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Kev txhawb siab: Hmong Parents' Educational Encouragement of Their Undergraduate Daughter/Son

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ABSTRACT: This study quantitatively examined 121 Hmong parents' self-efficacy, expectations, and cultural values relative to their educational encouragement of their undergraduates. Differences in strengths of relationships of parents' self-efficacy and encouragement were yielded for father-son and father-daughter pairings as well as mother-son and mother-daughter pairings, respectively. Parental self-efficacy emerged as a positive predictor of parental educational encouragement as well as mediated the relationship of expectations and encouragement. Limitations, future research, and implications are discussed.

Among different Asian American groups in the U.S., Southeast Asians have the lowest educational attainment (U.S. Census Bureau, 2010; Wright & Boun, 2011). In particular, Hmong Americans' educational attainment is low compared to other Asian ethnic groups (Reeves & Bennett, 2004), in part a function of age (i.e., 42% of Hmong are under the age of 18) and immigration (i.e., Hmong parents who immigrated came without formal education) (U.S. Census Bureau, 2010), despite their high expectations to succeed educationally. As such, most Hmong parents in U.S. are without formal education and as a result have little to no contact with the college system other than through their sons and daughters who are students in the education system (Her et al., 2012). With over 247,595 Hmong in the U.S., almost a third (30%) have less than a high school education, 11% hold bachelor's degrees, and 4% have a graduate or professional degree (U.S. Census Bureau, 2010). With an overall lower educational level, there exist considerable soicoeconomic challenges (U.S. Census Bureau, 2010) and subsequent expectations for *nej cov hluas* (the young people) to advance families and communities by earning an advanced education (Lee, 207; Lor, 2008; Schwartz, Lee, & Mortimer, 2003). Initial research suggests that Hmong parents' are often unsure of how to support or encourage their undergraduate children, yet they are invested and work hard to do so (Her et al., 2012; Lor, 2008). The processes of Hmong parents' educational encouragement of their undergraduate son or daughter attending a 4-year institution are thus the focus of this study.

Psychosociocultural Model

As a means to understand how Hmong parents support and encourage the educational processes of their undergraduates' persistence, the study used an integrative conceptual framework to ground the study. Emphasizing student processes, the Psychosociocultural (PSC) approach is a conceptual framework developed to understand and provide supportive services for undergraduates' educational experiences and persistence processes (Gloria & Rodriguez, 2000). The approach contextualizes relevant and emergent non-cognitive aspects of undergraduates' educational experiences using intertwined dimensions of psychological (i.e., self-beliefs), social (i.e., relationships and support), and cultural (i.e., values and university context) (Castellanos & Gloria, 2007; Gloria & Rodriguez, 2000). In matching the needs of Hmong students, the approach was applied to Hmong parents and the processes by which they provide psychosociocultural educational encouragement for an undergraduate son/daughter who is attending a 4-year university. Specifically, the study explored how the PSC dimensions are applicable to Hmong parents' educational encouragement for their child attending college. Application of the PSC model for parents to address their emotional and behavioral educational encouragement of a son or daughter has been successfully implemented with 97 Mexican parents (Castellanos, Gloria, Herrera, Kanagui-Muñoz, Flores, 2013).

Psychological Dimension – Parental Self-Efficacy

Although it is well-established that parental educational support positively predicts children's post-secondary college-going decisions (Conklin & Dailey, 1981), a review of the psychological and educational literature reveals no study to date that specifically examines the role of Hmong parental efficacy relative to education, particularly for Hmong parents with a child in higher education. According to Bandura (1997), self-efficacy, one's confidence in his/her ability to succeed, often determines the extent to which a person will attempt to reach one's own standards and goals. Although not a study of self-efficacy for Hmong parents, one qualitative study of 18 Hmong parents' support of their undergraduate child (Her et al., 2012) found that parents felt unprepared as well as uncertain about how (specific tasks or behaviors) to support their undergraduates. For those parents with an education in Laos or Thailand, they felt that their educational background was not transferable to the U.S. educational system and, as a result, they did not know how to support their child. Nonetheless, all of the parents' reported that they encouraged and expected their children to do well educationally. Given that one-third of Hmong Americans have less than a high school diploma (U.S. Census Bureau, 2010) and Hmong parents often have substantial expectation for their sons/daughters to succeed academically in higher education (Lee, 2007; Lor, 2008; Swartz et al., 2003; Thao et al., 2010), assessing how parental self-efficacy influences their educational support is warranted.

Social Dimension – Familial and Communal Educational Expectations

Hmong American students perceived family as supportive, while simultaneously experiencing the support as pressure to excel (Thao et al., 2010). Swartz et al. (2003) found that Hmong parents and family members, despite their limited English fluency, lack of education, and limited knowledge and skills to help their students navigate the educational system (Her et al., 2012), are influential as they simultaneously provide support and pressure for their students' educational pursuits. In a qualitative study with Hmong undergraduates, participants' narratives revealed they experienced familial encouragement as both "responsibility and pressure" (Thao et

al., 2010), because parents hold high educational expectations for their children (Her et al., 2012; Swartz et al., 2003). These perceived pressures stem from Hmong families' and communities' high expectations to advance (Lee, 1997) and propel others economically and socially (Hutchinson, 1997) via higher education. Parental expectations have been linked with anxiety and stress (King & Cooley, 1995) and even feelings of being an imposter (also known as "intellectual phoniness": Langford & Clance, 1993) for Hmong undergraduates (Lin, Her, & Gloria, 2015); however, how expectations influence parental encouragement has not yet been explored. Understanding the complex nature of familial and communal educational expectation of Hmong parents for their undergraduates is increasingly important as Hmong students are expected to have a substantial influx into the educational system in the decade (Xiong, 2012).

Cultural Dimension – Hmong Values

As a collectivist culture based on clanships that provide a biological and social structure of connections and prescribed roles (Moua, 2003), many Hmong families are patrilineal with distinct gender roles and responsibilities (Yang, 1997). Men are considered providers and protectors who are financially responsible for families and subsequently hold higher status, whereas women are instrumental to familial creation and maintenance and are given fewer privileges (Faderman & Xiong, 1998; Lee et al., 2009; Moua, 2003). As Hmong women are charged with family and cultural maintenance, they may socialize, enculturate, or send different messages to their daughters and sons than fathers (Her et al., 2012). For example, Hmong children are encouraged to go to school and in turn advance their family (Thao et al., 2010), yet parents often value their daughter's academic pursuits less than their son's (Ngo & Lee, 2007)—a reflection of traditional gender expectations as higher education is not strongly emphasized in traditional Hmong families for daughters (Faderman & Xiong, 1998). Similarly, the expectations of sons and daughters differ for both fathers and mothers within many Hmong families (Her et al., 2012; Lee et al., 2009). Despite the differing expectations for males and females, the study of Hmong parents differing expectation and/or differential encouragement of sons and daughters in relation to their undergraduate education has not yet emerged, and thus is a focus of this study.

Central to cultural values are the constructs of *acculturation* and *enculturation.* Acculturation refers to the process of adherence to cultural norms, whereas enculturation addresses the process of being socialized into one's indigenous cultural values, behaviors, knowledge, and identity (Kim & Abreu, 2001; Kim, Atkinson, & Umemoto, 2001). In particular, Kim, Atkinson et al. (2001) noted that an important dimension of enculturation for many Asian Americans is adherence to Asian-specific values. Moreover, theories on Asian cultural values suggest that recently immigrated first-generation Asian Americans will adhere to these values more strongly than will those who have resided in the U.S. for a longer time (Kim, Atkinson, et al., 2001). The influence of cultural values, in particular to parent-child interactions, merits examination with Hmong parents, as many are first-generation refugees residing in the U.S. less than 30 years. As many Hmong parents seek to maintain tradition and heritage culture, in particular as their children become more educated and are socialized in the U.S., the importance of cultural values plays a critical role in the way they support their son or daughter (Yang, 2008).

Purpose of the Study

This study examined differences in and relationships of parental educational efficacy, familial and communal expectations and cultural values as related to the study's dependent variable of parents' educational support of a son or daughter attending a 4-year university.

Despite limited research on Hmong American undergraduates and their parents, hypotheses were derived from literature addressing Hmong families, Hmong cultural roles and values, and their view of education.

Research Question 1: Are there differences in the study's variables (i.e., efficacy, expectation, value, & encouragement) by parent (mother, father) and child's gender (male, female)? Because Hmong fathers are perceived as head of the family (Vang, 2009), it was anticipated that fathers would report higher expectation than mothers. Mothers, however, were anticipated to report higher levels of adherence to cultural values than fathers, given that women are charged with familial and cultural maintenance and emotionally-supportive roles (Moua, 2003). It was unclear as to whether mothers or fathers would report higher parental encouragement and efficacy, yet differences were expected.

Research Question 2: What are the relationships and differences of relationships of efficacy, expectations, values, and encouragement by parent group and parent-child pairing? Because of the salient gender role difference for many Hmong mothers and fathers (Faderman & Xiong, 1998; Moua, 2003) and differing expectations for their children based on gender (Ngo & Lee, 2007), the parent-child pairings were examined. It was expected that mothers would have a stronger relationship of variables for their sons or daughters than would the fathers, respectively.

Research Question 3: To what degree do the PSC variables individually and collectively predict parental educational encouragement? It was anticipated that parental efficacy and expectations would positively predict educational encouragement for their son/daughter, respectively. The direction of the prediction of cultural values to parental educational encouragement was unclear and thus a directional hypothesis was not formulated.

Method

Study Participants

The 121 completed surveys were secured from 76 mothers and 45 fathers, ranging in age from 26 to 72 (M = 47.76, SD = 7.40), from several Midwestern cities. The majority of the parents (n = 109, 90.1%) reported being married. All of the parents were non-U.S. born and had resided in the U.S. for an average of 21.93 years (SD = 5.75). Over half of the parents reported no formal education in their native country (i.e., Laos, Thailand; n = 68, 56.2%) or in the U.S. (n = 75, 62.0%).Further, most parents (96.7%) had a high school degree or less. The number of children per family ranged from 1 to 14 (M = 6.48, SD = 2.76), with parents reporting their son/daughter's level of education as 24 (19.8%) freshmen, 36 (29.8%) sophomores, 25 (20.7%) juniors, and 29 (24%) seniors. Overall, 45 (59.2%) mothers and 27 (60%) fathers responded to the survey based on a daughter (n = 72) versus a son (n = 42). Seven parents did not report their child's gender.

Procedure

After securing IRB approval, the research teams used different approaches for participant recruitment. First, personal contact and referrals were used. Second, the first author worked with Hmong community event organizers to set up a booth or to walk around at Hmong events (i.e., Hmong New Year) to recruit participants. Parents were also contacted via different Hmong or

Asian American community organizations. Finally, student programs at a large 4-year university were contacted to have their advisors forward a study recruitment email to students. Hmong parents who had at least one son or daughter currently attending a 4-year educational institution completed a 20-minute paper-and-pencil survey provided in Hmong and English. Given that many Hmong families are large and may have multiple children attending university, the survey included instructions for each participant or parent to focus on one child of their choosing to complete the survey. Sets of parents could participate in the study, yet each parent completed the survey for a child of their choice who met study criteria. For those participants who could not read, the researcher read to them in Hmong and indicated their responses. More than a third (38%) of the surveys were collected and completed at community events and completed in Hmong. After the participants completed the survey, they were provided a small incentive (five dollars) for their survey. About one-third of the parents declined the incentive indicating that they were eager to assist with research that would provide relevant information about the Hmong community. Data was collected over a six-month period during which time the majority of Hmong New Year's events occurred, for which a total of 127 surveys were distributed. Of these surveys, 121 were returned completed for a response rate of 95.6%.

Instrumentation

Parents completed a demographic form assessing their personal (e.g., birthplace, marital status, years in the U.S.), familial (e.g., number of children, financial support of child's education, current employment), and educational background (e.g., in home country and in the U.S.), as well as the gender of the child about whom they responded to the survey items. To assist in the cultural validity of the survey items, a translation-back translation method was used (Brislin, 1970). First, the demographic items and scales were translated into Hmong by the researcher. The translation was back-translated by a second Hmong individual who was fluent in Hmong to ensure consistency to the original items. Further, the translated items were discussed with a Hmong elder to ensure construct equivalence. Feedback from the Hmong elder was implemented in finalizing the translated items.

Psychological Dimension – Efficacy. An eight-item subscale from Bandura's (1990) Parental Self-Efficacy Scale was used for this study. The total 47-item scale assesses resiliency and influence over school-related performance for parents to affect their children's academic success (Bandura, 2006). Higher scores indicate greater confidence to influence their student's academic success, with items based on a 1 (*nothing*) to 9 (*a great deal*) Likert-type scale. Two sample items include, "How confident are you that you can make your son/daughter see school as valuable?" and "How confident are you that you can help your son/daughter get good grades?" Also using the eight-item subscale, Bandura, Barbaranelli, Caprara, and Pastorelli (1996; 2001), explored the network of psychosocial influences through which parental self-efficacy affected their children's academic achievement and reported Cronbach's alphas of .81 (Bandura et al., 1996) and .87 (Bandura et al., 2001).

Social Dimension – Expectations. A 15-item scale developed for Hmong American undergraduates (Sengkhammee, Gloria, & Lin, 2009) based on the importance and role of Hmong family educational expectations (Lee, 2007) was used. The scale assesses students' perceived educational expectations from family and community. For this study, items were modified to reflect parental perception. For example, an original item of "My mother/father

values my efforts to get a college degree" was modified to "I value my child's effort to get a college degree." Based on a 5-point Likert-type scale, responses ranged from 1 (*strongly disagree*) to 5 (*strongly agree*), with higher scores reflecting greater perceived educational expectations. Validated with 103 Hmong American undergraduates, an internal consistency coefficient of .91 was yielded (Sengkhammee et al., 2009).

Cultural Dimension – Values. A total of six items were used from the 36-item Asian Values Scale (AVS, Kim, Atkinson, & Yang, 1999), which measures adherence to different values, such as collectivism, conformity to norms, emotional self-control, family recognition through achievement, filial piety, and humility. The six items were selected in consultation with a Hmong elder to ensure cultural equivalence of items that closely reflected Hmong values and were translatable. The items selected reflected family/group importance, respect, and, interactions, each of which are consistent with the literature on cultural Hmong cultural values (Moua, 2003; Yang, 1997). Items were based on a 7-point scale ranging from 1 (*strongly disagree*) to 7 (*strongly agree*), with higher scores reflecting increased adherence to Hmong values. A sample item includes, "One should consider the needs of others before considering one's own needs." Kim et al. (1999) reported coefficient alphas of .81 and .82 based on two separate samples and a 2-week test-retest reliability coefficient of .83 for the total scale.

Criterion Variable – Encouragement. The Parental Educational Encouragement Scale (Gloria et al., 1999) assessed parental attitudinal support and encouragement of education with responses ranging from 1 (*strongly disagree*) to 4 (*strongly agree*). The seven items addressed parents' attitudes and interests in their child's educational activities and experiences. Sample items are "I value my child's effort to get a college degree" and "I believe that my son/daughter will complete his/her college education." Higher scores reflect increased levels of parental support and encouragement. Adequate Cronbach's alphas were yielded when used with Hmong American undergraduates in a study of academic persistence (.91; Sengkhammee et al., 2009).

Results

The Cronbach's alphas for the study's scales ranged from .67 to .84 (See Table 1). Missing data were addressed using an 80% mean scale score. A *post hoc* power analysis was conducted for the total correlations, revealing that an r of .26 was needed for .80 power. Similarly, for the multiple regression an observed power of .85 (based on observed probability, predictors, observed r^2, and sample size) was indicated.

Research Question 1 - Group Mean Differences

To assess group mean differences, a 2 (parent status: mother and father) by 2 (students' gender: male and female) MANOVA was conducted to examine efficacy, expectations, values, and encouragement. The hypotheses of group differences were unsupported as the main effects for parent status [$\lambda = .91$, $F(6, 103) = 1.75$, $p > .05$, e $\eta^2 = .09$] and students' gender [$\lambda = .95$, $F(6, 103) = .85$, $p > .05$, $\eta^2 = .05$] as well as the interaction [$\lambda = .95$, $F(6, 103) = .95$, $p > .05$, $\eta^2 = .05$] were not significant.

Research Question 2 - Relationships of Variables - Differences in strengths of coefficients

Bivariate correlations were conducted and revealed that as Hmong parents' efficacy and expectation increased so did their educational encouragement for the total sample (Table 1). By parental status, none of the variables were correlated with encouragement for the fathers. It was for mothers that as efficacy (r = .33, p < .01) and values (r = .29, p < .05) increased so did encouragement.

For the parent-child pairings, differences in strengths of coefficients were assessed using r to z transformation scores of the bivariate correlations. Findings revealed that the relationship of efficacy and encouragement was stronger for the father-son (r = .72) than father-daughter pairings (r = .11), z = 2.21, p < .05. Similar differences in relationships emerged for the mother-son (r = .69) than mother-daughter pairings (r = .15), z = 2.76, p < .01.

Research Question 3 - Predicting Parental Educational Encouragement

To determine if the study's variables individually and collectively predicted parental educational encouragement, we conducted a four-step hierarchical regression. Specifically, parent and child's gender was entered in the first step, followed by efficacy, expectations, and values (steps 2 through 4, respectively; see Table 4). Collectively the variables predicted 10% of the variance of Hmong parents' educational encouragement of a child attending a 4-year university [F(5, 112) = 2.45, p = .039]. The findings partially supported the study's hypotheses as only the psychological dimension was significant (Δr^2 = .08, ΔF (1, 109) = 10.03, p = .00), with efficacy emerged as the only significant predictor (β = .29, t = 3.17, p = .002) of encouragement.

Follow-up Mediation Analyses

Given the critical role of efficacy (Conklin & Dailey, 1981), as well as the only significant predictor of encouragement from the study's prediction question, follow-up analyses were conducted to determine if efficacy mediated the relationship of expectations and encouragement for the study's sample. Using mediation analyses (Baron & Kenny, 1986; Kenny, Kashy, & Bolger, 1998), results revealed that efficacy fully mediated the relationship of expectations and encouragement. The first two assumptions of the mediation were met (Kenny et al., 1998), where expectations predicted efficacy (β = .29, t = 3.28, p = .001) and expectations predicted encouragement (β = .20, t = 2.20, p = .029), respectively. Next, the equation was significant when encouragement was regressed on expectations and efficacy simultaneously, with efficacy emerging as a significant predictor (β = .24, t = 2.57, p = .012, CI = .053, .417) and expectations as a non-significant predictor (β = .13, t = 1.42, p = .158, CI = -.051, .310), indicating efficacy fully mediated the relationship of expectations and parental encouragement.

Discussion

Exploring how Hmong parents support their children within higher education, this study examined the psychosociocultural processes of 121 Hmong mothers' and fathers' educational encouragement of a son/daughter attending a 4-year university. Primarily non-U.S. born with limited formal U.S. education, all but two parents reported being born in Laos. The majority were married and had attended an English as a Second Language class or community workshop. The children about whom the Hmong parents reported were equally distributed across academic class standing; however, the majority of parents reported on a daughter.

Counter to the study's hypothesis, mothers and fathers did not differ in their sense of efficacy, expectations for their children, cultural values, and educational encouragement of their children. Although the literature indicates different gender roles and expectations (i.e., mothers as emotional providers, fathers as head of household), the anticipated differences did not emerge relative to overall parental beliefs about a son/daughter in higher education. Instead, group relational differences emerged within the parent-child pairing such that the strength of the variable's bivariate correlations (i.e., self-efficacy and encouragement) for the parent-son pairings were stronger than for the parent-daughter pairings. Both fathers and mothers had a stronger relationship of confidence to influence their sons' school-related success with educational encouragement than that of their daughters. Although both sons and daughters are encouraged to gain an education to advance their family, the cultural expectations that daughters are good housewives and daughters-in-law (Her et al., 2012) and that sons are good providers and promoters of the community (Moua, 2003) may have instead been reflected in their confidence and overall encouragement.

It is also feasible that Hmong parents may have more cautiously encouraged their daughters to maintain the "strict notion" of what it means to be Hmong females while still encouraging them to advance educationally. For example, Hmong parents may have lower confidence in how to encourage their daughter's educational advancement while still holding them accountable to engage in familial care roles (Lee et al., 2009). Parents may have also been more confident in providing educational encouragement that similarly reflected an attitude of "leniency and latitude" for their sons (Lee et al., 2009, p. 551), a parenting approach that is consistently evidenced with the literature. That Hmong parents are less strict and hold lower levels of concern about their sons' roles (Swartz et al., 2003) and value daughters' education less (Ngo & Less, 2007) together may in part explain the stronger relationship between self-efficacy and encouragement in the parent-son pairings, compared to the parent-daughter pairings. Yet, it is also feasible that Hmong parents who have a child or even multiple children who have gone to college may need to negotiate different gendered and culture-informed roles as a means to maintain relationships (Lee et al., 2009)

Overall, the PSC framework collectively accounted for a low amount of variance (10%) in parental educational encouragement; however, it was the psychological dimension (i.e., self-efficacy) that emerged as the only predictor. Indeed the extensive literature on one's confidence to successfully complete a task has an influence on the task outcome (Bandura, 1997) and, in this instance, on Hmong parents' educational encouragement of a child in higher education. Given the findings for differences in parent-child pairings strengths of relationships, as well as the general relationship of cultural values, it is unclear as to how parental self-efficacy and values adherence may vary within the context of cultural and gender expectations for sons and daughters. As no other variables significantly predicted educational encouragement despite literature-based hypotheses, Hmong cultural understandings, and adequate sample size, it is evident that additional research is needed, given the low amount of variance accounted.

To explore this finding more fully, a follow-up analysis revealed that efficacy fully mediated the relationship between Hmong parents' expectations and their encouragement of their child's education. The finding indicates that it is parents' confidence that influences their encouragement as no significant relationship between expectations and encouragement was found when efficacy was included in the assessment. The role of efficacy is consistent with previous literature, which suggests that parents' confidence plays a key role in how they support and engage their children's' advanced education (Castellanos et al., 2013).

Limitations of the Study and Future Research

Beyond the limitations inherent to cross-sectional research (e.g., inability to assess or control for the relationship of the parent/child over time), several considerations merit discussion. First, if parents were to address both a son and daughter, a greater insight into Hmong gender expectations and how and why parents provided educational encouragement by gender may have been yielded. Further, the study did not seek to recruit sets of parents *per se* nor track whether sets of parents responded to the survey for the same child. Future studies could consider within family encouragement for sons or daughters as the unit of analyses.

The gender and status of one of the study's researchers at the time of the study, an unmarried Hmong woman in higher education, a status that holds cultural meaning, may have prompted or limited parents to talk about their daughters more than their sons. Future studies should include both a Hmong male and female researcher, as gender may influence the data collection and findings. Given that the researcher read the survey to the participants, they may have responded in a more socially or culturally appropriate manner than if the parents had completed the survey on their own. It is unclear as to whether this method may have contributed to the scales' skew and subsequent restricted range, which limits the generalizability of the study's findings. Further, despite translation/back translation procedures, there were some items for which words do not exist in Hmong. All efforts were made to capture the underlying concepts, but the full nuanced meaning may have been limited. This may have also been reflected with the lower internal consistency for the values scale. Although efforts were made to ensure cultural equivalence of the scales, in particular by consulting with a Hmong elder regarding the concepts, additional validation of the scales is needed. As such, readers are advised to implement the findings with caution with different Hmong adult populations.

The study's findings highlight different areas of exploration of how Hmong parents play a central role for their children attending higher education. Research on parent-child pairings relative to educational beliefs, support, and expectations is needed to explore gendered and cultural processes. For example, assessing the scope of encouragement for daughters and sons along with the resulting influence on their perceived support and sense of congruity (i.e., a balance of home and school values) by gender merits exploration. As Hmong communities become increasingly educated, exploring the perceptions and support of educated Hmong women who delay familial and cultural expectations relative their male counterparts is needed. Finally, conducting interviews with parents so they can express in their own language how they support a son/daughter is suggested, because completing surveys that use scaling of concepts was a foreign process for many of the parents and again may have added to the restricted range of responses. Finally, additional research that explores the culture and gender expectations that Hmong parents hold about their children and how these expectations influence the family dynamic, relationship, and their children's subsequent educational advancement is needed to support or refute the study's findings. Such exploration of interfamilial dynamics and parental influence is particularly relevant as the number of Hmong females within higher education is increasing (U.S. Census Bureau, 2010; Xiong, 2012).

Practical Implications and Recommendations for University Personnel

First and foremost, it is clear that the role Hmong parents play in their children's educational advancement is salient and cannot be overlooked. First, university personnel and academic advisors should recognize familial hardships and structure (Cerhan, 1990) in attending to how Hmong family relationships have changed as a function of being in the U.S. and the

impact it may have on the well-being of Hmong parents (Tatman, 2004) while their children are engaged an unknown environment (i.e., university setting) that parents may not understand. To assist Hmong parents in their support of a child in higher education, personnel need to understand Hmong parents' worldview and cultural role (Tatman, 2004) and provide concrete and practical information (Cerhan, 1990) as to how their daily activities support their children's education. Specifically, university staff can empower Hmong parents to view their daily activities [e.g., preparing food for their child(ren) when they return home from a day at college, picking up and dropping off their child(ren) at school] as powerful and critical elements of their sons' and daughters' educational advancement. Doing so can ensure that the Hmong parents feel that the university can engage with their worldview and appropriately value their influence and actions (Kim et al., 2009). These recommendations tie directly to Hmong parents finding tangible and specific ways by which they can support their son or daughter. Likewise, by bringing parents onto campus to have a sense of their child's daily educational experiences (e.g., sitting in a lecture hall, traveling between classes, studying in the library, access to food services) can assist their sense of confidence to provide supportive encouragement (Her et al., 2012).

Overall, the psychological dimension of parental self-efficacy was predictive of the study's Hmong parents' educational encouragement for their child. As anticipated, mothers and fathers reported being most confident in providing educational support for sons versus daughters, a finding consistent with gender differences within Hmong families (Moua, 2003). The findings highlight how parental support varies by gender yet is culturally consistent with their values and expectations for sons and daughters. Importantly, university programming should acknowledge the value Hmong parents place on education within the family (Cerhan, 1990; Tatum, 2004) while nonjudgmentally addressing the cultural rationale, strengths, and nuances that lend to Hmong parents' differing confidence to provide educational encouragement for their children. Despite the differences in the parent-child pairings, academic programming and units would do well to recognize that bolstering self-efficacy should not be ascribed or assumed by parent status only (Bandura et al., 2001). Moreover, university programming could assist Hmong parents to connect cultural values and the notion of educational support for both sons and daughters as a means of family wellness to advance socially, economically, and culturally—a familial process that honors culture and structure (Hutchinson, 1997; Lee, 2007; Schwartz et al., 2003).

Conclusion

It is clear from the study's findings that despite Hmong parents' lack of formal education in the U.S., the role of parental efficacy plays an important role in best understanding how their cultural expectations and encouragement are related for their son or daughter who is attending higher education. In particular, the interplay of Hmong gender and cultural scripts (i.e., what it means to be a Hmong male and female within the context of higher education) need to be emphasized when bridging Hmong communities with the university. As such, university personnel need to consider carefully the implications and recommendations to best address the cultural and gendered needs of Hmong students and their parents in higher education. As university personnel seek to create more inclusive campuses, they can assist to empower Hmong parents to own their role and place within their son/daughter's schooling and ultimately increase their efficacy to provide educational support.

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Author Notes: *Kev txhawb siab* in the Hmong language means "encouraging higher education" or "encouragement from the heart,"referring to Hmong parents level of support and encouragement of their children's educational opportunities in the U.S.

Table 1. Descriptions and Correlations for Study's Variables

Variables	*M*	*SD*	*α*	Correlations *1*	*2*	*3*	*4*
1. Efficacy	7.20	1.18	.70	- -	.28**	.08	.27**
2. Expectations	4.45	.61	.84		- -	.39**	.20*
3. Values	5.66	1.18	.67			- -	.16
4. Encouragement	3.78	.35	.79				- -

Notes: $^{*}p \leq .05$, $^{**}p \leq .01$, $^{***}p \leq .001$.
Efficacy = Parental Self-Efficacy Scale; Expectations = Perceived Familial/Communal Educational Expectations Scale; Values = Asian Values Scale; Encouragement = Parental Educational Encouragement Scale.

Table 2. Correlations for Study's Variables by Parent and Parent-Child Pairings

	Correlations							
	Mothers				Fathers			
Variables	1	*2*	*3*	*4*	1	*2*	*3*	*4*
1. Efficacy	- -	.26*	.01	.33**	- -	.44**	.24	.25
2. Expectations		- -	.36***	.16		- -	.44**	.28
3. Values			- -	.29*			- -	.01
4. Encouragement				- -				- -
	Mother-Child Pairings				Father-Child Pairings			
1. Efficacy	- -	.35*	.02	.15	- -	.46*	.22	.11
2. Expectations	.19	- -	.26	.23	.58*	- -	.48*	.20
3. Values	.05	.54**	- -	.44**	.35	.17	- -	-.15
4. Encouragement	.69***	-.00	.06	- -	.72**	.37	.34	- -

Notes: $^{*}p < .05$, $^{**}p < .01$, $^{***}p = .001$. For parent-child parings, Mother-Daughter and Father-Daughter are presented in the upper right diagonal of correlation matrix and Mother-Son and Father-Son correlations are presented in the lower left diagonal of correlation matrix, respectively.

Table 3. Means and Standard Deviations by Parent-Child Pairings

	Parent-Child Pairings							
	Mother-Daughter		Father-Daughter		Mother-Son		Father-Son	
Variables	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*
1. Efficacy	6.98	1.24	7.44	.84	7.03	1.35	7.37	1.25
2. Expectations	4.42	.59	4.49	.64	4.56	.55	4.20	.61
3. Values	5.67	1.24	6.01	.98	5.59	1.17	5.34	1.27
4. Encouragement	3.80	.30	3.79	.53	3.78	.27	3.76	.27

Table 4. Hierarchical Regression Predicting Parental Encouragement of a Son/Daughter Attending a 4-Year Institution

Variable	β	*t*	*R*	R^2	R^2Adj	ΔR^2	ΔF	*p*
Step 1			.03	.00	.-.028	.00	.04	.96
Parent	.01	.14						.89
Child	.02	.26						.80
Step 2			.29	.09	.06	.08	10.03	.00
Efficacy	.29	3.17						.002
Step 3			.31	.09	.06	.01	.94	.33
Expectations	.10	.97						.33
Step 4			.32	.10	.06	.01	1.16	.28
Values	.11	1.08						.28

Note: Only final variable entered at each step is shown.