The Differences in Self-Esteem, Family Functioning, Parenting Styles, and Conscientiousness Between Native-Chinese, Hmong-American, and Caucasian-American Individuals

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The United States continues to serve as the center of multiculturalism as recent immigrants from around the world bring their cultures, languages, and racial-ethnic identities to their new home. Especially interesting is the contrast offered by Eastern cultures, whose collectivistic values set them apart from the individualistic ideals of Western culture. There are important distinctions among every culture that influence the way that its members are raised, the manner in which they communicate within and outside of their communities, their self-perceptions, and their values and beliefs. The current study focuses on the differences found between Hmong and Chinese populations in comparison to the experiences of Caucasians.

Hmong immigration to the U.S. from Southeast Asia began in the 1970’s in response to the Vietnam War (Meredith & Rowe, 1986). The Hmong had fled to Laos beginning in the 1800’s in response to persecution from the Chinese, but their persecution continued in their new home due to their cultural differences from the lowland Lao, Laos’ largest ethnic group (Pfaff, 1995). The United States recruited the Hmong to become their allies during the Vietnam War in an effort to slow the growth of communism. After the war, the Hmong experienced renewed persecutions due to both their ethnic differences and their involvement with the United States. Many fled again to refugee camps in Thailand, which proved to be journeys filled with pain and suffering. From there the Hmong came to the United States (Secrist, 2007). Most have settled in California and the upper Midwestern states (Xiong & Tatum, 1999).

Immigrant parents tend to retain the values and practices of the country they came from and were raised in, whereas immigrant children are able to acculturate at a much more rapid pace by learning the language, forming friendships with the other children of their new country, etc. (Birman, 2006). The greater the difference is between these rates of acculturation, the more conflict there appears to be between the parent and child as they come to differ in their values and experiences (Ahn, Kim, & Park, 2008). This conflict differs from everyday conflict between parents and their children because there are unique concerns and resentments involved, such as the parent fearing that their child will assimilate too much into the new culture and reject the traditions of their family culture (Kibria, 1990).

Hmong American families in particular are experiencing these internal conflicts; as recent immigrants who have faced the challenges associated with refugee resettlement. These families are more likely than other Asian American families to hold fast to their cultural traditions, yet Hmong American children are also found to be less reliant upon their parents and to be more challenging of their parents’ authority, leading to Hmong parents reclaiming their power and control in a way that their children might feel is overbearing (Rumbaut & Ima, 1988; Xiong, Detzner, & Cleveland, 2004-2005; Supple & Small, 2007). This may cause the children to rebel against their parents or feel hopeless about the relationship between them (Portes & Rumbaut, 2001). Furthermore, the Hmong parents and children are both attempting to assimilate to a new culture, which can also create a stressful family environment through the frustration of trying to reconcile their attempts at fitting in with their family values (Bahrassa, Juan, & Lee, 2013).

Research suggests that Hmong American parents tend to be more authoritarian in that they emphasize demands and control, and less frequently show direct warmth and love towards their children. Hmong American parents experience more acculturative stress as immigrants and refugees (something Native-Chinese and Caucasian-Americans do not have to deal with in general) and are more resistant in allowing their children to become Americanized. They instead focus on the importance of respecting one’s elders and dedicating oneself to familial responsibilities (Supple & Cavanaugh, 2013). This may increase their authoritarian parenting characteristics, such as restrictiveness, in an effort to maintain their culture (Bahrassa et al., 2013).

It is important to note that the experiences of Hmong sons and daughters differ due to Hmong family values that give daughters more household responsibilities in an effort to raise them to be a good wife, whereas sons are given more freedom and are considered leaders, thus allowing them to have more of a voice in their family than their female siblings (Moua & Lamborn, 2010; Yang, 1997). When a parent is said to be transferring responsibility onto their child, they allow the child to complete a task under their guidance, then provide gradually less guidance in the future (Rogoff, 1990). Caucasian parents may engage in this transference by being less directive than Hmong parents, since their Western culture more strongly favors autonomy, and Hmong culture is more collectivistic, coming from an Eastern mind-set (Grolnick, Gurland, DeCourcey, & Jacob, 2002). The denial of autonomy brought about by the controlling behavior of the parent may negatively impact the self-esteem of their children.

However, Hmong parents consider it more efficient just to tell their child what to do directly. This is to be expected in a culture from simple, agrarian origins, where the parents expect major familial contributions from their children in terms of household chores – giving their children commands and telling them what to do outright helps to get the job done more quickly (Childs & Greenfield, 1980). Parents who believe in the importance of conscientiousness, in contrast to the Western Caucasian perspective, are more directive with their children and stress obedience (Kochanska, 1990). Chinese mothers with similar beliefs have also been shown to use more directive language with their children in comparison to Western Caucasian mothers (Wu et al., 2002). However, while Chinese families share Eastern culture and values with Hmong families, their family lives definitely differ.

Chinese immigrants coming to the United States represent our fourth-largest immigrant group. This population also must face the challenges of acculturation, while maintaining their culture, traditions, and racial-ethnic identity (Kim, 2009). All the same, there are already intriguing differences between immigrant and native Chinese families. Traditional Chinese culture rejects emotion (negative emotions in particular) as destructive to those around you, and thus see that it is better to keep one’s feelings inside (Kitayama, Mesquita, & Karasawa, 2006). In fact, the emphasis in Chinese culture is on listening and interpretation of how others are feeling so that they do not need to explicitly state those feelings. Sharing one’s feelings, then, becomes unnecessary or rude (Bond, 1991). In order to maintain social harmony, and following the Confucian value of moderation, children of Chinese families are raised with the expectation that they will refrain from revealing their emotions to others (Chao, 1995).

Conversely, Caucasian American families value the expression of emotion as the unique expression of oneself (Markus & Kitayama, 1991). Being in touch with ones feelings is exalted as a sign of psychological awareness, intelligence, and health. Therefore, the discussion of emotions is encouraged in Western society (Reis, Smith, Carmichael, Caprariello, Tsai, Rodrigues, & Maniaci, 2010). Those native to China are affected by the one-child policy, where the result is that one child is flooded with the attention of their parents and grandparents. This actually seems to lead to a Western-type childrearing perspective in that self-expression and the autonomy of the child are stressed (Miller, Fung, & Koven, 2007). It would seem, then, that because there is no one-child policy in the United States, Chinese immigrant families are more likely to raise their children in a more traditionally Chinese way than native Chinese families would (Wang, 2006). A study by Wang (2013) found that immigrant Chinese parents were more likely to downplay the emotions of their children, yet focus on the emotions of a story book character in order to encourage their children to be attentive to the feelings of others, in keeping with the Confucian value of social harmony. On the other hand, native Chinese parents were more Western in encouraging their children to pay attention to their internal states and were less focused on the feelings of others (Wang, 2013).

Western Caucasians tend to believe that the self-esteem of a child, or any person, for that matter, is essential to their overall psychological health and well-being (Miller, Wang, Sandel, & Cho, 2002). A study of young adults by Hamon and Schrodt (2012) revealed that there is a negative correlation between family conformity and the self-esteem of the children and a positive correlation between the authoritativeness of the parents and the self-esteem of their children. In other words, an authoritative parenting-style seems to increase self-esteem in the children whereas family conformity decreases it (Hamon & Schrodt, 2012).

Eastern families tend to value conformity due to their emphasis on harmony between the beliefs of the family members, while Western parenting is associated with authoritative parenting, since they value give-and-take with their children. Caucasian parents are more likely to offer warm praise in response to the efforts of their children (Miller, Wang, Sandel, & Cho, 2002). Chinese parents, instead, favor less abundant praise and utilize more criticism, the beliefs system similar to the Hmong community and in line with an authoritarian parenting style. The traditional Hmong belief is that praise will only bring a child bad luck and do harm to their spirit (Chen, Hastings, Rubin, Chen, Cen, & Stewart, 1998; Fadiman, 1997). However, praise may be more common among less traditional Hmong families with more education (Stright, Herr, & Neitzel, 2009).

Based on this research, the current study hopes to reveal the relationships between self-esteem, conscientiousness, parenting style, and family functioning among the Native-Chinese, Hmong-American, and Caucasian-American populations. Hmong-Americans are more traditional largely due to their immigrant status, whereas Native-Chinese, while part of the Eastern culture, have Western parenting tendencies due to the one-child policy in China. Caucasian-Americans have neither of these concerns and are part of the Western culture. The intersection of Western or Eastern parenting styles with a collectivistic or individualistic cultural mindset may be expressed within these three groups to reveal their unique experiences and values within.

In terms of personality, Caucasians appear to value autonomy the most, whereas Hmong deny it the most, leaving the Chinese somewhere in the middle. Due to their more directive parenting approach, the Hmong may have the highest levels of conscientiousness whereas Caucasians, who are nondirective, seem to have the lowest, the Chinese again being somewhere between these extremes. Looking at family life, Caucasians appear to have the least amount of familial stress due to their open communication and native-citizenship, whereas Chinese families have one child that receives all the attention, but also all the pressure, which would create a more stressful environment. The Hmong are struggling with their refugee status and differing acculturation rates between family members and also hold similar views on praise as the Chinese. Immigration has further led the Hmong population to hold tightly onto their traditions and way of life, causing the parents to be more authoritarian than they might otherwise be. Chinese parents share an authoritarian parenting style preference, but their native citizenship and western influence has allowed them to be more relaxed and thus less authoritarian. Caucasian families tend to not be authoritarian. Thus, the following hypotheses are proposed:

**Hypothesis 1:** Caucasian-American participants will have a higher self-esteem score than the Native-Chinese participants, who will have higher score than the Hmong-American participants.

**Hypothesis 2:** Hmong-American participants will have a higher conscientiousness score than Native-Chinese participants, who will have a higher score than Caucasian-American participants.

**Hypothesis 3:** Hmong-American participants will have a higher familial general functioning stress score than Native-Chinese participants, who will have a higher score than Caucasian-American participants.

**Hypothesis 4:** Hmong-American participants will have a higher familial roles stress score than Native-Chinese participants, who will have a higher score than Caucasian-American participants.

**Hypothesis 5:** Hmong-American participants will perceive their parents to be more authoritarian than Native-Chinese participants, who will perceive their parents to be more authoritarian than Caucasian-Americans.

**Method**

**Participants**

A convenience sample of undergraduate college students from two small, private, Midwestern, Catholic, liberal arts colleges will participate in an online survey. The total sample

(*N* = 90) will consist of people ranging from ages 18-22. Participants will consist of men (*N* = 45) and women (*N* = 45). Regarding race/ethnicity of the participants, the sample will consist of 33.3% Caucasian-American (*N* = 30), 33.3% Native-Chinese (*N* = 30), and 33.3% Hmong-American (*N* = 30).

**Materials**

Several surveys will be utilized, including the Rosenberg Self-Esteem Scale, the Family Assessment Device, the Parental Authority Questionnaire (short version), the International Personality Item Pool Conscientiousness Scale, and a demographic questionnaire.

**Rosenberg Self-Esteem Scale.** The Rosenberg Self-Esteem Scale (RSE; Rosenberg, 1965) is a 10 item survey which assesses a participant’s self-esteem. The RSE has participants rate themselves on a four-point scale from strongly agree to strongly disagree. This survey contains items such as, “I feel I’m a person of worth, at least on an equal plane with others” and “At times I think I am no good at all.” Scores range from 10-40, with higher scores indicating higher self-esteem. The RSE has been widely used in past research and has good reliability and validity, with Cronbach’s alpha coefficients for past research at α = 0.90 which indicates strong internal consistency (Geng & Jiang, 2013). The RSE is reliable across diverse populations, as supported by coefficient alphas that were α = .92 among Korean Americans (Lee, 2005), α = .86 among Asian Indians (Tummala-Narra, Inman, & Ettigi, 2011), and α = .88 among Asian Americans (Wei, Yeh, Chao, Carrera, & Su, 2013). Its direct relationship with social connectedness and inverse relationship with depression among Korean Americans further supported the validity of the scale (Lee, 2005).

**Family Assessment Device.** The Family Assessment Device (FAD; Epstein, Baldwin, & Bishop, 1983) is a 60-item, self-report inventory that measures general family functioning, as well as key areas of family functioning. For the purposes of this study, only the general functioning and roles subscales will be used, together accounting for 20 items. The higher the score on each subscale, the more stress the family is experiencing in that area of functioning. The FAD uses a 4-point rating scale (1-4) for each item with responses which range from “strong agree” to “strongly disagree,” and examples of items are “In times of crisis we can turn to each other for support” and “We makes sure members meet their family responsibilities.” The Family Assessment Device was found to have an internal consistency that ranges using Cronbach’s alpha coefficients from α = 0.71 to α = .92 (Byles, Byrne, Boyle, & Offord, 1988). This survey was developed in North America, but has been used in the United Kingdom (Goodyer, Nicol, Eavis, & Pollinger, 1982) and Hungary (Keitner, Ryan, Miller, Epstein, Bishop, & Norman, 1990), indicating the survey has adequate cross-cultural validity. The FAD is significantly correlated with the corresponding Clinical Rating Scale of the McMaster family assessments (Miller, Epstein, Bishop, & Keitner, 1985) and thus has good construct validity.

**Parental Authority Questionnaire – Short Version.** The Parental Authority Questionnaire (PAQ; Alkharusi, Aldhafri, Kazem, Alzubiadi, & Al-Bahrani, 2011) is a short version of the extensively utilized Parental Authority Questionnaire (PAQ) created by Buri (1991) to measure Baumrind’s (1971) parenting styles model, including authoritative, authoritarian, and permissive styles. The short version is a 40-item questionnaire, made up of 20 of the same items for each parent. The participants rate each item on a 5-point scale from 1 (strongly disagree) to 5 (strongly agree). Examples of items are “As I was growing up, my father/mother seldom gave me expectations and guidelines for my behavior” or “My father/mother felt that wise parents should teach their children early who is the boss in the family.” The higher the score for each subscale, the greater the participant’s perception of the respective parent fitting the given parenting style. Buri’s (1991) scale had good alpha coefficient ranging between α = 0.74 and α = .87 (Buri, 1991). Cronbach’s alpha was used to compare the internal consistency reliability in each subscale of the short and long versions of the PAQ for each parent. The alpha coefficients for the father were: α = 0.75 short version, α = 0.71 long-version for the authoritative subscale; α = 0.72 short version, α = 0.67 long-version for the authoritarian subscale; and α = 0.65 short version, α = 0.59 long-version for the permissive subscale (Alkharusi, Aldhafri, Kazem, Alzubiadi, & Al-Bahrani, 2011). The short version of the PAQ may in fact be a more effective measure of parenting styles than the original, long-version.

**International Personality Item Pool Conscientiousness Scale.** The International Personality Item Pool (IPIP; Goldberg, 1999) is a non-copyrighted version of NEO-PI-R (Costa & McCrae, 1992) that measures a person’s typical behaviors and emotional reactions to everyday situations. For the purposes of this study, only the 20-item Conscientiousness Scale will be used. The participants rate each item on a scale of 1 (very inaccurate) to 5 (very accurate) of how accurately the phrase described them. Examples of items are “finish what I start” and “am always prepared.” A low conscientiousness score indicates that the participant is more carefree and disorganized, an average score indicates that the participant is reasonably reliable and organized, and a high score indicates that the participant is reliable and hard-working. The average coefficient alpha is slightly higher for IPIP scales (*α = .*80) compared to the NEO-PI-R scales (α = .75) (Goldberg, 1999). The average correlation between the corresponding scales of the NEO-PI-R and the IPIP is *r* = .73 (Goldberg, 1999).

**Demographic questionnaire.** The demographic questionnaire will be utilized to determine participants’ demographic information. The questionnaire inquires about different aspects of the participant’s life including age, gender, race, religious affiliation, and number of siblings. The questionnaire has 10 items in which the participant is supposed to circle the most representative answer or fill in the blank (e.g. “What is your country of origin?”).

**Procedures**

Participants for this study will be found in a convenience sample which will include students at two small, private, Catholic universities. Caucasian-American participants will be recruited from Introduction to Psychology courses primarily. Hmong-American participants will be primarily recruited through a Hmong-related club within the college via an email that will be distributed by the club president. Native-Chinese participants will be recruited in the same way, but through a Chinese-related club within the college. Hmong-American and Native-Chinese participants will also be recruited through the International Student Office on campus that will send out an email to all students who have identified as Asian or a Chinese international student. The survey will also be advertised to the rest of the campus population, including Caucasian, Hmong, and Chinese participants, through the college’s announcement emails, which are sent to the entire student body.

The survey will include an informed consent form, the Rosenberg Self-Esteem Scale, the Family Assessment Device, the Parental Authority Questionnaire (short version), the International Personality Item Pool Conscientiousness Scale, and a demographic questionnaire. This arrangement represents one version of the survey. Counterbalancing will be used by providing two different versions of the survey in which the order of the surveys presented differs. The second version will be arranged in the following order: informed consent form, the International Personality Item Pool Conscientiousness Scale, the Parental Authority Questionnaire (short version), the Rosenberg Self-Esteem Scale, the Family Assessment Device, and a demographic questionnaire. Upon completion of the survey, the participant will be given the option to submit their contact information in order to enter a drawing for a small prize of $10 to a local coffee shop. Their contact information will be kept separate from their survey data. The results of the survey will be anonymously sent to the researcher to be collected for statistical analysis.

**Results**

The first research hypotheses predicts that Caucasian-American participants will have a higher self-esteem score than Native-Chinese participants, who will have higher score than Hmong participants. A one way ANOVA will be used. If the results are significant, the means will be compared. Results consistent with the research hypothesis would indicate Caucasian-Americans have a higher self-esteem than Native-Chinese, who have a higher self-esteem than Hmong-American individuals. Caucasian-Americans would then have more self-respect and confidence in themselves than the other two groups.

The second hypothesis predicts Hmong-American participants will have a higher conscientiousness score than Native-Chinese participants, who will have a higher score than Caucasian-American participants. A one way ANOVA will also be used here. If the results are significant, the means will be compared. Results consistent with the research hypothesis would indicate that the Hmong-Americans are more conscientious than the Native-Chinese, who are more conscientious than Caucasian-Americans. Hmong-Americans would then be considered the most reliable and organized whereas Caucasian-Americans would be considered more carefree, careless, and disorganized.

The third hypothesis predicts Hmong-American participants will have a higher family general functioning stress score than Native-Chinese participants, who will have a higher score than Caucasian-American participants. A one way ANOVA will also be used here. If the results are significant, the means will be compared. Results consistent with the research hypothesis would indicate that the Hmong-Americans have more general familial stress than Native-Chinese individuals, who would have more than Caucasian-Americans.

The fourth hypothesis predicts Hmong-American participants will have a higher familial roles stress score than Native-Chinese participants, who will have a higher score than Caucasian-American participants. A one way ANOVA will also be used here. If the results are significant, the means will be compared. Results consistent with the research hypothesis would indicate that the Hmong-Americans have more familial stress than Native-Chinese individuals, who would have more than Caucasian-Americans.

The fifth hypothesis predicts Hmong-American participants will perceive their parents to be more authoritarian than Native-Chinese participants, who will perceive their parents to be more authoritarian than Caucasian-Americans. A one way ANOVA will be used. If the results are significant, the means will be compared. Results consistent with the research hypothesis would indicate that Hmong-American participants perceive their parents to be more authoritarian than Native-Chinese participants, who would perceive their parents to be more authoritarian than Caucasian-Americans. Statistical analysis will include the use of one way ANOVA to reveal significant differences across self-esteem, conscientiousness, familial stress, or parenting styles among Native-Chinese, Hmong-Americans, and Caucasian-Americans.

**Discussion**

The results of the proposed study have the potential to offer a new way of understanding Native-Chinese, Hmong-American, and Caucasian-American individuals and their families. It may help to bridge gaps between these cultures by fostering an understanding of the cultural roots of and influences on their personalities and decisions. If the results are consistent with the hypotheses, Caucasian-Americans on the basis of their cultural background may be considered more confident in their abilities and may have more respect for themselves than Native-Chinese or Hmong-American groups. Hmong-Americans, who would have the lowest self-esteem score, would be understood to have less self-confidence, as it may not be as valued within their culture. Since Native-Chinese would also have a lower score than Caucasian-Americans on self-esteem, this would support the idea that Eastern cultures do not value self-esteem in the way that Western cultures do.

In the same way, the results would imply that Hmong-Americans are harder workers, more reliable, and more organized than Native-Chinese or Caucasian-Americans, with Caucasian-Americans being more careless and disorganized. This may be because Hmong-Americans are expected to contribute more within their family and society than Native-Chinese or Caucasian-Americans who, based on the Western mindset, may see autonomy and individualism as more important, allowing them to be more carefree with their lives. This would contribute to the idea that Western cultures promote a lifestyle that is more self-serving and that Eastern cultures are more self-sacrificing. Both cultures may benefit from a balance between the two. This would offer insight into the behavior of these different cultural groups in the workplace, within the education system, and similar areas as to why one group might work more diligently than another.

If the third hypothesis is supported, the results would indicate that the Hmong-Americans deal with more general familial stress than the Native-Chinese, who deal with more than Caucasian-Americans. The unique situation of the Hmong-Americans may contribute to their general familial stress, but if Hmong-American and Native-Chinese were to have a higher score than Caucasian-Americans, the implication would be that Eastern cultural values inhibit open communication between family members, among other things. This is perhaps more proper and worth the stress it causes, or perhaps it is not. Either way, Western-style familial interactions may produce less stress among family members. This may lead to a rebellious spirit or different mental health concerns among children raised in Eastern families.

If the fourth hypothesis is supported, the results would indicate that the Hmong-Americans deal with more specifically with familial roles stress than the Native-Chinese, who deal with more than Caucasian-Americans. Hmong-Americans may expect members of the family to contribute more in terms of responsibilities and tasks than more Western-style Caucasian-American and Native-Chinese families. Such an expectation may produce more stress in the children of Hmong-American families who have more familial responsibilities than their peers. Female members of the family may experience more family roles stress than male siblings due to cultural values as well. Males in particular may then have higher self-esteem scores than their female siblings while the females of the family may be raised to be more conscientious.

If the fifth hypothesis is supported, the results would indicate that Hmong-American parents are stricter, more demanding, and more expectant of obedience than the more Western parents of Native-Chinese and Caucasian-American children. The authoritarian parenting style is likely to be responsible for low self-esteem and high conscientiousness scores among the Hmong. On the other side of the spectrum, Western parents may offer more praise and warmth, even if the child does not deserve it, leading to a high self-esteem yet low conscientiousness score among Caucasians. Native-Chinese, who have more of a Western parenting style, may again offer something in-between.

**Limitations**

There are some limitations anticipated in the design of this study, however. The sample may present a few different problems. The participants will be obtained from two Catholic institutions in the United States, meaning they will likely come from a higher socioeconomic status given that they can afford to attend those schools and the religious affiliation of the schools may encourage their enrollment, but may influence their family functioning or other variables. Essentially, this study may lack some external validity due to the non-representative sample.

Internal validity may also be lacking. The focus on Native-Chinese rather than Chinese-American individuals calls into question the significance of the results, since the other two groups are American natives. Furthermore, low self-esteem among Native-Chinese or Hmong-American individuals could be more of a result of negative reception from their community as minority cultures within the United States and have less to do with the levels of stress within their families, whether or not the stress originated from the same concerns. Another concern is that the subscales of the Family Assessment Device used may not cover all the questions raised in the literature review, which would create incomplete results. Family stress may not be as relevant as parenting styles regarding the development of self-esteem and conscientiousness, yet the inclusion of a parenting styles measure would have increased the risk of attrition and has been researched previously in each ethnic group presented in the study.

Regarding the language used in the study, the words “family stress” make the cultural differences between the groups seem negative, getting worse as a family deviates from the Caucasian family majority. That is not the intention of this study at all – differences among cultural groups are not meant to be portrayed as superior or inferior. Instead, this study is investigating those differences. Additional issues of self-report may also arise. The total survey is rather long (60 items) and may cause attrition. There may also be the possibility of the participants answering questions in a way that will put their culture in a positive light rather than answering in an honest, unbiased manner.

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**Survey**

I am at least 18 years of age. \_\_\_\_ Yes \_\_\_\_ No

I have read the informed consent and agree to participate. \_\_\_\_ (check box)

Do you identify as Hmong, Hmong American, Caucasian American, Chinese, or Chinese American?

\_\_\_\_\_ Yes \_\_\_\_\_ No

**Rosenberg Self-Esteem Scale**

Below is a list of statements dealing with your general feelings about yourself. Please indicate how strongly you agree or disagree with each statement.

1. On the whole, I am satisfied with myself.

**Strongly Agree Agree Disagree Strongly Disagree**

1. At times I think I am no good at all.

**Strongly Agree Agree Disagree Strongly Disagree**

1. I feel that I have a number of good qualities.

**Strongly Agree Agree Disagree Strongly Disagree**

1. I am able to do things as well as most other people.

**Strongly Agree Agree Disagree Strongly Disagree**

1. I feel I do not have much to be proud of.

**Strongly Agree Agree Disagree Strongly Disagree**

1. I certainly feel useless at times.

**Strongly Agree Agree Disagree Strongly Disagree**

1. I feel that I'm a person of worth, at least on an equal plane with others.

**Strongly Agree Agree Disagree Strongly Disagree**

1. I wish I could have more respect for myself.

**Strongly Agree Agree Disagree Strongly Disagree**

1. All in all, I am inclined to feel that I am a failure.

**Strongly Agree Agree Disagree Strongly Disagree**

1. I take a positive attitude toward myself.

**Strongly Agree Agree Disagree Strongly Disagree**

**Family Assessment Device**

This assessment contains a number of statements about families. Read each statement carefully, and decide how well it describes your own family. You should answer according to how you see your family.

1. Planning family activities is difficult because we misunderstand each other.

\_\_\_\_SA \_\_\_\_ A \_\_\_\_ D \_\_\_\_\_SD \_\_\_\_\_\_\_\_\_

2. When you ask someone to do something, you have to check that they did it.

\_\_\_\_SA \_\_\_\_ A \_\_\_\_ D \_\_\_\_\_SD \_\_\_\_\_\_\_\_\_

3. In times of crisis we can turn to each other for support.

\_\_\_\_SA \_\_\_\_ A \_\_\_\_ D \_\_\_\_\_SD \_\_\_\_\_\_\_\_\_

4. We make sure members meet their family responsibilities.

\_\_\_\_SA \_\_\_\_ A \_\_\_\_ D \_\_\_\_\_SD \_\_\_\_\_\_\_\_\_

5. We cannot talk to each other about the sadness we feel.

\_\_\_\_SA \_\_\_\_ A \_\_\_\_ D \_\_\_\_\_SD \_\_\_\_\_\_\_\_\_

6. Family tasks don't get spread around enough.

\_\_\_\_SA \_\_\_\_ A \_\_\_\_ D \_\_\_\_\_SD \_\_\_\_\_\_\_\_\_

7. Individuals are accepted for what they are.

\_\_\_\_SA \_\_\_\_ A \_\_\_\_ D \_\_\_\_\_SD \_\_\_\_\_\_\_\_\_

8. We avoid discussing our fears and concerns.

\_\_\_\_SA \_\_\_\_ A \_\_\_\_ D \_\_\_\_\_SD \_\_\_\_\_\_\_\_\_

9. We have trouble meeting our financial obligations.

\_\_\_\_SA \_\_\_\_ A \_\_\_\_ D \_\_\_\_\_SD \_\_\_\_\_\_\_\_\_

10. We can express feelings to each other.

\_\_\_\_SA \_\_\_\_ A \_\_\_\_ D \_\_\_\_\_SD \_\_\_\_\_\_\_\_\_

11. There are lots of bad feelings in the family.

\_\_\_\_SA \_\_\_\_ A \_\_\_\_ D \_\_\_\_\_SD \_\_\_\_\_\_\_\_\_

12. There is little time to explore personal interests.

\_\_\_\_SA \_\_\_\_ A \_\_\_\_ D \_\_\_\_\_SD \_\_\_\_\_\_\_\_\_

13. We feel accepted for what we are.

\_\_\_\_SA \_\_\_\_ A \_\_\_\_ D \_\_\_\_\_SD \_\_\_\_\_\_\_\_\_

14. We discuss who are responsible for household jobs.

\_\_\_\_SA \_\_\_\_ A \_\_\_\_ D \_\_\_\_\_SD \_\_\_\_\_\_\_\_\_

15. Making decisions is a problem for our family.

\_\_\_\_SA \_\_\_\_ A \_\_\_\_ D \_\_\_\_\_SD \_\_\_\_\_\_\_\_\_

16. If people are asked to do something, they need reminding.

\_\_\_\_SA \_\_\_\_ A \_\_\_\_ D \_\_\_\_\_SD \_\_\_\_\_\_\_\_\_

17. We are able to make decisions about how to solve problems.

\_\_\_\_SA \_\_\_\_ A \_\_\_\_ D \_\_\_\_\_SD \_\_\_\_\_\_\_\_\_

18. We don't get along well together.

\_\_\_\_SA \_\_\_\_ A \_\_\_\_ D \_\_\_\_\_SD \_\_\_\_\_\_\_\_\_

19. We are generally dissatisfied with the family duties assigned to us.

\_\_\_\_SA \_\_\_\_ A \_\_\_\_ D \_\_\_\_\_SD \_\_\_\_\_\_\_\_\_

20. We confide in each other.

\_\_\_\_SA \_\_\_\_ A \_\_\_\_ D \_\_\_\_\_SD \_\_\_\_\_\_\_\_\_

**Short Version PAQ (given twice, one for each parent)**

Parent 1 - Choose one parent/guardian to focus on when answering the following questions.

Parent 2 - Choose the other parent/guardian to focus on when answering the following questions. If you do not have another parent/guardian, please skip this section.

1. Once family policy had been established, my father/mother discussed the reasoning behind the policy with the children.

**Strongly Disagree Disagree Neutral Agree Strongly Agree**

1. My father/mother directed the activities and decisions of the children through reasoning and discipline.

**Strongly Disagree Disagree Neutral Agree Strongly Agree**

1. As the children in my family were growing up, my father/mother consistently gave us direction and guidance in rational and objective ways.

**Strongly Disagree Disagree Neutral Agree Strongly Agree**

1. My father/mother had clear standards of behavior for the children in our home, but he/she was willing to adjust those standards to the needs of each of the individual children in the family.

**Strongly Disagree Disagree Neutral Agree Strongly Agree**

1. My father/mother gave me direction for my behavior and activities as I was growing up and he/she expected me to follow his/her direction, but he/she was always willing to listen to my concerns and to discuss that direction with me.

**Strongly Disagree Disagree Neutral Agree Strongly Agree**

1. As I was growing up, my father/mother gave me clear direction for my behaviors and activities, but he/she was also understanding when I disagreed with him/her.

**Strongly Disagree Disagree Neutral Agree Strongly Agree**

1. As I was growing up, if my father/mother made a decision in the family that hurt me, he/she was willing to discuss that decision with me and to admit it if he/she had made a mistake.

**Strongly Disagree Disagree Neutral Agree Strongly Agree**

1. Even if his/her children didn’t agree with him/her, my father/mother felt that it was for our own good if we were forced to conform to what he/she thought was right.

**Strongly Disagree Disagree Neutral Agree Strongly Agree**

1. Whenever my father/mother told me to do something as I was growing up, he/she expected me to do it immediately without asking any questions.

**Strongly Disagree Disagree Neutral Agree Strongly Agree**

1. My father/mother has always felt that more force should be used by parents in order to get their children to behave the way they are supposed to.

**Strongly Disagree Disagree Neutral Agree Strongly Agree**

1. My father/mother felt that wise parents should teach their children early who is the boss in the family.

**Strongly Disagree Disagree Neutral Agree Strongly Agree**

1. As I was growing up, my father/mother would get very upset if I tried to disagree with him/her.

**Strongly Disagree Disagree Neutral Agree Strongly Agree**

1. As I was growing up, my father/mother let me know what behavior he/she expected of me, and if I didn’t meet those expectations, he/she punished me.

**Strongly Disagree Disagree Neutral Agree Strongly Agree**

1. My father/mother has always felt that most problems in society would be solved if parents strictly and forcibly dealt with their children when they don’t do what they are supposed to.

**Strongly Disagree Disagree Neutral Agree Strongly Agree**

1. My father/mother has always felt that children need to be free to make up their own minds and to do what they want to do, even if this does not agree with what their parents might want.

**Strongly Disagree Disagree Neutral Agree Strongly Agree**

1. As I was growing up, my father/mother did not feel that I needed to obey rules and regulations of behavior simply because someone in authority has established them.

**Strongly Disagree Disagree Neutral Agree Strongly Agree**

1. As I was growing up, my father/mother seldom gave me expectations and guidelines for my behavior.

**Strongly Disagree Disagree Neutral Agree Strongly Agree**

1. My father/mother feels that most problems in society would be solved if parents did not restrict their children’s activities, decisions, and desires.

**Strongly Disagree Disagree Neutral Agree Strongly Agree**

1. My father/mother did not view herself as responsible for directing and guiding my behavior as I was growing up.

**Strongly Disagree Disagree Neutral Agree Strongly Agree**

20. My father/mother did not direct the behaviors, activities, and desires of the children in the family.

**Strongly Disagree Disagree Neutral Agree Strongly Agree**

Please indicate your relationship to Parent 1 (ex. mother, father): \_\_\_\_\_\_\_\_\_\_\_

Please indicate your relationship to Parent 2 (ex. mother, father): \_\_\_\_\_\_\_\_\_\_\_

|  |  |  |
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| **IPIP Conscientiousness Scale**  Below is a list of statements dealing with your perception of your personality. Please indicate how strongly you agree or disagree with each statement. | | |
| 1. **Am always prepared.**   Very Inaccurate Moderately Inaccurate Neither Inaccurate nor Accurate  Moderately Accurate Very Accurate   1. **Pay attention to details.**   Very Inaccurate Moderately Inaccurate Neither Inaccurate nor Accurate  Moderately Accurate Very Accurate   1. **Get chores done right away.**   Very Inaccurate Moderately Inaccurate Neither Inaccurate nor Accurate  Moderately Accurate Very Accurate   1. **Carry out my plans.**   Very Inaccurate Moderately Inaccurate Neither Inaccurate nor Accurate  Moderately Accurate Very Accurate   1. **Make plans and stick to them.**   Very Inaccurate Moderately Inaccurate Neither Inaccurate nor Accurate  Moderately Accurate Very Accurate   1. **Complete tasks successfully.**   Very Inaccurate Moderately Inaccurate Neither Inaccurate nor Accurate  Moderately Accurate Very Accurate   1. **Do things according to a plan.**   Very Inaccurate Moderately Inaccurate Neither Inaccurate nor Accurate  Moderately Accurate Very Accurate   1. **Am exacting in my work.**   Very Inaccurate Moderately Inaccurate Neither Inaccurate nor Accurate  Moderately Accurate Very Accurate   1. **Finish what I start.**   Very Inaccurate Moderately Inaccurate Neither Inaccurate nor Accurate  Moderately Accurate Very Accurate   1. **Follow through with my plans.**   Very Inaccurate Moderately Inaccurate Neither Inaccurate nor Accurate  Moderately Accurate Very Accurate   1. **Waste my time.**   Very Inaccurate Moderately Inaccurate Neither Inaccurate nor Accurate  Moderately Accurate Very Accurate   1. **Find it difficult to get down to work.**   Very Inaccurate Moderately Inaccurate Neither Inaccurate nor Accurate  Moderately Accurate Very Accurate   1. **Do just enough work to get by.**   Very Inaccurate Moderately Inaccurate Neither Inaccurate nor Accurate  Moderately Accurate Very Accurate   1. **Don’t see things through.**   Very Inaccurate Moderately Inaccurate Neither Inaccurate nor Accurate  Moderately Accurate Very Accurate   1. **Shirk my duties.**   Very Inaccurate Moderately Inaccurate Neither Inaccurate nor Accurate  Moderately Accurate Very Accurate   1. **Mess things up.**   Very Inaccurate Moderately Inaccurate Neither Inaccurate nor Accurate  Moderately Accurate Very Accurate   1. **Leave things unfinished.**   Very Inaccurate Moderately Inaccurate Neither Inaccurate nor Accurate  Moderately Accurate Very Accurate   1. **Don’t put my mind on the task at hand.**   Very Inaccurate Moderately Inaccurate Neither Inaccurate nor Accurate  Moderately Accurate Very Accurate   1. **Make a mess of things.**   Very Inaccurate Moderately Inaccurate Neither Inaccurate nor Accurate  Moderately Accurate Very Accurate   1. **Need a push to get started.**   Very Inaccurate Moderately Inaccurate Neither Inaccurate nor Accurate  Moderately Accurate Very Accurate | | |
|  |  |

Demographic Questionnaire

1. **Age** \_\_\_\_\_\_\_\_\_\_\_

2. **Race**

Hmong Hmong American Caucasian American

Chinese Chinese American

3. **Gender**

Male Female Transgender

4. **What is your country of origin?**

**\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

5. **What is your socioeconomic status?**

Very low income Low income Low middle income

Middle income High middle income High income

6. **Approximate** **time of parent(s)/guardian(s) in the U.S.:** \_\_\_\_\_\_\_\_

7. **Were you adopted?**

Yes No

8. **If you answered “yes” to question 7, describe the ethnicity of your adoptive family:**

Hmong Hmong American Caucasian American

Chinese Chinese American Other \_\_\_\_\_\_\_\_\_\_\_\_\_\_

9. **What is your religion?**

Catholic Lutheran Baptist Other Christian denomination

Buddhist Muslim Other religion not listed No religious affiliation

10**. How many siblings do you have?**

­

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**PRIA # \_\_\_\_\_\_\_\_\_\_\_\_\_\_**

If you are participating through PRIA, please leave your PRIA number here to receive credit for your participation. This information will be kept separate from the rest of the survey.

You have the OPTION to enter a drawing for a $20 gift card to the Local Blend. If you would like to be entered in the drawing, please leave your CSB/SJU email address below. This information will be kept separate from the rest of the survey.

**Contact Information \_\_\_\_\_\_\_\_\_\_\_**

**PROJECT TITLE:** The Differences in Self-Esteem, Family Functioning, Parenting Styles, and Conscientiousness Between Native-Chinese, Hmong-American, and Caucasian-American Individuals

**Approved by:**

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