. My experience shaped the individual that I am today, although it is only a small glimpse of what it is like growing up in a Hmong family. Hence, it is critical for school

counselors not to group Hmong students as a whole, but as different unique individuals. My hope for school counselors working with students of color experiencing acculturation is to implement the multicultural competencies not only in their work with students, but all aspect of their lives. It will help counselors to be aware of the implications their students may bring forth during a counseling session.

The Hmong population is a community with no country that has endured many struggles; including but not limited to fighting aside the U.S. in the times of war, fleeing from Laos to Thailand with the risk of being hunted down by soldiers, living in refugee camps, leaving their homeland, acculturating, and leaving behind love ones. The Hmong community has gone through what others do not dare to experience. Today there are many successful Hmong role models and professionals in the United States including Tou Ger Xiong, a Diversity Consultant, Comedian, Storyteller, Rap Artist, and Actor; and, Kao Kalia Yang, a Hmong American writer and author of *The Latehomecomer*. We can learn a thing or two from the Hmong community: that through perseverance, hard work, resources, and support, unlimited possibilities can be created. One Hmong person's beliefs, values, and practices may differ from another. Essentially, understanding what is important to the individual and his/her family should be the basis for establishing a therapeutic relationship.

Appendix 1

FOUR GOALS FOR ANTI-BIAS EDUCATION

1. Each child will demonstrate self-awareness, confidence, family pride and positive social identities.

- Teaching Guidelines: Self-concept activities should explore racial, cultural, gender or economic class identities and supporting children's families as a vital part of nurturing a positive self-image.

2. Each child will express comfort and joy with human diversity; accurate language for human differences; and deep, caring human connections.

- Teaching Guidelines: It's best to begin with what children already know, and exploring the many kinds of diversity present in their group even when they come from similar backgrounds. This approach sets the stage for broadening the discussion beyond the classroom setting. Also, avoid a "tourist curriculum," a curriculum that "drops in on strange, exotic people to see their holidays and taste their foods, and then returns to the 'real' world of regular 'life.'"

3. Each child will increasingly recognize unfairness, have language to describe unfairness, and understand that unfairness hurts.

- Teaching Guidelines: Begin by assessing children's misconceptions and stereotypes, and then plan activities that help them learn how to contrast inaccurate, untrue images or ideas with accurate ones. At the same time, build their capacity for empathy and fairness and provide critical-thinking activities that enable them to take action against unfair actions or thoughts.

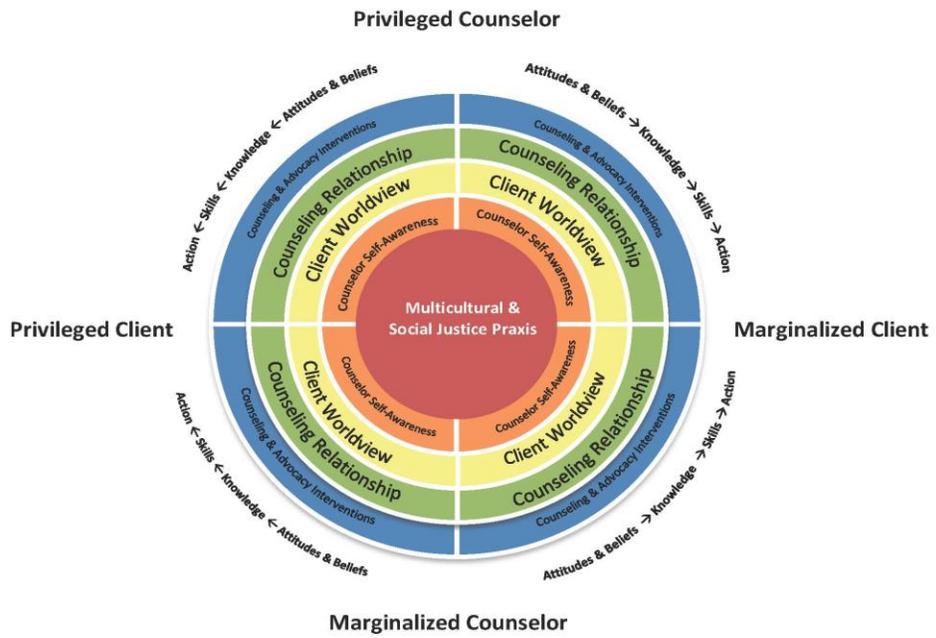
4. Each child will demonstrate empowerment and the skills to act, with others or alone, against prejudice and/or discriminatory actions.

- Teaching Guidelines: Be alert for unfair practices that directly affect children's lives, engaging them in a dialogue about the specific incident, and learn how their families teach them to deal with being victims of discrimination.

Appendix 2

Figure 1

Multicultural and Social Justice Counseling Competencies Conceptual Framework



Source: *Multicultural and Social Justice Counseling Competencies Conceptual Framework*. © 2015 By M.J. Ratts, A.A. Singh, S. Nassar-McMillan, & J.R. McCullough. Association for Multicultural and Development Multicultural Counseling Competencies Revisions Committee.

References

- Acculturation. 2015. In Merriam-Webster.com. Retrieved November 27, 2015, from <http://www.merriam-webster.com/dictionary/acculturation>
- “ASCA”. (2012). *ASCA National Model: A Framework for School Counseling Programs*. Alexandria, VA: American School Counseling Association.
- Ahn, A. J., Kim, B. S., & Park, Y. S. (2008). Asian cultural values gap, cognitive flexibility, coping strategies, and parent-child conflicts among Korean Americans. *Cultural Diversity & Ethnic Minority Psychology, 14*, 353–363. doi:10.1037/1099-9809.14.4.353
- Banks, J.A., & Banks, C.A.M. (Eds.). (2004). *Handbook of research on multicultural education* (2nd ed.). San Francisco: Jossey-Bass.
- Cerhan, J. U. (1990). The Hmong in the United States: An overview for mental health professionals. *Journal Of Counseling & Development, 69*, 88-92.
- County, R. (2010). Hmong Mental Health.
- Derman-Sparks, L., & Edwards, J. O. (2010). *Anti-bias education for young children and ourselves*. Washington, DC: National Association for the Education of Young Children.
- Derman-Sparks, L., & Ramsey, P. G. (2006). *What if all the kids are white? Anti-bias multicultural education with young children and families*. New York: Teachers College Press
- DuongTran, Q., Lee, S., & Khoi, S. (1996). Ethnic and gender differences in parental expectations and stress. *Child and Adolescent Social Work Journal, 13*, 515–525. doi:10.1007/BF01874304

- Fan, W. w., Williams, C. M., & Wolters, C. A. (2012). Parental Involvement in Predicting School Motivation: Similar and Differential Effects Across Ethnic Groups. *Journal Of Educational Research, 105*(1), 21-35.
- Hoeffel, E., Rastogi, S., Kim, M., & Shahid, H. (2012). Retrieved November 5th, 2015, from <https://www.census.gov/prod/cen2010/briefs/c2010br-11.pdf>
- Juang, L. P., Syed, M., & Takagi, M. (2007). Intergenerational discrepancies of parental control among Chinese American families: Links to family conflict and adolescent depressive symptoms. *Journal of Adolescence, 30*, 965–975. doi:10.1016/j.adolescence.2007.01.004
- Humphrey, H. H., (1991). The Hmong community's access to government services: a working group report. Attorney General's Working Group on the Hmong Community's Access to Government Services.
- Moua, M. Y., & Lamborn, S. D. (2010). Hmong American adolescents' perceptions of ethnic socialization practices. *Journal of Adolescent Research, 25*, 416–440.
doi:10.1177/0743558410361369
- Lee, K. J., Green, K. (2008). Hmong Parental Involvement and Support: A Comparison Between Families of High and Low Achieving High School Seniors. *Hmong Studies Journal, Volume 9: 1-27*.
- Lee, R. M., Choe, J., Kim, G., & Ngo, V. (2000). Construction of the Asian American Family Conflicts Scale. *Journal of Counseling Psychology, 47*(2), 211-222. doi:10.1037/0022-0167.47.2.211
- Lee, R. M., Jung, K. R., Su, J. C., Tran, A. T., & Bahrassa, N. F. (2009). The Family Life and Adjustment of Hmong American Sons and Daughters. *Sex Roles, 60* (7/8), 549-558.
- Lee, R. M., & Liu, H. T. (2001). Coping with intergenerational family conflict: Comparison of

- Asian American, Hispanic, and European American college students. *Journal Of Counseling Psychology*, 48(4), 410-419. doi:10.1037/0022-0167.48.4.410
- Lee, R. M., Su, J., & Yoshida, E. (2005). Coping With Intergenerational Family Conflict Among Asian American College Students. *Journal of Counseling Psychology*, 52(3), 389-399. doi:10.1037/0022-0167.52.3.389
- Lee, S. J. (2007). The truth and myth of the model minority: The case of Hmong Americans. In S. J. Palk & H. J. Walberg (Eds.), *Narrowing the achievement gap: Strategies for educating Latino, Black and Asian students* (pp. 171–184). New York, NY: Springer.
- Long, L. A. (2008). Contemporary women’s roles through Hmong, Vietnamese, and American eyes. *Frontiers*, 29, 1–36. doi:10.1353/fro.0.0002
- Loyola Marymount University (LMU). (1990). Mission and goals. Retrieved from http://www.lmu.edu/about/mission/Mission_Statement/Mission_and_Goals.htm
- Meredith, W. H., & Cramer, S. (1982). Hmong refugees in Nebraska. In B. T. Downing & D. P. Olney (Eds.), *The Hmong in the West* (pp. 3-18). Minneapolis, MN: Center for Urban and Regional Affairs.
- Minnesota. Attorney General. Working Group on the Hmong Community's Access to Government Services. (1991). The Hmong community's access to government services: a working group report.
- Pfeifer, M. E. (2003). Hmong Americans Asian-nation: The landscape of Asian American. Retrieved November 3rd, 2015, from <http://www.asian-nation.org/hmong.shtml>
- Plotnikoff, G. A., Numrich, C., Wu, C., Yang, D., & Xiong, P. (2002). Hmong shamanism. Animist spiritual healing in Minnesota. *Minnesota medicine*, 85(6), 29-34.

- Ponciano, L., & Shabazian, A. (2012). Interculturalism: Addressing diversity in early childhood. *Dimensions of Early Childhood, 40*(1), 23-30.
- Portes, A., & Rumbaut, R. G. (1996). *Immigrant America*. Berkeley, CA: University of California Press
- Ratts, M. J., Singh, A. A., Nassar-McMillan, S., Butler, S. K., McCullough, J. R., & Hipolito-Delgado, C. (2015). Multicultural and social justice counseling competencies. *AMCD: Alexandria, VA*.
- Su, J., Lee, R. M., & Vang, S. (2005). Intergenerational family conflict and coping among Hmong American college students. *Journal of Counseling Psychology, 52*, 482- 489.
- Tatman, A. W. (2004). Hmong history, culture, and acculturation: Implications for counseling the Hmong. *Journal of Multicultural Counseling & Development, 32*(4), 222-233.
- Tsai-Chae, A. H., & Nagata, D. K. (2008). Asian values and perceptions of intergenerational family conflict among Asian American students. *Cultural Diversity and Ethnic Minority Psychology, 14*, 205–214. doi: 10.1037/1099-9809.14.3.205
- Valora (2015). Diversity in Inclusion in Early Care and Education. Council for Professional Recognition.
- Vang, C. T. (2005). Hmong American K-12 Students and the academic skills needed for a college education: A review of the existing literature and suggestions for future research. *Hmong Studies Journal, 5*, 1-31.
- Westermeyer, J. (1987). Prevention of mental disorder among Hmong refugees in the U. S.: Lessons from the period 1976-1986. *Social Science and Medicine, 25*(8), 941-947
- Xiong, S., & Lee, S. E. (2011). Hmong students in higher education and academic support programs. *Hmong Studies Journal, 12*, 1.

- Xiong, Z. B., Detzner, D. F., & Cleveland, M. J. (2004 –2005). Southeast Asian adolescents' perceptions of immigrant parenting practices. *Hmong Studies Journal*, 5, 1–20. Retrieved from <http://www.hmongstudies.org/HmongStudiesJournal.html>
- Yang, K. (1997). Hmong men's adaptation to life in the United States. *Hmong Studies Journal*, 1, 1–22. Retrieved from <http://www.hmongstudies.org/HmongStudiesJournal.html>
- Ying, Y. W., & Han, M. (2007). The longitudinal effect of intergenerational gap in acculturation on conflict and mental health in Southeast Asian American adolescents. *American Journal of Orthopsychiatry*, 77, 61– 66. doi:10.1037/0002-9432.77.1.61