Txais Tos Niam Txiv[1] : Strengthening HMong Parents' Efficacy Beliefs, Role, and College Knowledge

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The study assessed a university-based event that brought 75 HMong parents onto a college campus to increase their knowledge and efficacy about supporting their child in college. Parents completed a pre- and post-event survey, which included three researcher-developed scales addressing HMong parents' efficacy beliefs, their role and support, and what they knew about their children's college experiences. Whole sample responses and responses by parental role were examined to determine changes in parental knowledge and beliefs in their abilities to assist their children. Findings from this study support the need for increased community programming to enable HMong parents to better support their children's education.

HMong[2] parents often immigrate to the United States with little to no formal education, and many are unfamiliar with their children's U.S. educational experiences (Her et al., 2019). Several studies have examined perceptions of K-12 educational experiences from HMong students' perspectives (Gloria et al., 2017; Lin et al., 2015; Senghkammee et al., 2017; Smolarek et al., 2019; Supple et al., 2010; Xiong, & Lee, 2011) and HMong parents' perspectives of their children's K-12 educational experiences (Lee & Green, 2008; Ngo et al., 2007; Thao, 2000). However, few studies have examined HMong parents' perspectives or knowledge of their children's higher education experiences (Her & Gloria, 2016; Her et al., 2019). More research is needed to understand HMong parents' role in supporting their undergraduate children through college. The current study adds to the research by examining HMong parents' efficacy beliefs, perceived role, and knowledge of children's higher education experiences.

[1] Welcome parents.
[2] By capitalizing by H and M in HMong, we seek to increase inclusivity among the Green and White HMong dialects.

Literature Review

HISTORY OF HMONG

HMong are an ethnic hill tribe from China who faced oppression and conflicts that led many to migrate to Southeast Asia (Lee & Tapp, 2010). They were recruited by the U.S. Central Intelligence Agency (CIA) to fight during the Vietnam War (Lee & Tapp, 2010). After the United States pulled out of Vietnam, many HMong fled to Thailand, where they lived in refugee camps and were later granted permission to resettle in Western countries such as the United States, Australia, Canada, and France (Lee & Tapp, 2010). HMong started arriving in the United States as refugees in the mid-1970s (Ngo et al., 2007; Swartz et al., 2003; Timm, 1994). Currently, 308,803 HMong live in the United States, with the majority living in California, Minnesota, and Wisconsin (U.S. Census Bureau, 2019). In Wisconsin, HMong are the largest Asian ethnic group accounting for more than one third (36%) of individuals identified as Asian or Asian American (Gecewicz et al., 2015).

HMONG PARENTS AND EDUCATION

Before arriving in the United States, few HMong received formal schooling, with the opportunity and privilege to attend school afforded most often to HMong males (Inui, 2015). For those who attended school, their education was "disrupted because of the constant fighting and movement" (Thao, 1994, p. 3) during the war. As such, many HMong arrived in the United States with little or no formal schooling and lacked the necessary skills (e.g., English) to secure higher-paying jobs (Swartz et al., 2003; Thao, 2000). Given the hardships and barriers HMong immigrant parents faced (e.g., cultural shock, language barrier, cultural clashes, acculturation), they encouraged their children to *rau siab kawm ntawv* or work hard in school (Thao, 2000; Timm, 1994). HMong parents view education as a means out of poverty and the path to success (Her et al., 2019; Timm, 1994). As such, they expect and provide encouragement for their children to earn an education in order to support and advance their family's well-being (Gloria et al., 2017; Her & Gloria, 2016). Despite a desire to support their children in school, many HMong parents have little or no knowledge of or experience with the U.S. educational system, making it difficult for them to help with their children's education (Bondioli, 2000; Her et al., 2019).

As a relatively young population, HMong American student enrollments are increasing within the educational system, yet their higher education attainment rates do not reflect this increase (Xiong, 2020). HMong remain among those Asian ethnic groups with the lowest educational attainment in the United States (de Brey et al., 2019). According to the U.S. Census (2019), about 24.2% of HMong age 25 and over were high school graduates (includes equivalency), about 18.9% had a bachelor's degree, and approximately 5.4% had a graduate or professional degree. Culturally appropriate and

community-based programming and activities that involve parents and acknowledge parental influence on and role in their students' educational motivation and goals are warranted to support HMong students in college (Gloria et al., 2017). This study explored how such an event (i.e., HMong Parents Day) could equip HMong parents with resources and knowledge to serve this purpose.

PSYCHOSOCIOCULTURAL MODEL

The events and this study were guided by the psychosociocultural (PSC) framework (Gloria & Rodriguez, 2000), which integrates and contextualizes interrelated dimensions (i.e., psychological, social, and cultural) to understand undergraduates' educational experiences and persistence processes. Emphasizing the noncognitive elements of students' experiences and ongoing processes to negotiate educational settings (Castellanos & Gloria, 2007), the dimensions individually and collectively interact to impact the experiences and outcomes of students of color within the context of the university environment. The approach has been empirically validated with different Asian American undergraduates (e.g., Gloria & Ho, 2003; Guan et al., 2020), including HMong American undergraduate students (Gloria et al., 2017; Lin et al., 2015; Sengkhammee et al., 2017). The framework has also served as the theoretical basis for exploring parents' understanding of their students' educational experiences (Her et al., 2019). In one of the only quantitative studies of HMong parents of undergraduates, Her and Gloria (2016) used the model to assess parents' self-efficacy beliefs, expectations, and cultural values relative to their educational encouragement of their students. The following three sections address the core dimensions that need to be strengthened for HMong parents.

PSYCHOLOGICAL DIMENSION – PARENTAL EFFICACY BELIEFS

Self-efficacy is confidence in one's ability to perform a task successfully (Bandura, 1997). Bandura theorized that one's self-efficacy beliefs helped determine actions taken and could be increased via modeling and vicarious learning. Wittkowski and colleagues (2017) extended this concept to the parenting process, defining parental *self-efficacy* as the belief in one's ability to perform parenting roles successfully. A systemic review of parental self-efficacy indicates that higher levels of parental self-efficacy are related to various parenting and child outcomes (e.g., a nurturing environment encourages a child's academic and psychological well-being, Wittkowski et al., 2017). To date, only one study has examined HMong parents' efficacy beliefs relative to their college child(ren). The study examined 121 HMong parents' educational encouragement of their undergraduate children (Her & Gloria, 2016), revealing that parental efficacy beliefs are a significant positive predictor of educational encouragement. Specifically, HMong parents' confidence in their ability to parent successfully influenced their educational encouragement of their child in college. As HMong parents are invested in their children's college education (Her et al.,

2019), it is essential to further evaluate the role of parental self-efficacy as it directly influences their encouragement and support of their children. Parental self-efficacy is a malleable trait and teachable process (Bandura, 1997). As such, activities and outreach can be designed to boost parents' efficacy beliefs and their understanding of the supportive roles they can provide for their children's education.

SOCIAL DIMENSION – ROLE IN CHILD'S EDUCATION

Several studies have examined HMong parents role in their children's education. Many HMong parents believe their role is limited to providing the basic needs (e.g., cooking, cleaning, dropping off at school) as they lack the formal education to help with their children's schoolwork (Her et al., 2019; Lee & Green, 2008; Ngo et al., 2007; Timm, 1994). Across educational levels, research shows that HMong parents reported being most involved during their children's elementary and middle school years compared to high school and college (Her et al., 2019: Lee & Green, 2008). Specifically, HMong parents indicated feeling that they had a more limited role as they were no longer able to assist their child with the complexity of the educational process and felt disconnected from the process of higher education (Her et al., 2019; Lee & Green, 2008). Although HMong parents often limited their role to providing basic physical, emotional, and financial needs, many studies revealed that their efforts played a critical role in motivating their children to succeed in school (e.g., Her & Gloria, 2016; Her et al., 2019; Lee, 2008; Ly, 2006; Supple et al., 2010). HMong parental roles in their students' education have often been misunderstood and deemed unimportant due to their lack of familiarity with academic tasks. Her and colleagues (2019) sought to fill this knowledge gap and conducted 18 qualitative interviews with HMong parents (10 mothers, 8 fathers), tapping into their *niam thiab txiv txoj kev txawj ntse* (parental wisdom). Findings indicated that HMong parents expressed an ardent desire and willingness to help their college-aged children in any way they knew or was possible. Cultural-specific roles based within family processes were seen as ways to help decrease their child's stress level so that their child could focus solely on their academics. Further research examining HMong parents' role and college-based information needed to best support their children's educational goals is warranted, given the central roles of parents in student success.

CULTURAL DIMENSION – KNOWLEDGE OF CHILD'S EDUCATION

A paucity of research has explicitly examined HMong parents' knowledge of their children's educational experiences, yet many studies note that parents lack the necessary skills and knowledge to help with their children's schoolwork as many had little or no formal education (e.g., Bondioli, 2000; Lee, 2008; Xiong & Lee, 2011). Her et al. (2019) is one of the few studies that assessed what HMong parents knew about their children's college experiences, revealing differences in mothers' and fathers' knowledge. Specifically, paternal knowledge was directly related to the child's

broader college experience (e.g., different educational systems, work ethic), whereas maternal knowledge was related to insight into the college process (e.g., stressful educational experiences, daily emotional needs). In particular, mothers indicated knowing more about their children's ongoing educational experiences as they provided encouragement about schoolwork (Her et al., 2019). Despite the differences, both mothers and fathers knew education was important for their children to have successful lives and desired more information while lacking certainty about the right way to access it. With HMong having now resided in the United States for more than 40 years and with a young population who has an increased presence in higher education (Smolarek et al., 2019), it is concerning that many HMong parents still have limited knowledge of higher education. As such, access to information is critical to help the parents support their children's college experience.

EVENT DESCRIPTION AND STUDY PURPOSE

The present study examined HMong parents' role in their children's college education by assessing the effectiveness of the HMong Parent Day (HPD) event for 75 HMong parents. HPD was created specifically by the HMong Research Team at a large research-intensive public university in a Midwestern state with the third-largest HMong population in the United States and where HMong are the largest Asian ethnic group (Gecewicz et al., 2015). The event was developed in response to research that suggested HMong parents felt uncertain about their role, disconnected from the university, and lacking in information, yet played a major role in their children's education (Her et al., 2019; Lee, 2008; Ly, 2006; Supple et al., 2010). The event was also a way to give back to the HMong community. As such, the purpose of HPD was to bring HMong parents to campus to increase their efficacy beliefs, role, and knowledge of their children's educational experiences in college. The daylong event (about seven hours) included a visit to a residence hall; a panel of undergraduates, graduate students, and HMong personnel workers; and exposure to a lecture-style classroom (see Her et al., 2022 for a full explanation of the theoretical structure and cultural-specific activities). However, the primary emphasis was to allow for "epistemological cultural connections" such that parents were able to "acquire knowledge about their own cultural communities" (Museus et al., 2016, p. 494). In doing so, the event was conducted entirely in HMong and emphasized developing community knowledge, offering information and encouragement to parents, acknowledging the parents' role in their children's education, and including them as part of the campus community. To assess parental efficacy beliefs, role, and knowledge of educational experiences, a pre- and post-event survey was administered to participants. In this study, we sought to answer three research questions. First, as differences are evident in the perceived role and type of support that parents provide their students in school (Gloria et al., 2017; Her et al., 2019, Lee & Green, 2008), we explored changes in scores by parental role (i.e., mother or father). We anticipated that mothers would have greater efficacy

beliefs, perceived role, and knowledge of their children's education than fathers. Second, we assessed changes in scores for the total sample and across parental roles. We expected that the event would be useful for HMong parents, such that their efficacy beliefs, perceived role, and knowledge about their children's college experience would increase from pre- to post-event. Finally, we examined the strength of changes among the three variables of interest (i.e., Beliefs with Role, Beliefs with Knowledge, and Role with Knowledge). Specifically, we anticipated that the relationship among variables for the total sample would be stronger following the event and that differences in strengths of variable relationships would emerge between and within parental roles.

Method

UNIVERSITY SETTING

The university was located in the second-largest city in the state with a population of more than 200,000 with diverse racial and ethnic groups. Further, the county in which the university is situated has the second-largest HMong population in the state (Smolarek et al., 2019). Asian American undergraduates represent the largest racial/ethnic minority group, with "minority" (versus "targeted minority") students representing approximately 15% of the undergraduate population for the three years that the HPD events were held (Academic Planning and Institutional Research, 2020). The campus had an Asian American Studies Certificate Program, with an emphasis on Hmoob American Studies and a HMong American Student Association. The university also provided formalized programming to connect parents and families to the university; however, it was not specific to HMong cultural processes and was not offered in HMong.

HMONG PARENT DAY PARTICIPANTS

A total of 75 parents completed surveys from three HPD events, representing 47 HMong mothers (62.7%) and 28 HMong fathers (37.3%), ranging in age from 26 to 71 (M = 47.51, SD = 8.75), with 2 to 14 children (2 to 14), and variable non-U.S. educational experiences (no formal education to a college degree). Almost all (n = 68, 90.6%) of the parents were born in Laos and had lived in the United States for an average of 22.56 years (SD = 5.75, range = 14 to 36). Once in the United States, several parents secured additional education at the high school, college, and graduate levels. The majority of parents reported having at least one child in college (n = 63, 84.0%), and 20 parents (26.7%) indicated having at least one child who had already graduated from college. When asked about their relationship to the university, most parents had not been on campus for a university parent day event (n = 59, 78.7%); been inside a campus building (n = 50, 66.7%); or met university faculty, instructor, or personnel (n = 51, 68.0%). For a full overview of the participants, see Table 1.

Table 1. *Participant Demographics*

Characteristic	n	%
Parental role		
Mother	47	62.7
Father	28	37.6
First family member born in the US		
No one	14	18.7
Self	4	5.3
Children	53	70.7
No response	4	5.3
Parent birthplace		
Laos	68	90.6
Thailand	3	4.0
No response	4	5.3
Number of children (M = 6.41, SD = 2.82)		
2	4	5.3
3 2	2.7	
4 10	13.3	
5 17	22.7	
6 13	17.3	
7	2	2.7
8 8	10.7	
9 8	10.7	
10	2	2.7
12	1	1.3
14	4	4.0
No response	4	4.0
Highest level of education completed in home country		
No formal schooling	32	42.7
Some grade school	15	20.0
8th grade	14	18.7
High school	3	4.0
Some college or tech school	3	4.0
No response	8	10.7

Table 1. *Participant Demographics (continued)*

Highest level of education completed in the US		
No formal schooling	25	33.3
Some grade school	11	14.7
8th grade	1	1.3
High school	9	12.0
Some college or tech school	7	9.3
Two-year college	5	6.7
College	2	2.7
Graduate school	4	5.3
No response	11	14.7
Been on campus to attend a university parent event?		
Yes	10	13.3
No	59	78.7
No response	6	8.0
Been inside a campus building?		
Yes	19	25.3
No	50	66.7
No response	6	8.0
Met university faculty, instructor, or personnel?		
Yes	16	21.3
No	51	68.0
No response	8	10.7

INSTRUMENTATION

Parents completed an HPS pre- and post-event survey. The pre-event survey included a demographic sheet, three researcher-developed scales specific to the event, and three questions about their previous engagement with the university. The post-event survey only included the three researcher-developed scales. The pre- and post-event surveys were linked by a random number and color-coded for mothers vs. fathers to ensure pairing. The surveys were provided in both HMong *dawb* (white) and English. Following standard scale translation processes (Brislin, 1970), items were first developed in English and then translated into HMong by the team. Items were drawn from the HMong parent literature, HMong American undergraduate student literature, and personal knowledge of the HMong community. Several items necessitated multiple iterations (back translation to translation) to achieve a close, literal translation while being accurate in HMong. The team also consulted with several HMong community members to review the final translated items and assist with any items that were difficult to translate.

Demographic sheet. Consisting of 16 items, the demographic sheet asked general questions about the parents, their children, and their relationship with the university. General questions about the parents included their place of birth and highest educational attainment in their home country and in the United States. Questions about their children included how many children they had and how many were in college. Also, three questions were posed to assess the parent's relationship with the university.

Beliefs. The HMong Parents Efficacy Beliefs Scale was developed for this study to assess how confident HMong parents were in promoting their children's success in school (5 items) and their confidence in perseverance (3 items). Questions are based on a Likert-type scale ranging from 1 *(not at all)* to 9 *(a great deal)*, in which a high score reflects the parent's confidence in promoting their children's success in school and overcoming their own hardships. Sample items include "How confident are you that you can discourage your son/daughter from skipping class?" and "How confident are you that you can bounce back after you tried your best and failed?"

Role. The Role in Child's Education Scale was developed for this study to assess parents' beliefs about the importance of their roles and the value of support in their children's education. The eight items are based on the 9-point Likert-type scale ranging from 1 *(not at all)* to 9 *(a great deal)*, with higher scores reflecting parents' beliefs that they have an important role in their children's education and understand that their support is valuable. Sample items are "I believe I am important to my son/daughter's education process," "My support is helpful to my son/daughter's success in college," and "I believe the support I have to offer my son/daughter in college is valuable."

Knowledge. The What I Know about my Son's/Daughter's College scale was developed for this study and contained 22 questions examining parents' knowledge of their children's educational experiences. Based on a 9-item Likert-type scale ranging from 1 *(not at all)* to 9 *(a great deal)*, scores reflected how much knowledge the parents have about their children's education. High scores indicate the parents' knowledge of student support services, the campus environment, program majors, and the roles that faculty and staff play on campus. Items include "I know where different buildings are on campus" and "I have considered the possibility of graduate school for my son/daughter."

RESULTS

The pre- and post-event scale's internal consistencies were adequate, ranging from .72 to .95 and .86 to .95, respectively. Scale descriptives and correlations (total sample and by parental role) are provided in Table 2.

Table 2

Descriptive Information and Correlations for Sample and by Parental Role for Study Variables

			Total Sample						Parents					
Variable	**Missing**	**α**	**M (SD)**	**2**	**3**	**4**	**5**	**6**	**1**	**2**	**3**	**4**	**5**	**6**
Beliefs pre-event	6	.72	7.83 (1.03)	.58***	.66***	.51***	.51***	.64***	--	.57***	.76***	.54***	.57***	.65***
Beliefs post-event	4	.79	7.88 (1.07)	--	.44***	.80***	.36**	.56***	.62***	--	.43***	.80***	.25	.56***
Role pre-event	6	.74	8.13 (.87)		--	.43***	.48***	.43***	.50**	.45*	--	.53***	.44**	.50***
Role post-event (	4	.86	8.26 (1.04)			--	.30*	.57***	.49**	.83***	.18	--	.27	.57***
Knowledge pre-event	5	.93	5.22 (1.76)				--	.42***	.40*	.55**	.53**	.38**	--	.45**
Knowledge post-event	4	.95	7.31 (1.50)					--	.64***	.57**	.32	.58**	.42*	--

Note. Beliefs = HMong Parents Beliefs Scale; Role = Role in Child's Education; Knowledge = What I Know about my Son's/Daughter's College. Correlations for parental role: Upper right (above diagonal) is for mothers, and lower left (below diagonal) is for fathers.
*$p < .05$. **$p < .01$. ***$p < .001$.

RQ 1: Do pre- and post-event scores differ by parental role?
To determine if mothers and fathers differed in their pre- and post-event scores, we conducted a short series of t-tests. Counter to expectations, significant differences did not emerge ($p > .05$) between parents for the pre-event (Beliefs, $t = -.73$, $df = 67$; Role, $t = -.53$, $df = 67$; Knowledge, $t = -1.62$, $df = 68$) or post-event (Beliefs, $t = .09$, $df = 69$; Role, $t = .05$, $df = 69$; Knowledge, $t = .43$, $df = 69$) scores.

RQ2 2: Do pre- to post-event scores differ for the total sample and by parental role?
To assess changes for the total sample and by parental role, we conducted paired sample t tests to determine the mean differences for each participant's pre- and post-event scores. Findings indicated a significant positive difference in Knowledge for the total sample ($t = -10.56$, $df = 65$, $p < .001$, See Figure 1). This pattern of difference also emerged for mothers ($t = -9.81$, $df = 40$, $p < .001$) and fathers ($t = -5.00$, $df = 24$, $p < .001$, See Figures 2 and 3). Significant pre- to post-event score differences were not evident ($p > .05$) for Beliefs or Role for the total sample ($t = -.22$, $df = 64$; $t = -.86$, $df = 64$) or by parental role (Mother: $t = -.55$, $df = 39$; $t = -.87$, $df = 39$; Father: $t = .41$, $df = 24$; $t = -.27$, $df = 24$).

Figure 1. *Change in Pre- to Post-Event Mean Scores for Total Sample*

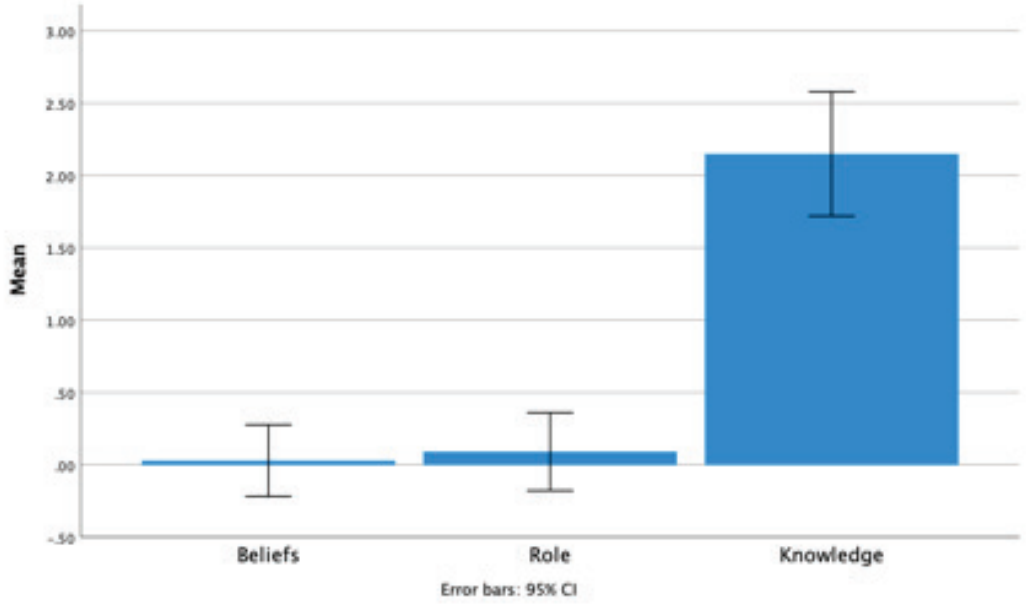
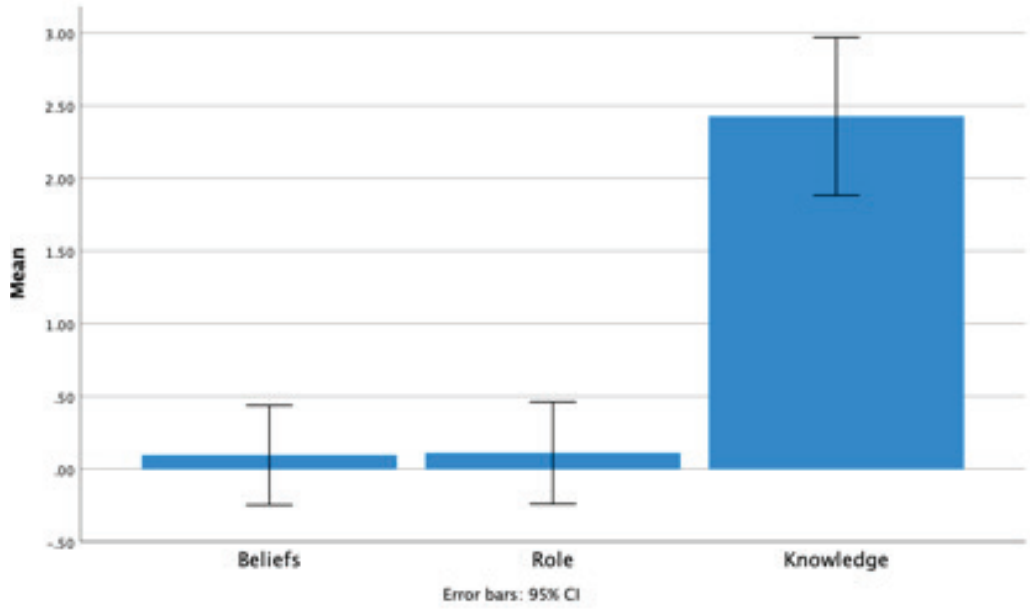


Figure 2. *Change in Pre- to Post-Event Mean Scores for Mothers*



RQ 3: Are there differences in the strengths of relationships among the pre- and post-event scores for the total sample and between and within parents?
No differences in the patterns of variable relationships (i.e., Beliefs with Role, Beliefs with Knowledge, and Role with Knowledge) at pre- and post-event were found for the total sample using *r*-to-*z* transformation scores. When these same differences in relationships were examined by parental role, the relationship between Beliefs and Role was significantly stronger at the post-event than at the pre-event for the fathers ($z = 2.17$, $p = .015$). When assessed between parents, the strength of the relationship between Beliefs and Role was significantly stronger for mothers than fathers at pre-event ($z = 1.70$, $p = .04$). See Table 2 for correlations for the total sample and by parental role for the pre- and post-event variables.

DISCUSSION

This study involved 75 HMong parents born in Laos with variable levels of formal education. The parents reported having little to no relationship with the university, having never attended a campus training or event, been inside a campus building, or interacted with university personnel before attending the HMong Parent Day. After participating in a daylong event where parents toured the campus, met and talked with students and university personnel, and were acknowledged as honored guests important to their children's educational successes, we sought to determine how the event shaped efficacy beliefs, role, and knowledge of their children's education. Although not all anticipated outcomes emerged, the study's findings suggest

opportunities for future research and university practices regarding community outreach and programming.

The literature on HMong parents and HMong American students' perceptions of their parents has suggested that values-based differences and approaches exist for mothers and fathers. As such, we anticipated that mothers and fathers would differ from each other in their pre- and post-event scores; however, this did not emerge in our study. It is possible that although the actions related to their efficacy beliefs and role in children's education differ (e.g., mother cooks and cleans for their child whereas father distances self to maintain a focus on work and securing financial resources as head of household; Her et al., 2019), that parents held similar understandings of their efficacy beliefs, role, and knowledge (i.e., baseline start, and post-event learning were approximately equal). A similar non-finding of HMong mothers' and fathers' efficacy beliefs, expectations, and cultural values of their child was evident in a study of educational encouragement (Her & Gloria, 2016). Lending some explanation and context to the nonsignificant findings were the differences that emerged for strengths of the relationships between efficacy beliefs and role for the parents. Specifically, the relationship between efficacy beliefs and role was significantly stronger for mothers than for fathers at pre-event and was also significantly stronger for fathers at post- than pre-event. HMong parents are substantially invested and value their children's education. Thus, the emphasis on the difference between parents may be less important than exploring how each parent engages and makes meaning of their role and support of their child's education. For example, HMong parents shared cultural approaches; however, mothers emphasized relational support, whereas fathers focused on negotiating contrasting systems and taking care of themselves to care for their families (Her et al., 2019). Given the gender-informed interactions of HMong parents with their children regarding education (Gloria et al., 2017; Her et al., 2019), increased exploration of these parent-specific processes is warranted (Her & Gloria, 2016, Her et al., 2019).

Engaging the HMong Parent Day as a way to give back to the community was a personal and professional process of creating community-based engagement. As expected, pre- to post-event scores increased for the total sample and by parental role for Knowledge. By introducing parents to new information (e.g., expectations of what is involved for students, experiencing a lecture), people (e.g., HMong academic advisor), and places (e.g., library and computer lab with study tables, residence hall room, and kitchen), the event produced a significant increase in what parents knew about their child's college education. As the majority of the HMong parent participants had a high school education or less in their home country or in the United States, a trend consistent at the state (Gecewicz et al., 2015) and national levels (de Brey et al., 2019), our event was the first formal and culture-specific programming for them to

gain college knowledge. At the start of the event, parents indicated having "very little" to "some" knowledge about college, compared to knowing "a great deal" after the event.

Despite the increase in the parents' knowledge, their efficacy beliefs and their perception of the importance of their role in their child's college education did not change from pre- to post-event. Additional and ongoing experiences are likely needed to impact changes in parental self-efficacy and role. For instance, the event allowed parents to ask questions of undergraduate and graduate student panelists, academic advisors, and university personnel (e.g., certificate program director, faculty); however, each discussion could have easily lasted much longer. Further, increased opportunities for parent–peer mentoring and engagement may have assisted in increasing efficacy beliefs and perspectives as to how they could practically or tangibly engage their role in their children's education. For example, hearing other mothers indicate support of "*'ua zaub mov'* (providing a home-cooked meal) as an essential contribution to their children's education and as a way to lessen the stress and daily burden on their child" (Her et al., 2019, p. 48) could have validated and strengthened processes. In particular, for fathers, the relationship between efficacy beliefs and role was significantly stronger at post-event. A key process for HMong fathers is to navigate contrasting systems for family well-being (Her et al., 2019). Thus, gaining new information via the event may have changed how they saw the importance of their efforts and contributions. Drawing and learning from other HMong parents' experiences via vicarious learning and modeling (core elements of efficacy; Bandura, 1977) could have differently bolstered and informed their experiences and perspective on their supportive roles in their children's education. As relatively little research exists regarding HMong adults' general efficacy beliefs (Yang, 2014) and specific to their children's education (Her & Gloria, 2017), continued study is needed.

STUDY LIMITATIONS AND FUTURE RESEARCH

There are several noteworthy study limitations and subsequent directions for continued research. Despite having strong internal consistency, culturally specific scales for HMong parents were unavailable. Thus, the team developed them specific to HMong cultural processes (e.g., *qhib siab los paub peb*) and values (e.g., *rau siab, ua siab ntev*) for the event. Although the scales were submitted to a translation–back translation process and reviewed by several HMong community members who were parents of multiple college students, validation and additional refinement of the scales are needed. In particular, continued work on the What I Know about my Son's/Daughter's College Scale is suggested as some college knowledge-based words do not exist in the HMong language. Although the team sought to tap into the concept, we may not have fully captured the construct given language/word considerations. Next, as not all parents could read or write in English and/or HMong, HMong Research

Team members assisted parents in completing surveys. As a team, we discussed how to explain the items, identifying specific HMong words and phrases; however, it is likely that explanations varied. Although the survey completion process has been previously used with HMong parents with success (Her & Gloria, 2016), they may have responded in positive ways to support our information-gathering process as well as to present themselves and their families/clan positively, resulting in a restricted range of responses. Exploring methodological survey processes and how culturally informed relationships influence survey completion is suggested for effective community-engaged programming evaluation (Collier et al., 2012).

Next, the first HPD event focused on parents who had a high school senior planning to attend the university or had a child enrolled at the university. As word spread about the event among HMong families/clans and within HMong communities, all HMong parents, regardless of their children's educational status, were invited to attend the second and third HPD. Similarly, as some participants had children who assisted with the day's events (e.g., panelists, hosts, campus guides) or dropped by for activities (e.g., lunch, group photo), it is unclear what role or influence they might have had on specific parents' pre- and post-event survey responses compared to parents whose child was not present. Each HPD was an open event at which all HMong community members were welcome, emphasizing culturally informed connections and relationships (Vang, 2016). As such, we did not know if or when college students were present with their parents and what influence their presence might have had on parent responses. Scholars who develop community-based programming would do well to consider qualitative interviews a few weeks after the event to gain additional post-event perspectives and information about who they felt supported them throughout the day's event. As we did not seek to assess the college students' experiences relative to the HPD, future research assessing the resulting influence on their parental interactions regarding college is suggested.

Finally, intersectional identities (e.g., age, gender, marital status, language) of the team hosting the HPD events warrants discussion relative to community engagement. At HMong gatherings, adult HMong males traditionally are in leadership roles; however, at the HPD event, both mothers and fathers were honored guests. This may have influenced the interactions and new-ascribed roles for fathers and mothers at the events while also being hosted by the younger HMong generation, who were primarily unmarried HMong women. It is unclear if or how these relationships may have influenced the overall event attendance and perception of the parents, in particular for the HMong males/fathers, given culturally engaged interactions (Her et al., 2019; Lee & Tapp, 2010) and subsequent survey completion (i.e., fewer fathers completed surveys than mothers). Future research should explore how advanced education might inform changing cultural, gendered, and familial expectations and interactions

PRACTICE AND CAMPUS/COMMUNITY IMPLICATIONS

HMong parents are clearly invested in their children's college education yet often have limited knowledge of college expectations and resources available to their children. Similarly, they may have limited insights as to how they can best support their children's educational processes. As such, increased and ongoing culturally specific programming is needed for HMong parents. Below we provide key practice implications for campus/community programming and offer broader perspectives on engaging HMong parents and communities.

Create emic-focused programming. Although parent programs might be available (e.g., general parent orientations), adapting programs to include HMong parents (e.g., translation of original content into HMong) should not be substituted for culturally specific programming that centers values, practices, and processes of HMong family/clan/community (Cheng Gorman, 1996). In one of the few reported educational programs for Cambodian, HMong, Lao, and Vietnamese immigrant families to assist youth success, Xiong and colleagues (2006) underscored the need for culturally specific bicultural education curricula. Rather than translated parent education programs that maintain the foundational principle of mainstream education, the author recommended culturally adapted parent programs that are specific or emic for parent communities. Developing and implementing such programming requires institutionally ear-marked and ongoing funding and structural support (e.g., personnel). Central to the emic programming is also the understanding that as a collective community, program creators must anticipate, expect, and plan that a community event culturally means that all are equally and similarly invited. Although students or extended family members may not be formally invited, the working assumption that all are invited is needed because of strong HMong values such as family, community, and collectivism. Likewise, consideration of gender-informed interactions of HMong parents with their children regarding education (Gloria et al., 2017; Her et al., 2019) must be at the center of communication with HMong communities, clans, and parents. Attending to the gender nuances of communication is needed to gain trusted connection and engagement with HMong communities. In addition, conducting parent programs in the HMong language, using native speakers or interpreters, allows HMong parents to share knowledge and amplifies the university's commitment to diversity and inclusion. In doing so, HMong families and clans will likely have an increased sense of confidence that interaction with university personnel is being conducted in a culturally congruent, respectfully, and relationally emphasized manner.

Develop HMong partnerships. Developing emic-focused programming for HMong parents also requires a university–community partnership that includes "cultural brokers" to literally and conceptually translate or create a values-focused program

(Collier et al., 2012). Creating a HMong Parent Council to collaborate and provide directives and recommendations to help parents in supporting their college students is recommended. The collaborations and programming could extend beyond the HPD to ongoing events to discuss how parents can engage in culturally specific roles and make suggestions for college activities and processes (e.g., involvement in student organizations, engagement in research programs, or access to tutoring services). Individuals from the HMong Parent Council and HPD planning team could also collaborate to invite parents. Such parent-to-parent invitations to events demonstrate respect and honor for *niam thiab txiv txoj kev txawj ntse* (parents' wisdom) that is steeped in shared HMong "histories, narratives, and cultural orientations of family and clan" (Her et al., 2019, p. 45). Specifically, as universities invest in decreasing the educational disparities for underrepresented communities, a key element for HMong parent programming is to "qhib siab los paub peb (know us with an open heart)" (Her et al., 2019, p. 45) to ensure students' success via parental efficacy belief, role, and knowledge. The partnership allows university personnel to create formal and culturally respectful means of engagement and a dynamic process to center the HMong community, familial, and parental capital.

Validate HMong parent/community wisdom and role in education. Inherent to creating the HMong Parent Council is validating parental wisdoms and approaches to supporting their children in higher education. HMong cultural wisdom and the highly respected value of rau siab (hard work) reflect deep resilience to provide daily meals and allow undisturbed study time for children despite a traumatic history (Her et al., 2019; Lee & Green, 2008; Ngo et al., 2007). Programming that centers HMong values allows parents to find utility, connection, validation, and learning from an event. As knowledge and wisdom are considered communal and held within social systems of clanship (Lee & Tapp, 2010), it is recommended that university programmers plan for the respective communities and clans (of which the parents are a part) to discuss their experiences and share back to support other HMong parents, families, and students. Although it may not be the intent of the university or programming staff to host additional events, programming staff would do well to assume that day's event is incomplete without the facilitating the return of the collective wisdom to HMong communities. Returning such information is a clear and respectful sign that the university values cultural approaches. Sending simple yet meaningful appreciations (e.g., handwritten cards of gratitude, event photos), hearing narratives and ongoing needs (e.g., qualitative interviews, feedback sessions), and acknowledging the continued and valued relationship is recommended. Parents attending the HPD evidenced an increased sense of efficacy, allowing us to assert the utility of designing a HMong parent specific-event intervention to support HMong students in college.

Create connections to broader university-based initiatives. Overall, relatively little is known about HMong in higher education, much less about parents' role and approach within the undergraduate educational process. Research focuses on HMong parents' involvement in elementary and secondary school processes (e.g., Lamborn & Moua, 2008; Lee & Green, 2008). However, as education is a central value to advancement, having a clearer understanding of HMong communities is increasingly critical for universities seeking to develop culturally specific programming. Given the emic-centered programming and parents' experiences at HPD, it is important to consider how similar events can be replicated across multiple outreach and retention programs (i.e., orientation, parents' events, and summer bridge initiatives) for parents of diverse backgrounds more generally and HMong parents specifically. Outreach and retention programming needs to be student- and community-focused. Following a "student development" model of recruitment (Savage, 2008), programs should emphasize student success; however, it is fundamental to take a community and contextual approach to create support for student success. More specifically, knowing the role, approach, and functions or tasks that HMong parents engage for their students (Her et al., 2019; Lee & Green, 2008; Ngo et al., 2007) is needed as a foundational element to all orientation, transition, or retention programming. Such relevant programming allows parents a sense of purpose and place in higher education broadly and on their local university campus more specifically (Xiong et al., 2006), particularly as such events would serve to honor cultural identity and practices in seemingly (or previously) unwelcoming spaces of learning (Her et al., 2019). Ultimately, parent- or family-centered and community-based programming should allow parents to make "physical cultural connections" that facilitate "epistemological cultural connections" to gain self-knowledge (Museus et al., 2016, p. 494) for educational success.

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