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Most common hmong last names

Hmong-born Americans Hmong Americans ☐☐☐ ☐☐☐ ☐☐ / Hmoob Mis KasTotal population309,564 (2017)[1]0.095% of the United States. Population (2017)Areas with significant residentsCalifornia (Fresno, Sacramento, Stockton, Oklahoma (Tulsa), Wisconsin (Wausau, Sheboygan, Green Bay, Fox Cities, Madison, Milwaukee), Minnesota (Minneapolis-St. Paul), North Carolina (Charlotte, Raleigh), Alaska (Anchorage)LanguagesHmong, American English, some Mandarin, some Lao, some Thai, some VietnameseReligionMiao folk religion, Buddhism, shamanism, Christianity[2]Related ethnic groupsMiao people Hmong Americans (RPA: Hmoob Mis Kas, Pahawh Hmong: ☐☐☐ ☐☐☐ ☐☐) are Hmong native Americans. Most Hmong Americans are those who immigrated to the United States as refugees in the late 1970s, and their descendants. Some refugees fled Laos because they cooperated (or perceived cooperation) with agents of the U.S. Central Intelligence Agency in Northern Laos during the Vietnam War. [3] More than half of Laos' Hmong population left the country or tried to leave in 1975 at the culmination of the war. About 90% of the reasons for entering refugee camps in Thailand were eventually resettled in the United States. The rest, around 8-10%, will be resettled in Countries such as Canada, France, the Dutch and Australia. According to the 2010 U.S. Census, Hmong Americans had a population of 260,000. [4] Hmong Americans face differences in health care and socioeconomic challenges that lead to a median of health literacy and life expectancy, as well as per capita income. [5] History 1976 and 1980 There are no sources in this section. Help improve this section by adding citations to trusted sources. Non-outsource material may be challenged and deleted. (February 2013) (Learn how and when to delete this sample message) A memorial in front of the Fresno County Courthouse in memory of the Hmong service. Initially, only 1,000 hmongi were evacuated to the U.S. In May 1976, a further 11 000 hmong were released into the United States. By 1978, about 30,000 hmong had moved to the United States, and by 1998, 200,000 hmongi lived in the United States. [6] This first wave consists mainly of men directly associated with General Vang Pao's secret army allied with the U.S. war effort during the Vietnam War. Ethnic Laotians and Hmong veterans and their families, led by Colonel Wangyee Vang, formed Lao veterans of America in the aftermath of the war to help refugees in Camps in Thailand and help former veterans and their families in the United States, problems related to family rearing and resettlement. [7] The passage of the Refugee Act 1980 represented the second wave of Hmong immigration. [8] Clans from which the Hmong take their surnames, are: Chang (Tsaab) or Cha (Tsab), Chao (Tsom), Cheng (Tshee), Chue (Tswb), Fang (Faaj) or Hang (Haam) or Ha (Ham), Her (Haw), Khang (Kha or Khab), Kong (Koo) or Soung (Xoom), Kue (Kwm), Lee (Lis), Lor (Lau), Moua (Muas), Pha (Phab), Thao (Thoj), Vang (Vaaj) or Va (Vaj), Vue or Vu (Vvw) , Xiong (Xyooi) and Yang (Yaai) or Ya (Yai). In the 1990s and 2000s, after the wave of immigration in 1980, a heated global political debate developed about how to deal with the remaining hmongi refugees in Thailand. Many had been held in Thai refugee camps, and the United Nations and the Clinton administration sought to repatriate them to Laos. Reports of human rights violations, such as murder and imprisonment, assimilated to the Hmong in Laos led most Thai hmong to resist returning there, even though conditions in Thai camps deteriorated because they did not have sufficient funding. One of the most prominent examples of the apparent hmong abuse in Laos was the fate of former soldier Vue Mai. The U.S. Embassy in Bangkok enlisted him to return to Laos under a repatriation program to convince Thai Hmong that their safety in Laos would be guaranteed. But Vue disappeared in Vientiane. He was later notified by the US Refugee Commission that he was arrested by Lao security forces and never seen him again. [9] Especially after the Vue Mai incident, Clinton and the UN policy of returning Hmong to Laos began to face strong political opposition from U.S. conservatives and some human rights defenders. Michael Johns, a former White House aide to President George H. W. Bush and a Foreign Policy Analyst at the Heritage Foundation along with other influential conservatives, led the campaign to grant immediate immigration rights to The Thai Hmong. In an October 1995 National Review article referring to Hmong's contribution to U.S. military action during the Vietnam War, Johns described President Clinton's support for returning Thai Hmong refugees to Laos as a betrayal and called on Congressional Republicans to step up opposition to repatriation. [10] Opposition to repatriation grew in Congress and among the Hmong families, U.S. Congressional Republicans responded by introducing and introducing legislation to raise sufficient funds to resettle all remaining Hong in Thailand in the United States. Clinton vowed to veto the legislation. In addition to the UNITED STATES' opposition to internal repatriation, the had reservations about repatriation, saying that the hmong left in Thailand were a threat to its one-party Communist regime and marx's government in Vientiane, Laos. Inches Inches A significant and unexpected political victory for Hmong and their U.S. Republican advocates, tens of thousands of Thai Hmong refugees were eventually granted U.S. immigration rights. Most were resettled in California, Minnesota and Wisconsin. The defeat of the repatriation initiative led to the reunification of many long-standing families in the United States. In 2006, the Wisconsin State Board of Elections translated state voting documents into hmong language, reflecting the growth of the state's minority. [11] Throughout the Vietnam War and for two decades thereafter, the US government concluded that there was no secret war in Laos and that the US was not involved in air or ground combat operations in Laos. However, in the late 1990s, several US conservatives, led by Johns and others, argued that the Clinton administration used a ban on this covert war to justify the return of Hmong war veterans to Laos in Thailand. It persuaded the US government to acknowledge the secret war (which was mostly fought under President Richard Nixon) and to honor Hmong and American veterans for the war. On May 15, 1997, in a complete turnaround in U.S. policy, the federal government acknowledged its support for a protracted air and ground campaign in Laos against the North Vietnamese army and the Vietcong. That day, it owned the Laos Memorial in the Arlington National Cemetery grounds in honor of Hmong and other secret war combat veterans. [12] In 1999, approximately 250 000 hmong lived in the United States, living in numerous medium and large cities. [13] Part of Hmong remained in refugee camps in Thailand after 9/11. This led to a tightening of US immigration laws, particularly under the Patriot Act and the Real ID Act, and the immigration of Hmong refugees to the Father has slowed significantly. Most of Thailand's Hmongi refugees had participated in documented arms conflicts (albeit sponsored by the United States) during and after the Vietnam War. Anti-terrorism legislation created obstacles to the acceptance of such people as immigrants. [14] [15] [16] Demographic Hmong population in the UNITED STATES by concentration areas Hmong Americans at a community recycling event in Saint Paul States with the largest Hmong population are: California (86,989; 0.2%), Minnesota (63,619; 1.2%), Wisconsin (47,127; 0.8%) and North Carolina (10,433; 0.1%), Michigan (5,924; 0.1%), Colorado (4,530; 0.1%), Georgia (3,623; 0.03%), Alaska (3,534; 0.5%), Oklahoma (3,369; 0.1%) and Oregon (2,920; 0.1%). 17][18] Fresno and Minneapolis-St. Paul has particularly large hmongi communities. [19] St. Paul, Minnesota has the largest per capita Hmong population in the United States (10.0%; 28,591 Hmongiactics), and then Wausau (3 569; 9.1% of its population). Today There are 260,073 people of Hmong-born living in the United States for the 2010 U.S. census, up from 186,310 in 2000. [20] Most of the growth since 2000 came from natural growth, with the exception of the admission of a final group of more than 15 000 refugees from Wat Tham Krabok in Thailand in 2004 and 2005. Of 260,073 247,595 or 95.2% of Hmong alone, Hmong is Hmong, and the remaining 12,478 are mixed with Hmong with some other ethnicity or race. The population of Hmong America is the youngest of all groups in the United States, and the majority are under the age of 30, born after 1980, and most of Hmong is under the age of 10. [21] For the metropolitan area, the largest Hmongame-rich community is minneapolis-Saint in Paul-Bloomington, MN Metro Area (74,422). thereafter Fresno, CA Metro Area (31 771); Sacramento, CA Metro Area (26,996); Milwaukee, WI Metro Area (11,904); and Merced, CA metro area (7,254). [22] There are smaller hmongi communities across the country, including California cities. Colorado (Denver, Colorado - 4,264); Michigan (Detroit, Michigan and Warren, Michigan – 4,190), Alaska (Anchorage, Alaska – 3,494); North Carolina (Hickory, North Carolina); Georgia (Auburn, Duluth, Lawrenceville, Monroe, Atlanta and Winder); Wisconsin (Eau Claire, Appleton, Green Bay, La Crosse and Stevens Point, Plover and Sheboygan); Kansas (Kansas City - 1,754); Oklahoma (Tulsa - 2,483); [22] Southwestern Missouri; Northwest Arkansas (Benton County); Washington. (Portland) and all over the United States. [21] [23] Hmong by location Since the 2000 US census, the largest Hmong population by metropolitan area was Minneapolis-St. Paul, 40,707 people. The following areas were Greater Fresno with 22,456 people, Greater Sacramento (Sacramento-Yolo) with 16,261, Greater Milwaukee (Milwaukee-Racine) with 8,078, Greater Merced with 6,148, Greater Stockton (Stockton-Lodi) with 5,553, Appleton-Oshkosh-Neenah with 4,741, Greater Wausau with 4,453, Hickory-Morgantown-Lenoir (North Carolina) with 4,207 and Greater Detroit (Detroit-Ann Arbor-Flint) with 3,926. [24] California See also: Hmong's history in Fresno, California, and Hmong history in Merced, California, has the largest hmong population in the United States by state. [13] In 2010, there are 95,120 Hmong Americans in California. [25] In 2002, the state of California counted about 35,000 students of Hmong descent in schools. According to Jay Schenirer, a member of the Sacramento City Unified School District School Board, the majority of students live in the Central Valley from Fresno to Marysville. Fresno County and Sacramento County have a total of nearly 12,000 Hmong students. [26] In 2002, hmong students taking part in a California English language development test that measures english fluency studying English, 15% of Hmong's scores in advanced or early advanced classification, while 30% of Vietnamese English-speaking learning students and 21% of all california's more than 1.5 million English-speaking students scored at these levels. Suanna Gilman-Ponce, director of multilingual education departments at Sacramento City Unified, said Hmong students have lower prices because parents speak little English; That's why they come to American schools with little English skills. Moreover, their culture was not literate, so Hmong's history was not written down and there was no mention of Hmong's history in the history books. In 2011, Susan B. Anthony Elementary in Sacramento founded a Hmong-language immersion program. It is the only Hmong immersion program in a California public school, and is one of two Hmong immersion school programs in the United States. [27] More than 10,000 subsidies were collected in the Fresno Unified School District to designate a new elementary school for General Vang Pao, known for the Secret Wars in Laos and the Hmong American Diaspora. [28] [29] Colorado Colorado is home to about 5,000 hmong, which first settled in the state from late 1976 to early 1980s. Today, most of Hmong's areas live in denver's northern ometro district, including Arvada, Brighton, Broomfield, Federal Heights, Lafayette, Northglenn, Thornton and Westminster. In 1995, Golden, Colorado became the first city in the United States to name Lao-Hmong Recognition Day. The other regions of the country then followed suit, declaring on 22 July that they would be the first country to take the lead. Today's founding recognises Lao-Hmong's bravery, sacrifice and loyalty to the United States. Lao-Hmong Confession Day was held in recognition and in honor of Lao-Hmong Special Guerrilla Units (SGU) veterans, the American secret army and the most loyal allies. The NGOs were made up of indigenous Laos, especially the tribes of Hmong, Lao, Mien, Lue, Khmu and Thaidam, and were known for their patriotism, bravery, personal sacrifice and loyal support of the U.S. armed forces during the Laos Vietnam War. During the Vietnam War, they fought bravely alongside US soldiers. Many moved to the United States and now proudly call this country home. We are grateful for their service and sacrifice to our people, said U.S. Rep. Ed Perlmutter (CO-07). The headquarters of the Hmong Alliance and missionary district are located in Thornton, CO. In 2018, the Hmong District is celebrating its 40th anniversary in St. Paul, MN, with more than 110 churches scattered across the United States, with an inclusive membership of more than 30,000 people. Hmong District is led by pastor Lantzia Thao (Tswv Txos), who serves as Hmong. The Inspector General supervises the entire movement and operations. Kansas Kansas has a moderate hmong population. Kansas City was one of the first cities to accept hmong people after the war. [30] Its Hmong population declined in the early 80s due to moving from Kansas to California and the North Midwest. The population has since stabilised and more than doubled every decade since 1990. According to the 2010 census, 1,732 hmongi lived in Kansas, including 1,600 in kansas city's Kansas Side and an estimated 400 families and 2,000 Hmong living in the Greater Kansas City area in 2013. [31] Lao Family was founded in Kansas City in the 1980s, but Hmong resigned from the organization to create Hmong American Community, Inc., a still-functioning entity that hosted Hmong's New Year's Eve celebrations in Kansas City. [32] Kansas City has a large majority green hmong population and has more than 80% converted to Christianity, although more and more hmong move every year that still practises traditional religion. Kansas City has Hmong churches, several Hmong runs and owned manufacturing companies, nail salons, small businesses such as insurance and barber shops, flea market vendors, organizations like Hmong Village Inc., Vang Organization and Herr Organization, just a few. Massachusetts In 2011, according to Judy Thao, executive director of United Hmong, Massachusetts, about 2,000 Hmong lived in the state of Massachusetts. Thao said the largest community with 60-70 families is located in the Fitchburg/Leominster area. Since 2010, Fitchburg is home to 412 people of Hmong descent (1% of the city's population). Thao said about 20 to 30 families live in the second largest communities, Springfield and Brockton. [33] Michigan See also: The history of Hmong Americans on the Detroit subway In 1999, fewer than 4,000 hmong lived in Detroit. [34] In 2005, michigan had 5,400 hmong, 2,300 in the 1990s. In 2005, most of Hmong, Michigan, lived on the Detroit subway in the cities of Detroit, Pontiac and Warren. [35] In 2002, the concentrations of people in Hmong and Laos in the Wayne-Macomb-Oakland Tri-County region were in northeastern Detroit, Southern Warren and downtown Pontiac. [36] That year Kurt Metzger and Jason Booza, Asians in the United States, Michigan and Metropolitan Detroit, wrote that 3,943 Hmongies living in three counties are among the most concentrated among Asian groups... [36] In 2007, nearly 8,000 Hmong lived in Michigan, most in northeast Detroit. In 2007, Hmong was increasingly moving to Pontiac and Warren. [37] The Greater Lansing region is home to Michigan's second-largest population of Hmong America. Since 1970, Hmong Americans Settle in Lansing, the capital of Michigan. Hmong Americans in the Greater Lansing region often have strong ties to churches. Churches such as St. Michael's Church, our Savior Lutheran Church and all the holy Episcopal Church sponsored Hmong Americans coming to Lansing and provided them with the resources to make the transition to America a smoother experience. Lansing hosts a statewide Hmong New Year's Festival. [35] Minnesota See also: Hmong's history in Minneapolis-Saint Paul, Minnesota, in 1999 is the second largest U.S. hmong population by state. [13] In 2001, the city's largest hmong population in the United States is located in St. Paul. (39) Pom Siab Hmoob (Gazing into the Heart of the Hmong) Theatre, reportedly the world's first Hmong theatre group, was founded in 1990. It is located in the Twin Cities. [40] It is now known as the Center for Hmong Arts and Talent (CHAT). [41] Clint Eastwood's film Gran Torino, although set and shot in Detroit, Michigan, stars five Minnesota Hmong (Hmongesotan) Americans, and the original story was based on a neighborhood in Saint Paul. It was the first mainstream US film to feature Hmong Americans. [42] North Carolina Had 10,864 hmong in 2010 and is one of the highest employment rates compared to other U.S. states. 50% of Hmong's population works in the manufacturing industry. [23] These two population centres are in the Hickory and Greensboro regions. [43] [44] Pennsylvania See also: Population of Philadelphia § Hmong Group of Hmong refugees settled in Philadelphia after the Civil War in Laos in the late 1970s. They were attacked with discriminatory measures and the city's Human Relations Board held hearings on the incidents. Anne Fadiman, author of The Spirit Catches You and You Fall Down, said lower-class residents will not tolerate Hmong, who received a \$100,000 federal grant for employment assistance while they were also off work; They were of the opinion that the American people should receive help. Between 1982 and 1984, three-quarters of Hmongians settled in Philadelphia went to other cities in the United States to visit relatives who were already there. [46] Rhode Island Providence (Rhode Island) Hmong Church of the Christian and Missionary Alliance In 1976, members of the U.S. Secret Army Special Sister Unit, recruited by the CIA during the Vietnam War, were resettled in Rhode Island as refugees. [47] In 1983, their population was estimated at between 1 700 and 2 000. [48] According to the results of the 2010 census, the number of Rhode Island Hmong was 1,015. [49] [47] The Hmong United Association of Rhode Island hosts an annual Hmong New Year's Eve celebration. [47] Approximately sixty families are members of the Christian and Missionary Union Providence Hmong Members. they are known locally for their spring egg roll fundraising. [50] [50] Lead article: Hmong Wisconsin, Wisconsin, has more than 49,000 hmong in 2010 – the state's largest Asian ethnic group. [51] [52] Other locations In December 1999, chicago had approximately 500 hmong, according to Hmong National Development Inc. [34] Colorado's Westminster has a significant hmong population (0.8% of the city's population since 2010). Community and social issues Lack of education and high dropouts The 2000 U.S. Census reveals that 60 percent of all hmong over the age of 24 have the highest level of education because many of these immigrants came to America as adults or young adults. Approximately 7 per cent of Hmong's people have a bachelor's degree or higher. According to government data collected in 2013, 40 percent of Hmong Americans leave school. [53] 38% of Hmong's population has not received a high school degree and 14% have not received at least a bachelor's degree. [54] Hmong's level of education for women is significantly lower than that of Hmong men, and around one in five Hmongians students has a high school degree. [55] The lack of formal education for Hmong migrants is due to the fact that many were once farmers in the hills of Laos or were refugees of war, fleeing distant jungles and having little or no access to schools. [56] In St. Paul, about 2,000 hmongias have a bachelor's degree, 150 have a master's degree, and 68 have a PhD[57][58][59], which is a very low percentage considering Hmong Americans have less than 36,000 population in St. Paul. Community issues and education in Hmong must take into account family dynamics, parental engagement, access to resources and different school climates. The lack of emotional support for Hmong LGBTQ+ youth in Minnesota and Wisconsin reveals the mental health and health concerns that affect their academic performance. [60] Hmong girls and boys had also had trouble succeeding in education as they shaped rural Hmong culture into contemporary American society (Ngo & Lor, 2013). [61] Cha argued that the number of Hmong teen dropouts was highest among Asian-American groups (2013). [62] In the first years after immigration, Hmong girls had almost no chance of being educated at school. Later, when they got the chance to go to school, about 90% of Hmong girls decided to drop out of school because parents preferred obedient and obedient daughters in search of partners for their sons (Ngo & Lor, 2013). On the other hand, Hmong's young men are more burdened by the high expectations associated with the boys of Hmong culture, which led to their school challenges, such as poor relationships with teachers and a lack of participation in class. The word used to describe the work in which were involved in the family, there was help (Ngo & Lor, & Lor, 2013, p. 155). [61] referring to accepted and natural burdens such as working outdoors, caring for siblings, completing a daily household, acting as cultural intermediaries for parents and participating in numerous traditional ceremonies. For example, Hmong's sons were asked to write cheques to pay electricity bills and prepare food for their younger brothers. In addition, they went to ceremonies not only to maintain a family relationship, but also because of the inhibition of the disappearance of traditions. According to Yang (2013)[63], after three decades of fighting, Hmong Americans had achieved economic, political and educational aspects. Since small businesses, Hmong's business had become international, diversified and high-tech since 2000. In Minnesota, for example, Hmong treated about 50 home health care agencies supported by federal or state medical assistance. The Hmong also participated more in political activity, which 57 percent of Minnesota's Hmos considered Democrats, as shown by a 2008 poll, and several hmong, including Madison P. Nguyen, a former Hmong refugee woman from Minnesota, had been selected as political staff for city offices. Poverty According to data collected by the U.S. government, the percentage of hmongiamers living below the poverty line is 37.8 percent, which is more than in recent years. [53] This figure is more than double that of all Americans living below the poverty line, which is 16%. [64] [65] In 2013, in an NPR discussion with Rosalind Chou, a member of the Economic Policy Institute and a model minority, who is also a professor of sociology. One of them noted that when it is separated by certain ethnic groups, hmong, Bangladeshis, they have a poverty rate that competes with the African-American poverty rate. [66] Per capita income in 2014, a fact-based census reveals that when Americans' per capita income is divided by ethnic groups, Hmong Americans is the third lowest earning group with an average per capita income of just \$12,923, far below the U.S. average of \$25,825. [65] Median household income Hmong Americans has an average median household income of \$48,000, lower than the American average of \$53,600. [67] Culture and politics in Hmong's American communities discuss many cultural, political and social issues. The topics are political participation, poverty, gang violence, race relations and education. The Hmong community also has many ties to Hmong, which still operates in Indo-China, and remains active in regional policy. Politics and culture vary between Hmong Americans Location. Twin cities, St. Paul and Minneapolis, are more progressive in projecting and recognizing the queer/LGBTQ+ culture and politics associated with sexuality and gender at local, regional, state and national level. [68] [68] Identifies transcend hmong American identity. Heterosexuality and heteronormacy are traditionally linked to Hmong identity and its history. Studies show that homophobia in Hmong communities before immigration to the United States is almost non-existent, Hmong's traditional elders did not remember homophobia because non-heterosexual identities were almost non-existent. [69] Among the diverse identities of Hmong Americans, non-traditional gender and gender identities have taken on cultural, political and societal significance. [70] In 2003, Shades of Yellow (SOY), a nonprofit LGBTQ+ organization, was founded in St. Paul, Minnesota, to support Hmong people who identify as LGBTQ+. [71] In March 2017, Soy announced the closure of its doors as leadership and funding interests changed, [72] In December 2005, the Sacramento Hmong LGBTQIA group was founded, providing social services such as movie nights, potlucks and cultural performances. [73] [74] The Sacramento Hmong LGBTQIA group is working with local organizations such as the Asia-Pacific Islander Queer Sacramento Coalition (APIQSC) to build alliances and stronger political and social relationships in LGBTQ+ Hmong and general API communities. [73] Sexual health is critical to the LGBTQ+ Hmong community, as it is for the general Southeast Asian (SEA) community nationwide. Social media and the presence of Southeast Asia in it require a high risk of developing STI and HIV, as well as other infectious diseases and health concerns. Sexual education and awareness, as well as trainings related to online sex culture, are highly recommended from the point of view of awareness and safety when considering sexual health. [75] Mental health Compared to other Southeast Asian refugees in America, Hmong refugees have the highest rate of mental disorders[76], with a total incidence of mental illness of around 33.5%. [77] This mental health problem has been attributed to traumatic past experiences and problems to adapt to life in the United States. [78] Gender roles are an essential factor in the mental health of hmong women. The gender structures of Hmong women have traditionally, socially and politically been historically distressing and marginalised. Even in traditional Hmong fabric (paj ntaub) and folklore (dab nee), Hmong gender roles must be concretely sewn and told and repeated. Misogyny and patriarchy in the Hmong community are present to this day, which requires empowerment initiatives for Hmong women across the United States. [79] In religious and traditional hmong families, the topic of mental health is taboo because of shamanism, who believe that repairing health is communication and exchange with the powerful. Spiritual health is remedied, not through health services or experts, not science. [70] In addition, LGBTQ+ Hmong individuals are struggling health due to lack of education and a mental health affinity in Hmong communities deals with depression, anxiety, substance abuse and suicide. [70] Health ine differentials In other health-related areas, such as cancer, Hmong American has the highest cancer mortality rate compared to other Asian-American groups. This trend includes low cancer screenings and addressing the stigma of using public health services. [80] Access to training can help increase health practices, such as getting a pap smear for cervical cancer screening. [81] In San Francisco, a patient navigation program for Hmong Americans led to a 38 percent increase in pap test participation, highlighting progress in increasing participation through education. [82] A cross-sectional survey of 168 immigrant Hmong Americans found that half of them reported not understanding health records. Factors such as accumulation and the number of years in the United States were positively correlated with health literacy, and lower health literacy was associated with poor health among participants. [83] Accumulation indicators, such as language and social connectivity, are positively correlated with higher BMI-for-age indicators for Hmongian rich children aged 9 to 18. [84] A study of 417 Hmong American parents and carers showed that the two main factors contributing to the barriers to immunization were socioeconomic status and the use of traditional Hmong healthcare. [85] Traditional Hmong healthcare includes the use of traditional Hmong shaman, which is used by hmong patients as a complement to Western medicine. [86] Hmong Americans' health differences are ignored in aggregated data that do not distinguish ethnic groups on the label, Asian-American. [87] Violence Hmong Americans have experienced violence since moving to the United States. Some specific acts of violence against Hmong Americans have been the murders that a few have taken place while they were taking part in the hunt. [88] Hmong Americans have hunted because it is a common traditional practice in countries such as Laos, Cambodia and Thailand. These are common countries from which the Hmong ethnic group has emigrated, even though they do not have a specific country of origin. Chong Moua Yang, a Hmong American hunter, was murdered in Bath Township, Michigan, on July 16, 1945. [89] However, his murder remains unsolved. In a 2018 study looking at the experience and knowledge of domestic violence among 231 college students, Takahashi and Lee found that two-thirds were aware of domestic violence in their community and 32.8 percent of hmong women experienced violence. These domestic issues are resolved in clan systems, and divorce is often not welcomed in order to maintain a relationship. Languages and culture The language of Hmong speaks about 4.4 about 5% I was in the United States. There are two different dialects, Hmong Leeg and Hmong Dawb. In America, these are known as Hmong Leeg and White Hmong. Many vowel tones are quite different in these dialects compared to some Asians. In the United States, about 60 percent speak White Hmong and 40 percent speak Hmong Leeg. The Centers for Disease Control notes: While some hmong report the difficulty of understanding dialect speakers who aren't their own, for the most part, the White and Hmong Leeg speakers seem to understand each other. [91] In 2012, Hmong, California-based Hmong, is developing a Hmong English-language web translator in collaboration with Microsoft. [92] To maintain Hmong culture, history and language, many organizations were established to preserve Hmong culture, including Lao Veterans of America, Lao Veterans of America Institute, Lao Human Rights Council, Hmong Advancement, Inc., Hmong Advancement, Inc., United League for Democracy in Laos, Inc., Lao Family, Hmong National Development (HND) Association and Hmong Today and Hmong Times newspapers. [93] In the case of relatives among other relatives in the United States, hmong usually remain in groups with a large number of other hmong. This allows them to share their cultural values and practices together. [94] White Hmong and Leeg Hmong White Hmong (Hmoob Dawb) and Hmong Leeg (Moob Leeg) are the two primary dialects spoken by Hmong Americans. The difference between the two dialects corresponds to the difference between American and British English; This way, they both understand each other easily. Green Hmong is named so because the color is used in green hmong women's traditional costume. There's a misconception that Moob Leeg and Green Hmong are the same. Although their dialects are the same, they are both different subgroups of the hmong. Moob Leeg is said to be the original spoken hmong language. It can be seen that most of Hmong American's population is either white or Hmong Leeg, but there may be some language barriers with the language. For example, it can be difficult to provide high-quality interpreter services. Communication questions are complicated by the fact that until the late 1960s there was no literate form of Hmong, and many hmong could not read or write their own language. This makes the use of material written for hmong patients quite useless. [96] Such a complication of communication appeared in Anne Fadiman's book The Spirit Catches You and You Fall Down: A Hmong Child, Her American Physicians, and the Collision of Two Cultures, in which lees cannot read or write their own language and have difficulties when their daughter Lia was hospitalized. The lack of literacy creates an obstacle to Lia being able to give her medication correctly. [97] [page needed] Hmong American rituals and funeral Main article: 2011 Americans: Death and Death Ritual From Funeral to Soul Call, Hmong rituals and ceremonies have been an important part of Hmong's cultural and spiritual experience. [98] Since arriving in the United States in the late 1970s, many hmong families are still practicing their rituals, but the number of recommended traditional funerals had decreased due to many hmong, mostly younger generations, converting to Christianity, lack of funding and other reasons. Living in the United States with jobs and school as well, doesn't have that much time to take a week off, which is how long most of these funeral rituals last. [99] There are several differences between traditional funeral rituals in Laos, Thailand and the United States. Usually in Laos and Thailand, funerals take place immediately at home after the death of a person. The person is dressed and then kept within an hour at home (Lee, 2009). Funerals can last three to four days and require washing and dressing the deceased and performing animal sacrifices to prepare for the rebirth of the soul. [98] Hmong media 2007 coup conspiracy accusations and arrests Main articles: 2007 Lao severing d'état conspiracy accusation and 2007 Laos coup d'état attempt 4. In 2007, after a lengthy federal investigation called Operation Defective Eagle, a federal court in California issued warrants for the arrest of General Vang Pao, eight other Hmong people and one non-Hmong person for allegedly plotting to overthrow the Lao government over federal neutrality laws and various U.S. gun laws. [100] According to federal charges, members of the group inspected weapons, including AK-47 missiles, smoke grenades and Stinger missiles, with the intention of buying them and smuggling them into Thailand in June 2007 for use in the Hmong guerrillas' military action against the Lao government. [101] One of the arrested non-Hmong person, Harrison Jack, a 1968 West Point graduate, and a retired Army Infantry Office. [102] [103] The defendants faced possible life imprisonment for the offence. Vang Pao and the other defendants were eventually granted bail after \$1.5 million was sent to the property. After the arrests, many Vang Pao supporters had called on President George W. Bush and California Governor Arnold Schwarzenegger to pardon the defendants. On September 18, 2009, the federal government dropped all charges against Vang Pao, announcing in a release that the federal government was allowed to consider a probable verdict or other consequences if a person is convicted. [104] 10. The charges against all other defendants were also dropped. [105] In popular culture, the 2008 Gran Torino film directed by Clint Eastwood was American film featuring Hmong Americans. Eastwood plays Walt Kowalski. Kowalski, A Detroit, Michigan-based Korean War veteran who befriends Hmong teenager Thao, played by Bee Vang, who previously tries to steal his Gran Turin as a dedication to a local Hmong gang run by his own cousins. In the episode of body & soul of the TV series House, the team treats a hmong child believed to be possessed by dab, which doctors, as well as the child's mother, are trying to undo. After exorcism, in order for the child to be released, his symptoms disappear, which his mother and grandfather consider an exorcism, while doctors believe that the long-term treatment of Ibuprofen for the treatment of his patented canal artery cured him. Notable people Main article: List of Hmong Americans This section may need to be reassigned to meet Wikipedia quality standards. You can help me. A discussion page can contain suggestions. (April 2017) At least two Hmong have been elected to high public office. In 2002, I thought Moa became the first Hmong American legislator when he was elected to fill the Minnesota State Senate seat that Randy Kelly vaaled when he was elected mayor of St. Paul's. He later became majority whip in the Senate. Cy Thao is a member of the Minnesota House of Representatives. At the age of 14, Joe Bee Xiong fought alongside American soldiers, as his father had done. When their village fell to the Communists, Xiong and his family fled to a refugee camp in Thailand and eventually ended up in Wisconsin in 1980. In 1996, Xiong was elected to Eau Claire of wisconsin City Council. Xiong was the first Hmong elected to the Wisconsin City Council. He ran for the state Assembly in 2004. Xiong was travelling with his family in his native Laos when he died, possibly with heart-related complications. [106] Wisconsin Congressman Ron Kind worked with Xiong to investigate reports of human rights abuses that continue to target Hmong in Laos and Southeast Asia, and says Xiong is a great community leader and inspiration to many. Another Hmong, Thomas T. Vue, currently serves on Eau Claire City Council. In addition, Chue Neng Xiong was elected to the Eau Claire, WI School Board and was sworn in on April 22, 2013. Community leaders and organizations, including Dr. Wangyee Vang, Dr. Cherzong Vang, Veterans of Lao, Lao Veterans Institute, Center for Public Policy Analysis, the Lao Human Rights Council and others, have sought to educate citizens and policymakers about the significant contributions of the Hmong people and Lao Hmong veterans during the Vietnam War to support U.S. national security interests. In 1997, Lao veterans dedicated a memorial to Arlington National Cemetery, the Laos Memorial, to help honor Hmong veterans and the community for their service During the Vietnam War and its aftermath. Every year in May they still host annual reunions with members of the U.S. Congress and other officials, to honor Hmong's service. Many Hmong elders and young people attend ceremonies and events in Washington, D.C.[quote needed] List Ahney Her, the actress best known as Sue Lori in Gran Torino Bee Vang, the actress best known as Thao Vang In Gran Torino Brenda Song, a Disney Channel actress and teen star best known for suite life by Zack & Cody; and the Suite Life on Deck; Song is the spelling of Xiong[107] Cy Thao, Minnesota State Representative Chai Prisoner, former National Guard, anglicized spelling now convicted multiple murderer Cherzong Vang, leader trainer of the Hmong community, youth attorney, Minnesota Lao Veterans of America past the president, and Hmong Veterans Citizenship Act 2000 attorney Dia Cha, author, professor and anthropologist, St. Cloud State University, Minnesota Foung Hawj, pioneer of Hmong-American broadcaster, media artist and Minnesota state senator, elected in 2012 Hang Sao, Hmong American activist, Lieutenant Colonel of the Royal Lao Army, Adviser to the King of Laos in Exile Ho Vuua Moua, author and community activist[108] Ka Vang, author Kao Kaia Vang, author and author of The Latehomecomer: A Hmong Family Memoir Kristy Yang, Milwaukee County Circuit Judge, attorney , was elected in 2017. Lormong Lo, former Omaha City Councilman Mai Neng Moua, author me Moua, Minnesota State Senator[109] Sunisa Lee, gymnast and 2019 world champion Vang Pao, major general of the Royal Lao Army, honored the head of Hmong, commander of cia-backed Hmong forces during laos Civil War vang Pobzeb, Hmong scholar; PhD, expert in human rights and international relations; Laotian and Hmong refugee advocate Sheng Thao, a member of Oakland, California City Council, was elected in 2018. Xao Jerry Yang, 2007 World Series of Poker main event champion Zha Biong Xiong, first Asian-American, and Hmong American, who served on Fresno City Council (2006)[110] Tou Thao, police officer accused of aiding and abetting the murder of George Floyd in Minneapolis, Minnesota, May 25, 2020. See also Laos portal Asian Americans Hmong people Hmong folk religion Hmong Culture Hmong Language Hmong churches Laos Kingdom North Vietnam attack Laos Laos Memorial Hmong Veterans' Naturalization Act 2000 Lao Veterans of America Vang Pobzeb Lao Human Rights Council United League for Democracy in Laos Vang Pao Center for Public Policy Analysis Lao's List of Americans Hmong/Miao People Vietnam War Cherzong Vang Immigrant Health References ^ ASIAN ALONE OR IN ANY COMBINATION OF SELECTED GROUPS: 2017. U.S Archived from the original on 11 April 2019. Retrieved 24 September 2018. ^Hmong Americans. Cultural aspects of health care. University of St. Scholastica. 1996. Archived from the original 2013-06-30. Retrieved February 15, 2013. Primary religious/spiritual connection. A recent study found that: The Hmong people practiced a traditional religion that is animistic. Many Hmong also practice Buddhism or Christianity as members of various churches, including the Catholic, Missionary Union, Baptist, Mormon and others. ^ Richard L. Holm, Memories of the officer in charge of the case in Laos, 1962–1964, Intelligence Studies 47, No. 1 (2003): 2. The CIA's paramilitary efforts in Laos were roughly divided along geographical lines: there were separate programmes in northern Laos for which I was originally assigned; The centre of Laos – also known as the Panhandle – to which I am later assigned; and southern Laos. Each program employed different tribal/ethnic groups, including Hmong in the mountainous north and Lao in the lows. (PDF) ^ Hmong: About Asian Americans. Pew Research Center's Social & Demographic Trends project. Retrieved 2020-04-23. ^ Vang, Kao Kang Kue M. (2019-07-28). Cultural and health inequations: Hmong's health beliefs and practices in the United States. STTI, what are you? 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