

Author: Lo, Ong

Title: Parental Influence on Hmong Students decision towards higher education

Graduate Degree/Major: MS School Counseling

Research Advisor: Denise Brouillard

Submission Term/Year: Fall 2013

Number of Pages: 48

Style Manual Used: American Psychological Association, 6th edition

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STUDENT'S NAME: Ong Lo

STUDENT'S SIGNATURE: _____ DATE: 12/16/2013

ADVISOR'S NAME (Committee Chair if MS Plan A or EdS Thesis or Field Project/Problem):
Denise Brouillard

ADVISOR'S SIGNATURE: _____ DATE: _____

This section to be completed by the Graduate School

This final research report has been approved by the Graduate School.

(Director, Office of Graduate Studies)

(Date)

Abstract

This study is to examine the influence of parents on Hmong students and if Hmong gender roles, cultural barriers, assimilation and acculturation to the American culture in the United States can affect Hmong students' decisions to pursue higher education. Hmong males are expected to do well to preserve and carry on the family reputation and name. Hmong males are encouraged to go out and seek knowledge, in hopes of not only leading the family but the clan (pertaining to 18 Hmong last names) and the Hmong community as well. Hmong females are expected to learn traditional family roles. Older generations hold a high expectation of their daughters to keep the traditional Hmong ways of caring for their immediate family until they are married. Encouragement for males to obtain a higher education may seem more likely to happen. School Counselors are expected to learn of multicultural counseling to effectively reach out to all students. It's important for school counselor's to know of and learn about the Hmong culture to effectively help Hmong students and give them resources necessary to obtain a higher education.

Acknowledgments

I would like to thank my family for their support, especially my parents: Shawn C. Lor and Bee Y. Lo for their patience, love, care, support, and words of encouragement throughout my educational career. Thank you for your stories of inspiration that kept me going. It's because of your high expectations, hopes and big dreams that drove me to where I am today.

I would like to thank my boyfriend Eli Vang for his words of encouragement and support. Thank you for believing in me and encouraging me when I doubted myself. Thank you for staying up late nights with me at the library so I can finish my schoolwork and to help me study. I will forever be grateful for everything you have done.

I would like to thank my internship site supervisor Paula Haugle who took the time to teach me what school counselors do on a daily basis. Thank you for all the resources and opportunity you have given me to broaden my knowledge and views as a future school counselor. Thank you for being a role model in my life and someone who I can always look up to.

I would like to thank all my professors for your words of wisdom, guidance, and time for teaching me all the things I need to know to start my career as a school counselor. Thank you for believing in me and never giving up on me.

Thank you to my thesis advisor, Dr. Denise Brouillard, for your patience and guidance throughout my research. I greatly appreciate your time you have given to help me succeed. I will forever be thankful.

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Chapter I: Introduction

The United States of America is best known for its diverse mosaic blend of cultures, each uniquely defined by their own language, customs, traditions, behavior, and beliefs. The Center for Advanced Research on Language Acquisition (CARLA) at the University of Minnesota defines culture as "the shared patterns of behaviors and interactions, cognitive constructs, and affective understanding that are learned through a process of socialization" (2012). Society plays a part in shaping and altering perspectives on culture. Culture changes as a person immigrate to another country because people immerse themselves into learning and adapting to another culture and society, creating the effects of acculturation as young people starts to adjust to the new lands systems (Bhugra and Becker, 2005). As researcher's Dinesh Bhugra and Matthew Becker (2005) wrote, immigrants are affected as they go from one country to another, experiences stress such as loss of cultural norms, religious customs, social support, adjustment to a new culture, and changes in identity and concept of self.

According to *The Chronicle of Higher Education College Completion*, 22.6 % of all Asians from 23,720 total students in Wisconsin alone graduated in four years from a four year college, while 52.3% graduated in six years (2010). In the United States on average, 38% of Asians graduate in four years whereas 66.3% graduate in six years (collegecompletion.chronicle.com, 2010).

Immigration of Hmong people from Laos and Thailand to the United States began in 1976 after the end of the Vietnam War. There are approximately 49,240 Hmong in Wisconsin (U.S. Census, 2010). According to the Asian Pacific American Legal Center & Asian American Justice Center, from the years 2007 to 2009, 61% of Hmong individuals held a high school degree or higher and 14% held a Bachelor's Degree or higher (2011).

A review of the literature revealed that there has been little research published on Hmong college students (Depouw, 2003; Su, 2005). Since the Hmong have arrived in the United States, education and occupation opportunities have become available to Hmong men and women, but the traditional roles of Hmong men and women sometimes limit how far young males and females are encouraged to pursue higher education. It is common for young Hmong females to marry between age 13 and 23 (Centers for Disease Control and Prevention, 2008), which is a result of parental encouragement to marry young and build a family, to have sons and carry on the family name and legacies. Hmong men are encouraged to build upon the family name by pursuing higher education or finding a good job to help the family's reputation.

Statement of Problem

Hmong males are expected to do well to preserve and carry on the family reputation and name. Hmong males are encouraged to go out and seek knowledge, in hopes of not only leading the family but the clan (pertaining to 18 Hmong last names) and the Hmong community as well. Hmong females are expected to learn traditional family roles (Cabezas, 2001, Lee and Tapp, 2010, Vang, 2012). Older generations hold a high expectation of their daughters to keep the traditional Hmong ways of caring for their immediate family until they are married. Today, more young Hmong females' students are breaking the traditional cultural expectation and barriers to pursue an education and build a career for their future (Cabezas, 2001). Therefore, this study is to examine the influence of parents on Hmong students and if Hmong gender roles, cultural barriers, assimilation and acculturation to the American culture in the United States can affect Hmong students' decisions to pursue higher education.

Research Questions

1. What is the parental influence in post-secondary career decision-making? Specifically, how do parents of Hmong students impact the career and college seeking decisions of their children?
2. Do teens listen to and follow parental suggestions? What is the influence of parent expectations on adolescent students?
3. What resources and knowledge is needed for school counselors to effectively advise and support Hmong students and their parents?

Assumptions and Limitations of the Study

It is assumed that students will decide their future based on how much they learn from school, yet cultural background could play a crucial role in student's decisions after high school. A limitation to this research is the limited research done on the Hmong population, especially first and second generation students who may feel stuck between two cultures, the Western culture and the Hmong culture. This research is built upon other studies done at a few colleges throughout the United States and books written by writers and researchers. Due to limited research on Hmong high school students, the current study reviews research conducted on college students.

Definition of Terms

Acculturation. The level of adopting the cultural traits or social patterns of the dominant American culture in the United States.

Clan. Pertaining to the 18 last names of the Hmong people. "Although they do not have a strict blood relationship, clans are socially bonded and help each other as clan brothers and sisters. Clan membership is obtained by birth, adoption, or for women, by marriage. Marriage

between members of the same clan is considered incest; even though a biological relationship may not exist” (Center for Disease Control and Prevention, 2008).

Culture. “The characteristics of a particular group of people, defined by everything from language, religion, cuisine, social habits, music and arts” (Zimmerman, 2012).

Gender roles. The responsibility, position, or place a person holds in a family, relationship, or society based on whether the person is a male or a females.

Parental influence. The amount of power parents had to produce effects resulting from status, family values, and family background.

Chapter II: Review of Literature

The purpose of the study will be to examine the parental influences Hmong students have on their decisions of obtaining higher education. More specifically, it will examine the parental expectations in the Hmong culture, acculturation, and gender roles on the Hmong student's decision to pursue higher education. The following review of literature is going to look at a brief history of the Hmong, gender roles, parents' expectations/influences, whether or not teen listens to parents, and what school counselors should know.

Background-Hmong History

The Hmong is believed to have originated from China since prehistoric times (Bliatout, Dowling, Lewis, Yang, 1988). The Hmong's original home is said to be in southern China (Lee and Tapp, 2010; Bliatout, Dowling, Lewis, Yang,, 1988). Driven out of China by the Han Chinese, the Hmong people crossed the Yellow River trying to get into neighboring countries (Learned, 2007). They lost all their belongings including their writing. Many Hmong people were captured by the Chinese before they could cross the Yellow River. According to Dao Yang, the first Hmong to earn a Ph.D. in Paris in 1972, "Those who were captured, but spared, by the Han Chinese were forbidden to use, teach, or learn the Hmong system of writing" (1992, pg. 263). Some of the people who had knowledge of writing and reading the Hmong language were killed. In order for the Chinese people to keep the Hmong from learning and using their own writing, they burned the books that contained the Hmong writings and threw some into the Yellow River.

The Hmong were afraid of being captured and killed for carrying books that contained their language across the Yellow River, so they came up with a secret technique. Dao Yang wrote in his book, *The Hmong: Enduring Traditions* that the Hmong used embroidery to write

out the characters of the Hmong language onto the women's collars, skirts, and shirts (1992, pg.263). Different women had different characters; they had hopes of meeting up with each other after crossing the Yellow River to put all the characters back together. But, things didn't go as planned. Some Hmong ended up in Laos; others ended up in Vietnam, Thailand, and Burma. Some were unfortunate and never made it across the Yellow River; others were captured by the Chinese. Families were separated and had to start their own families in a different country. Since the Hmong were unable to put all the characters together, "the Hmong writing system disappeared from human memories, leaving only the Hmong *paj ntaub* ("flower cloth") as its legacy" (Yang 263). The modern Hmong language was developed from 1951 to 1953 by three missionaries under the leadership of Father Yves Bertrais (Lee and Tapp, 2010). Majority younger generation Hmong don't know how to read or write in Hmong.

The Hmong were a group of farmers who lived in the mountains of Laos and depended on the bond of family to help each other (Pfaff, 1995). Children were taught to farm, embroider, household chores, and take care of animals from a young age. There is no formal education in Laos for the Hmong people. The first school was built in 1939 with the first Hmong graduates from high school in 1942 and the first college graduates were in 1966 (Centers for Disease Control and Prevention, 2008).

The Hmong culture is a patriarchal culture where women tend to have lower status than males (Owens, 2007). In Laos, it was normal for the males to attend school and the females to stay home to help with the household work. As cited by Song Lor in his research on *Parental Influences and Academic Success*, education was reserved for males due to the inability to provide education for all children in a household in Laos (1998). According to the Hmong American Partnership, in the 2010 Census, there were 260,076 Hmong in the United States,

49,240 Hmong in the state of Wisconsin, and 832 in the city of Menomonie, Wisconsin alone (2010). Pao Lor cites in his article *Key Life Experiences Contributing to Hmong Students' Matriculation*, 8,316 Southeast Asian students attending the 13 four-year UW campuses; a statistic taken from the UW Office of Educational Policy and Analysis of 2007 (2008).

Theory Base

There are many theories of influence that can help explain the influences parents have on their children and also how culture can play a factor on influencing children's decisions. One theory is the role theory which proposes that beliefs come from the expectations set by groups for the behaviors of individuals belonging to the group (Education Encyclopedia, 2013). For example, a parent expects a child to attend college and do well so therefore, the child is influenced to go to college and do well. The role theory also applies to "sets of characteristic of specific kinds of group members such as minority" or college students (Education Encyclopedia, 2013, Para. 5). Female Hmong students may feel it's their role to be a good daughter and housewife in order to build a happy future for her family because it is cultural expectations taught to them since they were little. Going to college may not be in their minds if they were always taught that only males should go to school. Male Hmong students may feel it's their role to go to college, get a good job, and build upon the family reputation and name.

Another theory that may help to explain students' decisions of doing well in school is John U. Ogbu's Cultural Ecological theory. His theory points out two factors that influences minority performance in school: "how society and the school treats minorities (the system) and how minority groups respond to those treatments and to schooling (community forces)" (as cited by Foster, 2004, pg.1). Female and male Hmong students' decisions on obtaining higher education may or may not be due to the societal factors played in the United States of how

important education is. The cultural ecological theory also separates the effect of a native born (voluntary) and a non-native born (involuntary or immigrant) and their decisions on success in schools based on the systems and community forces (Foster, 2004). Non-native born students are said to have more social pressure to do well in school than native-born (Education Encyclopedia, 2013).

Gender Roles in Hmong Culture

According to Asia Society (2013), the rise and spread of philosophies and religions, such as Confucianism, Daoism, Buddhism, Islam, and Christianity, introduced to the Southeast Asian cultures increased superior male roles and emphasized female subordination. The Asian culture is a patriarchal and also hierarchical in structure meaning the males and older generations have a higher status, but there is a variety in practice across different cultures (Nguyen, 2002; “Asian-American Families”, 2013). Recently, there has been an increase in the number of women holding public offices in local governments and a 10 percent increase women representation in national government in the Philippines (Asia Society, 2013). Have gender roles become more equalized?

Like other Southeast Asian cultures, males are preferred in the Hmong culture due to a variety of reasons. One reason is religion. Traditional families practicing the traditional Hmong belief of Shamanism would want a son to carry on responsibilities in religious rituals and weddings. Even in the afterlife in the world of ancestors, the Hmong believe the dead still need food and money to use so descendants need to provide offerings of these requirements on special occasions during the New Year and weddings. These spiritual offerings can only be performed by males since the females are going to marry out of the family and into another. This belief of

male descendants taking care of the ancestry needs and parental needs in the Afterlife pushes families to want a son (Lee and Tapp, 2010).

In traditional Hmong culture, males are highly favored because they are the ones who carry on the family name' whereas females get married out of the family and into another (her husband's family). The males are the head of the house and usually are the breadwinners. Since males carry on the family name, young males must maintain family reputation so attending school and succeeding is encouraged. They are also encouraged to marry early and have children to carry on the family line. Young females are taught, usually by their mothers, how to fulfill traditional family obligations of caring for the family and housework so that once they get married; they can start caring for their husbands' family and one day a family of their own (Owen, 2007; Lee and Tapp, 2010). Women gain reputation by how good she is at household work and producing children, especially boys (Centers for Disease Control and Prevention, 2008). It is typical for a family to have up to 14 children. Daughters were rarely chosen to go to school because of the limited resource and finances families had; investing in a daughter going to school only benefited the in-laws and not the birth parents as the daughter will marry and enter into her in-laws family (Bliatout, Dowing, Lewis, Yang, 1988).

The relocation of the Hmong people has affected gender relations (“Asian-American Families”, 2013). Gender roles in the United States have shifted for the younger generations creating a cultural generational gap. The younger generation is increasingly adopting the Western customs and behaviors and leaving behind the traditional Hmong customs and culture (Centers for Disease Control and Prevention, 2008). The older generation males have lost their roles as leaders and elders who “solved problems, adjudicated quarrels, and made important

decisions” due to not understanding the English language and the Western culture. (“Asian-American Families”, 2013)

Traditionally, girls were not allowed to go out and/or talk with or initiate friendship with men. With the American custom of equal gender roles, Hmong women are now seeking more opportunities available to them. They are not getting married at such a young age, pursuing higher education, going off to find jobs, and adopting the equal gender roles of the U.S. (Pfaff, 1995). Although, today, more females are encouraged to attend college, their cultural roles are still expected to remain. Some females aren’t allowed to go off to college and some, with really traditional parents, are discouraged to continue after high school.

A research done in North Carolina by Andrew Supple, Ph.D, Shuntay McCoy, MSW, and Yudan Wang, MS, on *Parental Influences on Hmong University Students’ Success*, held four focus group with Hmong participants and found that majority of the female and male participants agreed that a preference for males does exist in the Hmong community (2010). The male respondents agreed on a variety of things:

- Hmong females have to do more than males to make their parents proud
- There is a responsibility to carry on the family name and care for the elders
- They felt an obligation to strengthen the family name
- They have a choice to go on to college or not but chose to attend to become the pride of their parents as one states “we want our parents proud” (pg. 15)
- Males and female Hmong students spoke of how their parents favored male offspring’s
- The male focus group mentioned “giving back” to the Hmong community

The female respondents in this research stated that even though they “felt undervalued by their parents and don’t have as much freedom as the males, they still felt loved, valued, and supported” (pg15).

Parental Influence and Expectations

According to Steven B. Westbrook, EdD and Joyce A Scott, PhD, researcher of *The Influence of Parents on the Persistence Decisions of First-Generation College Students*, “Student decisions about persistence in college are influenced by three variables: student self-efficacy, institutional effectiveness; and parental influence” (2012). First generation parents are not very involved with their children in choosing a college and applying for college (Westbrook and Scott, 2012). Pfaff, 1995; Supple, McCoy, and Wang, 2010

Family plays a big part in the Hmong culture and it builds upon respect for each other. It’s normal for a household to have three generations living together under one roof (Pfaff, 1995). A male’s reputation is based upon their knowledge and how well they can help their family and take on the male leadership role. A female’s reputation is based on what they do and how well they are able to perform household chores. Women don’t hold much political power and are inferior to men (Pfaff, 1995). The roles expectations of males and females are represented by the burial of their placentas when they are born (a tradition done in Laos) (as cited by Ka Vang in Hmong and American from Refugees to Citizens, 2012). The boy’s placentas are buried by the base of the main post of the house where elders believe it also holds the house structure and household spirits. Males are expected to be the pillar of the family; the leader of the pack (as cited by Ka Vang in Hmong and American from Refugees to Citizens, 2012; Lee and Tapp, 2010).

The role expectations of female differ from males greatly. The daughters' placentas are buried under the parents' bed (Vang, 2012; Lee and Tapp, 2010). Just as it may seem, daughters are always under the watchful eyes of their parents and after marriage, her husband. As Ka Vang defines a traditional Hmong girls as a "Good Hmong Girl" role to be "a hard worker who can cook, clean, work the fields, bear children (the majority of them boys) with relative ease, behave obediently to her father and husband and his family, smile sweetly at strangers, and greet guests to her home with a genuine smile, even if she does not like the guests at all" (2012, pg. 105). When it comes to family issues or conflicts, Hmong parents will tolerate more of their son's challenging them compared to daughters who usually have no say at all (Lee and Tapp, 2010). Many Hmong girls in Laos and Thailand are able to go to primary school but education after primary school is not encouraged especially if they have a brother who wants to continue school; therefore, not a lot of Hmong girls finish high school in Laos and Thailand, let alone primary school (Lee and Tapp, 2010). In the United States females are expected to graduate at least high school. Some families encourage higher education for their daughters but prefer that the sons of the family to attend to maintain the family reputation.

A research done in North Carolina by Andrew Supple, Ph.D, Shuntay McCoy, MSW, and Yudan Wang, MS, found that Hmong youth realized their parents parenting style and way of showing affection towards them is different from the "American" way. As one of the respondent responded and other agreed upon, girls aren't allowed to hug their dad's and their parents were brought up learning no hugs and kisses allowed but "just know that we love you" by the thing they do for their children and the sacrifices their parents had made such as coming to the U.S (pg. 17, 19). The respondents in this research "felt loved and supported by their parents and almost all cited their parents as the primary source of support to do well in school" and

Respondents felt a strong sense of obligation to their parents (due to the hardships faced by the parents to give the students a better life in the U.S.) and felt that parental love was conveyed by sacrifice; either by working long hours or through the difficult transition to life in the U.S.” (Supple, McCoy, and Wang, 2010, pg. 19).

According to what the research found, Hmong parents expect their child to just know that they are loved through the sacrifices they have made for them such as working hard to provide for them and bringing them to America to have a better life than their parents had (Supple, McCoy, and Wang, 2010). Physical affection such as hugs and kisses from parents to children aren't common in the Hmong culture as children are expected to just know their parents love them through the thing that they do for them. The respondents of the research mentioned showing physical affection became more noticeable to them living in the American culture.

Seeing and hearing about parent's struggles, respondents felt that succeeding academically was a way to bring pride to their parents (Supple, McCoy, and Wang, 2010). As one female respondent mentions in the research about what parents say to her about succeeding, “You are in the land of opportunities, people back home, especially girls, don't have these opportunities” (Supple, McCoy, and Wang, 2010, pg 20). A male's response stated ,

It's like most of every guy's influence is the parents because they want to make their parents proud because we're the guys of the family. And, um, our parents...never got the chance...and we're here in America, we're the next generation, we have that availability to go and have an education and make something better of us (Supple, McCoy, and Wang, 2010, pg. 20).

In the all-male focus group of the research, respondents mentioned some Hmong parents neglecting their children's schooling, some due to the envy for more money. They also

mentioned kids mocking their parents as they get older not realizing they still need their parents. These in turn results in some students not doing well in school. The males also felt an obligation to achieve to “pay their parents back” for the parents struggle living as refugees (Supple, McCoy, and Wang, pg. 20 and 21). Some respondents reported parents providing incentives such as gifts or money for doing well in school and punishment for doing poorly. One parental strategy respondents mentioned that parents used amongst their children for punishment, mentioned in the research, was the use of threats such as threatening to kick them out of the house. The respondents mentioned they know parents wouldn’t actually follow through with it but mentions it to show how far they might go (Supple, McCoy, and Wang, 2010). As Supple, McCoy, and Wang (2010) writes “on parental strategy (that seemed common among female respondents) was for parents to use social comparison as a way to motivate or shame children into wanting to achieve” (pg. 22). But despite all of these, respondents felt parents were the most influential on their academic success (Supple, McCoy, and Wang, 2010).

Do teens listen to their parents?

According to an article by Erika Cox (2009), the word teenager was created in the 1950’s when teenagers were said to have gained more independence. Before World War II, males were encouraged to join the military or find a job to help take care of the family. Females, on the other hand, were expected to follow their mothers’ footsteps and learn how to take care of household duties and prepare to become a good wife rather than encouraged to attend college. Things changed in the 1950’s when television was invented and AM radio. Independence for students increased. Teens were attending high school dances, creating clothing trends, and hairstyles. Since majority of parents had gone through the depression, college encouragement from parents

increased in hope of a better future for their children. This was also the beginning of the generation gap (Cox, 2009).

Developmentally, teen's decision-making ability can be affected by four areas of development: physical, cognitive, moral, and social/emotional (UW-Extension, 2004). Teenagers start developing growth spurts causing them to compare themselves with other teens to help determine if they are "normal" (UW-Extension, 2004). Their cognitive ability starts to grow and gives teens "new abilities to think through decisions and not rely solely upon their emotions" (UW-Extension, 2004, pg.2). Social-emotional development affects teen's decision the most because it can make or break a teen's image or identity of fitting in or not. Emotions are more attached to female's decision making than males because showing emotions in males could be a sign of weakness. Morally, teens start to take control of their own beliefs taking into consideration other's beliefs and values (UW-Extension, 2004).

A recent Heartland Monitor Poll on childhood in America has shown that teens do listen to their parents (Sullivan, 2013). According to the poll, 25 percent of the parents of teens believed a quality education that will prepare teens for the future is very accessible compared to 32 percent of teens who believe a quality education that will prepare them for the future is very accessible (FTI Consulting, 2013). Teens believe their parents are more concerned about how well they are doing in schools whereas all parents and parents of teens ranked unsafe driving as their number one concern (Sullivan, 2013; FTI Consulting, 2013). Teens in the poll would say they have more say in their choice of activities:

69% of teens say that most of their activities are things they chose themselves, 6% say their activities were chosen by their parents, and 25% say there was a joint decision.

Among parents of teens, 43% say their children chose their own activities, 7% say they

chose for their children, and 50% say it was a joint decision (FTI Consulting, 2013, pg. 7).

As far as American's view of college goes:

More than half of Americans see college as a ticket to the middle class (53%), rather than an economic burden (39%). Teenagers overwhelmingly believe that college "is a good investment for the future" (86%), rather than an "unnecessary expense that is not worth it (14%) (FTI Consulting, 2013, pg. 9).

When it comes to who may have the most impact on teens, parents, parents of teens, and teens say education figures such as teachers and coaches. Sixty-eight percent of parents believe they are responsible for ensuring teens success. Sixteen percent find it's teachers' responsibility and 14% say children themselves are responsible. Eighty-one percent of teens say they are most responsible for their own success, 12% say their parents, and 7% say their teachers. Seventy one percent of parents of school aged children expect their child's next step to be a four-year college, one in three expect their child to be in a two year college, 10% expect military, and 10 percent expect the workforce (FTI Consulting, 2013). The poll goes on further to find:

91% of parents in two-degree households expect their child/children to go to a four-year college, compare to 64% of those in households without a college degree. Roughly three-in-four African-American parents Hispanic parents expect their children to go to four-year College, slightly higher than the 71% of white parents who expect the same.

Teenagers have a similar expectation, with 69% expecting to go to a four-year college after high school (FTI Consulting, 2013, pg. 10).

Even though parents may influence a student's decision-making process towards higher education, teens themselves may already have developed the fundamental cognitive ability to

outweigh the benefits of going to college. Encouragement from parents may help rather than hinder a teen's decision on going to college. Although the expectations in the Hmong culture are high for females and males, respondents from Supple, McCoy, and Wang's research found that they "felt loved and supported by their parents and almost all cited their parents as the primary source of support to do well in school" (pg. 19).

Resources and Knowledge for School Counselors

Multicultural counseling has become a part of school counseling. Weisman and Garza (2002) wrote it is estimated by year 2020, half the student population will be students of color (as cited by Kerri Ullucci, 2009). In The American School Counselor Association (ASCA) Ethical Standards for School Counselors manual, under section E.2. Multicultural and Social Justice Advocacy and Leadership of section E. Responsibilities to Self, it states school counselor's responsibility to understand, identify, and promote diversity. School counselors are the advocate between schools and families. The National American School Counselor Association (ASCA) (2012) standard for students establishes three domains to help school counselors help students in three areas: Academic, Career, and Personal/Social Development. In 2001, the No Child Left Behind Act was created and "the stated primary purpose of NCLB is to narrow achievement gaps between and among minority groups or students of color and their white and Asian-American counterparts" (as cited by Christine Schimmel, 2008). To effectively approach Hmong students regarding these standards, school counselors may have to do research on the Hmong community to fully understand how new generations trends are shifting.

Encouragement of Hmong students to research and learn about their own culture can enhance their appreciation for who they are (Her and Buley-Meissner, 2012). As Her and Buley-Meissner (2012) states in the book Hmong and American From Refugees to Citizens,

Because Hmong American student enrollment represents a small percentage of the overall student population, a low priority is assigned to addressing their needs; “equity and access” policies, hiring practices, and curricular designs tend to exclude serious consideration of their presence. Consequently, the quality of education for all students, Hmong and non-Hmong, is negatively affected; when any minority group is treated as insubstantial, a message goes out to everyone on campus about who belongs and who does not (pg. 7).

Education is valued and desired in the Hmong community among the young and old because older generations didn’t have access to education in Laos or Thailand. For first generations students, their parents most likely haven’t had experience as a student (Bliatout, Downing, Lewis, and Yang, 1988).

Hmong parent’s favoritism of son’s over daughters has affected today’s genders in the Hmong community. By Hmong parents being less strict on son’s and more strict on daughters, sons are becoming more lazy and tend to slack off more whereas daughters tend to study and work harder. This in turn results in “more young women than young men succeeding in education and gaining better employment over young men” (Lee and Tapp, 2010, pg. 160). As Lee and Tapp (2010) writes:

Although traditionally in the villages in Southeast Asia boys were seen as the carriers of the family traditions, those in the diaspora have shown little interest in learning and maintaining Hmong rituals and other cultural traditions. Thus, they not only lag behind girls in modern education and the workplace, but many have failed to fulfill their parents’ traditional expectations to carry on the family line and to meet male ceremonial obligations (pg. 160).

Nowadays, it's hard for Hmong youth in America to maintain the traditions let alone speak in Hmong. With acculturation and assimilation of the American custom, the younger generations are changing the way they look at traditions and taking all the opportunities they can from this land of opportunity and freedom, the United States of America. Female Hmong youth today are accustomed to dying their hair blonde or cutting their hair short and staying updated with the latest styles in fashion magazines. With these assimilations, comes the labeling of being a bad Hmong girl or a gangster girl (Vang, 2012). Some female and male Hmong youth are adapting the gender equality emphasized in the American society, especially women and men who have grown up in the Western countries (Lee and Tapp, 2010).

The compulsory education required in the United States ensures children attend school at age 5 to age 18 (HSLDA, 2000). Education is provided free to the children of the United States from the age of four until after high school; age 16 – 18 (HSLDA, 2000). Societal factors, values and norms can shape a person's perspective of what's most important. In Laos and Thailand, education was important but it wasn't free. Only the rich could afford to go to school. With little education, farming was the number one skill necessary for the Hmong to survive. In America, governments programs help provide what families can't provide. Opportunities to attend school for all children are always open to everyone. Here in America, children are always taught the importance of education to obtaining a good job. More Hmong, especially women, want their rights to education and equal status and are taking advantage of all the opportunities they are given (Lee and Tapp, 2010). Hmong youth today has assimilated and acculturated to the teachings of the American society.

A 2000 Census put together by UW-Extension on Educational Attainment of Hmong Females in Wisconsin, showed that 60% of Hmong females had no school completed, 13% had

some schooling but no high school diploma, 14% were high school graduates (including equivalency), 5 % had some college but no degree, 3% had an associate degree, 4% had a bachelor's degree, and 1% had a graduate or professional degree. The Educational Attainment of Hmong Males in Wisconsin in 2000 showed 31% had no schooling completed, 13% had some school but no high school diploma, 21% were high school graduates (includes equivalency), 15% had some college but no degree, 10% had associate degree, 8% had a bachelor degree, and 1% had a graduate or professional degree (UW-Extension, 2000). This shows a greater education attainment rate in Hmong males compared to Hmong females.

As Hmong students transition to college, they feel a sense of invisibility on university campuses. Curriculum teaching the Hmong heritage or history is not seen in classrooms (Her and Buley-Meissner, 2012). Usually mistaken by peers and teachers Chinese, Korean, or Vietnamese, encouragement of students to learn about the Hmong heritage may help Hmong students' visibility in classrooms. As Vincent Her and Mary Louise Buley-Meissner (2012) in an effort to build cross-cultural bridges of understanding:

To encourage reflection and self-discovery, we have been persistent in asking students to develop an informed understanding of their cultural heritage. In addition to reading books and carrying out class projects, we believe they should enrich their education by learning about the "Hmongness" woven into the fabric of their everyday lives. What stories can their grandparents and parents tell about growing up Hmong? What values would their elders say are quintessentially Hmong? What Hmong customs would they like to see their children and grandchildren follow? How does Hmong language convey cultural meanings that cannot be expressed in English? What changes have their parents and grandparents seen taking place in Hmong families and communities over the past thirty-five years of

American life? Far beyond what is contained in any books, people themselves make “Hmongness” real, vibrant, and vital (pg 7).

They also mention the encouragement of bringing research into the classroom for students to learn firsthand knowledge of the Hmong.

In a study done by Thao (2000) on *Hmong Parents' Perceptions towards their Children's Education*, “ showed that parents who lived in the United States less than nine years had a more positive attitude toward their children's education than the parents who lived in the U.S. nine years or more” (pg iii). The presence of parents during their child's education can enhance their child's learning. His research goes on to touch base on parental help on homework and participation in school meetings can help parents understand their child's school settings and the school atmosphere and expectations more. This can be hard for some Hmong parents due language barriers. Hmong parents who don't speak English are unable to help their children with their homework, and are unable to attend school meetings without a translator present (Thao, 2000). Hmong parents who don't know English, lack transportation to and from school meetings. As much as they would like to know what is going on, language barrier and understanding of the Western school system keeps them from knowing what their child is doing in school. In addition, Hmong parents have a perception of the students who have a low grade aren't trying and the students who have a higher grade cooperate more in school. As Dang Thao (2000) puts it “Hmong parents assumed that if a child really want to learn, one will cooperate and do whatever teachers tell one to do” (Pg.39) and “Hmong parents need someone they can trust, communicate with, understand their view point, and respect who they are” (pg.39).

Thao's research (2000), conducted with 93 respondents, age ranging from 15 to 65 years, all Hmong parents, who lived in the United States 1 month to 16+ years, 38.2% males and 61.8% females, concluded:

- Hmong males had a more positive view toward children's education than Hmong females (pg 80)
- Females participated with children's education more than the Hmong males (pg 80)
- It showed that those Hmong parents who had no education-to-elementary education had more positive attitudes toward children's education than the Hmong parents who were high school graduates or higher (pg 80-81).
- Hmong parents who were high school graduates or higher had more English skills to help children with homework and easier access to transportation for school meetings than those parents who had no education-to-elementary education (pg 81).
- Employed parents participated more in children's education than those parents who were unemployed. (pg 82).
- It indicated that the parents who lived in the U.S. 3 years or less had more positive attitudes toward children's education than the parents who lived in the United States 4 years or more (pg 82).
- Hmong parents who lived in the United States 10 years or more were able to participate in children's schoolwork more than those parents who lived in the U.S. less than 9 years, but they participated in school meetings less (pg 82).
- For those parents who lived in the United States less than 9 years, they lacked of English skill to help their children with homework but they participated in school

meetings more than those Hmong parents who lived in the United States 10 years or more (pg 83).

These results showed the variety of attitudes and participation Hmong parents had depending on how long they have lived in the United States, whether or not they are employed, whether or not they can speak English, and their education level.

In a recent news article written by Madeleine Behr (2013) in the Badger Herald, a newspaper developed at the University of Wisconsin-Madison, passing of a bill may require Hmong history in school curriculum in Wisconsin. As the Hmong population grows in Wisconsin, the third largest state with Hmong population aside from Minnesota and California, Rep. Fred Kessler “felt the Hmong culture was “being ignored” (Behr, 2013, para. 2). Madeline Behr (2013) sums up the bill, “The bill would specifically include the history of Hmong fighting in Vietnam for the U.S., their persecution by the Laotian government after the Vietnam War and the emigration of Hmong to the U.S. in school districts’ curriculum” (para 5).

Chapter III: Summary, Discussion, and Recommendations

The purpose of the study was to evaluate the effects of parental influence on Hmong students' decisions to attend college. This chapter will summarize the key findings in the literature review pertaining to parental influence on Hmong student's decision towards higher education and other factors that may contribute. A discussion of the main points and what counselors should know along with recommendations will conclude this chapter.

Summary

Through the articles, books, and research I've read and reviewed, the Hmong have immigrated from place to place, country to country. The Hmong people didn't have a written language after the Han Chinese drove them out of China. All stories were passed orally on from one generation to the next until 1951 to 1953 when Father Yves Bertis and three missionaries created the written Hmong language today. The Hmong people immigrated to the United States after the Vietnam War as a promise from the United States when the Hmong agreed to join forces with the United States. Hmong families were separated and have spread throughout the United States.

With the background of only farming, adjusting to the American culture became a culture shock for the Hmong people. With parental expectations from male and female Hmong students, adjusting and adapting the American culture for newer generation has become a challenge. The newer generations are now stuck in between two worlds: the "American" culture and the Hmong culture. The freedom the United States provides and equality between genders it promotes, has affected how Hmong students view their cultural roles.

Andrew Supple, Ph.D, Shuntay McCoy, MSW, and Yudan Wang's, MS, (2010) research on *Parental Influences on Hmong University Students' Success* has shown that gender roles do

exist between males and females. Hmong males are taught to carry on the family name and hold the family reputation in hopes of leading the Hmong community. Hmong females are taught to learn household work to become a good wife. Their reputation is based on childbearing.

Respondents of Supple, McCoy, and Wang's (2010) research found that females have to do more than males for their parents' appreciation. Hmong religious belief in shamanism may play a role in families preferring a male over a female as males do the offerings to ancestors during the New Year. As acculturation and assimilation to the United States culture arises, more Hmong females are pursuing opportunities available to them.

As family plays a big part in the Hmong culture, the review showed that Hmong students do feel their parents do play a part in their academic success. Students felt their parents are one of their top influences in school. Parental strategies such as comparison and threats are used by some Hmong parents in hopes that their children would want to achieve. Tolerance for males is greater than tolerance for females. In Laos and Thailand, as finance is a big issue, males are given more of the educational opportunity than females. Although Hmong parents don't show as much affection towards their children as western culture families, Hmong students still felt loved by their parents. Working hard and succeeding in school was one of the ways Hmong students felt they could "payback" their parents for what they had to go through during the Vietnam War and in refugee camps (Supple, McCoy, and Wang, 2010).

Physical, moral, cognitive, and social/emotional development may affect teenagers' decision-making development. Their decision-making mechanism develops to where they can take control of their own beliefs. The Heartland Monitor Poll (2013) on childhood in American showed the different perspectives of teens and their parents. As 69% of teens felt they chose their own activity involvement, only 6% felt their parents chose their activities for them. 43% of

parents say their children chose their own activities whereas 7% say they chose them for their teens. 86% of teens believe college is a great investment for their future compare to 14% who believe it's only an expense burden. 68% of parents believe they are responsible for their teens future whereas 81% of teens say they are responsible themselves. The poll showed 71% of parents expect their children to attend a four-year college, one in three to a two year college, 10% to military and 10% to enter into the workforce. The cognitive ability of teenagers may contribute to their decisions of attending college.

ASCA standards are an outline for school counselor's success. As the diversity in America grows, updated knowledge are necessary for school counselors to effectively work with their students. Hmong students' knowledge and appreciation for their culture can be encouraged through research. Education is valued in the Hmong community. The favoritism of males in the Hmong community and leniency towards them has cause males to slack off more and females to work and study harder. As generations pass, males are less interested in learning the Hmong traditions. Females dying their hair and staying with the latest trends and fashion tend to be labeled as a "bad Hmong girl".

As the 2000 census done by UW-Extension shows about Hmong Educational Attainment, 60% of females and 31% of males had no schooling completed. 13% of males and f 13% females had some schooling but no high school diploma. 4% females and 21% males graduated with a high school diploma. 5% female and 15% males have some college but no degree, 3% females and 10% males have an Associate's Degree. 4% females and 8% males have a Bachelor's degree. One percent females and one percent males have a graduate or professional degree.

According to Thao's (2000) research on Hmong Parents' Perception towards their Children's Education, parent's presence in a child's education may enhance their child's

learning, There are Hmong parents with language barriers who aren't able to be as involved in helping their children with homework. Hmong parents with no education are more optimistic about their children's education compared to parents who had a high school diploma or higher. The participation of parents in their children's schooling was greater than unemployed parents. Dang Thao also found that Hmong parents who has been in the U.S. 10 years or more took more initiative to participate in their child's but attended school meetings less than Hmong parents who had lived in the U.S. less than 9 years.

This study sought to address the following questions:

1. What is the parental influence on going to college? How do parents of Hmong students impact the career and college seeking decisions of their children?
2. Do teens listen to and follow parental suggestions? What is the influence of parent expectations on adolescent students?
3. What do school counselors need to know? What resources and knowledge is needed for school counselors to effectively advise and support Hmong students and their parents?

Discussion

I found it difficult to find articles pertaining to the parental influences Hmong parents have on their children's decisions of going to college. Even though there is limited information on parental influence on Hmong students' pursuit to higher education, I can share information from my own experiences as well. Gender roles in the Hmong culture can be seen clearly when put aside to the equalization of gender roles promoted in the United States. Although it's an ongoing challenge, Hmong students today, especially females, are climbing their way to the top and pursuing higher education (Lee and Tapp, 2010). The endless opportunities given to females in the United States have opened many doors for Hmong females. Hmong parents expect their

sons and daughters to know their roles: males must work hard to obtain the family name and reputation and females must learn the household work to become a great wife. Assimilation and acculturation in the United States has led the newer Hmong generation students to change their beliefs and values and adapt more of the American culture. The following synopsis includes the highlights from the literature on Hmong parental influence on post-secondary outcomes for their children.

Important Findings on Gender Roles and Parental Influence/Expectations

Gender roles in the Hmong community is likely to change with more and more younger generations adapting to the Western culture and changing their religious beliefs rather than following the traditional Hmong belief of Shamanism. As Lee and Tapp (2010) put it, the favoritism of Hmong males has started to turn against what their parents want. Hmong parents being less strict on males and stricter on females has led to more females succeeding in education and gaining better employment than males. “A visit to any college classroom in U.S. cities inhabited by the Hmong will show that Hmong girls students outnumber their counterparts by two-thirds, and they also do better in their studies” (Lee and Tapp, 2010, pg. 160).

Hmong parent’s expectations on their children have encouraged students to succeed in school. The high expectations of my parents to learn the Hmong culture, yet succeed in America, has encouraged more than hinder my decisions to continue my education. Their stories of what they went through during the Vietnam War and life in the refugee camps has opened my eyes to be grateful for the things and opportunities I have in the United States. They talk of how they came to America to better our lives, hoping and wishing each day that we would see what they went through and become successful. This in turn leads to a feeling of “giving back” to parents. Independence is emphasized from my parents to my siblings and me because they didn’t

understand much of the “American” ways. As respondents in Supple, McCoy, and Wang’s (2010) research stated, parents are their primary influence in success. My parents were my primary influence of choosing to go to college. Traditional Hmong female roles were still put upon my sisters and I such as the expectation of learning how to cook, clean, and take care of the family. The parental strategies used by parents to influence their children to do better in school seem to have some effect on students’ success which in turn may make them want to continue their education after high school. Growing up, my parents has never threaten to kick me out of the house but they do mention if we don’t want to succeed, then move out and see how hard it is to survive on our own. They always taught that the “real world” is not as easy as we think. I do know of some families whose parents would threaten them which end up making their children push their parents to their limits to see if they would actually do it.

Through my experiences, the social comparison parent’s give upon their children in the Hmong community does exist. I’ve been compared to relatives, relatives have been compared to me, and we’ve all been compared to all the successful Hmong people who have gone to college, found a great job, and are truly leading the Hmong community. It’s a method parents seem to think will work because it’s a way of them saying, “work hard and try to be like them so you will get the same amount of respect from other Hmong people; no one will be able to look down upon you”. It does, in a sense, work because you have the thought of “if they can do it, I can do it too”. The family reputation also then becomes more reputable.

Gender roles and parental expectations have its effects on Hmong student’s pursuit of higher education to become the pride of their parents. Respondents of one of the research felt parents were their primary motivation to succeed; they felt loved and valued by their parents.

Reputation plays a big role in the Hmong community. Some could argue that students felt obligated to say parental influence to keep the reputation of their parents.

Do teens listen to and follow parental suggestions?

It wasn't until the 1950's when the "traditional ways" of males being the breadwinners and females staying at home changed. As Cox (2009) mentioned, the invention of technology such as radios and TVs lead to the change of teens interests. The 1950's was the start of the acceptable trends of fashion, different hairstyles, and high school dances. Teens started to make different decisions than what their parents had chosen to do.

As a child nears the teen years, they start developing their decision-making skills. There are factors that can contribute to or hinder a teen's decision-making skill such as their emotions, especially in girls. During the teen years is when their cognitive ability also starts to grow so teens will start to think through their decisions rather than base it upon their emotions (UW-Extension, 2004).

The Heartland Monitor Poll found majority of teens felt they chose their own activities and 86% of teens believed college is a great investment for their future. Majority of the parents of teens say their children chose their own activities. We could see this as saying teens don't listen to their parents but on the other hand, family beliefs and interests can be passed from one person to the next so parents may have more influence on their child more than he or she may realize. Parents of teens listed unsafe driving at their number one concern with their teens whereas teens believed parent's worry most about how well they are doing in schools. This shows two very different perspectives of teen safety. Teens spend most their time thinking that if they don't do well in school, their parents won't be so happy. Of course, parents won't be so happy but their big concern is geared more towards unsafe driving. In a teenager's world,

education is everything but in the parent's world, their child safety is the number one thing. Parents expect students to learn but are also concerned for their teens' safety. Not only parents influence their children but society as a whole plays a role as well. A little over half of Americans surveyed saw college as a ticket to the middle class rather than an economic burden (FTI Consulting, 2013). Majority saw it as a good investment for the future.

Research has found that teens do listen to their parents (Sullivan, 2013). This means parental suggestions and encouragement can really influence teenagers' decision on whether or not to continue education after high school. Although when it comes to who's responsibility it is for teens to succeed, 81% of teens believe they are the most responsible for their success (FTI Consulting, 2013). The majority (71%) of parents expects their children to attend a four year college, one in three parents expect their teen to attend a 2 year, 10% parents expect their teen to attend the workforce and 10% expect their teens to join the military (FTI Consulting, 2013). Parents still hold a high standard and expectation for their teens whether it's choosing to go into the military, workforce, or some type of college. Although expectations of parents hold, the survey found that more teens than parents believe that a quality education will prepare them for their future (FTI Consulting, 2013).

What do school counselors need to know?

It's been said that by year 2020, half the student population will be student of color (Ullucci, 2009). School counselors are expected to know how to work with diversity and students of color. Hmong students today don't know much about their culture, let alone their language. Encouragement from school counselors for Hmong students to research and learn their own culture can help them appreciate who they are (Her and Buley-Meissner, 2012). Education is valued and desired by the Hmong community (Blitout, Downing, Lewis, and Yang, 1988). First

generation student's parents probably never had the chance to go to school and most likely are something they've always wanted. Parents who don't speak English aren't able to help their children with homework which can make it harder for the student's to succeed. Thao's (2000) founded that Hmong parents with no education is more positive than parents who are high school graduates.

Hmong parents need someone to trust, communicate with, understand their point of view, and respect who they are (Thao, 2000). Respect is highly valued in the Hmong community. Building that trust upon Hmong parents from the beginning is what's going to keep the connection between them and the schools. Thao's (2000) research found that Hmong parents who have been in the U.S for 10 years or more don't participate in school meetings as much as parents who lived in the US less than ten years. Yet this could be due to the mentality of them knowing what the meetings are about so therefore why attend if they already know. Whereas the parents who lived in the US for less than 10 years would attend to find out what's going on at school since they probably aren't as familiarized with the school systems. They could feel as it's mandated to attend these school meetings. Although that could be the case, one could argue that parents who lived in the US longer would be more involved and would want to attend the school meetings and view them as important to attend.

Today, more and more students are adapting to the Western culture and beliefs. The younger Hmong generations are adapting the equality between genders (Lee and Tapp, 2010). School counselors should know that the strict structure put on Hmong females are now affecting how Hmong females are becoming more academically and career successful than Hmong males. Knowing the Hmong culture and beliefs can help school counselors identify with Hmong students and understand their points of views of home and school.

Based on the literature review, the following conclusions were drawn:

- Hmong students are under pressure to fulfill parent's expectations (Cabezas, 2001; Lee and Tapp, 2010, Vang, 2012).
- Hmong students are encouraged by their parents to know the power and value of education (Supple, McCoy, and Wang, 2010).
- Societal factors such as free education to high school, valuing of education, doing what it takes to obtain class to survive has caused Hmong students to pursue higher education to obtain a degree and get a better job (Supple, McCoy, and Wang, 2010; Cabezas, 2001; Lee and Tapp, 2010; HSLDA, 2000).
- Societal valued "norms" encourages Hmong students to work hard for what they want in the future (Bhugra and Becker, 2005; CARLA, 2012; Foster, 2004; Supple, McCoy, and Wang, 2010).
- Parents seem to be one of the primary influences of Hmong students' decision on going to college and succeed academically (Supple, McCoy, and Wang, 2010).
- Based off the role theory, Hmong students are expected to continue their education but also fulfill their role as a male or female in the Hmong culture (Education Encyclopedia, 2013; Foster, 2004, Lee and Tapp, 2010).
- Female Hmong students may feel it's their role to be a good daughter and housewife in order to build a happy future for her family because it is cultural expectations taught to them since they were little. Males may feel it's their role to go to college, build upon the family name and reputation, and be able to provide for their immediate and future family (Bliatout, Downing, Lewis, and

Yang, 1988; Centers for Disease Control and Prevention, 2008; Lee and Tapp, 2010; Vang 2012; Cabezas, 2001).

- More Hmong males than females have a high school degree, have attended college, have an associate degree, or a bachelor degree (UW-Extension, 2000).
- There are changes to gender roles; an increase number of females compared to males choosing to go to college (Pfaff, 1995; Supple, McCoy, and Wang, 2010; Westbrook and Scott, 2012; Lee and Tapp, 2010).
- First generation parents are not very involved with their children in choosing a college and applying for college (Westbrook and Scott, 2012).

Recommendations for School Counselors

Based on the research findings and conclusions, the following recommendations are being proposed. Find a way for young people to appreciate the magnitude of parents' sacrifices and the magnitude of opportunities in America. Encouraging Hmong students to do research and learn more about their own culture could help them understand their parent's points of views as the Western culture and the Hmong culture differ in many ways. School Counselors can identify more programs or courses for Hmong students to learn and appreciate their culture. With recent news of the possibility of a bill passing in Wisconsin to have schools include Hmong history and heritage in the classroom teachings, school counselors should start thinking of ways to help introduce the topic to classrooms either through guidance lessons, group, or individually speaking with Hmong students about how they would feel. School Counselors should start to identify and promote more college knowledge resources and programs for younger Hmong generations.

The gender roles of the Hmong culture may lead females to only finish high school. It's not uncommon to see or hear of a teenage Hmong girl marrying before high school graduation. It's believed in the Hmong culture that the birth parents of the daughters will not be in her life forever and it will be her future mother and father in law who will "finish" preparing her for her role in the husband's clan (Bliatout, Downing, Lewis, and Yang, 1988). School Counselors can help students, especially female Hmong students, to find a balance between the cultural role and her own success for her future. By learning and understanding the gender roles in the Hmong community, school counselors will better understand the perception Hmong parents may have on their daughters versus their sons. Males may feel the pressure to continue school only to fulfill and maintain the family reputation but pressure upon being able to care for the family may also rise. Encouragement and support for Hmong students to finish high school is essential to them.

Building a relationship between school counselors and Hmong parents will help strengthen the trust Hmong parents may give for school counselors to help their children out. Hmong students listen and look up to their parents for advice as it is part of their culture to listen to their elders. Gaining trust from parents and teaching Hmong parents the role of a school counselor will help strengthen the counseling relationship school counselor wants to build with students. Hmong parents may put high expectations on their children to succeed since in their eyes they came to America in hopes for a better future for their children. When a student fails, parents may lose hope and feel like a failure themselves. From my experience and stories from other Hmong families, males may have a sense of feeling that they have failed the whole family and aren't able to take care of the family as a son. It's important for school counselors to know that high expectations from parents could lead a child to either work harder or give up after one failure.

The written language of the Hmong people was only developed in in the 1950s. A language barrier still exists between parents and students. With the recent wave of new Hmong comers in 2004, there are still first generations entering into the school system in all grade levels. Parents could be depending on their children to translate as they aren't fluent in English or may not know English at all. The language barrier keeps students from being able to convey complex ideas to parents and school personnel and vice versa. School counselors can encourage students to learn their native tongue at home and encourage parents to learn English. Development of programs to allow parents and students to teach each other will better enhance their understanding of each other as well as for each other to gain language knowledge. It may be hard for students to translate certain subjects to parents as some vocabulary of the Hmong language is borrowed from the Laotian and Thai languages. School Counselors can help provide tutors and mentors for Hmong students to better understand certain fields such as science where vocabulary in the Hmong language is very limited.

The parental strategies used by Hmong parents to encourage their children to succeed in school can in turn back fire to demotivate the students. School counselors could research more on what affects it can have on students mentally. Counseling Hmong students along with positive encouragement and support can possibly help contribute to the student succeeding. Although they may not hear such positive things from home, as long as they have the support from school. With the new law in WI requiring Hmong history in school curriculum, it's important for school counselors to inform teachers to be more sensitive as student's parents could have been part of the Vietnam War. Encouragement of open communication of students and parents could open some wound that was never fully healed.

Recommendations for Future Studies

Further study can look into Hmong newcomers to the United States who are in high school and see their views on going on to college. As each generation is different, today there are still more Hmong people coming into the United States. Further studies could also focus on what high school Hmong student's perspective of higher education is. Focus groups could be held and surveys could be distributed to get a real insight of what students really feel towards their parent's influence on their decision towards college. Further research can also look at the generation gaps between the older generation and the younger generation, and find a way for younger generation and older generation to effectively communicate gender roles, especially to the males.

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