Retention of Hmong Students at the University of Wisconsin-Superior

Chaw Moua, Social Work
Ms. Elizabeth T. Blue, Department of Human Behavior and Diversity

ABSTRACT

This study was designed to find out what number/percent of Hmong students entered UW-Superior, were retained as students and graduated in the time period from 1990 to the present (2006). It was also designed to find out what Hmong students who attended UW-Superior in that time period could tell us about their experiences at the University.

From 1990 to the present, there were 10 Hmong students who graduated and 12 other Hmong students who had previously or were currently attending UW-Superior. Students noted that their level of self-confidence affected their experience at the University. They also noted that certain programs and services at the University were useful and helpful to them; those they identified as most helpful included the Office of Multicultural Affairs, the Financial Aid Office, the Health and Wellness Center, the Parking Service, and the student computer labs around campus.

Introduction

Problem Statement

Since its inception, the University of Wisconsin-Superior has been a participant in the University of Wisconsin System’s PLAN 2008 with its mission of increasing diversity by the year 2008. The UW-Superior Admissions Office has informed the UW-Superior’s Office of Multicultural Affairs that there is a need to increase retention and graduation rates of students of color as the campus moves closer to 2008. Hmong people comprise one group at UW-Superior that has both a low retention and graduation rate, yet no research has been conducted to determine what might be contributing to this situation. From 1990 to the present, there were only ten Hmong students who were both retained as students and graduated; another twelve Hmong students have previously attended or are currently attending UW-Superior.

Problem Background

Hmong History

The Hmong originated along the Yellow River in China, and migrated to Laos in the 1800’s after many generations of wars with the Chinese. Due to cultural differences, the Hmong and the Lao could not reside together; therefore, the Hmong lived in unoccupied mountains and hills of Laos (Xyooj, 2001). In the 1950’s, the Hmong got involved with the United States’ Secret Army in the Vietnam War under their leader General Vang Pao; as a result, an estimated 40,000 Hmong were killed or died. In 1975, the Communists took over and General Vang Pao, with 1,600 others fled to Thailand. Thousands of others searched for ways to follow their leader to safety because they feared the Communists would punish them for participating in the war for over 10 years (Xyooj, 2001). Shortly after the Vietnam War, the Communist government declared genocide on the Hmong people (Thao, 2003). Many fled across the Mekong River to Thailand and lived in refugee camps. It was the only way to find safety, and the journey was incredibly difficult. Many have seen the Mekong River as an endless beauty, but the Hmong still view it as a river of endless tears. It is the river which took thousands of their people’s lives (Xyooj, 2001). According to Xyooj (2001), approximately 60 bodies were found washed to shore and another approximate 60 bodies were sunk in the river each day.

The Hmong have a saying, “Khiav tsøv lós tseém mûs ntsìb náb” (Xyooj, 2001), meaning “You run from the tiger but you run into the snake.” Once in the refugee camps, the Hmong escaped the bullets of the Lao, but often times were mistreated by Thai officials. For instance, particular Thai officials killed

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1 Wherever there are no citations of the material about Hmong people, it was taken from my own memories of growing up in a Hmong family and as a member of the Hmong community in St. Paul.
Hmong men as they pleased; raped Hmong women in front of their parents, children, or husband; and used their status to their personal advantage. Furthermore, the Hmong were forced to stay within and away from the refugee camp’s boundary. Those who were found at the boundary were badly beaten and painfully punished. But the Hmong felt life is precious, and it is better to suffer than be dead (Xyooj, 2001).

The United Nations High Commission for Refugees (UNHCR) advocated for the Hmong refugees by finding solutions or ways for the Hmong to leave their refugee camps. Options given to the Hmong after long negotiations were the following: 1) return to Laos and start over (under the Communist government); or 2) flee to unknown countries who welcomed the Hmong refugees (this included America, Canada, France, Australia, and others) (Xyooj, 2001).

Many Hmong relocated in the United States as refugees. According to Thao (2003), as of 2001, an estimated 300,000 Hmong were living in the United States. The majority resided in Minnesota, Wisconsin, and California; they ended up in these locations because of numerous sponsoring churches and family sponsors. Many Hmong continue to dream of and long for the return to a peaceful Lao, because of the difficult lifestyle they experience in America.

**Hmong Culture**

The Hmong had a literacy system, which was lost after the wars between the Hmong and the Chinese; as a consequence of the wars, the Chinese killed as many educated Hmong persons as they could. The Chinese government also has preserved this original Hmong literacy system, and they have refused Hmong access to it. Thus, usually those Hmong who managed to escape and migrated to Laos were skilled, but uneducated. While inhabiting Laos, those who managed to afford schooling were exposed to Laotian literacy, language, history, and tradition, but obtained no Hmong-based literacy. When French and American missionaries arrived in Laos in the early 1950’s, they developed a literacy system using the Roman alphabet, and the Hmong have used it ever since (Faderman & Xiong, 1998); because education did not play a big role in Hmong daily life, it has not been as important to the Hmong to be formally educated; they were focused on what was needed to physically survive.

The Hmong lived within an oral and traditional culture; arts and crafts were used to share their stories, folktales, and history. Kinship, the most important aspect of their culture, served as the foundation of family and social structure. As Thao (2003) states, Hmong children learn individually from their elders, especially their parents and grandparents, by observing daily routines. There was no specific time and place for children to learn, as learning took place anywhere and any time. Thus, by the time a child reached his or her teens, he or she would already have acquired the basic skills to start his or her own family and household.

Hmong culture has strictly defined male and female roles and responsibilities as well as generational roles and responsibilities. The role and responsibility of Hmong men has traditionally been hunting, fishing, building houses, carrying the heavy loads, sharpening the knives, butchering the pig and the cow, being the head of his house, making responsible, rational, and logical decisions, and controlling his wife. Husband, who were not able to control their wives were looked down upon and considered objectionable for not being able to follow examples set by other husbands (Faderman & Xiong, 1998).

The roles and responsibilities of Hmong women have traditionally been cooking, cleaning, having children, taking care of one’s husband in addition to one’s children, creating arts and crafts, honoring her husband, and supporting him in every way, whether good or bad, right or wrong. Hmong women have been reminded daily of where they stand; for example, Hmong women walk five steps behind their husband, and, when serving, they are to serve their husband and all the males within the family before serving themselves and all other females. Women have been allowed to attend meetings, but have had no say or right to vote; this has included the wife of clan leaders as well (Faderman & Xiong, 1998). A Hmong woman has had no right to make decisions for herself or control her own life; she does not have the right to choose a husband. Marriages have been either arranged by parents or negotiated after a “catch-hand marriage” (Faderman & Xiong, 1998, pg. 127), also known as a kidnap marriage. The only
power women have is over another woman in a polygamous marriage, which is practiced in the Hmong culture.

Grandparents were to be home and, having retired from their hardworking years, to advise those who are in need and guide the life of children and grandchildren. Children were to learn from elders through observation and limited questioning, and older children were to care for younger children.

Experience in America
The Hmong of all ages and generations came a long way to America.

“Hmong people who came here as adults consistently complain of disorientation. In the mountains and jungles of Laos, they always knew where they were. On the streets of American cities, with traffic whizzing by and street signs in alphabet they have not mastered, they are always lost” (Faderman & Xiong, 1998, pg. 212).

Their children were their key to their understanding of this new and strange world. It was their hope that one day their children would comprehend the American literacy, technology, and lifestyle, and would then guide the rest of the family. In America, plenty of opportunities awaited, and Hmong parents wanted their children to have those opportunities.

Hmong person, who came to the USA as children or teenager, struggled terrifically as well. It is not easy growing up in one country and later relocating in a new and strange country.

“They go to school where they learn the language, though often with great difficulty. They feel at disadvantage because they learn English as a second language, and they will never speak without an accent, be grammatically perfect as native speakers can be. They see a glaring difference between their parent’s old fashion, ineffectual immigrant ways and how ‘real’ Americans live, and they alternate between ashamed of their parents and ashamed of themselves because they are ashamed” (Faderman & Xiong, 1998, pg. 213).

Hmong who came here as babies or within their very early years, as well as those who were born in America, have had their struggles as well.

“They have additional reminders that they live in a world different from the Hmong world of their elders. For instance, they often have difficulty even conversing with their grandparents because many of the American born only know little Hmong and their grandparents speak nothing but Hmong…even food become a wedge that divides. They know nothing of the home in Southeast Asia or the people their parents mourn” (Faderman & Xiong, 1998, pg. 214).

As Faderman and Xiong (1998) pointed out, many of those American-born had never seen Laos, but have heard stories of it through their parents and grandparents. Many would like to visit Laos at least once in their lifetimes, while others are afraid to take the challenge of going into a world they have never known.

Hmong women in America have more of an American view of themselves --seeing themselves as not inferior to men and appreciative of the young educated Hmong men who accept them. Over the years, young Hmong men have been slowly acknowledging the changing status of Hmong women and the changing gender roles in America. Hmong men and women born in America have been seeing life from more of an American’s eye -including attitudes about financial hardship and even, the number of children they would like to conceive. Recent surveys have shown that 65% of young Hmong couples would like their daughters to finish college before considering marriage, while an additional 15% said they would like their daughters to finish high school (Faderman & Xiong, 1998).

Experience in School
Research conducted in the 1980’s focusing on early school success suggested that Hmong students tended not to complete their basic education.

“In 1984, it was estimated that 90% of Hmong girls in Minneapolis and Saint Paul area dropped out of high school. A study of high-achieving high school girls in California reported that most would not complete high school because of family and community pressure for early marriage. In 1989, it was reported that Hmong students were less likely to go to college and, if they did go to college, were less likely to be successful than other groups” (Hutchison, 1997, pg. 8).
According to Hutchison (1997), more recent studies focusing on early school success, however, have depicted a different account. Studies have shown that Hmong students perform well in reading and math and are less likely to drop out of high school. It was also reported that “Hmong high school students with Fluent English Proficiency have higher GPAs than of other groups” (Hutchison, 1997, pg. 9) Hutchison’s (1997) research on Hmong students in Saint Paul reported that the students spent 5.5 hours per night on homework compared to non-Hmong students spending 1.4 hours. He also found that “although many Hmong girls are married by their senior year of high school (and most will have one or more child by their senior year), most graduate on time during their senior year and many continue on to post secondary education” (Hutchison, 1997, pg. 9).

More recently, Hmong elders and parents have come to see the important role of education in a successful life in America. They want the children to do their best and accomplish all that cannot be accomplished by the elders and the parents. Education has become highly valued, and formal education has now become part of the Hmong culture. It has come to be seen as the key to successful survival in America’s society. Family kinship has become a strongly supportive asset for many Hmong students seeking higher education. For instance, Hmong couples, who married at a young age, are able to continue on to college or find a job because family members and relatives are willing to care for their children while they are in school (Hutchison, 1997). As a motivation, when a Hmong student complains about how difficult a class is, his or her parent would say, “yeej tsis nyuab npaum thaum peb khiav nyablaj hla dej” meaning it cannot be as difficult as when we were running from the Communists and crossing the Mekong River.

With the growth of educational and business success in the Hmong American communities, the emphasis on higher education has increased. There are hundreds of successful and great Hmong leaders with B.S., M.S., and Ph. D. degrees who achieve great acknowledgement from the Hmong community. Senator Mee Moua, Tou Ger Xiong, and Choua Lee are all included. Senator Mee Moua “came to the United States with her family in 1978 at age nine and has since worked her way up from the public housing projects of Appleton, Wisconsin to the State Capitol in St. Paul, Minnesota” (Yang, 2001) as the first Hmong American women to become a Minnesota State Senator.

Tou Ger Xiong is a “college-educated, young Hmong artist, actor, comedian, family and youth consultant, rap musician, and story teller” (Yang, 2001). Xiong uses his performances to assist in educating teachers and service providers to best understand the Hmong and their experiences (Yang, 2001).

Choua Lee was elected to the board of education of St. Paul public schools in 1992 and is the “first former refugee from Indochina to be elected to public office. Her victory marked a beginning of Hmong participation in the American social, economic, and political process” (Yang, 2001).

It has become more imperative than ever that the University of Wisconsin-Superior discover how best to support and graduate Hmong students to produce productive leaders within the Hmong community.

**Research Purpose and Rationale**

The purpose of this study is to help the University of Wisconsin-Superior’s Office of Multicultural Affairs recruit future Hmong students and retain current and future Hmong students at the University of Wisconsin-Superior. Little is known about which services and programs at UW-Superior have been beneficial to Hmong students and what contributes to their retention. The two central research questions are:

- What number or percentage of Hmong students who have been accepted at and attended UW-Superior from 1990 to the present have been retained as students and have become graduates?
- What can Hmong students who were accepted at and attended UW-Superior from 1990 to the present tell us about their experiences here at the University?

**Sample Size**

According to Marlow and Boone, an availability sampling is “a non-probability sampling method where available or convenient elements are included in the sample” (Marlow & Boone, 2005, p. 337).
This is a purposive availability sample of Hmong students who applied, were accepted and attended UW-Superior from 1990 to the present. It includes ten graduates and 12 others who have been enrolled or continue to be enrolled at UW-Superior.

Generalizability
The researcher attempted to reach all 22 Hmong students; therefore, the generalizability depended upon her return rate. Generally, a 50% return rate is considered acceptable; the higher the return rate, the better; with a small sampling frame a strong return rate was imperative (Elizabeth Blue, personal communication, spring 2006). The return rate for the study was 77% with 17 of the 22 possible respondents participating in the study. This is a good return rate.

Sample Characteristics
All subjects were male and female Hmong students 18 and older who attended or currently attend UW-Superior from 1990 to the present. There were more men than women in the sample, which was expected because there were more men than women who attended the University from 1990 to the present (2006).

Research Methodology
Type of Study
This study was an exploratory one. Very little was known about Hmong students’ college experiences and retention rates (Marlow & Boone, 2005). In addition, this type of study had not been done previously with Hmong students at UW-Superior. This study was a needs assessment of Hmong students who had ever attended UW-Superior during the time period, and it was a one time interview/survey, which made it a cross sectional design (0i) (Marlow & Boone, 2005).

Data Collection Techniques
With the assistance of the Office of Multicultural Affairs, the researcher was allowed to examine secondary data maintained by the University to identify Hmong students accepted for entry at UW-Superior and who attended the University between 1990 to the present (2006). This provided the starting point for data collection. The researcher then divided the subjects into three subgroups: UW-Superior graduates during that time period (1990 to Spring 2006); those Hmong students still currently enrolled at UW-Superior during the spring of 2006; and Hmong students who previously attended the University, but who did not continue or graduate.

The three subgroups were contacted for an interview by the researcher. She identified and followed up on the permanent contact information on record with the University. Because the researcher speaks Hmong, she was able to track a number of current and former students down through Hmong organizations and in the various Hmong communities. All people with whom she spoke were requested to assist her, knowing fully who she was, who was sponsoring her, what her purpose was and how the information would be used. All persons were given the right to choose not to speak to her.

Once they were contacted, potential Hmong students were asked to respond to the study in one of three ways: face-to-face interview, mailed survey, or telephone interview. All were given the opportunity to exercise their rights to informed consent. Face to face interviews took place on UW-Superior campus in the Office of Multicultural Affairs in Old Main. Mailed surveys were sent out from the Office of Multicultural Affairs to subjects who no longer attended UW-Superior. For subjects who received these mailed surveys and preferred to have an interview over the phone, the interview took place by phone in the Multicultural Affairs Office with long distance phone service provided by that office.

Each data collection method had its own strengths and limitations. The face to face interviews allowed the researcher to explain and clarify her questions and had a lower non-response rate, but it was time consuming and had a higher expense rate. Telephone interviews were inexpensive and less time consuming, but it was difficult to reach those with no personal phone and those whose number had been disconnected. The mailed surveys were inexpensive, confidential, and less time consuming, but created difficulty when subjects did not respond or had inaccurate or no address listed.
Data Analysis Techniques

The study was analyzed using descriptive statistics with the Minitab program for the close-ended questions and answers. Open-ended items were analyzed for common themes by the researcher.

Design Validity

The research design was a cross-sectional survey, the equivalent of a one group post-test only design (0) (Marlow & Boone, 2005). There were a couple of factors which could have influenced the outcomes related to the research design’s internal and external validity.

Internal validity was the degree to which one could draw valid conclusions about the casual effects of the independent variable upon the dependent variable. According to Marlow and Boone (2005), common internal threats to this particular research design included selection, history, and mortality. Because there was no pretest of Hmong students before entering UW-Superior, selection was an internal threat. Along with selection, history was a threat because there was no comparison group to distinguish whether other events affected the way in which Hmong students responded to the survey after or while attending UW-Superior. Mortality was also another internal threat because Hmong students could drop out of the study, ending their participation at any time.

External validity was the extent to which the findings of a study were relevant to subjects and settings beyond those in the study; in other words, could they be generalized? Common external threats to this particular research design included selection-treatment interaction and history-treatment interaction. Selection-treatment interaction was a threat because the sample was not randomly selected, and there was no pretest, so the researcher could not determine how typical the subjects were. History-treatment interaction was also another external threat because other factors may have contributed to the outcomes and affected generalizability (Marlow & Boone, 2005).

Measurement Validity and Reliability

Validity reflected the extent to which the research instrument was measuring what it was set to measure (Marlow & Boone, 2005). The survey instrument used in this study was unbiased. It demonstrated content validity by answering both research questions it set out to measure, using both open-ended questions and close-ended questions. Variables within the survey instrument were defined as clearly and concretely as possible (Marlow & Boone, 2005).

Reliability referred to the consistency of a measure and stressed that variables be clearly defined, whether a survey was or was not conducted under a controlled condition, and whether the format of the survey was closed (Marlow & Boone, 2005). A majority of the survey questions were closed-ended, and those in need of explanation and clarification were addressed by the researcher in the interviewing process.

Ethical Issues

Before proceeding, the study was submitted to the University of Wisconsin-Superior’s Institutional Review Board (IRB) for approval to ensure the rights and safety of the human subjects.

The informed consent form was written, and mailed or shared personally in both the Hmong and the English language for those Hmong students with language barriers. The researcher did not reveal the names of subjects to anyone else or record the face-to-face and/or telephone interview data in such a way that the Hmong students could be identified by someone else. Surveys returned by mail were anonymous. All data collected was maintained in a locked private file until the research was concluded. At the end of the study, the data collection materials were destroyed. All information was reported at the end in summary format in the report. The list of Hmong students was stored safe and separately from the surveys with the raw data.

Social Justice Issues

The Hmong community has need of educated leaders and advocates. The single best way that the University could support the development of these future leaders might be by bettering its record in
educating them. This study fulfilled a social justice function in the fact that it provided the University with information that could assist them in better serving the educational needs of this underserved group.

Human Diversity Issues

The research itself served to assist in better serving a diverse group, the Hmong. In addition, all Hmong students in the University’s record and directory were included.

Findings Analysis

There were 17 persons who responded to the survey. As 22 surveys were sent out originally, this was a return rate of 77%. There were ten men (58.8%) and seven women (41.2%) in this sample. At the time of their entry into UW-Superior, they ranged in age from 18 years to 26 years (for men it was 18 to 24 years at entry and for women 18 to 26 years at entry). At the time of entry, the average age of the sample was 20.3 years (for men 19.7 years and for women 21.1 years).

Seven were still enrolled at the time of the survey; five had received degrees, and five had left school.

Table 1: Sample Characteristics: Age at Entry to UWS by Gender by Whether Graduated

<table>
<thead>
<tr>
<th>Age in Years</th>
<th>Received Degree</th>
<th>Did Not Receive Degree</th>
<th>Entire Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td>All</td>
</tr>
<tr>
<td>18-21</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>22-25</td>
<td>2</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>26-29</td>
<td>0</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>30+</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>All</td>
<td>2</td>
<td>3</td>
<td>5</td>
</tr>
</tbody>
</table>

- Five of the 17 respondents had received their degrees (29%). Forty-two percent of the students who had enrolled (7) were still enrolled.
- Sixty percent of those receiving a degree were women; thus more women than men received their degrees from UW-Superior. This was even though more men than women began school at UW-Superior.
- Forty percent of the people who completed their degrees were between the ages of 22-25 years old when they began school. Another forty percent were between the ages of 26-29 years.
- Thirty-five percent were 20 and older when they entered at UWS.

None of the 17 respondents were born in the United States and all had lived in a relocation camps in Southeast Asia. They came to the U.S. from these camps. All 17 were born in Laos or Thailand. Of the 17, two (12%) attended school in the camps. These two were asked to comment on how expectations and school structure differed in the camps as contrasted to those of the U.S. schools they had attended. They made the following verbatim comments:

- Yes, I had some classes before moving to this country. The camp teacher was stricter. The camp teaching style and method is different. Conditions of camp schools were very poor, no food was provided, and I was a long distance from home.
- Teaching in the camp is different with strict rules (conditions) for students to follow. For example, nails had to be cut! Students got punished for not having their nails cut! Students also got a penalty for not knowing answers when picked on because the teacher knew you did not study.

\[2\] One male respondent did not give his age, so he is not represented on this table. He did not graduate from UW-Superior.
When they entered UW-Superior, 10 (59%) said they were either married or in a relationship while 7 (41%) said they were not married or in a relationship.

Of all the students, 3 (18%) have been in the United States between 5-10 years; 5 (29%) have been in the United States between 11-16 years; 6 (35%) has been in the United States between 17-22 years; and 3 (18%) have been in the United States for 23 or more years.

The majority (82%) of these students came from a family consisting of 6-10 people. One student (6%) came from a family of 1-5 people, and two (12%) came from a family of 11-15 people. Fifteen (88%) of these students are first generation students to attend college.

Students were then asked when they entered UW-Superior. From 1990 to 1994, there were two who entered; from 1995 to 1999, there was one who entered; from 2000 to 2004, there were 12 who entered; and from 2005 to the present there was one more that entered. Ten of the younger students have entered since 2000.

Next, students were asked why they chose UW-Superior. Many chose UW-Superior because it was close to home and/or family; it was affordable; and the campus was smaller and more intimate. Their verbatim comments were as follows:

- Close to home, near family, Hmong faculty
- Offered my area of study
- I choose UW-Superior to gain the Asian American position in the office of Multicultural Affair.
- Parents preferred and close to home
- Intimidating but was the only school I applied to
- Availability and acceptance
- Close to my family (I have one of my own)
- Close to home, be w/ family, affordable
- Close to home, small, and cheap
- One of two places w/ my major and also was most flexible
- Close to home
- Affordable, within a good distance, and also a small University
- Close to home and save money
- Away from home, and because of a particular sport that was available here at the time
- Liked the location, student population size, and its small class size
- New experience
- I choose UW-Superior because it seems like a nice and small campus where I can get the help I need.

### Table 2: How Hmong Students Paid for College

<table>
<thead>
<tr>
<th>Means of Payment</th>
<th># (%)</th>
<th>Men</th>
<th>Women</th>
<th>Older</th>
<th>Younger</th>
</tr>
</thead>
<tbody>
<tr>
<td>Loans</td>
<td>16 (94%)</td>
<td>10 (63%)</td>
<td>6 (37%)</td>
<td>5 (33%)</td>
<td>10 (67%)</td>
</tr>
<tr>
<td>Scholarships</td>
<td>7 (41%)</td>
<td>2 (29%)</td>
<td>5 (71%)</td>
<td>1 (14%)</td>
<td>6 (86%)</td>
</tr>
<tr>
<td>Savings</td>
<td>5 (29%)</td>
<td>2 (40%)</td>
<td>3 (60%)</td>
<td>1 (25%)</td>
<td>3 (75%)</td>
</tr>
<tr>
<td>Financial Aid</td>
<td>16 (94%)</td>
<td>10 (63%)</td>
<td>6 (37%)</td>
<td>5 (33%)</td>
<td>10 (67%)</td>
</tr>
<tr>
<td>Family</td>
<td>3 (17%)</td>
<td>0 (0%)</td>
<td>3 (100%)</td>
<td>0 (0%)</td>
<td>3 (100%)</td>
</tr>
</tbody>
</table>

Typically the Hmong student who came to UW-Superior used financial aid, particularly loans. Eight people (47%) used two sources of support; five (29%) used three sources of support; three (18%) used four sources of support; and one (6%) used all five sources of support.

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3 One man did not note his age.
Table 2 noted whether or not a Hmong student had graduated with a degree from UW-Superior. It was broken down by gender and age group. Of the five degrees granted, none were the Associate of Arts degree; four were a four year Bachelor of Science or Bachelor of Arts degree; and one was a graduate degree.

The five people who did not finish the degree were asked why. The reasons were:
- Personal issues (3 or 18%),
- Academic issues (2 or 12%),
- Financial (2 or 12%),
- Family issues (2 or 12%),
- Medical issues (1 or 6%).

Two had one issue contributing to leaving; two had two issues contributing to leaving; and one had all five issues contributing to leaving.

Table 3: Attitudes about Programs and Services at UW-Superior

<table>
<thead>
<tr>
<th>Program or Service Category</th>
<th># (%) Said P/S Useful</th>
<th># (%) Said P/S Need Improvement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Academic Advising</td>
<td>4 (25%)</td>
<td>2 (11%)</td>
</tr>
<tr>
<td>Career Center</td>
<td>5 (29%)</td>
<td>2 (11%)</td>
</tr>
<tr>
<td>Computing and Media Resource</td>
<td>5 (29%)</td>
<td>4 (24%)</td>
</tr>
<tr>
<td>Campus Safety</td>
<td>4 (24%)</td>
<td>3 (18%)</td>
</tr>
<tr>
<td>Day Care Center</td>
<td>0 (0%)</td>
<td>1 (6%)</td>
</tr>
<tr>
<td>Distance Learning Center</td>
<td>0 (0%)</td>
<td>1 (6%)</td>
</tr>
<tr>
<td>Financial Aid Office</td>
<td>15 (88%)</td>
<td>3 (18%)</td>
</tr>
<tr>
<td>Health Services</td>
<td>5 (29%)</td>
<td>4 (24%)</td>
</tr>
<tr>
<td>Health and Wellness Center</td>
<td>14 (82%)</td>
<td>1 (6%)</td>
</tr>
<tr>
<td>Women Resource Center</td>
<td>2 (12%)</td>
<td>3 (18%)</td>
</tr>
<tr>
<td>International Student Center</td>
<td>4 (24%)</td>
<td>3 (18%)</td>
</tr>
<tr>
<td>Mathematical Lab</td>
<td>10 (59%)</td>
<td>4 (24%)</td>
</tr>
<tr>
<td>Multicultural Center</td>
<td>12 (71%)</td>
<td>1 (6%)</td>
</tr>
<tr>
<td>Parking Service</td>
<td>10 (59%)</td>
<td>9 (51%)</td>
</tr>
<tr>
<td>Students Assistant Positions</td>
<td>5 (29%)</td>
<td>4 (24%)</td>
</tr>
<tr>
<td>Student Computer Labs</td>
<td>14 (82%)</td>
<td>5 (29%)</td>
</tr>
<tr>
<td>SESLI</td>
<td>1 (6%)</td>
<td>2 (12%)</td>
</tr>
<tr>
<td>Student Housing</td>
<td>5 (29%)</td>
<td>3 (18%)</td>
</tr>
<tr>
<td>Student Support Service</td>
<td>7 (41%)</td>
<td>3 (18%)</td>
</tr>
<tr>
<td>Weather Hotline</td>
<td>0 (0%)</td>
<td>1 (6%)</td>
</tr>
<tr>
<td>Welcome Center</td>
<td>5 (29%)</td>
<td>1 (6%)</td>
</tr>
<tr>
<td>Writing Center</td>
<td>6 (35%)</td>
<td>5 (29%)</td>
</tr>
<tr>
<td>Youthsummer Program</td>
<td>3 (18%)</td>
<td>3 (18%)</td>
</tr>
<tr>
<td>Other</td>
<td>0 (0%)</td>
<td>0 (0%)</td>
</tr>
</tbody>
</table>

Programs/services offered at UW-Superior which more than 50% of Hmong students found helpful are as follow:
- Financial aid office (88%),
- Health and wellness center (82%),
- Mathematical lab (59%),
- Multicultural center (71%),
- Parking service (59%),
• Student computer labs (82%).

Those programs and services which Hmong students found were least helpful or not used by them were the day care center, the distance learning center, and the weather hotline.

A service that more than 50% of Hmong students felt needed improvement to better assist current and future Hmong students was the parking service (51%). This service was used by many Hmong students and was perceived as needing improvement. All 23 programs/services were noted by at least some Hmong students as in need of improvement.

Table 4a: Attitudes about Programs and Services at UW-Superior by Gender and Age Category: Men

<table>
<thead>
<tr>
<th>Program or Service Category</th>
<th># (%) Said P/S Useful</th>
<th># (%) Said P/S Need Improvement</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Men</td>
<td>Younger</td>
</tr>
<tr>
<td>Academic Advising</td>
<td>1 (10%)</td>
<td>3 (30%)</td>
</tr>
<tr>
<td>Career Center</td>
<td>1 (10%)</td>
<td>4 (40%)</td>
</tr>
<tr>
<td>Computing and Media Resource</td>
<td>2 (20%)</td>
<td>3 (30%)</td>
</tr>
<tr>
<td>Campus Safety</td>
<td>1 (10%)</td>
<td>2 (20%)</td>
</tr>
<tr>
<td>Day Care Center</td>
<td>0 (0%)</td>
<td>0 (0%)</td>
</tr>
<tr>
<td>Distance Learning Center</td>
<td>0 (0%)</td>
<td>0 (0%)</td>
</tr>
<tr>
<td>Financial Aid Office</td>
<td>9 (90%)</td>
<td>0 (0%)</td>
</tr>
<tr>
<td>Health Services</td>
<td>1 (10%)</td>
<td>3 (30%)</td>
</tr>
<tr>
<td>Health and Wellness Center</td>
<td>9 (90%)</td>
<td>9 (90%)</td>
</tr>
<tr>
<td>Women Resource Center</td>
<td>0 (0%)</td>
<td>1 (10%)</td>
</tr>
<tr>
<td>International Student Center</td>
<td>0 (0%)</td>
<td>2 (20%)</td>
</tr>
<tr>
<td>Mathematical Lab</td>
<td>5 (50%)</td>
<td>7 (70%)</td>
</tr>
<tr>
<td>Multicultural Center</td>
<td>7 (70%)</td>
<td>9 (90%)</td>
</tr>
<tr>
<td>Parking Service</td>
<td>6 (60%)</td>
<td>6 (60%)</td>
</tr>
<tr>
<td>Students Assistant Positions</td>
<td>1 (10%)</td>
<td>4 (40%)</td>
</tr>
<tr>
<td>Student Computer Labs</td>
<td>9 (90%)</td>
<td>8 (80%)</td>
</tr>
<tr>
<td>SESLI</td>
<td>0 (0%)</td>
<td>0 (0%)</td>
</tr>
<tr>
<td>Student Housing</td>
<td>2 (20%)</td>
<td>4 (40%)</td>
</tr>
<tr>
<td>Student Support Service</td>
<td>1 (10%)</td>
<td>5 (50%)</td>
</tr>
<tr>
<td>Weather Hotline</td>
<td>0 (0%)</td>
<td>0 (0%)</td>
</tr>
<tr>
<td>Welcome Center</td>
<td>1 (10%)</td>
<td>3 (30%)</td>
</tr>
<tr>
<td>Writing Center</td>
<td>2 (20%)</td>
<td>3 (30%)</td>
</tr>
<tr>
<td>Youthsummer Program</td>
<td>1 (10%)</td>
<td>2 (20%)</td>
</tr>
<tr>
<td>Other</td>
<td>0 (0%)</td>
<td>0 (0%)</td>
</tr>
</tbody>
</table>

A majority of Hmong students who attend/ed UW-Superior from 1990 to the present (2006) were men (59%) and younger students (63% under 20 years of age). Hmong men who attend/ed UW-Superior found 17 (74%) of the programs/services useful.

More than 50% of the male respondents found the following programs useful:
• Financial aid office (90%),
• Health and wellness center (90%),
• Student computer labs (90%),
• Multicultural center (70%),
• Parking service (60%),

4 One man did not note his age
Eighteen (78%) programs/services were noted as helpful to younger (under 20 years of age) students. Fifty percent or more of younger Hmong male students who attend UW-Superior found the following programs most useful to them:

- Health and wellness center (90%),
- Multicultural affairs (90%),
- Student computer lab (80%),
- Mathematical lab (70%),
- Parking service (60%),
- Student support service (50%).

Respondents noted that 57% of programs and services about which they were polled were in need of improvement to better support current and future Hmong men at the University.

Eighty-seven percent of the programs/services were seen by younger Hmong male students as in need of improvement to better support current and future younger (under 20 years of age) Hmong male students at the University. Fifty percent or more of younger Hmong male students noted they felt the following program/service were in need of improvement:

- Financial aid office (100%),
- Student computer labs (80%),
- Mathematical lab (70%),
- Parking service (60%),
- Student support service (50%).

### Table 4b: Attitudes about Programs and Services at UW-Superior by Gender and Age Category: Women

<table>
<thead>
<tr>
<th>Program or Service Category</th>
<th># (%) Said P/S Useful</th>
<th># (%) Said P/S Need Improvement</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Women</td>
<td>Older</td>
</tr>
<tr>
<td>Academic Advising</td>
<td>3 (43%)</td>
<td>1 (17%)</td>
</tr>
<tr>
<td>Career Center</td>
<td>4 (57%)</td>
<td>1 (17%)</td>
</tr>
<tr>
<td>Computing and Media Resource</td>
<td>3 (43%)</td>
<td>2 (33%)</td>
</tr>
<tr>
<td>Campus Safety</td>
<td>3 (43%)</td>
<td>2 (33%)</td>
</tr>
<tr>
<td>Day Care Center</td>
<td>0 (0%)</td>
<td>0 (0%)</td>
</tr>
<tr>
<td>Distance Learning Center</td>
<td>0 (0%)</td>
<td>0 (0%)</td>
</tr>
<tr>
<td>Financial Aid Office</td>
<td>6 (86%)</td>
<td>4 (67%)</td>
</tr>
<tr>
<td>Health Services</td>
<td>4 (57%)</td>
<td>2 (33%)</td>
</tr>
<tr>
<td>Health and Wellness Center</td>
<td>5 (71%)</td>
<td>5 (83%)</td>
</tr>
<tr>
<td>Women Resource Center</td>
<td>2 (29%)</td>
<td>2 (33%)</td>
</tr>
<tr>
<td>International Student Center</td>
<td>4 (57%)</td>
<td>2 (33%)</td>
</tr>
<tr>
<td>Mathematical Lab</td>
<td>5 (71%)</td>
<td>3 (50%)</td>
</tr>
<tr>
<td>Multicultural Center</td>
<td>5 (71%)</td>
<td>3 (50%)</td>
</tr>
<tr>
<td>Parking Service</td>
<td>4 (57%)</td>
<td>4 (67%)</td>
</tr>
<tr>
<td>Students Assistant Positions</td>
<td>4 (57%)</td>
<td>1 (17%)</td>
</tr>
<tr>
<td>Student Computer Labs</td>
<td>5 (71%)</td>
<td>5 (83%)</td>
</tr>
<tr>
<td>SESLI</td>
<td>1 (14%)</td>
<td>1 (17%)</td>
</tr>
<tr>
<td>Student Housing</td>
<td>3 (43%)</td>
<td>2 (33%)</td>
</tr>
<tr>
<td>Student Support Service</td>
<td>8 (86%)</td>
<td>2 (33%)</td>
</tr>
<tr>
<td>Weather Hotline</td>
<td>0 (0%)</td>
<td>0 (0%)</td>
</tr>
<tr>
<td>Welcome Center</td>
<td>4 (57%)</td>
<td>2 (33%)</td>
</tr>
<tr>
<td>Writing Center</td>
<td>4 (57%)</td>
<td>3 (50%)</td>
</tr>
<tr>
<td>Youthsummer Program</td>
<td>2 (29%)</td>
<td>1 (17%)</td>
</tr>
<tr>
<td>Other</td>
<td>0 (0%)</td>
<td>0 (0%)</td>
</tr>
</tbody>
</table>
Programs/services which were seen as helpful to Hmong women who have attended UW-Superior from 1990 to the present (2006) were:

- Financial Aid Office (86%)
- Student Support Service (86%)
- Health and Wellness Center (71%)
- Mathematical Lab (71%)
- Multicultural Center (71%)
- Student Computer Lab (71%)
- International Student Center (57%)
- Career Center (57%)
- Health Services (57%)
- Parking Service (57%)
- Students Assistant Position (57%)
- Welcome Center (57%)
- Writing Center (57%)

Most Hmong women who attended UW-Superior from 1990 to the present (2006) were older (older than 20 years of age) Hmong women. Of those Hmong women, the following programs/services were helpful to them:

- Health and Wellness Center (83%)
- Student Computer Labs (83%)
- Financial Aid Office (67%)
- Parking Service (67%)
- Mathematical Lab (50%)
- Multicultural Center (50%)
- Writing Center (50%)

More than half of the Hmong women who attended UW-Superior agreed the programs/services like the parking service and writing center needed improvement to better serve current and future Hmong women at the University. However, older women thought that the following programs/services were in need of improvements to better assist current and future Hmong female students:

- Career Center
- Computing and Media Resource
- Health Services
- International Student Center
- Parking Service
- Student Assistant
- Student Computer Lab
- SESLI
- Writing Center

While attending UW-Superior, all 17 students received help from someone on campus, whether it was their professors or their student organization(s) on/off campus. Of all 17 students, 12 (71%) were active members of the Asian/ Pacific Islander Association on campus. All of these same 12 were active in other clubs and organizations on/off campus as well. When asked to name them, the following clubs and organizations were listed:

- Youthsummer Program,
- Fraternity on campus,
Volleyball Club,
Chamber Orchestra,
World Student Association,
Phi Sigma Sigma,
Social Work Student Association,
University of Minnesota, Duluth: Asian/ Pacific Islander Association.

Table 5: Residence While Attending UW-Superior by Gender and Age Category

<table>
<thead>
<tr>
<th>Living Methods</th>
<th>Gender</th>
<th>Age Category</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td># (%) Men</td>
<td># (%) Women</td>
</tr>
<tr>
<td>Dorm</td>
<td>2 (20%)</td>
<td>4 (57%)</td>
</tr>
<tr>
<td>Off Campus w/ Roommates</td>
<td>2 (20%)</td>
<td>2 (29%)</td>
</tr>
<tr>
<td>Off Campus w/ Family</td>
<td>8 (80%)</td>
<td>3 (43%)</td>
</tr>
<tr>
<td>Commute</td>
<td>0 (0%)</td>
<td>0 (0%)</td>
</tr>
<tr>
<td>Other</td>
<td>1 (10%)</td>
<td>0 (0%)</td>
</tr>
</tbody>
</table>

- The majority (65%) lived off campus with family member/s.
- Eighty-three percent of Hmong persons who were over 20 years of age at the time of entry lived off campus with their families.
- More women then men lived on campus in dorms and more men than women lived off campus with their families.
- None of the Hmong students commuted from another town.

Students were asked how many languages they spoke; thirteen people (76%) spoke two languages, one person (6%) spoke three languages, two persons (12%) spoke four languages, and one person (6%) spoke 5 languages. The languages these students spoke included:
- English
- French
- Hmong
- Laotian
- Spanish
- Thai

Students were then asked if they struggled with English as a second language. Eleven (64%) responded affirmatively, and six (35%) said “no”. Although many said they struggle with English as a second language, all 17 expect or expected to finish college when they entered the University.

When asked who or what influenced them to seek higher education, most referenced family members as exerting a strong influence over their decisions to go on for higher education; the following verbal responses were given from all respondents:
- My boyfriend encouraged and influenced me, I didn’t know of higher education before.
- I want to understand America, be smart and make a living.

---

5 A couple students had more than one place of residence throughout their college years.
6 One student did not note his age.
7 One student lived off campus with himself.
Myself. I went for my personal family’s benefit. I want a career in helping Hmong students in higher education. Besides, my husband had college. I believe that if others can do it, I can do it too, so I went for it. I wanted to be an independent Hmong woman and make my parents happy. Me, and to be rich.

Myself and my parents. Growing up, my parents had always emphasized on higher education so later on, I realized I needed to continue. My family, friends, and myself to fulfill future employment expectations! Myself, because I want to gain knowledge. I want to get better career, job and life! Self, to know more, to gain knowledge. Parents. Self, for experience. Mainly my Dad but the rest of my family too. I’ve also had teachers throughout my childhood who encouraged me to continue on. Most importantly, I want to make my parents proud since I am Hmong and a Woman. I also see the fact that there are not many advocates for those in need like my mom who speaks no English and want to make that small difference.

Questions also asked how proud they were of their accomplishments to date, how Americanized they were when they were in college, where they stood with their levels of self-confidence, and how easy was it for them to make friends. They were asked to rank themselves with each of the questions on scale using 1 through 5 with 1 being the lowest and 5 being the highest.

Table 6: Ranking of How Proud of Themselves, How Americanized, Level of Self-Confidence, and Ease in Making Friends

<table>
<thead>
<tr>
<th>Ranking</th>
<th># (%) Proud</th>
<th># (%) Americanized</th>
<th># (%) Self-Confidence</th>
<th># (%) Friends</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 (Not Very)</td>
<td>0 (0%)</td>
<td>0 (0%)</td>
<td>1 (6%)</td>
<td>0 (0%)</td>
</tr>
<tr>
<td>2</td>
<td>0 (0%)</td>
<td>1 (6%)</td>
<td>0 (0%)</td>
<td>1 (6%)</td>
</tr>
<tr>
<td>3</td>
<td>5 (29%)</td>
<td>9 (51%)</td>
<td>7 (41%)</td>
<td>6 (35%)</td>
</tr>
<tr>
<td>4</td>
<td>6 (35%)</td>
<td>4 (24%)</td>
<td>8 (47%)</td>
<td>5 (29%)</td>
</tr>
<tr>
<td>5 (Very Much)</td>
<td>6 (35%)</td>
<td>3 (18%)</td>
<td>1 (6%)</td>
<td>5 (29%)</td>
</tr>
</tbody>
</table>

- All students ranked themselves no lower than 3, when asked about how proud they were of their life accomplishments. This meant there were no respondents who were not proud of their life accomplishments up to date.
- Almost all students (94%) ranked themselves with 3 or greater in how Americanized they were.
- Almost all students (94%) indicated that they have a good or very strong level of confidence.
- Again almost all the respondents rated themselves with a 3 or greater, generally noting ease in developing friendships in school.

Respondents were asked an open-ended follow-up question about how their level of self-confidence affected their experience here at the University; responses were as follows. There were seven (7) negative responses, three (3) neutral responses and seven (7) positive responses.
Negative comments:
- Limits me in taking my opportunities to network with others and get to know my classmates as well as my professors.
- Yes, because sometimes I feel like I don’t belong in college.
- Language and understanding problems affected my way of connecting with others, but I had my family alongside me.
- It helped me to connect with others but at times I have to hold back parts of what makes me who I am.
- Afraid to compete with others but also able to connect with others.
- I get physically intimidated of other females. At times, I find myself paranoid with my physical appearance and comparing myself with others.
- I guess sometimes it made me missed out, because I didn’t give my opinion, but I met a lot of people who helped me build up my confident.

Neutral comments:
- Not much.
- I wouldn’t say so.
- I don’t believe so, I’m fine.

Positive Comments:
- It helped me to reach my goal of graduating.
- To get out there and get what I came for.
- Being able to and having the willingness to share.
- Allows myself to believe I can do it! And take challenges, for example, going into an all white school at the same time a Hmong women. It’s like double jeopardy!
- Being able to speak up for myself, my beliefs, opinion, and my mind.
- It gave me the confidence to help others and to ask others for help when needed.
- Positive affect, only down is I feel I need to stay in the closet for not knowing how others will react towards my sexuality.

Respondents were asked what it means for them to be Hmong Americans. Many said to be a Hmong American was to be able to support one’s family, to have a good future, and to balance/have two cultures.
- Have a good job, help family but also understand how the American society functions.
- To become someone skilled, gain knowledge, and use it wisely.
- To be able to support one’s family in this country.
- The freedom to have a voice, career choice, and opportunity.
- To lose my cultural identity and be able to adapt to a new way of life.
- To have an advantage of 2 language, 2 culture, and 2 world.
- Take charge and help others.
- Be who I am and be proud.
- Being able to move forward, be a role model, and be well balance and navigate between the two cultures.
- It means that I have every privilege to be better or like other people.
- Living in the U.S. and being able to live out our dreams as we wish.
- Proud: Being Hmong in American society.
- Understand modern technology and move forward.
- Great because I am different.
- To have a degree, have a good job, but keep my culture and remember my origin.
- To be normal in an American society.
- It means I have to work hard to make my family proud and to keep the family’s good name.
In the mainstream, college students have tended to work part or full-time jobs throughout the school year and sometimes throughout the whole summer. The same applied for Hmong students. Of all respondents, sixteen (94%) worked, and one (6%) did not work while attending the University. Those who worked were asked what the minimum amount of hours they worked each week was: one (6%) worked a minimum of 10 hours; one (6%) worked a minimum of 15 hours; ten (59%) worked a minimum of 20 hours; four (24%) worked a minimum of 25 hours; and one (6%) worked a minimum of 40 hours a week.

When asked to name their three top personal strengths, most made similar responses. Three top personal strengths commonly described by respondents were that they were hard working, honest, and had the will to go on and to learn. Their responses were listed below:

- Creativity, willingness, and patient
- Keep going, work hard, and being a leader
- Know what I want, keep my head high no matter what, and have a positive attitude and open mind
- Devotion, honest, and awareness
- Hard work, decisive, and prioritizing
- Straight forward, balance, and independent
- Speaking, motivation, and honest
- Kindness, confident, and understanding
- Persuasive, decisive, and self-awareness
- Commitment, on time, and dependable
- Math, computer, and wanting to know more (curiosity)
- Have the will, open minded, and hard working
- Computer, art, and athletic
- Cooking, craft, and story telling
- Organized, task oriented, and setting Goals
- Talking, work hard, and making friends
- Friendly, positive, and creativity

On the other hand, when asked to name one of their personal weaknesses, or area in which they would like to improve, many students listed socializing, balancing two or more things out, and procrastinating as their weaknesses. However, there were other areas identified as well:

- Socializing (3)
- Balance (2)
- Procrastinating (2)
- English
- Writing
- Family
- School
- Hmong
- Acceptance
- Reading
- Vocabulary
- Time Management
- Motivation

College students have usually struggled with at least one aspect of their lives while attending school as compared to other aspects; therefore these Hmong students were asked a follow up question concerning what it was that they felt they struggled with most while in college. Students most often said
they struggled most with reading, writing, time management, and balancing out two or more things; however there were others noted as well:

- Reading, writing, and understanding English.
- Care for my family and also complete my school work.
- Writing.
- Trying to gain college experience while trying to help my family to adjust to new environment.
- English and family.
- Distinguishing what is necessary and what is not.
- Balancing school and work.
- Balancing with family and school.
- Time Management: balancing school, work, and family.
- Some terminologies in class.
- Socially (w/ Hmong students).
- Ability to balance work and school: time Management.
- Reading and fully understanding materials, writing.
- Working with others because of my English.
- Stuttering in Hmong/ English and test taking.
- Have fun but need do the school work.
- Time Management.

In addition, 12 (70%) of these Hmong college students had serious family responsibilities as follows:

- Cook, clean, watch over siblings, and be a role model for younger sisters.
- I am caretaker of both my parents and my in-laws. I also support my own family and take care of their basic needs.
- I am a full-time mom, wife, student work, daughter etc.
- I provide for my family, care for the need of my wife, son, daughter, parents, and in-laws such as taking them grocery shopping or to doctor appointments.
- I am responsible to raise my children, provide for my family, and care for my wife
- My responsibility is dealing with the basic need of my family, maintain the house and raise my children, as well as care for both my mother and mother-in-law (taking them to the clinic, hospitals, grocery store etc.).
- I still need to go home on the weekends and do my duties as a Hmong daughter, which is to cook and clean, in other words, just chores around the house.
- I have to visit home, cook and clean especially for my mom because she is unable to, and baby-sit my nieces and nephew.
- Care for my siblings and my parents. I also take part in paying the bills because I am the oldest son.
- Cleaning, cooking, working, schooling, and compromising.
- Cook, clean, watch over siblings especially keeping a close eye on my autistic sister.
- Help my brother and sister at home, take care of bills because I am a son, and translate mails for parents to understand.

As the Hmong have strict cultural expectations, it was important to ask these students how often they were expected to come home and how early they had to be in while they attended college. Most of the responses showed that they were expected to be home as often as possible:

- After class and work (3)
- As much as I can (3)
- Very often
- Whenever
- Every day (2)
Live alone, so whenever
Not often
Almost every weekend
Mainly during school breaks
Not expected (2)

When asked how early they were expected home, the responses showed that most of these students came from time-flexible families; perhaps they also possessed supportive families who were willing to understand the need to accommodate a college age family member. Responses were as follows:

- Whenever classes are done for the day
- 11:00 pm
- Whenever (5)
- I have to go home by 4-5 pm every day
- When I’m done with what I need to do (3)
- Midnight would be preferred
- As early as possible
- 10:00 pm
- Not sure
- 6:00 pm
- 9:00 pm at best

Sixteen (94%) students said their parents/families encouraged and supported them to seek higher education, and another sixteen (94%) students said their families expected them to finish college.

Next they were asked to rank families about how Americanized they were on a five point scale with 1 being the lowest and 5 being the highest. Forty-seven percent said their family ranked as a “4”, and another forty-seven percent said their family ranked as a “5” in terms of how Americanized the family was when the student attended college. This means it was likely these families tended to better understand the cross-cultural stressors acting on their college student members.

The next questions asked them to rate their families in terms of how supportive they were. Using the same five point scale, fifty-eight percent said their family ranked as a “5”; eighteen percent said their family ranked as a “4”; and twenty-four percent said their family ranked as a “3” in terms of how supportive their family was when the student was in college.

Fourteen (82%) students said they believed their parents were proud of them, and three (18%) said they believed their parents were not proud of their accomplishments.

Relationship of Findings to Literature Review

According to the literature review, Hmong persons came from the refugee camps in Thailand. Some may have come directly from the camp, while others may have been born into a family whose adults were in the camps. All participants in this study were from the refugee camps; however, some may have been in the United States longer than others. Although most of these students have been in the United States for over 10 years, the majority said they struggled with English as a second language. This fact suggests that it may be why previously researchers in the 1980’s (such as Hutchison, 1997) found Hmong students left their educations incomplete.

The literature review noted that Hmong women in the United States became Americanized and viewed themselves from a Western perspective. The study supported this claim, as more women than men received their degree from UW-Superior, although more men than women attended UW-Superior from 1990 to the present (2006).

**Conclusion**

**Summary of Major Findings**

- All respondents are refugees.
Over half lived off campus with family members.
Most of the students were local students or brought their families along while in college.
Over half of the respondents were also active members of the Asian organization on campus, indicating they looked for support and sense of belonging, as well as ways to promote their culture.
Of these respondents, over half speak two languages: English and Hmong.
The majority were influenced to seek higher education by his/her family.
What they struggled with the most in college was mainly English as a second language, writing proper English, reading, and understanding English.
Along with this struggle, the majority of these respondents also had family responsibilities and culturally-based expectations and obligations while in college.
When it came to self-confidence, many of the respondents ranked themselves as at least a “3” on a scale of 1-5 (1 being lowest and 5 being highest), and many said it affected their college experience in one way or another.
When it came to how they define a Hmong American (which means how they define themselves since they are Hmong Americans), many respondents said to be a Hmong American is to be able to support one's family, have a good future awaiting, and to balance/have two cultures.
Of the many programs/services offered at UW-Superior, majority of the students used the Office Multicultural Affairs and found it useful along with the Financial Aid Office, Health and Wellness Center, Parking Service, and student computer labs around campus.
Over half of respondents were younger (under 20 years of age) Hmong males, and more men than women attended the University.
More women then men received a UW-Superior degree from 1990 to the present (2006).
A majority of Hmong students who came to UW-Superior received financial help from student loans and financial aid from the government.
Most of the five students who did not received a UW-Superior degree and no longer attend the University said it was due to personal issues.

**Suggestions for Future Research**
For future research, some suggestions might be:

- Find out how long (time in years) it takes for Hmong students to receive their degrees.
- Reach out intensively to all Hmong students since the University has such a low population of Hmong students.
- Look at other factors which may contribute to the retention and graduation rates.
References


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Chaw Moua
Researcher/UW-Superior
Email: cmoua2@uwsuper.edu
Phone: 763.742.7924

Elizabeth Blue
Social Work Professor/ McNair Mentor
Email: etblue@prodigy.net
Phone: 715.394.8492

Chip Beal
Multicultural Affairs Coordinator
Specialist
Email: aabeal@uwsuper.edu
Phone: 218.428.2325

Zoey Hurr
Southeast Asian-American Student Specialist
Email: zhurr@uwsuper.edu
Phone: 715.394.8501

In addition, if you have concerns you wish to express to an administrator at UW-Superior about this study, please contact:

Dr. Christopher Markwood
Provost/ UW-Superior Old Main 210
Email: cmark@uwsuper.edu
Phone: 715-394-8449

This research project has been approved by the UW-Superior Institutional Review Board for the Protection of Human Subjects, protocol #________

I have read, understand the purpose of this study, and agree to participate in a telephone or personal interview with Ms. Moua.

______________________________                  ________________________________
Print Name                                                              Signature

*   *   *   *   *   *   *   *   *   *   *   *   *   *   *   *   *   *   *   *   *   *   *   *
*   *   *   *   *   *   *   *   *   *   *   *   *   *   *   *   *   *   *   *   *   *   *   *

For mailed surveys only:

I prefer a telephone interview; please call me.

Name: _________________________________________
Date: ________________________________
Time: ________________________________
Phone: ________________________________

Ntawv Tso Cai: Kev Yuav Pab Tau Tub Ntxhais Hmoob Kawm Ntawv Kom Tau Zoo Hauv
Superior Tsev Kawm Ntawv Qib Siab

Koj raug caw los koom pab nrhiav kev pab rau cov tub ntxhais Hmoob kom kawm tau ntawv zoo nyob rau hauv Superior tsev kawm ntawv qib siab. Koj raug caw vim:

• Superior tsev kawm ntawv qib siab tau txais koj,
- Koj tau kawm ntawv nyob rau Superior tsev kawm ntawv qib siab thiab tau kawm tiav los yog tawm lawm,
- Tseem tab tom kawm ntawv nyob hauv Superior tsev kawm ntawv qib siab.

Thov nyeem tsab ntawv no. Yog koj muaj lus nug, koj nug tau ua ntej koj yuav txiav txim siab pab nrhiav kev pa rau cov tub ntxhais kawm ntawv nyob rau Superior tsev kawm ntawv qib siab. Thov nkag siab hais tias yog peb caw koj pa txog kev tshawb nrhiav, peb yuav tau qhia koj tias “koj muaj cai paub txog” seb peb yuav muab koj cov lus teh mus siv li cas thiab peb puas yuav qhia koj npe tawm nrog rau tej yam kev tsis zoo uas yuav tshwm sim tau rau koj yog koj txiav txim siab pab. Yog koj muaj lus nug los yog muaj tej yam tsis haum koj siab, koj muaj cai hu tau rau tus coj hauv Superior tsev kawm ntawv qib siab. Tsis tas li ntawd, peb yuav tsum khaws daim ntawv no ua povthawj hais tias koj tau nyeem thiab nkag siab txhua yam ua ntej koj txaus siab pab.

Tus ntxhais Tshaus Muas: tus tshawb nrhiav/ ntxhais tshawb nrhiav rau McNair/ ntxhais kawm ntawv nyob hauv Superior tsev kawm ntawv qib siab.

Kev tshawb nrhiav zaum no yog tshawb nrhiav los pab rau Superior tsev kawm ntawv qib siab lub chaw ua haujlwm paub tub ntxhais Hmoob. Lub homphiaj yog siv coj los nrhiav kom tau coob tus tub ntxhais Hmoob tuaj kawm ntawv thiab kawm kom tiav rau hauv Superior lub tsev kawm ntawv ntxiv rau yav pemsuaub.

Yog koj txaus siab koom tes thiab tseem tab tom kawm nyob rau hauv Superior tsev kawm ntawv qib siab, tus tshawb nrhiav yuav teem sijhawm ntsib thiab nrog koj tham lub sijhawm koj tis xheej nyob rau hauv Superior tsev kawm ntawv lub chaw ua haujlwm paub tub ntxhais Hmoob uas yuob rau hauv Old Main chav 230. Koj yuav tau kos koj lub npe rau daim ntawv tso cai ntawm no ua ntej tus tshawb nrhiav yuav nug koj dаб tsi. Tus tshawb nrhiav yuav tsis sau koj lub npe los sis tej yam uas yuav qhia tau hais tias koj yog leej twg tseg. Yog koj txaus siab koom tes, nws yuav xiv koj sijhawm ze li 25-30 feeb.

Yog koj txaus siab koom tes thiab yog ib tug uas kawm tiay hauv Superior tsev kawm ntawv qib siab, thov nyeem daim ntawv tso cai ntawm no, teb cov lus nug nyob rau daim ntawv uas xa nrog daim no, thiab muab ntsaws rau lub hnaub ntawv uas muaj chaw nyob thiab stamp rov tuaj. Yog koj xa daim ntawv uas muaj koj cov lus teh rov tuaj, nws ntxhais tau hais tias tus tshawb nrhiav raug kev tso cai muab koj cov lus koj los paub nws txoj kev tshawb nrhiav. Daim ntawv nug yuav tsis muaj lus nug txog koj npe los sis tej yam uas yuav qhia tau hais tias koj yog leej twg. Yog koj txaus siab koom tes, nws yuav xiv koj sijhawm ze li 15-20 feeb.

Yog koj txaus siab koom tes thiab yog ib tug uas kawm tiay tiamsis xay tau cov lus nug los ntawm tus tshawb nrhiav hauv lub xovtooij, thov nyeem, kos koj lub npe rau daim ntawv tso cai ntawm no, tso hnuub thiab sijhawm nrog rau ib tug xovtoo, thiab muab ntsaws rau lub hnaub ntawv uas muaj chaw nyob thiab stamp rov tuaj. Yog thaum txais tau lawm, tus tshawb nrhiav yuav hu koj yuob rau hnuub, lub sijhawm, thiab nrog tus xovtooj uas koj muab ntawm daim ntawv tso cai. Tus tshawb nrhiav yuav tsis sau koj npe los sis nug tej yam uas yuav qhia tau hais tias koj yog leej twg tseg. Yog koj txaus siab koom tes, nws yuav xiv koj sijhawm ze li 25-30 feeb.

Tus tshawb nrhiav yuav tsis qhia koj lub npe thiab txhua yam uas yuav qhia tau hais tias koj yog leej twg tawm thiab yuav tsis muaj leej twg paub txog. Thaum koj teh cov lus nug tag lawm, koj cov lus teh thiab cov lus teh ntawm txhua tus uas teh cov lus nug yuav raug tso ua ke los ua IB los tus teh xwb. Tom qab ntawd, tus tshawb nrhiav yuav muab koj daim lus teh rhuav tsem pov tseg.
Thov txim, yuav tsis muaj khoomplig dab tsi rau koj. Tiamsis yog koj txaus siab koom tes, koj yuav muaj kev zoo siab pom tub ntxhais Hmoob yav pemsuab muaj kev pab thiab kawm ntawv tau zoo hauv Superior tsev kawm ntawv qib siab.

Yog koj koom tes, yuav tsis muaj kev phem kev tsis zoo dab tsi tshwm sim rau koj.

Yog koj tsis muaj siab koom tes los tau, koj yuav tsis raug quabyuam. Yog koj ho txaus siab koom tes, txawm yog koj teb cov lus nug ntawm daim ntawv los yog tus tshawb nrhiav, koj muaj cai yuav tsis teb cov lus nug uas koj tsis txaus siab teb los sis teb tsis tau.

Yog koj muaj kev txhawjxeeb, lus nug, los sis yog muaj dab tsi tsis haum koj siab, koj hu tau thiab tivtauj tau cov neeg nram qab no:

Chaw Moua  
Tus Tshawb Nrhiav/UW-Superior  
Email: cmoua2@uwsuper.edu  
Xovtooj: 763.742.7924

Elizabeth Blue  
Social Work Professor/ McNair Mentor  
Email: etblue@prodigy.net  
Xovtooj: 715.394.8492

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Multicultural Affairs Coordinator  
Specialist  
Email: abeal@uwsuper.edu  
Xovtooj: 715.394.8297

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Southeast Asian-American Student  
Specialist  
Email: zhurr@uwsuper.edu  
Xovtooj: 715.394.8501

Txoj kev tshawb nrhiav no raug tso cai los ntawm Superior tsev kawm ntawv qib siab lub chaw tso cai kev tshawb nrhiav ua muaj tibneeg nyob rau hauv: Protocol # __________

Yog koj muaj kev txhawjxeeb thiab xav nrog tus coj hauv Superior tsev kawm ntawv qib siab tham, koj tivtauj nws los tau:

Dr. Christopher Markwood  
Provost/ UW-Superior Old Main 210  
Email: cmark@uwsuper.edu  
Phone: 715-394-8449

Kuv tau nyeem, nkag siab zoo txog kev tshawb nrhiav zaum no, thiab txaus siab ntsib thiab teb tus tshawb nrhiav cov lus los sis txaus siab teb tus tshawb nrhiav cov lus hauv lub xovtooj.

Sau Npe  
Kos Npe

* * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * *
Nram qab no tsuas yog rau cov neeg uas tau txais daim ntawv tso cai no thiab daim ntawv muaj cov lus nug xwb:

Kuv xav teb tus tshawb nrhiav cov lus nug hauv lub xovtooj.

Npe: ______________________________

Hnub: ______________________________

Sijhawm: ___________________________

Xovtooj: ___________________________
Questions: Retention of Hmong Students at the University of Wisconsin-Superior
Survey & Code Book

Are you (optional):  
Male □  Female □  
C1= Gender  
Male=1  Female=2

Age when entered UWS (in years) _______  Age today (in years) _______
C3= Enter Age Cat  
18-21=1  22-25=2  26-29=3  30 and up=4  
C4= Age Today Cat  
18-21=1  22-25=2  26-29=3  30 and up=4

C5= Enter Age: ___  C6= Age Today: ___

Where were you born (optional)? □  In the USA  □  Not in the USA  
C6= Birthplace  
USA=1  Other=2

Did you and your family come to the United States from a refugee camp? □  Yes □  No  
C7= Refugee  
Yes=1  No=2

If yes, did you attend school in the refugee camp? □  Yes □  No  
C8= Ref School  
Yes=1  No=2

If yes, how are the expectations and school structure different in the camps as opposed to those of the US schools?

* See Microsoft Word Sheet

UW-Superior Experience:

What year did you enter UW-Superior? _______
C9= Year entered  

Why did you choose UW-Superior?
* See Microsoft Word Sheet

How did you pay for college? (Check all that apply)
A check= a Yes:  
Yes=1  No=2

□ loans  □ scholarships  □ personal savings  
C10= Loans  
C11= Scholarships  
C12= Savings

□ family contribution  □ financial aid  □ other: ________
C13= Family  
C14= Fin Aid  
* See Microsoft Word Sheet

C15= Number sources

Did you receive a degree from UW-Superior? □  Yes □  No  
C16= UWS Degree  
Yes=1  No=2

If so, was it (check all that apply)
A check= A yesYes=1  No=2
An AA degree completed in _____ (year)
C17=AA

Four year B.A./B.S. degree completed in _____ (year)
C18=B.A/ B.S

Graduated degree completed in _____ (year)
C19=M.A/ M.S

If no, why not? (Check all needed)
A check= A yesYes=1 No=2

Still enrolled
C20=Enroll

Financial issues
C21=Financial

Family issues
C22=Family Issues

Medical issues
C23=Medical

Academic issues
C24=Aademic

Personal issues
C25=Personal

Other: ___

* See Microsoft Word Sheet

Total number of reasons: ___
C26=No Reasons Not

Which program(s)/service(s) at UW-Superior were useful to you? Check all that apply.

A check= A yesYes=1 No=2

Academic Advising
C27=AcademicAd

Career Center
C29=Career

Computing and Media Services
C31=Computing

Campus Safety
C32=Assistant

Day Care Center
C33=Campus

Distance Learning Center
C35=Distance

Financial Aid Office
C37=Distance

Multicultural Center
C28=Multicenter

Parking Service
C30=Parking

Student Assistant Positions
C32=Assistant

Student Computer Lab
C34=Computer

SESLI
C36=SESLI

Student Housing
C38=Housing

Student Support Service
C40=Support

Health Services
C41=Health

Health and Wellness Center
C42=Weather

Women’s Resource Center
C44=Welcome

International Student Service
C46=Writing

Mathematic Lab
C47=International

Mathematic Lab
C48=Youthsommer

Other
Which program(s)/service(s) would you like to see at UW-Superior improve to better assist Hmong students? Check all that apply.

A check = A yes
Yes = 1
No = 2

- Academic Advising
- Multicultural Center
- Career Center
- Parking Service
- Computing and Media Services
- SESLI
- Career Center
- Student Assistant Positions
- Parking Service
- Student Computer Lab
- Campus Safety
- Student Housing
- Distance Learning Center
- Student Support Service
- Financial Aid Office
- Distance Imp
- International Student Service
- Math Imp
- Other: __________
- Career Imp
- Math Lab
- Women Imp
- Writing Imp
- Health Imp
- International Student Service
- Youthsummer Program
- Wellness Imp
- Women’s Resource Center
- Welcome Imp
- Women’s Resource Center
- Writing Center
- International Imp
- Other: __________
- Math Imp
- Other

Was there someone on campus for you to turn to for help while you attend UW-Superior?

- Help
- Yes
- No
Yes = 1
No = 2

Where did you live while attending UW-Superior?

A check = A yes
Yes = 1
No = 2

- On campus in dorm
- Off campus with roommate/s
- Off campus with family member/s
- Off campus and commuting from another town
- Other

* See Microsoft Word Sheet
Was there an Asian American (Hmong) organization on campus?

- Yes
- No

If yes, were you a member?

- Yes
- No

Were you active or part of any clubs, organizations, and activities in school?

- Yes
- No

- See Microsoft Word Sheet

**Personal:**

How many languages do you speak?

- 2 language
- 3 language
- 4 language
- 5 or more language
- English only

Which are they?

- See Microsoft Word Sheet

Do you struggle with English as a language?

- Yes
- No

Who/What influenced you to seek higher education?

- See Microsoft Word Sheet

Did you expect to finish college?

- Yes
- No

How proud are you of your life accomplishments to date?

- Not proud
- Somewhat proud
- So-so
- Proud
- Very Proud

How Americanized were you when you were college?

- Not Americanized
- Somewhat Americanized
- So-so
- Americanized
- Very Americanized

How would you describe your level of self-confidence while in college?

- Not good
- Somewhat good
- So-so
- Good
- Very good

How did this affect your college experience?

- See Microsoft Word Sheet
Was it easy for you to make friends in school?
C90=Friends
 1=Not easy     2=Somewhat easy     3=So-so
 4=Easy        5=Very easy
What does it mean to you to be a Hmong American?
* See Microsoft Word Sheet

Were you working while in college? □ Yes □ No
C91=Work
  Yes=1    No=2
If yes, how many hours a week (on average)? ________________
C92=Hours

What are your top three personal strength(s)?
* See Microsoft Word Sheet
  1: ____________________________
  2: ____________________________
  3: ____________________________

What is one of your personal weaknesses?
* See Microsoft Word Sheet
  ____________________________

What do you feel you struggled with the most in college?
* See Microsoft Word Sheet

Family:

Were you married or in a relationship at the time you entered UW-Superior?
C93=Relationship
  □ Yes □ No
  Yes=1    No=2
How long have you and your family been in the United States (in years)? __________
C94=U.S
  5-10 years=1     11-16 years=2     17-22 years=3     23 or more years=4
C95=Time in Years: ___

What is the number of people in your family (including you)? __________
C96=People
  1-5 people=1     6-10 people=2     11-15 people=3     16 or more people=4
C97 = Number of People: ___

Are you the first generation going to college? □ Yes □ No
C98=First generation
  Yes=1    No=2
Did you have family responsibilities while in school? ☐ Yes ☐ No
C99=Responsibilities
Yes=1 No=2

   If yes, what were they?
* See Microsoft Word Sheet

How often were you expected (to travel) home?
* See Microsoft Word Sheet

How early were you expected to be in when you were at home?
* See Microsoft Word Sheet

Did your parents/family encourage and support you to seek higher education?
C100=Encourage
☐ Yes ☐ No
Yes=1 No=2

Did your family expect you to finish college?
C101=Expect
☐ Yes ☐ No
Yes=1 No=2

How Americanized was your family when you were in college?
C102=Americanized
1=Not Americanized 2=Somewhat Americanized 3=So-so
4=Americanized 5=Very Americanized

How supportive were your parents/family of you while you were in college?
C103=Family Support
1=Not supportive 2=somewhat supportive 3=So-so
4=Supportive 5=Very supportive

Do you believe your parents are proud of your accomplishments?
C104=Believe
☐ Yes ☐ No
Yes=1 No=2
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If you have any questions, concerns, or compliant, please contact any of the following persons associated with this study:

Chaw Moua  
Researcher/UW-Superior  
Email: cmoua2@uwsuper.edu  
Phone: 763.742.7924

Elizabeth Blue  
Social Work Professor/ McNair Mentor  
Email: etblue@prodigy.net  
Phone: 715.394.8492

Chip Beal  
Multicultural Affairs Coordinator  
Student Specialist  
Email: abeal@uwsuper.edu  
Phone: 218.428.2325

Zoey Hurr  
Southeast Asian-American  
Student Specialist  
Email: zhurr@uwsuper.edu  
Phone: 715.394.8501

In addition, if you have concerns you wish to express to an administrator at UW-Superior about this study, please contact:

Dr. Christopher Markwood  
Provost/ UW-Superior Old Main 210  
Email: cmark@uwsuper.edu  
Phone: 715-394-8449

This research project has been approved by the UW-Superior Institutional Review Board for the Protection of Human Subjects, protocol #_______

I have read, understand the purpose of this study, and agree to participate in a telephone or personal interview with Ms. Moua.

______________________________  ______________________________
Print Name  Signature

* * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * 
* * * * *

For mailed surveys only:

I prefer a telephone interview; please call me.

Name: ________________________________
Date: ________________________________
Time: ________________________________
Phone: _______________________________

Ntawv Tso Cai: Kev Yuav Pab Tau Tub Ntxhais Hmoob Kawm Ntawv Kom Tau Zoo Hauv Superior Tsev Kawm Ntawv Qib Siab
Koj raug caw los koom pab nrhiav kev pab rau cov tub nttxhais Hmoob kom kawm tau ntawv zoo nyob rau hauv Superior tsev kawm ntawv qib siab. Koj raug caw vim:

- Superior tsev kawm ntawv qib siab tau txais koj,
- Koj tau kawm ntawv nyob rau Superior tsev kawm ntawv qib siab thiab tau kawm tiav los yog tawm lawm,
- Tseem tab tom kawm ntawv nyob hauv Superior tsev kawm ntawv qib siab.

Thov nyeem tsab ntawv no. Yog koj muaj lus nug, koj nug tau ua ntej koj yuav txiav txim siab pab nrhiav kev pab rau cov tub nttxhais kawm ntawv nyob rau Superior tsev kawm ntawv qib siab. Thov nkag hais tias yog peb caw koj pab txog kev tshawb nrhiav, peb yuav tau qhia koj tias “koj muaj cai paub txog” seb peb yuav muab koy lus teb mus liv li cas thiab peb puas yuav qhia koj npe tawm nrog rau tej yam kev tsis zoo uas yuav tshawb sim tau rau koj yog koj txiav txim siab pab. Yog koj muaj lus nug los yog muaj tej yam tsis haum koj siab, koj muaj cai hu tau rau tus coj hauv Superior tsev kawm ntawv qib siab. Tsis tas li ntawd, peb yuav tsum khaws daim ntaww no ua povthawj hais tias koj tau nyeem thiab nkag siab txhua yam um ua ntej koj txaus siab pab.

Tus nttxhais Tshaus Muas: tus tshawb nrhiav/ nttxhais tshawb nrhiav rau McNair/ nttxhais kawm ntawv nyob hauv Superior tsev kawm ntawv qib siab.

Kev tshawb nrhiav zaum no yog tshawb nrhiav los pab rau Superior tsev kawm ntawv qib siab lub chaw ua haujlm pab tub nttxhais Hmoob. Lub homphiaj yog siv coj los nrhiav kom tau coob tus tub nttxhais Hmoob tuaj kawm ntawv thib kawm kom tiav rau hauv Superior lub tsev kawm ntawv ntxiv rau yav pemsuab.


Yog koj txaus siab koom tes thiab yog ib tug uas kawm tiay hauv Superior tsev kawm ntawv qib siab, thov nyeem daim ntawv tso cai ntawm no, teb cov lus nug nyob rau daim ntawv uas xa nrog daim no, thiab muab ntsws rau lub hnaab ntawv uas muaj chaw nyob thib stamp rov tujay. Yog koj xa daim ntawv uas muaj koj cov lus teb rov tujay, nws ttxhais tau hais tias tus tshawb nrhiav raug kev tso cai muab koy cov lus cai los pab nws tsox kev tshawb nrhiav. Daim ntawv nug yuav tsiu snuaj nug txog koj npe los sis tej yam uas yuav qhia tau hais tias koj yog leej twg. Yog koj txaus siab koom tes, nws yuav xiv koj sijhawm ze li 15-20 feeb.

Yog koj txaus siab koom tes thiab yog ib tug uas kawm tiaymsis xay tau cov lus nug los ntawm tus tshawb nrhiav hauv lub xorvtooj, thov nyeem, kos koj lub npe rau daim ntawv tso cai ntawm no, tso hnuub thib sijhawm nrog rau ib tug xorvtooj, thiab muab ntsws rau lub hnaab ntawv uas muaj chaw nyob thib stamp rov tujay. Yog tham txais tau lawm, tus tshawb nrhiav yuav hu koj nyob rau hnuub, lub sijhawm, thib nrog tus xorvtooj uas koj muab ntawm daim ntawv tso cai.
Tus tshawb nrhiav yuav tsis sau koj npe los sis nug tej yam uas yuav qhia tau hais tias koj yog leej twg tseg. Yog koj txaus siab koom tes, nws yuav siv koj sijhawm ze li 25-30 feeb.

Tus tshawb nrhiav yuav tsis qhia koj lub npe thiab txhua yam uas yuav qhia tau hais tias koj yog leej twg tawm thiab yuav tsis muaj leej twg paub txog. Thaum koj teb cov lus nug tag lawm, koj cov lus teb thiab cov lus teb ntawm txhua tus uas teb cov lus nug yuav raug tso ua ke los ua IB los lus teb xwb. Tom qab ntawd, tus tshawb nrhiav yuav muab koj daim lus teb rhuav tsem pov tseg.

Thov txim, yuav tsis muaj khoompig dab tsi rau koj. Tiamsis yog koj txaus siab koom tes, koj yuav muaj kev zoo siab pom tub ntxhais Hmoob yav pemsubab muaj kev pab thiab kawm ntawv tau zoo hauv Superior tsev kawm ntawv qib siab.

Yog koj koom tes, yuav tsis muaj kev phem kev tsis zoo dab tsi tshwm sim rau koj.

Yog koj tsis muaj siab koom tes los tau, koj yuav tsis raug quabyuam. Yog koj ho txaus siab koom tes, txawm yog koj teb cov lus nug ntawm daim ntawv los yog tus tshawb nrhiav, koj muaj cai yuav tsis teb cov lus nug uas koj tsis txaus siab teb los sis teb tsis tau.

Yog koj muaj kev txhawjxeeb, lus nug, los sis yog muaj dab tsis haum koj siab, koj hu tau thiab tivtauj tau cov neeg nram qab no:

Chaw Moua
Tus Tshawb Nrhiav/UW-Superior
Email: cmoua2@uwsuper.edu
Xovtooj: 763.742.7924

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Student Specialist
Email: abeal@uwsuper.edu
Xovtooj: 715.394.8297

Zoey Hurr
Southeast Asian-American Student Specialist
Email: zhurr@uwsuper.edu
Xovtooj: 715.394.8501

Txoj kev tshawb nrhiav no raug tso cai los ntawm Superior tsev kawm ntawv qib siab lub chaw tso cai kev tshawb nrhiav ua muaj tibneeg nyob rau hauv: Protocol # __________

Yog koj muaj kev txhawjxeeb thib xav nrog tus coj hauv Superior tsev kawm ntawv qib siab tham, koj tivtauj nws los tau:

Dr. Christopher Markwood
Provost/ UW-Superior Old Main 210
Email: cmark@uwsuper.edu
Phone: 715-394-8449
Kuv tau nyeem, nkag siab zoo txog kev tshawb nrhiav zaum no, thiab txaus siab ntsib thiab teb tus tshawb nrhiav cov lus los sis txaus siab teb tus tshawb nrhiav cov lus hauv lub xovtooj.

_____________________________  _______________________________
Sau Npe                          Kos Npe

* * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * *
* * * * * *

Nram qab no tsuas yog rau cov neeg uas tau txais daim ntawv tso cai no thiab daim ntawv muaj cov lus nug xwb:

Kuv xav teb tus tshawb nrhiav cov lus nug hauv lub xovtooj.

Npe: _______________________________

Hnub: _______________________________

Sijhawm: ___________________________

Xovtooj: ____________________________
Questions: Retention of Hmong Students at the University of Wisconsin-Superior
Survey & Code Book

Are you (optional): Male ☐ Female ☐

C1= Gender  Male=1  Female=2

Age when entered UWS (in years) _______  Age today (in years) _______

C3= Enter Age Cat  C4= Age Today Cat

18-21=1  22-25=2  18-21=1  22-25=2
26-29=3  30 and up=4  26-29=3  30 and up=4

C5= Enter Age: ___  C6= Age Today: ___

Where were you born (optional)? ☐ In the USA ☐ Not in the USA

C6= Birthplace  USA=1  Other=2

Did you and your family come to the United States from a refugee camp? ☐ Yes ☐ No

C7= Refugee  Yes=1  No=2

If yes, did you attend school in the refugee camp? ☐ Yes ☐ No

C8= Ref School  Yes=1  No=2

If yes, how are the expectations and school structure different in the camps as opposed to those of the US schools?

* See Microsoft Word Sheet

UW-Superior Experience:

What year did you enter UW-Superior? _______

C9= Year entered

2000-2004=3  2005-present=4

Why did you choose UW-Superior?
* See Microsoft Word Sheet

How did you pay for college? (Check all that apply)
A check= a Yes: Yes=1  No=2

☐ loans  ☐ scholarships  ☐ personal savings  

C10= Loans  C11= Scholarships  C12= Savings

☐ family contribution  ☐ financial aid  ☐ other: __________

C13= Family  C14= Fin Aid * See Microsoft Word Sheet

C15= Number sources

Did you receive a degree from UW-Superior? ☐ Yes ☐ No

C16= UWS Degree  Yes=1  No=2

If so, was it (check all that apply)
A check= A yes Yes=1  No=2
An AA degree completed in ______ (year)
C17=AA

Four year B.A./B.S. degree completed in _____ (year)
C18=B.A/ B.S

Graduated degree completed in _____ (year)
C19=M.A/ M.S

If no, why not? (Check all needed)

A check= A yes Yes=1 No=2

Still enrolled
C20=Enroll

Financial issues
C21=Financial

Family issues
C22=Family Issues

Medical issues
C23=Medical

Academic issues
C24=Academic

Personal issues
C25=Personal

Other: ___

* See Microsoft Word Sheet

Total number of reasons: ___
C26=No Reasons Not

Which program(s)/service(s) at UW-Superior were useful to you? Check all that apply.

A check= A yes Yes=1 No=2

Academic Advising
C27=AcademicAd

Career Center
C28=Multicenter

Computing and Media Services
C29=Career

Parking Service
C30=Parking

Family Issues
C31=Computing

Student Assistant Positions
C32=Assistant

Campus Safety
C33=Campus

Student Computer Lab
C34=Computer

Day Care Center
C35=Day Care

SES LI
C36=SES LI

Distance Learning Center
C37=Distance

Student Housing
C38=Housing

Financial Aid Office
C39=Fin Aid

Student Support Service
C40=Support

Math Service
C41=Health

Weather Hotline
C42=Weather

Health and Wellness Center
C43=Wellness

Welcome Center
C44=Welcome

Women’s Resource Center
C45=Women

Writing Center
C46=Writing

International Student Service
C47=International

Youthsummer Program
C48=Youthsummer

Mathematic Lab

Other
C49=Math

*C See Microsoft Word Sheet

C50=No Services

Which program(s)/service(s) would you like to see at UW-Superior improve to better assist Hmong students? Check all that apply.
A check= A yes
Yes=1 No=2

☐ Academic Advising
☐ Career Center
☐ Computing and Media Services
☐ Campus Safety
☐ Multicultural Center
☐ C52=Multicenter Imp
☐ Parking Service
☐ C54=Parking Imp
☐ Student Assistant Positions
☐ C56=Assistance Imp
☐ Student Computer Lab
☐ C58=Computer Imp
☐ SESLI
☐ C60=SESLI Imp
☐ Student Housing
☐ C62=Housing Imp
☐ Student Support Service
☐ C64=Support Imp
☐ Weather Hotline
☐ C66=Weather Imp
☐ Welcome Center
☐ C68=Welcome Imp
☐ Writing Center
☐ C70=Writing Imp
☐ Youthsummer Program
☐ C72=Youthsummer Imp
☐ Other: _______

*C See Microsoft Word Sheet

C74=No Imp

Was there someone on campus for you to turn to for help while you attend UW-Superior?
☐ Help Yes ☐ No
Yes=1 No=2

Where did you live while attending UW-Superior?
A check= A yes Yes=1 No=2

☐ On campus in dorm
☐ C76=Dorm
☐ Off campus with roommate(s)
☐ C77=Roommate(s)
☐ Off campus with family member(s)
☐ C78=W/Family
☐ Off campus and commuting from another town
☐ C79=Commute
☐ Other _______

*C See Microsoft Word Sheet
C80=No Live

Was there an Asian American (Hmong) organization on campus?

<table>
<thead>
<tr>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes=1</td>
<td>No=2</td>
</tr>
</tbody>
</table>

C81=Asian Org

If yes, were you a member?

<table>
<thead>
<tr>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes=1</td>
<td>No=2</td>
</tr>
</tbody>
</table>

C82=Membership

Were you active or part of any clubs, organizations, and activities in school?

<table>
<thead>
<tr>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes=1</td>
<td>No=2</td>
</tr>
</tbody>
</table>

C83=Active

If yes, which ones?

* See Microsoft Word Sheet

Personal:

How many languages do you speak?

<table>
<thead>
<tr>
<th>2 language=1</th>
<th>3 language=2</th>
<th>4 language=3</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 or more language=4</td>
<td>English only = 5</td>
<td></td>
</tr>
</tbody>
</table>

C84=Language

Which are they?

* See Microsoft Word Sheet

Do you struggle with English as a language?

<table>
<thead>
<tr>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes=1</td>
<td>No=2</td>
</tr>
</tbody>
</table>

C85=Struggle

Who/What influenced you to seek higher education?

* See Microsoft Word Sheet

Did you expect to finish college?

<table>
<thead>
<tr>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes=1</td>
<td>No=2</td>
</tr>
</tbody>
</table>

C86=Finish

How proud are you of your life accomplishments to date?

<table>
<thead>
<tr>
<th>1=Not proud</th>
<th>2=Somewhat proud</th>
<th>3=So-so</th>
</tr>
</thead>
<tbody>
<tr>
<td>4=Proud</td>
<td>5=Very Proud</td>
<td></td>
</tr>
</tbody>
</table>

C87=Proud

How Americanized were you when you were college?

<table>
<thead>
<tr>
<th>1=Not Americanized</th>
<th>2=Somewhat Americanized</th>
<th>3=So-so</th>
</tr>
</thead>
<tbody>
<tr>
<td>4=Americanized</td>
<td>5=Very Americanized</td>
<td></td>
</tr>
</tbody>
</table>

C88=Americanize

How would you describe your level of self-confidence while in college?

<table>
<thead>
<tr>
<th>1=Not good</th>
<th>2=Somewhat good</th>
<th>3=So-so</th>
</tr>
</thead>
<tbody>
<tr>
<td>4=Good</td>
<td>5=Very good</td>
<td></td>
</tr>
</tbody>
</table>

C89=Self Confidence

How did this affect your college experience?

* See Microsoft Word Sheet
Was it easy for you to make friends in school?  
C90=Friends  
1=Not easy  2=Somewhat easy  3=So-so  
4=Easy  5=Very easy  

What does it mean to you to be a Hmong American?  
* See Microsoft Word Sheet

Were you working while in college?  
C91=Work  
Yes=1  No=2  

If yes, how many hours a week (on average)? ___________  
C92=Hours

What are your top three personal strength(s)?  
* See Microsoft Word Sheet

1: ____________________________  
2: ____________________________  
3: ____________________________

What is one of your personal weaknesses?  
* See Microsoft Word Sheet

______________________________

What do you feel you struggled with the most in college?  
* See Microsoft Word Sheet

Family:

Were you married or in a relationship at the time you entered UW-Superior?  
C93=Relationship  
Yes=1  No=2

How long have you and your family been in the United States (in years)? ___________  
C94=U.S  
5-10 years=1  11-16 years=2  17-22 years=3  23 or more years=4

C95=Time in Years: ___

What is the number of people in your family (including you)? ___________  
C96=People  
1-5 people=1  6-10 people=2  11-15 people=3  16 or more people=4

C97 = Number of People: ___

Are you the first generation going to college?  
C98=First generation  
Yes=1  No=2
Did you have family responsibilities while in school? □ Yes □ No
C99=Responsibilities
Yes=1 No=2

If yes, what were they?
* See Microsoft Word Sheet

How often were you expected (to travel) home?
* See Microsoft Word Sheet

How early were you expected to be in when you were at home?
* See Microsoft Word Sheet

Did your parents/family encourage and support you to seek higher education? □ Yes □ No
C100=Encourage
Yes=1 No=2

Did your family expect you to finish college? □ Yes □ No
C101=Expect
Yes=1 No=2

How Americanized was your family when you were in college?
C102=Americanized
1=Not Americanized 2=Somewhat Americanized 3=So-so
4=Americanized 5=Very Americanized

How supportive were your parents/family of you while you were in college?
C103=Family Support
1=Not supportive 2=Somewhat supportive 3=So-so
4=Supportive 5=Very supportive

Do you believe your parents are proud of your accomplishments? □ Yes □ No
C104=Believe
Yes=1 No=2