The Influence of Socialization on the Acculturation of Vietnamese American Adolescents

Nicole Citerella
Concordia University - Portland

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The Influence of Socialization on the Acculturation of Vietnamese American Adolescents

Concordia University – Portland
College of Education
Doctorate of Education Program

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CERTIFY THAT WE HAVE READ AND APPROVE THE DISSERTATION OF

Nicole (Young) Citerella

CANDIDATE FOR THE DEGREE OF DOCTOR OF EDUCATION

Barbara Weschke, Ph.D., Faculty Chair Dissertation Committee
Eileen St. John, Ed.D., Content Specialist
Damara Richen, Ed.D., Content Reader

ACCEPTED BY

Joe Manion, Ph.D.
Provost, Concordia University, Portland

Sheryl Reinisch, Ph.D.
Dean, College of Education, Concordia University, Portland

Marty Bullis, Ph.D.
Director of Doctoral Studies, Concordia University, Portland
The Influence of Socialization on the Acculturation of Vietnamese American Adolescents

Nicole (Young) Citerella, Ed.D.
Concordia University – Portland
College of Education

Dissertation submitted to the Faculty of the College of Education in partial fulfillment of the requirements for the degree of Doctor of Education in Teacher Leadership

Barbara Weschke, Ph.D., Faculty Chair Dissertation Committee
Eileen St. John, Ed.D., Content Specialist
Damara Richen, Ed.D., Content Reader

Concordia University Portland 2017
Abstract

Acculturation is the process of cultural change (Berry, Phinney, Sam, & Vedder, 2010). The influence of socialization on acculturation using Berry’s (1980) theory of acculturation was examined. According to Berry’s (1980) theory the process of acculturation includes maintenance of the heritage culture and contact participation in the host culture. Information was collected from an examination of individual interviews of nine adolescent, first-, second-, or third-generation Vietnamese American participants, ages 12–14, from two public middle schools in the United States. An analysis of the data produced four themes under maintenance of the heritage culture: religious influence, cultural awareness, family experience, and parental support. Additionally, the data produced five themes under contact participation within the host culture: peer connection, contact participation, racial discrimination, academics, and extracurricular activities. Looking at the lived experiences through the lens of Berry’s (1980) bi-dimensional theory of acculturation, all nine participants’ negotiated maintenance of the heritage culture and assimilation through contact participation within the host culture. The data analysis revealed that socialization of all nine participants through the maintenance of the Vietnamese heritage culture and contact participation in the American host culture positively influenced their acculturation.

Keywords: acculturation, bi-dimensional theory of acculturation, contact participation, Vietnamese American adolescents, socialization, extracurricular activities
Dedication

For my remarkable daughter.
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Chapter 1: Introduction

Immigration has changed in the United States since the 1965 Immigration and Nationality Act (Brown, 2015). This act changed the patterns of members of represented countries who would be accepted into the United States with a Visa (Brown, 2015). Between 1965 and 2015, immigrants and their families account for 55% of the nations growth (Brown, 2015). According to the National Center for Education Statistics (2013), in the United States, 12% of the American population was born in another nation (Ibrahim & Heuer, 2016, p. 78). Since 2000, immigration to the United States has increased and patterns have changed (Brown 2015; Lee, 2015). According to Passel, Cohn, and Gonzalez-Barrera, (2012) the trends in statistical data have shown that immigrants from Mexico to the United States have decreased and Asian immigrants to the United States have increased.

The 2010 Census reported that the Vietnamese population was the fourth largest among Asian population groups in the United States. Between the years 2000 and 2010, the Vietnamese population has gained a numeric increase of 425,921, or 37.9%, compared to the total population growth at 43.2% in the United States (United States Census Bureau, 2010). According to the Public Policy Institute of California (2012), California had about 10 million immigrants; about 40% of the 425,921 Vietnamese population of the United States reside in California (Migration Policy Institute, 2014). Of this Vietnamese population, 3% are school-age children attending California schools.

These immigrant students go through a process of cultural and psychological change termed acculturation (Berry, Phinney, Sam, & Vedder, 2010). “Cultural changes include alterations in a group’s customs” and “psychological changes include alterations in individuals’ attitudes toward the acculturation process, their cultural identities, and their social behaviors in
relation to the groups in contact” (Berry, et al., 2010, p. 17). The acculturation of these school-age immigrant students was deepened through socialization within the host culture (Berry, et al., 2010). One avenue to socialization of school-age immigrant children is through their engagement in peer group activities (Epstein & Karweit, 2014).

**Background, Context, History, and Conceptual Framework for the Problem**

The Asian immigrant population has grown rapidly in the United States (Lee, 2015). As a race, Asian, refers to people from 20 different ethnic categories, including Vietnamese (Samreth, 2014). The movement from Asia to the United States has been evenly distributed among cultural groups, including China, India, the Philippines, Vietnam, and Korea, reaching about 1.0 million by 2010 (Greico, Trevelyan, Larsen, Acosta, Gambino, de la Cruz, & Walters, 2012). In 2010, over 2.4 million Asian students were enrolled in the U.S. public school system (Chen & Graham, 2015). It is projected that by 2025, children of immigrants will represent the majority of American Society (Nguyen, 2006).

Since the demographics of those enrolled in the U.S. public school system are changing, it was necessary to understand through research how immigrant students are influenced by socialization, specifically with peers, within American society. Cultural changes are central to the experience of immigrant students (Makarova & Birman, 2015). Some of these cultural changes, such as social engagement, could be a struggle for immigrant adolescents (Kiang, Supple, Stein, & Gonzalez, 2012). Social peer-to-peer connection and perceived discrimination could influence immigrant students’ success (Kiang et al., 2012). These connections could be challenging for immigrant students, specifically Asian Americans because although Asian refers to 20 different ethnic categories, Asians were often categorized together as one group (Samreth, 2014). Asian ethnic groups placed in one category often means that one Asian American culture
may be perceived as having to live up to the beliefs, perceptions, or standards of another Asian American culture (Samreth, 2014). An example of these perceptions was the model-minority stereotype.

The model-minority stereotype represented an example of a way that Americans perceived all Asians as the same. The model-minority stereotype was a stereotype that placed all Asians into one group with the assumption that all Asians successfully experienced the acculturation process the same way into the mainstream culture (Lee, 2015). An example of this was the common idea among American students that all Asians were good at math; although math may be a strongly taught subject in one Asian culture, it may not be taught strongly in another Asian culture. For Asian American student success, it was important for educators to acknowledge that circumstances and characteristics associated with immigration were not the same amongst the different Asian groups (Gartner, Kiang, & Supple, 2014). Therefore, not all Asian students would share the same experience during the acculturation process (Samreth, 2014).

Based on how students were accepted or rejected by the mainstream American culture, Asian students, specifically adolescents, may differentiate themselves accordingly among their peers (Gartner, et al., 2014). Therefore, the needs of Asian American adolescents and in particular, South-East Asian (SEA) American adolescents needed to be examined (Samreth, 2014). For the purposes of this study, SEA Americans refer to ethnic groups from Cambodia, Laos, and Vietnam (Samreth, 2014). As first-, second-, and third-generation Vietnamese American adolescents moved into the mainstream American culture, family and cultural experiences, as well as experiences of the new culture shaped the adolescents’ acculturation process.
According to Berry’s (1980) model of acculturation, this process of moving into a new culture included cultural maintenance, (maintenance of one’s heritage culture), and “contact participation” (relationships sought among groups) (Ward & Kus, 2012, p. 473). Immigrant adolescents as a whole might face similar challenges with characteristics and circumstances of acculturation such as historical context and refugee status; however, values and traditions distinguish Asian American immigrants from other ethnic minorities (Kiang et al., 2012). It was common for SEA adolescents to face internal conflicts between cultural and family expectations, and assimilation expectations (Samreth, 2014). SEA Americans, in particular Vietnamese Americans, maintained their status in the United States while keeping the traditions of the Vietnamese culture and adopting new ways of the American culture (Skinner, 2014).

Since the first wave of Vietnamese immigrants arrived in the U.S. during the 1970’s, the Vietnamese used sponsors and community resources to begin their journey within the American culture (Skinner, 2014). The Vietnamese as a group held strongly to keeping to Vietnamese traditions and beliefs while creating relationships in the new American culture (Skinner, 2014). Social networking through Catholic churches, Buddhist temples, and sponsors provided support mainly for adult refugee families and immigrants (Skinner, 2014). Another avenue to socialization of school-age immigrant children is through their engagement in extracurricular activities (Epstein & Karweit, 2014). Extracurricular activities provided adolescents with the opportunity to engage in activities, obtain resources and equipment to which they otherwise would not have access to (Darling, Caldwell, & Smith, 2005). Social networks for adolescents included peer interactions in the academic setting and peer engagement during participation in extracurricular activities including school and community music, art, and sport activities and clubs.
There was a very limited body of research, specifically on SEA American adolescent acculturation and only a few studies that specifically focused on the acculturation of Vietnamese American immigrant students (Samreth, 2014; Chen & Graham, 2015). Only one current study was found that specifically addressed Vietnamese American adolescents and the influence of socialization on acculturation (Duong, Schwartz, & McCarty, 2014). Therefore, my study contributed to the body of knowledge needed to address this gap in the literature exploring the influence of socialization on the acculturation of Vietnamese American adolescents.

**Statement of the Problem**

There was a problem in schools in the United States regarding the socialization and acculturation of Asian immigrant adolescents (Rosenbloom, 2004; Gartner, et al., 2014). Asian American adolescents struggled with adjusting to attending American schools (Cherng, Turney, & Kao, 2014). This struggle with integrating impacted Asian adolescent socialization (Lee, S. J., 2015). There were many possible factors contributing to this problem, among which, was maintenance of the heritage culture traditions and adopting the ways of the American host culture. Although there were studies that investigated the acculturation of Asian adolescents (Cherng et al., 2014; Lee, S. J., 2015) there was very limited research specifically addressing South-East Asian adolescents (Wright & Boun, 2015) and only a few studies on Vietnamese American adolescents (Van Tran, 2015; Tingvold, Hauff, Allen, & Middelthon, 2012; Duong, et al., 2014). Research and psychological studies on Asian American youth have mostly focused on academic achievement and mental health adjustment during acculturation (Chen & Graham, 2015). Only two studies found examined the socialization of Vietnamese American middle-school age adolescents (Tingvold, et al., 2012; Duong, et al., 2014). Therefore, it was not known if and how socialization influences Vietnamese American adolescent bi-dimensional
acculturation within the heritage and host cultures. This study contributed to the body of knowledge needed to address this problem by exploring the influence of Vietnamese American adolescent socialization on acculturation.

**Purpose of the Study**

The purpose of this phenomenological study was to investigate the influence of socialization on the acculturation of Vietnamese American adolescents. This phenomenological study utilized individual interviews. Interviews were conducted with adolescents ages 12–14, with one parent present, to reveal the experiences of socialization and influence on the acculturation of the Vietnamese American adolescents.

Most research grouped all Asian cultures together (Lee, 2015). There was little research specifically on Vietnamese acculturation and socialization of adolescents. Looking at the lived experiences, my study closes the gap on the influence of socialization on the acculturation of Vietnamese American adolescents. To achieve this goal, first, the Vietnamese households were mailed a letter of consent in English and Vietnamese that invited the family to participate in the study, as well as a self-addressed envelope to my residence to return their signed consent form. Once contact was made with the families indicating their consent to participate, interviews were scheduled that revealed the experiences of socialization and the influence on acculturation. I used the Vancouver Index of Acculturation assessment tool (Ryder, Alden, & Paulhus, 2000) as a guide and asked open-ended interview protocol questions regarding the adolescents’ experiences with socialization and acculturation. The interview added more in-depth understanding of the phenomenon; the phenomenon was the influence of socialization on the acculturation of Vietnamese American adolescents.
Research Questions

This phenomenological qualitative study revealed: the adolescents’ experiences of the type of activities which they were engaged and the feeling of engagement and socialization among peers due to the activity; the family influence and support on socialization; and adjustment of maintenance of the heritage culture while adopting the host culture.

RQ1: How does socialization influence Vietnamese American adolescent bi-dimensional acculturation within the heritage culture?

RQ2: How does socialization influence Vietnamese American adolescent bi-dimensional acculturation in the host culture?

Rationale, Relevance, and Significance of the Study

Upon review, two key acculturation theories emerged. The first theory that emerged was a unidimensional view. The unidimensional view suggested the individual leaves the heritage culture and moves towards assimilation into the new and by adopting behaviors, traits, and values according to the dominant culture (Ea, 2014). According to Gordon’s (1964) proposed theory, assimilation and acculturation were synonymous (Ngo, 2008). This theory has been seen as a social process of a dominant verses inferior in society (Ngo, 2008). “Immigrants are assumed to be able to achieve a good life, similar to that of the dominant culture, once they shed their cultural identity, norms and practices and achieve full assimilation” (Ngo, 2008, Unidirectional Acculturation section, para. 6).

The second theory that emerged was a bi-dimensional view. The bi-dimensional view suggested that two independent factors affect the acculturation process (Ea, 2014). For more than three decades, Berry (1980) has used a fourfold model of acculturation that included assimilation, integration, rejection, and deculturation (Ward & Kus, 2012). According to Berry
(1980) “central to this model is the concept that there are two independent dimensions underlying the process of acculturation of immigrants, namely maintenance of heritage, culture and identity, and involvement with or identification with aspects of their societies of settlement” (Ngo, 2008, Bi-dimensional Acculturation section, para. 1). Berry (1990) described the acculturation process as individual or group choices along the two dimensions of maintenance of the heritage culture and the adoption of the host culture (Makarova & Birman, 2015). Berry’s (1980, 2001, 2003) bi-dimensional view framed the four-acculturation orientations around “cultural maintenance” and “contact participation” or “maintenance of heritage culture and identity” and “relationships sought among groups” (Ward & Kus, 2012, p. 473). The bi-dimensional theory has shown to allow individuals to identify themselves with their heritage culture as well as develop a sense of belonging in the new culture; individuals develop a bicultural orientation (Makarova & Birman, 2015).

The bi-dimensional theory suggested that the heritage culture and host society are not independent of each other, but rather work together during socialization and acculturation (Gartner, Kiang, & Supple, 2014). Therefore, the bi-dimensional theory was the theoretical framework used for this research. My research showed how the bi-dimensional theory closely aligned with the Vietnamese American adolescent experiences of socialization and the influence it had on the acculturation process.

This study provided a deeper understanding of the acculturation process and added to the body of research on Asian acculturation, specifically of Vietnamese American adolescents. Asian Americans are socialized to follow family and group norms (Castillo & Phoummarath, 2006). This study will provide educators, adolescents, and parents the validation and acknowledgement of the adolescent’s experiences. Information about the Vietnamese American
adolescent experience may help educators differentiate Vietnamese adolescents from other Asian adolescents.

**Definitions of Terms**

Throughout the literature, there was terminology used to describe acculturation, Vietnamese American adolescents, socialization, and extracurricular activity. However, there may be more than one definition for each of these terms. It is important to define the terminology to maintain consistency within this research. For the purpose of this research project, the following language was defined as listed below:

**Acculturation.** This is a complex, multi-dimensional idea defined early on by Redfield, Linton, and Herskovits (1936) as the phenomena that results when individuals from one culture come into continuous first-hand contact and subsequent changes from another culture (Ea, 2014). Acculturation is referred to as changes and negotiations that occur as a result of engagement in intercultural contact to achieve adaptive outcomes for both parties (Berry, 2005).

**Assimilation.** This involves the separation of the heritage culture and movement and integration into the new culture (Ea, 2014).

**Bi-dimensional theory of acculturation.** This was established by Berry (1980), is the leading theoretical model of acculturation and proposes that acculturation is influenced by two independent factors: maintaining the ethnic culture (heritage culture) and adapting to the mainstream culture (host culture) (Kim & Hou, 2016).

**Contact participation.** This is a relationship sought among a new group, for the purposes of this study the American culture (Ward & Kus, 2012).

**First-generation American.** This is a person who was born in another country and migrated to the United States. This term had a range of meanings based on the nationality of the
individuals when they arrived in the United States, and the viewpoint of the researcher (Zhou, 1997).

**Heritage culture socialization.** This refers to developmental processes that include learning about a culture’s traditions, values, and beliefs (Wang & Benner, 2016).

**Host culture socialization.** This is a target population to which outsiders are supposed to assimilate to (Reitz, 2003).

**Second-generation American.** These are persons born in the United States to parents who were not born in the United States (Zhou, 1997).

**Socialization.** The extent to which adolescents orient to the heritage culture creates opportunity for autonomy and influence of the host culture (Fuligni & Tsai, 2015).

**Third-generation American.** These are persons born in the United States, whose parents were born in the United States (Zhou, 1997).

**Vietnamese American adolescent.** This is a person age 12–14, who is a first-, second, or third- biological child of Vietnamese parents attending school in the United States.

**Assumptions, Delimitations, and Limitations**

Five specific limitations existed within my study. First, time was a limitation. In order to work with the same group of middle-school students, interviewing and transcribing was completed over the course of one semester. Second, the sample population of participants was a sample of convenience. This study may be used to relate to persons with similar demographics; however, it was limited in that it cannot be generalized and applied to a larger population. Third, although the parents understood English, some parents responded in Vietnamese. In the cases that the parent used the Vietnamese language, the adolescent participant translated the information. Fourth, because of translation, nuances were challenging and some information
may have been lost. All information was recorded in English and provided to The Native English Transcription Service. Fifth, the presence of additional family members increased or reduced the comfort level of the participant sharing the experience.

I have defined the boundaries of my study. The population of participants was Vietnamese American adolescents and was limited to 8–12 adolescent participants, with one-to-two parents of each adolescent present, within two middle schools. Experiences of Vietnamese American adolescents in California may be different from Vietnamese American adolescents in other demographic locations. Based on the research of specific immigrant acculturation challenges (Skinner, 2014; Ventriglio & Bhugra, 2015), the phenomena experienced by participants based on these demographics may not be applicable to adolescents with other immigrant backgrounds.

Data collection limitation was nine families, with total 19 participants. The data collection was managed through individual interviews. The data was viewed through the lens of the bi-dimensional theory (Berry, 1980; Berry, 2003) of acculturation, as it was the framework used to analyze the Vietnamese American adolescent experience of socialization on his or her acculturation process.

Summary

Researchers project that by 2025 children of immigrants will represent the majority of American society (Nguyen, 2006). The 2010 statistics showed that over 2.4 million Asian students were enrolled in United States public schools (Chen & Graham, 2015). Among the Asian population were the Vietnamese, which were the fourth largest among Asian population groups in the United States (United States Census, 2010). Between 2000-2010-, California has
experienced the largest growth of Vietnamese immigrant population (Public Policy Institute of California, 2012) more so than any other state within the United States.

Cultural changes during the acculturation process were important in the immigrant adolescents’ experiences (Makarova & Birman, 2015). These experiences of immigrant adolescents were influenced by socialization with their peers (Makarova & Birman, 2015). Peer socialization helped adolescents who experienced growth with maintenance of heritage culture and movement towards adoption of American identity experienced positive messages about their own ethnic beliefs (Gartner et al., 2014). During the acculturation process, researchers have noted that the adolescent friendships may be formed during socialization within school activities or with extracurricular activities and this may occur with the same ethnic or cross-ethnic friendships (Chen & Graham, 2015). This study revealed the influence of socialization on the acculturation process of Vietnamese American adolescents.
Chapter 2: Literature Review

Introduction to the Literature Review

Research has identified that the United States continues to grow in its ethnic minority population (Gartner, Kiang, & Supple, 2014). By 2044, it was projected more than half of all Americans will belong to a minority group (Colby & Ortman, 2014). Recent statistics indicated that Asian is the largest growing ethnic group in the United States (Gartner et al., 2014). Since 1965, the Asian immigrant population has been among the ethnic minorities that have grown rapidly (Lee, 2015). In 2010 (United States Census), the Vietnamese population was the fourth largest group in the United States. By 2060, Asian alone or Asian combinations will increase by 128% – 143% (Colby & Ortman, 2014). In 1990, California was the home to 2,735,060 Asians and 280,223 were Vietnamese, the largest South-East Asian group (Rumbaut, 2014). Therefore, the continuous growth of the immigrant population created a need to study the acculturation of the Asian American population (Gartner et al., 2014) and specifically, the lived experiences of Vietnamese American adolescents.

The acculturation process was shaped by individual and ethnic group experiences (Gartner et al., 2014). Since 1975, the presence of Vietnamese nationals has increased in the United States (Skinner, 2014). During the beginning years of the 1970’s, the Vietnamese coming to United States, were considered refugees (Skinner, 2014). Currently, Vietnamese immigrants in the United States are considered Vietnamese Americans. As the Vietnamese American population continued to grow within the public-school system, there was a need to examine influences of acculturation with Vietnamese American adolescents (Chen & Graham, 2015).

This literature review presented five headings. The conceptual framework that framed
this study is bi-dimensional theory (Berry, 1980). A review of the related literature, and methodological literature was presented, which included the first-dimension, maintenance of the heritage culture, and the second-dimension, contact participation through socialization within the host culture. Next a review of methodological issues was presented, followed by the synthesis of research findings. The synthesis of research findings found commonalities and differences amongst research. Finally, a critique of previous research identified the gap in the literature that provided a foundation for my research. The five sections provided a foundation for this research project.

Conceptual Framework: Bi-dimensional Theory

Upon review, two key acculturation theories emerged. One theory was the unidimensional view that suggested the individual immigrant moves towards assimilation into a new culture. As a result, the individual changes their behaviors, traits, and values according to the dominant culture (Ea, 2014). The unidimensional view was a blended and linear concept where immigrants shift from their heritage culture into the host culture (Ea, 2014; Schwartz, Waterman, Umaña-Taylor, Lee, Kim, Vazsonyi, & Zamboanga, 2013). The unidimensional school of thought moved toward the direction of replacing the heritage culture with the mainstream culture (Laroche & Jamal, 2015). Unidimensional acculturation classified assimilation into seven categories (Gordon, 1964) including: (1) cultural or behavioral assimilation and acculturation (change of cultural patterns to those of mainstream culture); (2) structural assimilation (entering large scale and popular associations of the dominant culture); (3) marital assimilation (large scale intermarriage); (4) identificational assimilation (a person’s development based off the host culture); (5) attitude-receptional assimilation (immigrants do not encounter prejudice); (6) behavioral-receptional assimilation (no discrimination of immigrants);
and (7) civic assimilation (no value and power conflicts among host society) (Laroche & Jamal, 2015). Prior research on peer socialization has treated social interaction as a unidimensional concept; however, as studies evolved, researchers recognized the need for a multifaceted viewpoint that takes into consideration socialization and acceptance of peer groups (Duong, Schwartz, & McCarty, 2014).

A second acculturation theory that emerged through review of the literature was the bi-dimensional theory of acculturation (Berry, 1980). The bi-dimensional theory was the leading theoretical model of acculturation (Ea, 2014). The bi-dimensional theory described two independent factors that contribute to the acculturation process (Ea, 2014; Ward & Kus, 2012). The independent factors of the bi-dimensional theory were: maintenance of the heritage culture and contact participation with adoption of the traits and behaviors of the host culture (Ea, 2014; Kim & Hou, 2016). Adopting aspects of the host culture occurred during socialization.

Socialization was one facet of the immigrants’ experience during the bi-dimensional acculturation process. Individuals who adopted the host culture while maintaining the values of the heritage culture had a higher level of happiness and were more socially engaged (Ando, 2014). The experience of socialization in the host culture was not the same among all adolescents. Through the lens of the bi-dimensional theory, clarity evolved around the difficulties that immigrants faced during the acculturation process (Ando, 2014). This clarity provided a comprehensive view of the phenomena of Vietnamese American adolescent acculturation and the maintenance of the Vietnamese heritage culture as well as contact participation within the American host culture. The bi-dimensional theory of the two dimensions underlying acculturation was the driving theoretical framework for the examination of the influence of socialization on the acculturation of Vietnamese American adolescents.
Review of Research Literature and Methodological Literature

A review of the research through the lens of the bi-dimensional theory suggested that socialization was strengthened through the mutual balance of the identity of the Vietnamese heritage cultural and the development of the American identity as the host culture (Gartner et al., 2014). The bi-dimensional model was divided into two dimensions that both contributed to the individual’s experience (Laroche & Jamal, 2015). The first dimension of Berry’s (1980) theory was the maintenance of the immigrant’s heritage culture’s value and beliefs (Laroche & Jamal, 2015). These values and beliefs were revealed in the connections to the religious influence, cultural awareness, family loyalty, and parental support.

The second dimension of the bi-dimensional model was adopting the attitudes and beliefs of the mainstream host culture (Laroche & Jamal, 2015). First-, second-, and third-generation immigrants were considered bi-cultural because immigrants were moving into the American cultural while retaining the values from the heritage culture and therefore were members of the heritage community and the American population (Schwartz et al., 2013). Adoption of the American host culture was revealed through socialization. Contact participation (Ward & Kus, 2012) within the host culture through socialization included peer connection, contact participation, lack of differentiation between other Asian Americans or stereotypical behavior, peer connections through academics, and socialization through non-academic peer group extracurricular activities (Lee, S., 2015).

The first dimension: maintenance of the heritage culture. For the Vietnamese American this included the connection to the religious culture. The Vietnamese immigrants have held strongly to cultural and religious beliefs while starting new lives in the United States (Hoang, 2014). The Catholic Church as a whole in particular was an integral part of the
Vietnamese immigrant acculturation process. First, the Catholic Church joined the members of the Vietnamese community together and served as “social and cultural anchor for many immigrant families” (Kim, 2014, p. 120). Churches served as social meeting places for Vietnamese. Min and Jang (2015) noted that immigrant religious churches were places for members to identify with the religion and make connections socially with other members of the church.

Second, the Catholic Church often provided Vietnamese children with Vietnamese language instruction (Tingvold, Hauff, Allen, & Middelthon, 2012). It was common for church services for adults and children to be only held in the Vietnamese language and only for members who identified as Vietnamese (Tingvold et al., 2012). This environment strengthened the networks within the Vietnamese community and encouraged a connection within the culture (Tingvold et al., 2012). The use of the Vietnamese language between members of the nuclear family and members of the church promoted maintenance of the Vietnamese immigrants’ heritage culture.

In addition to Catholicism, the Vietnamese practice of Buddhism “have also emphasized their positive effect on the preservation of ethnic culture and identity because the physical characteristics of their religious institutions and the religious rituals practiced there symbolize their ethnic culture and identity” (Min & Jang, 2014, p. 5). Buddhism has been a long-time Asian religion and a difficult faith for Vietnamese to follow in Vietnam under the Ming Dynasty, French control, and Diem regime (Lan, 2015). In the early 1960’s different Buddhist sects rose together and overtook the Diem regime, which was known for exiling members found out to be practicing Buddhism (Lan, 2015). In 1981, the Vietnam Buddhist community was established, allowing for each sect to be able to practice Buddhism according to his or her specific values and
beliefs (Lan, 2015). The influence of both the Buddhism and the Catholic Church provided opportunities for socialization and connection within the American culture.

Family loyalty and cultural awareness strengthened the maintenance of the Vietnamese heritage culture. The acculturation of the individual adolescent was directly related to the family experience of migration and parent response to acculturation (Tingvold et al., 2012). The parents’ acculturation experiences set the tone for parent interaction with their adolescent children (Tingvold et al., 2012). Experiences of refugee parents impact parent behavior and their reactions toward acculturation (Tingvold et al., 2012). The challenges that the Vietnamese had faced within their homeland and during the pre-migration process helped shape a unique acculturation process specific to Vietnamese immigrants (Gartner et al., 2014). Vietnamese refugees experienced harsh conditions within refugee camps and suffered from the pain of their loved ones being murdered, tortured, kidnapped, raped, or attacked by pirates while trying to flee Vietnam (Ventricilio & Bhugra, 2015; Wong, Kinzie, & Kinzie, 2012). Vietnamese refugee integration into American society included struggling to maintain cultural patterns because of the way Vietnamese traditions appeared in the eyes of Americans (Skinner, 2014). Vietnamese adolescents negotiate between maintaining their heritage culture and acceptance by the American host culture.

Family and parental support influenced maintenance of the heritage culture. Asian parents taught the heritage cultural beliefs and practices to help the adolescent form an ethnic identity (Gartner et al., 2014). The extent to which the adolescent felt connected to his or her cultural heritage determines what the individual will value from the heritage culture (Schwartz et al., 2013). The value and beliefs the adolescent maintained from the heritage culture created space for positive self-esteem, which emphasized the positive messages about the adolescent’s
culture and created opportunity for positive adjustment and autonomy within the host culture (Fuligni & Tsai, 2015; Gartner et al., 2014). As the adolescent connected to the Vietnamese heritage culture through family influence, the feeling of being “caught between two worlds” (Wang & Benner, 2016, p. 1) may have occurred as adoption of the American host culture developed. The adolescent acculturation process included being able to balance maintenance of the Vietnamese heritage culture’s values and beliefs instilled by the parents, and adoption of the American host culture (Wang & Banner, 2016).

**The second dimension: contact participation within the host culture.** During the acculturation process, the Vietnamese American adolescents’ adoption of the host culture included the recognition of belonging to a specific heritage cultural group (Samreth, 2014). Following the path of national statistics, Vietnamese American adolescents may have been grouped into a general category of Asian within the educational setting, despite the fact that the term Asian represents many ethnic categories (Samreth, 2014). Parents supported the values and beliefs of the heritage culture in order for the adolescent to feel recognized and supported of the Vietnamese culture in which they were from. Therefore, parents played a central role in the acculturation and adoption of the host culture of adolescents (Berry & Vedder, 2016).

Peers also influenced the Vietnamese American adolescents’ acculturation process. Peer connection within the host culture also influenced the acculturation process of Vietnamese American adolescents (Berry & Vedder, 2016). Connection and socialization with peers during and after academic instruction along with language differentiation contributed to assimilation into the host culture (Epstein & Karweit, 2014). Contact participation within the host culture through socialization included second-language acquisition, lack of differentiation between other
Asian Americans or model-minority stereotype, peer connections, and socialization through community and extracurricular peer activities (Lee, S., 2015).

Through influence of the Vietnamese heritage culture, adolescents maintained the Vietnamese language, and through contact participation of the American host culture Vietnamese American adolescents adopted the English language. Vietnamese parents, often not fluent in the English language, expected the adolescent to help them navigate through the host culture because the adolescent spoke both the Vietnamese and English language (Lao & Lee, 2015). In addition to support from religious institutions, the parents relied on the academic setting to teach the student the English language (Lao & Lee, 2015).

The adolescent acculturation process included learning the English language within academic settings in the American host culture (Paris, 2015). Depending on the adolescent’s pace of development of the English language, academic achievement may have been affected. Adolescents, who learned a new language or new methods of instruction, may have lower academic performance (Smith & Khawaja, 2011). Within the host culture, adolescents may be taught differently from the way they were taught in the heritage culture (Smith & Khawaja, 2011). Adjustment to new ways of being taught could impact the adolescent’s well-being and academic achievement. The student may have struggled to achieve academically while learning the language of the host culture and this may have contributed to acculturative stress (Smith & Khawaja, 2011). Samreth (2014) agreed with Smith and Khawaja (2011) that “academic stress is likely to be intensified for international students due to the added stressors of second-language anxiety and adapting to a new educational environment” (Smith & Khawaja, 2011, p. 702). Lui (2012) agreed that the result of academic and personal competence helped “immigrants adapt successfully to the new culture and maintain optimal functioning” (p. 80). As educators assisted
Vietnamese American adolescents to develop the English language and gain competence, educators should be cautioned not to overgeneralize and place all immigrant adolescents in the same category of learning (Makarova & Birman, 2015). Educators should consider the background and ethnic identity of the Vietnamese American adolescents and the aspects of acculturation, including the development of learning the English language.

Research on cultural transition tends to place groups of immigrant status together (Makarova & Birman, 2015). Skinner (2014) addressed this by stating: “The diversity among the Vietnamese, both in social backgrounds and forms of adaptation, make a uniform definition of social identity unlikely” (Skinner, 2014, p. 221). One expression of uniform identity was the idea that all Asian Americans are hardworking, successful, and intelligent. This idea was termed the model-minority stereotype (Gartner et al., 2014). The model-minority stereotype was a form of discrimination and therefore, did not credit or recognize the degree of difference between the Vietnamese and other Asian groups. The model-minority stereotype also implied that parents send their children the same message with the same expectation to succeed (Gartner et al., 2014). In this way, the model-minority stereotype contributed to the lack of support, as well as the invisibility felt by all Asian immigrants, including Vietnamese adolescents (Cherng, Turney, & Kao, 2014).

Adolescents may have faced racial discrimination within the school environment (Berry & Vedder, 2016). Adolescent ethnic and American identities are both influenced by the extent to which racial discrimination was present (Gartner et al., 2014). The respect and stereotypes from other ethnic groups affect the social messages that adolescents receive, which may have fostered distrust and therefore decreased connectedness to the host culture (Gartner et al., 2014). Discrimination impacted the sociocultural and psychological adaptation and therefore, shaped
the overall experiences the adolescent felt during assimilation into the host culture (Berry & Vedder, 2016). Peer bias and inequities with Asian Americans, such as the model-minority stereotype, may have influenced socialization and caused adolescents to feel distrust to members of the adopted American society (Gartner et al., 2014).

Peer relationships through contact participation with the American host culture had a strong influence on the Vietnamese American adolescent acculturation process (Berry & Vedder, 2016). Peer connections were made during and after the educational instruction during the school day. Research identified that adolescent peer relationships were a multifaceted perspective that included perceived popularity or status and acceptance or rejection by other peers (Duong, Schwartz, & McCarty, 2014). Popularity and peer acceptance was formed within the school environment and impacted those of ethnic minority backgrounds who were trying to assimilate into the host culture (Makarova & Birman, 2015). Connection and relationship with peers was critical during early adolescence as it shaped the individual’s identity (Knifsend, 2014), as well as contributed to the acculturation of the Vietnamese American adolescent.

Peer-to-peer interaction provided opportunities to make friends, connect with and identify personal values, establish a sense of happiness, and experience personal growth (Cherng et al., 2014; Kim, 2015). This connection of social engagement may have emerged through academics (Chen & Graham, 2015). Academic motivation and academic performance were strengthened through peer connections, such as a choice of friends with high GPAs (Cherng et al., 2014; Duong et al., 2014). The role of academics contributed to acculturation because immigrant adolescents who performed well academically established solid friendships (Chen & Graham, 2015; Duong et al., 2014). Asian adolescents who chose friends outside of their ethnicity chose friends with school-level similarity in academic performance and therefore may
have segregated socially or choose friends with similar academic abilities (Chen & Graham, 2015).

Adolescent acculturation was influenced by socialization within the host culture. Extracurricular activities at school and within the community of the host culture provided opportunities for socialization. The study of adolescent development through extracurricular activities began in the 1960’s when sociologists and economists focused on the adolescent developmental changes as a result of participation (Farb & Matjasko, 2012). During the adolescent years, the social environment outside the heritage culture became increasingly important (Wang & Benner, 2016). Socialization during adolescence may be complex because adolescents learned to navigate through academic and social constructs, acquired the consistent desire for self-discovery, and developed intrinsic motivation for involvement in activities (Schwartz et al., 2013; Wang & Benner, 2016). The body of research has identified the important role of friendships within the host culture for adolescent development and navigation through social constructs (Chen & Graham, 2015; Hartup & Stevens, 1999; Reis & Collins, 2004). Friendships that developed during socialization could aid in adoption of the host culture (Mahoney, 2014; Mahoney, Lord, & Carryl, 2005).

Peer connection may have developed outside the academic setting. Not all adolescents may have made peer connections within the academic setting. Therefore, extracurricular activities provided an additional opportunity for adolescents to develop friendships. Engagement in extracurricular activities may have helped students who have not connected well during the academic setting or who had a low sense of belonging to school and peers (Cherng et al., 2014; Mahoney, 2014). Cherng, Turney, and Kao (2014) measured the level of participation in extracurricular activities from a survey that reflected involvement in school-based sports or
clubs, and outside community activities. Findings showed that many first-, second-, and third-generation immigrants benefited from extracurricular activity involvement because of the possible challenge of connection with peers from the host culture (Cherng et al., 2014). Often, adolescents preferred maintaining friendships with those of the same ethnic background (Knifsend & Juvonen, 2016). These adolescents may have used extracurricular activities as a means of socialization with peers and create cross-ethnic friendships (Mahoney, 2014).

Extracurricular activities encouraged opportunities for adolescents to work together, whether on a team or toward a common goal. Unlike self-selected activities, extracurricular activities were facilitated in such a way that adolescents were expected to experience peer collaboration (Knifsend & Juvonen, 2016). Facilitators of the activities expected the activity to be an opportunity for adolescents to find acceptance among peers who share similar interests (Knifsend & Juvonen, 2016). By allowing students to develop peer relationships, positive outcomes and relationships are manifested (Martinez, Coker, McMahon, Cohen, & Thapa, 2016). Cross-ethnic friendships developed in situations where students were engaged in activities that represented a multi-cultural group and provided opportunity for positive messages about peer ethnic identities may have increase a sense of belonging (Knifsend & Juvonen, 2016). The Vietnamese American adolescent adoption of the host culture included a sense of belonging and quality of peer connection, which influenced the adolescent acculturation process.

Camacho and Fuligni (2014) found that there was a correlation between Asian adolescent engagement in extracurricular activities and the adolescent’s grades, sense of school belonging, and intrinsic motivation. Asian adolescent participation in extracurricular activities was helpful to the immigrant families who were looking for aspects of connection within the host culture. For the Asian immigrant adolescent who was thriving academically, the immigrant parents may
not be familiar with school or American cultural practices and may use extracurricular activities as a means to gain familiarity. If the adolescent was suffering academically, the immigrant parent may use extracurricular activity as a means to make peer connections to create the space for positive academic connection. Therefore, the study demonstrated that socialization poses no threat to the immigrant adolescent in regards to positive peer connections. The findings showed that the Asian parents’ influence of the acculturation process was shown in both the maintenance of the heritage culture and adoption of the host culture. Findings revealed that Asian parents might encourage adolescent engagement in extracurricular activities as a way to balance the adolescent’s acculturation process.

**Review of Methodological Issues**

Acculturation was recognized as a bi-dimensional phenomenon (Schwartz, Waterman, Umaña-Taylor, Lee, Kim, Vazsony, & Zamboanga, 2013). A number of studies written about acculturation have included Asian American immigrant adolescents (Chen & Graham, 2015; Duong et al., 2014; Fuligini & Tsai, 2014; Gartner, et al., 2013; Kao, 2014; Kim, Schwartz, Capella, & Seidman, 2014; Mahoney, 2014; Tingvold, Hauff, Allen, & Middelthon, 2012). However, there was a limited body of research on acculturation through socialization of South-East Asians (SEA), and only two studies that I found specifically on the socialization and acculturation of Vietnamese adolescents (Duong et al., 2013; Tingvold et al., 2012). In reviewing these related studies, three methodological issues arose. These issues were in relationship to the research methodology used, the population studied, and the bi-dimensional theoretical framework.

Relative to issues regarding research methodology, some researchers have examined the issues and influences of immigrant-adolescent acculturation and socialization utilizing
exclusively quantitative methods (Berry, Phinney, Sam, & Vedder, 2010; Duong, et al., 2014; Gartner et al., 2013; Kao, 2014; Kim & Hou, 2016; Schwartz et al., 2013; Wang & Benner, 2016). Influences of acculturation and socialization examined in these quantitative studies included psychological well-being, attitudes and self-esteem, ethnic identity, perceived discrimination, academic success, teacher–student engagement, family expectations and values, friendship choices, and socialization through extracurricular activities. Although this quantitative research explored contributing factors to acculturation such as, psychological well-being, attitude and self-esteem, ethnic identity, perceived discrimination, academic achievement, family support, and socialization, these studies obtained broad and shallow research and did not obtain personal in-depth experiences of the acculturation process of adolescents. Specifically, these studies did not address the acculturation of Vietnamese American adolescents.

Facets that may have influenced the socialization of Vietnamese American adolescents were peer connections. Only one study, using quantitative methods, looked at SEA adolescent middle-school-age-student engagement in extracurricular activities (Knifsend & Juvonen, 2016). Results showed that participation in extracurricular activities was influenced by parent education, adolescent generational status, and spoken language within the home (Knifsend & Juvonen, 2016). Knifsend and Juvonen (2016) used self-reported participation in extracurricular activities to determine the members within each activity and then identified cross-ethnic friendships. Results also showed that cross-ethnic friendships increased with extracurricular activities because of additional availability of peer connection outside of the academic school day (Knifsend & Juvonen, 2016). Although I looked at SEA adolescent personal friendship bonds and connections that contribute to socialization, it did not look specifically at Vietnamese American adolescents.
Social engagement and peer connections in adolescent immigrant acculturation were examined in two mixed-methods studies (Chen & Graham, 2015; Reyes, Brackett, Rivers, White, & Salovey, 2012). Both studies included immigrant adolescents and only one focused specifically on Asian American adolescents (Chen & Graham, 2015). The findings showed that acculturation was influenced through aspects of socialization, including student engagement, teacher-student interaction, and engagement in academics (Reyes et al., 2012). Ethnic identity and academics influenced student cross-ethnic friendships during Asian American immigrant adolescents’ socialization. Although these studies addressed issues in immigrant adolescent acculturation, these studies sampled a large population of students and did not address patterns of socialization through the personal experiences of the immigrant adolescents.

Differentiation of the personal cultural experiences may have been difficult to represent when the term Asian was used to describe the many categories of the Asian ethnic groups (Samreth, 2014). Six of the examined studies combined all Asian ethnic categories, rather than identifying specific ethnicities (Berry et al., 2010; Chen & Graham, 2015; Gartner et al., 2013; Kao, 2014; Reyes et al., 2012; Schwartz et al., 2013). Some studies separated the Asian ethnic groups as East Asian (Chen & Graham, 2015), South-East Asian (Chen & Graham, 2015; Schwartz et al., 2013), South Asian (Chen & Graham, 2015; Schwartz et al., 2013), and Asian/Pacific Islanders (Reyes et al., 2012). Only two studies examined Vietnamese American adolescents and the issues regarding acculturation through socialization including peer connections and academic achievement (Duong et al., 2013), and parental support and expectations (Tingvold et al., 2012). Socialization through peer connections was one facet of contact participation within the host culture and parental influence was one facet of the maintenance of the heritage culture. The heritage and the host culture are two independent facets
that make up Berry’s (1980) bi-dimensional theory, which was the theoretical framework for this study on the influence of socialization on the acculturation of Vietnamese American adolescents.

The bi-dimensional model was the theoretical framework to support six reviewed studies (Berry et al., 2010; Duong et al., 2013; Gartner et al., 2013; Kao, 2014; Schwartz et al., 2013; Tingvold et al., 2012; Wang & Benner, 2016). Only one study, utilizing quantitative methods, looked at the patterns of social engagement in friendships and specifically with extracurricular activities (Kao, 2014). Kao (2014) conducted a longitudinal study on 12,300 adolescents by means of baseline interviews, questionnaires, survey, and sample t-tests to examine descriptive differences by race/ethnicity and generational status. Kao (2014) documented trends in adolescent extracurricular activities and friendships in relation to race/ethnicity and generational status. This study found that immigrant youth were at a disadvantage with making friends and extracurricular activities were of importance to socialization of immigrant youth (Kao, 2014).

Although each study addressed issues of immigrant adolescent acculturation and socialization, no studies looked specifically at Vietnamese American adolescent acculturation and the patterns of socialization. However, this phenomenological in-depth study used the bi-dimensional theory that focused on the acculturation of Vietnamese American immigrant adolescents, ages 12-14-. This research contributed to the literature by further examination of the influence of socialization on the acculturation process, looking at specific adolescent experiences.

**Synthesis of Research Findings**

The acculturation process was a multifaceted process. Negotiation between the heritage culture and the new roles in the host culture may have been complex and overwhelming for adolescents (Wang & Benner, 2016; Ward & Kus, 2012). Negotiating these two roles
represented Berry’s (1980) bi-dimensional theory. Parents influenced the maintenance of the heritage culture and connection with the host culture (Gartner et al., 2014). For example, parents influenced socialization when messages were relayed about the home culture and expectations of interactions with people from other cultures (Gartner et al., 2014). Parent messages about academic participation and engagement in extracurricular activities outside of the classroom may have affected student achievement (Epstein & Karweit, 2014). Although academic and social goals set by parents influenced the students’ socialization, during the acculturation process adolescents learned how to navigate through their parents’ heritage culture and the community of peers in the host culture (Berry & Vedder, 2016).

The socialization process was a key element of the acculturation process of adolescents. Socialization provided an opportunity to gain experiences and connect with the host culture. The experiences the adolescent had in the host culture shaped the overall connection and psychological well-being while navigating through academic and social constructs (Duong et al., 2014). Psychological well-being was a construct that incorporated the feelings a person had of competence with daily demands, decision-making, relationships, purpose in life, and positive self-acceptance (Schwartz et al., 2013). The experiences of psychological well-being may have influenced the adolescent in the way he or she familiarized with the host culture (Berry & Vedder, 2016; Schwartz et al., 2013). The connection the adolescent had with peers in the host culture strengthened the Vietnamese heritage culture identity as well as the development of the American identity (Gartner et al., 2014). Therefore, the adolescent peer-to-peer connection in the host culture was influenced during socialization.

**Critique of Previous Research**

Vietnamese American adolescent contact participation with the host culture was
influenced by the family’s support and maintenance of the Vietnamese heritage culture’s tradition and values (Portes, 2014). Vietnamese family support along with maintenance of the heritage culture was strengthened through connections made from engagement in social networks within the Catholic Church (Hoang, 2014). Through religious and community connections, Vietnamese parents paved the way for adolescent acculturation into the American host culture while maintaining Vietnamese traditional practices (Hoang, 2014). However, Tingvold, Hauff, Allen, and Middelthon, (2012) disagreed with Hoang (2014) and recognized that the Catholic Church specifically had a direct influence on first-, second-, and third-generation children because “the Catholic Church often provided children with Vietnamese language instruction, Vietnamese cultural activities, and other means of cultural continuity” (Tingvold et al., 2012, p. 13). Language promoted a connection between adolescents and the nuclear family and among members of the church (Tingvold et al., 2012). Therefore, heritage culture connections were strengthened and Vietnamese adolescent second-language learners had additional opportunities within the church to learn the English language.

The heritage culture language created space for immigrant adults to hold onto values and beliefs from the culture of origin, and therefore acculturated at a slower pace (Shi, 2015). Although Birman and Poff (2011) focused on immigrant families and noted the role that language had in the acculturation process, also noted was “children become involved in the new culture relatively quickly, particularly if they attend school, but their parents may never acquire sufficient comfort with the new language and culture to become socially integrated into their new country” (p.1). Various studies have examined the Asian American refugee parental experience and the influence on adolescents’ acculturation. However, little research has been done specifically on the Vietnamese American adolescent acculturation in this regard.
The acculturation rate contributed to the acculturation gap between parents and adolescents, which contributed to conflicts within Asian American families (Shi, 2015). Ha (2014) supported this by finding that the Vietnamese cultural traditions, parent expectations, and strict respect for parents and older generations can cause conflict within families because children were unable to balance the bi-cultural identities. In contrast:

Findings suggest parents strive to create a harmony between old ways and new by preserving the best of the past, their own experiences of being parented, and the strengths of their culture, while attempting to remain flexible with regard to the demands of life as a refugee in a new social environment. (Tingvold et al., 2012, p. 130)

Differences in parental and adolescent viewpoints may have created conflict and discord, which can “lead to difficulties in children’s adjustment psychologically, at school and in other life domains” (Birman & Poff, 2011, p. 2). Parent implementations of cultural values have also been a possible factor for educational success of Asian Americans (Asakaw & Csikszentmihalyi, 2014). The family networks were the main providers for support, whereas friends and outsiders were placed in secondary roles outside of the Asian American family unit (Gellis, 2003). Although some researchers have not linked academics and acculturation, some research suggested, that immigrant adolescents may have been at risk for facing academic challenges because of the migration process, cultural adjustment challenges, language barriers, and perceived discrimination (Kiang, Supple, Stein, & Gonzalez, 2012).

Research showed conflicting results with academic underachievement in immigrant students compared to Americans. Makarova and Birman noted a study done by Fuligni (1997), which identified that immigrant students outperform American students in the subjects of Math and English because of the strong correlation between parental support and peer connections.
Makarova and Birman (2015) also noted the study conducted by Coll and Marks (2012), which indicated the academic underperformance of immigrant students, termed ‘immigrant paradox,’ continued to worsen, highlighting “that further assimilation among immigrant adolescents does not necessarily lead to increased well-being” (p. 306). Although much of the research addressed facets of socialization during the adolescent acculturation process, little research addressed socialization of Asian Americans and specifically of Vietnamese American adolescents.

Chapter 2 Summary

Immigrant adolescents have gone through a process of cultural and psychological change called acculturation (Berry, Phinney, Sam, & Vedder, 2010). One theory, termed bi-dimensional theory, identified that adolescents were maintaining aspects of the heritage culture and were introduced to new aspects with involvement in the host culture (Berry, 1980). Through the lens of the bi-dimensional theory (Berry, et al., 2010) acculturation included factors that contributed to the maintenance of the heritage culture and contact participation with the host culture. First, factors that influenced the maintenance of the heritage culture were religious culture and church, cultural awareness and loyalty, and parental influence (Gartner et al., 2014; Makarova & Birman, 2015; Skinner, 2014; Tingvold et al., 2012). Family values, and beliefs along with experiences of the migration process and parent response to acculturation, shaped the Vietnamese adolescent acculturation process. This process may be shaped through parent-chosen social networks by guiding and directing their adolescents to make social friendship choices (Tingvold et al., 2012). Some of the heritage cultural beliefs stem from religious practices of Catholicism (Min & Jang, 2014; Ninh, 2014). Parental influence also included promotion and use of the Vietnamese language (Roche, Lambert, Ghazarian, & Little, 2015). Although Vietnamese parents may have
had a commitment to instilling the culture’s values and a more cohesive relationship with their adolescent, discord may result from differing viewpoints (Fuligini & Tsai, 2015).

Second, utilizing the bi-dimensional theory, “contact participation” (Ward & Kus, 2012, p. 473) within the host culture was influenced through socialization specifically through second-language acquisition, lack of differentiation between other Asian Americans or model-minority stereotype, and peer socialization. The focus of this research will be peer socialization specifically among Vietnamese American adolescents. Learning a new language may have affected the adolescent’s academic performance, educational outcome, overall personal stress, overall satisfaction, and success (Lui & Rollock, 2012; Smith & Khawaja, 2011). Therefore, the combination of learning a second language and adjusting to a new environment affected the adolescent’s overall well-being (Smith & Khawaja, 2011). The well-being of the adolescent was influenced by stereotypes and lack of differentiation between Asian ethnic groups. Stereotypes contributed to Asian adolescent lack of support, assumptions, or invisibility (Cherng et al., 2014). Peers within the school environment created stereotypes, and therefore, schools were a popular environment where adolescents may face discrimination (Berry & Vedder, 2016).

The school setting was also a popular environment for students to connect with peers (Berry & Vedder, 2016). The Vietnamese American adolescent acculturation and well-being was strengthened through socialization. The body of research has identified the important role that socialization and friendships have on an adolescent (e.g. Chen & Graham, 2015; Cherng et al., 2014; Hartup & Stevens, 1999; Reis & Collins, 2004). Adolescents gained a sense of happiness with opportunities to socialize and gained an understanding of personal values (Kim, 2015). The way that the adolescents navigated, adapted, and balanced their social and psychological domain in educational settings influenced the acculturation process (Berry &
Vedder, 2016). Socialization within the host culture offered Vietnamese American adolescents the opportunity for meaningful peer and school connection, which may help with navigation through the acculturation process.
Chapter 3: Methodology

The purpose of this phenomenological qualitative study was to describe the lived experiences of first-, second-, and third-generation Vietnamese American adolescent students’ acculturation and socialization processes. Acculturation was recognized as a bi-dimensional phenomenon (Schwartz, Waterman, Umaña-Taylor, Lee, Kim, Vazsony, & Zamboanga, 2013). A review of the research using the bi-dimensional theory (Berry, 1980; Berry, 2003) showed that socialization was strengthened through the mutual balance of the identity of the heritage culture and the development of the American identity as the host culture (Gartner, Kiang, & Supple, 2014). My study explored the different facets of the acculturation process that Vietnamese American adolescent immigrants faced within the host culture including peer socialization, academics, stereotypes, and second-language acquisition. Vietnamese American adolescents navigated maintaining values of the heritage culture in areas of religion, family immigration experiences, cultural socialization within the community, and language. Vietnamese parents influenced peer and cultural socialization (Birman & Poff, 2011; Ninh, 2014; Tingvold, Hauff, Allen, & Middelthon, 2012). Research showed that peer socialization reduced early school dropout, increased social engagement, and increased motivation for school (Mahoney, 2014; Mahoney & Cairns, 1997).

Research Questions

This phenomenological qualitative study revealed the adolescents’ experiences of socialization and engagement; the family influence and support on the choices socialization; and adjustment of maintenance of the heritage culture while adopting the host culture.

RQ1: How does socialization influence Vietnamese American adolescent bi-dimensional acculturation within the heritage culture?
RQ2: How does socialization influence Vietnamese American adolescent bi-dimensional acculturation in the host culture?

**Purpose and Design of the Study**

The purpose of this phenomenological qualitative study explored the influence of socialization on the acculturation of Vietnamese American adolescents ages 12–14. There was little research specifically on Vietnamese American adolescent acculturation and socialization. This research on socialization and the influence on acculturation added depth to the understanding of acculturation, knowledge to the specific acculturation processes of Vietnamese American adolescents, and highlighted practical applications for educators, policy-makers, and administrators.

My study employed a phenomenological qualitative research design that explored the lived experiences of nine Vietnamese American adolescents, ages 12–14, and the influence of socialization on their individual acculturation process. Interviews were used as the instrument to conduct data collection. I adapted questions for a qualitative study from the Vancouver Index of Acculturation Assessment tool (Ryder, Alden, & Paulhus, 2000) (Appendix B) as a guide and asked the protocol questions in open-ended form (Appendix I) to adolescents with one-to-two parents present. Interviews consisted of one adolescent with one-to-two of his or her parents present because the adolescents were minors, and protecting them is vital. It is also important that parents were there to add any information or details of the phenomenon. The phenomenon was the influence of socialization among Vietnamese American adolescents.

Adolescent acculturation was studied as an evolving phenomenon in the context of the adolescents’ school experiences. This specific complex social phenomenon was investigated through the lens of bi-dimensional acculturation (Berry, 1980). Bi-dimensional acculturation
was complex in that it involved a balance between the maintenance of the heritage culture and assimilation into the host culture. This approach was utilized because phenomenological qualitative research was based on the belief that people provided meaning of an activity, experience, and phenomenon as they continually built upon and constructed knowledge (Merriam & Tisdell, 2015). In this manner, the Vietnamese American adolescents were asked to share their experiences of acculturation as it related to socialization in the heritage and host cultures.

I chose phenomenology as the preferred method of research because it provided a deeper understanding of the acculturation phenomenon, specifically experienced by Vietnamese American adolescents. Phenomenology was a common methodological approach in social sciences, education, nursing, and health sciences (Creswell, 2013). These areas of study often included a focus on the physiological, psychological, developmental, spiritual, and sociocultural processes of people. This phenomenological research focused on Vietnamese American adolescents who have had the lived experience of assimilation into the American society through socialization. I used phenomenological research that provided a deeper understanding of acculturation of Vietnamese adolescents by analyzing and categorizing individual adolescent experiences to show commonalities and patterns of the experiences. This approach answered how adolescent acculturation was influenced by socialization in the heritage and host cultures and how the experiences of adolescent engagement with socialization contributed to the phenomenon of acculturation. The specific answers to these questions identified how socialization influences the acculturation of Vietnamese adolescents.

Phenomenology was interpretive in that it looked at the phenomenon in the environment in which people have had the experience (Marshall & Rossman, 2014). As the researcher, I
gathered information about the experiences of the adolescents in the study and identified patterns and similarities, and then created themes in order to add a depth of understanding of the phenomenon of acculturation for the research community. Additionally, my study added to the research on the universal phenomenon of acculturation and provided the opportunity for Vietnamese American adolescents to connect with those who have experienced the influence of socialization on acculturation. The shared experience will be socialization and the influence of that socialization on the acculturation of Vietnamese American adolescents.

I considered two approaches to phenomenology: hermeneutical phenomenology and transcendental phenomenology (Creswell, 2013). Hermeneutical phenomenology described the lived experiences through the interpretation of the experience of the researcher (Kafle, 2013). However, I chose transcendental phenomenology because it identified the phenomenon of acculturation from the perspective of the participants (Creswell, 2013). Bracketing was used to limit my bias and experience (Chan, Fung, & Chien, 2013). By bracketing out my experience and bias, I added to the validity of my data collection process.

This phenomenological research sought a deeper understanding of individuals’ experiences. The themes of participants’ experiences were developed through textural description and structural description. These themes created opportunities for development of new practices or policies and helped me acquire a deeper understanding of the phenomenon (Creswell, 2013). Textural description identified what the adolescents experienced. A structural description demonstrated how they experienced the phenomenon. The combination of the two provided the essence of the experience of acculturation.

I interviewed nine Vietnamese American adolescents ages, 12–14, and identified how the adolescents’ socialization influenced their acculturation process, using Berry’s (1980) bi-
dimensional theory as the theoretical framework. A transcendental phenomenological approach utilized interviews as the form of inquiry that captured the adolescents’ experiences of acculturation. Information was collected first-hand from Vietnamese American adolescents who experienced the phenomenon of socialization during the acculturation process.

Since Vietnamese American adolescent socialization and the influence on the acculturation process was the phenomenon under investigation during interviews, I identified the participants’ experiences and the factors that contributed to those experiences (Creswell, 2013; Kitzinger, 1995). I focused on the meaningful information and created a composite structural description of all the individual experiences that identified a group description of the phenomenon. Structural description involved vivid account of the experience of what happened and how it happened (Moustakas, 1994). I explained the vivid account and put meaning to the participant’s experience (Giorgi, 2012). The adolescent participants had good insight into their experience; however, I looked at all the participants’ experiences and found commonalities and patterns that helped address the big picture phenomenon.

**Research Population and Sampling Method**

Nine Vietnamese American adolescent students, ages 12–14, were the sample population. All of these students were from two middle schools in one west-coast school district. For the purpose of this study, the breakdown of the percentage of Vietnamese American students within both of the middle schools totals 20.24%, 2.86% at one school and 17.38% at the other school (Infinite Campus, 2017). When conducting phenomenological studies, researchers recommended the number of interviews were about six participants (Bunce & Johnson, 2006). A small sample size is used with phenomenological research because it allows for an in-depth understanding of the participant’s experience (Dworkin, 2012). Therefore, I interviewed a small
sample of nine adolescent participants with one-to-two parents of each student to find out how socialization influenced the phenomenon of acculturation in the heritage and host culture.

The adolescent participants were selected for my study based on purposeful sampling methods. This means that the participants were recruited based upon pre-determined criteria that the students are Vietnamese American adolescents attending one of the two middle schools (Lindlof & Taylor, 2011). “Purposeful criterion sampling works well when all individuals studied represent people who have experienced the phenomenon” (Creswell, 2007, p. 128). I selected adolescents who represented those who have experienced the phenomenon of acculturation by limiting the Vietnamese American adolescent participants to those who have experienced the influence of socialization within the heritage and host culture. In order for the reader to identify the trustworthiness about the choice in participants, I provided a description of the sampling method (Elo, Kääriäinen, Kanste, Pölkki, Utriainen, & Kyngäs, 2014). This included a record of who was recruited.

In order to recruit participants, I received district permission to access the database that parents had voluntarily provided information to the school. This information included the parents’ preferred mailing address, phone number, and family names. I used this voluntary information through the database and I mailed an Informed Consent Form in English (Appendix D) and the same consent form translated in Vietnamese inviting 110 families to participate in my research. I provided my personal contact information so that families had access to call me and ask any questions about my research. In the consent form, I described the aspects of engagement for the study. It was clearly stated and explained prior to the interview that participation was voluntary and that refusal to participate did not result in any negative consequences or any loss of benefits that the person was otherwise entitled to receive. The participant’s agreement to
participate remained confidential. Only myself, the Vietnamese district liaison, and the family, knew the family agreement to participate. Only I held record of the name of the participants.

Recruitment resulted in too few participants, therefore, snowballing was used until I recruited 8–12 participants who met the criteria and were be able to adequately answer the research questions. I used snowballing and recruited nine participants. Snowballing allowed one person to lead a researcher to another referral (Ekman, 2014). Study participants were asked to refer families who met the criteria for the study. I explained the details of the study to those participants referred to me. Once contact was made with participants, interviews were scheduled. To conduct the interviews, I asked families to choose a comfortable setting away from the school. I worked with the district liaison to ensure the participants chose a location where the adolescents and parents felt comfortable speaking, such as in their home or at a library.

During the interview I had pre-determined open-ended questions adapted from the Vancouver Index of Acculturation Assessment tool for the purposes of my qualitative study (Ryder, Alden, & Paulhus, 2000) (Appendix B) and asked the pre-determined questions (Appendix I) to adolescents with parents present. Interviews consisted of one adolescent participant with one-to-two parents present. Although the adolescent was interviewed, parents were present so that they were fully aware of what was being asked of the adolescent because the adolescent was a minor.

During this research process, I worked alongside the Vietnamese district liaison for support with translation with the families during the process of setting up the interview and snowballing that provided various avenues of recruitment and engagement in the study. The families had the option to choose the liaison as the translator during the interview. I shared with the participants the purpose of the research, criteria for participation, length of time needed to
conduct the interview, and the findings from the interviews. After volunteers had agreed to participate in the study, interviews were scheduled.

The interview lasted between 45 minutes-one-hour and participants were asked to provide more in-depth information on the influence of their socialization on acculturation. Parents and their adolescents were asked to choose a comfortable location to be interviewed. A battery-operated recorder was used to capture the content of the interview. After the interview was completed, I thanked them for volunteering their time and I requested permission to contact them one additional time to review the material I composed based on the interviews. All participants were offered results of the findings electronically in English with an option of translation by the district liaison in Vietnamese. All participant information remained confidential and only I have access to participant names. The information provided by participants was only used for the purposes of this research study.

Instrumentation

One instrument was used for this study. The interview added to the depth of research regarding adolescent socialization and acculturation. I used the Vancouver Index of Acculturation assessment tool (Ryder et al., 2000) as a guide and asked the questions in open-ended format to gain insight into the experiences of the adolescent socialization and acculturation process. All of the parents understood English, but seven parents responded in Vietnamese. Although the families had the option to use the Vietnamese distract liaison as a translator and consent form to maintain confidentiality (Appendix F) was offered, this was not needed. During those instances that the parent used the Vietnamese language, the adolescent participant translated the information. An audio-recorder was used to record all interview sessions with participants. A representative from Native English Transcription Service
transcribed the information from the interview. Prior to transcription, the transcription service signed a consent form stating agreement to confidentiality (Appendix I). Once the transcription was completed, the participants were emailed a copy of the information in English, with the option of translation in Vietnamese by the district liaison, to check and make sure the transcribed information was accurate.

The two strategies that provided validity for my study were rich, thick description and member checking. First, rich, thick description means that researcher was able to obtain details from the participant and was therefore added depth to the description of themes of the phenomenon (Creswell, 2013; Denham & Onwuegbuzie, 2013). Interviewing my participants provided me with the opportunity to collect rich, thick descriptions of their experiences.

Second, member checking was a significant quality control process with phenomenological qualitative research (Harper & Cole, 2012) and was vital to ensure the validity of the study (Creswell, 2013). Members are those participants who shared the experiences (Harper & Cole, 2012). During the study, the members or participants received the opportunity to review their statements that ensured that the transcription was correct (Harper & Cole, 2012). Member checking confirmed the accuracy of the researcher’s transcription of the participant’s experience (Creswell, 2013). Participants received a copy of the transcript through email. Members were asked to return the documents within one week with their comments about the accuracy of the transcription. Participants responded back to the email in English, and none of the participants asked for Vietnamese translation.

The privacy of the participants and family members was protected. The participants’ identities did not appear in any of the audio-recordings or interview transcripts. Participants were assigned an alphanumeric code to represent their names and protect their identities. The
alphanumeric code was the only identifying factor of the participants on the recording. I am the only person with the identities and the corresponding alphanumeric codes of the participants. The details of the phenomenon emerged through participants’ description while interconnecting details were identified to narrow general ideas into themes and patterns (Creswell, 2013).

**Data Collection**

I mailed 110 Vietnamese households at both middle schools an Informed Consent letter (Appendix D) inviting them to participate in the study. Although the families were asked to return the Informed Consent letter, no families returned the letter. Six of the 110 mailed envelopes were returned by the U.S. postal service. Therefore, I worked closely with the Vietnamese district liaison and called the families and established families’ interest in volunteering their time for the interview.

The participants expressed a preferred method of communication either through email or phone call. One week prior to the day of the audio recorded interview, participants received a reminder email (Appendix C) or telephone call based on their contact preference. With the individual interviews: on the day of the interview, before the interview began, I explained the process to the participants again. I reviewed the consent form the adolescent and parent signed (Appendix D) agreeing to participate in the study, as well as the recognition of the confidentiality agreement (Appendix E). Although the adolescent was the participant, the parent was present because the adolescent was a minor. Each participant received an alphanumeric code to represent his or her identity. Prior to the recorded interview, participants, the parent, and myself heard the corresponding names of the participants with the alphanumeric code. However, to protect the confidentiality of the participants only the alphanumeric code was stated during the audio recording and only I have the record of the names of the participants and the corresponding
alphanumeric codes. The interview was recorded using a battery powered audio recorder. I had a back-up recorder in case of technology failure. The individual interview lasted 45 minutes-one-hour. I used Native English Transcription Service that transcribed the information received during the interviews (Appendix F). The transcription service representative signed a confidentiality agreement stating there will be no disclosure, release, or unauthorized inquiries or modifications, as well as agreeing to confidentiality and that violation of the agreement would have legal implication. In order to protect the confidentiality of the participants the transcription service identified the participants with the alphanumeric code. (Appendix G). All information was presented in English to the transcription service. Once the information from the interview had been transcribed, I emailed the family the transcribed information to confirm accuracy. Each interviewee was offered the option to receive a copy of the final research electronically in English. The study was deemed to be one of minimal risk to participants and that the probability and magnitude of harm or discomfort anticipated in the research was not greater than any ordinarily encountered in daily life, or during the performance of routine physical or psychological examinations or tests.

**Identification of Attributes**

The theoretical framework for my study was Berry’s (Berry, 1980) bi-dimensional model of acculturation. Throughout the study, acculturation was referred to as changes and negotiations that occurred as a result of engagement in intercultural contact to achieve adaptive outcomes for both parties (Berry, 2001; Berry, 2003; Berry, 2005; Berry, Phinney, Sam & Vedder, 2010; Berry & Vedder, 2016). This theory was based on the idea that the acculturation process was the process of moving into a new host culture while maintaining the values and traditions of the heritage culture (Ward & Kus, 2012). Berry’s (1980) bi-dimensional theory of
acculturation was frequently used in research on acculturation as it provided a comprehensive view of the phenomenon of the immigrant participants maintaining their heritage culture while integrating into the host culture (Ea, 2014; Ward & Kus, 2012). Vietnamese American adolescents negotiation of maintenance of heritage culture values and traditions, as well as contact participation within the host culture was examined through the lens of Berry’s (1980) theory of acculturation.

Factors of acculturation were explored using the bi-dimensional model. My study explored factors of the heritage culture, including how Vietnamese American adolescents maintained values of the heritage culture in areas of religion, family immigration experiences, community and cultural socialization, and language. For the purposes of this study, Vietnamese American adolescents are first-, second-, and third-generation Vietnamese American male and female immigrant adolescents, ages 12–14, who were born in the United States or were born in Vietnam, and whose families immigrated to the United States.

I explored factors of acculturation that are significant to adapting to the host culture during socialization. This included engagement during community and school extracurricular activities, academics, stereotypes, and second-language acquisition. For the purposes of this study, peer socialization is defined as a developmental process where the individual learns about himself or herself through the interaction with others (Ping, 1994). The influence of socialization on the acculturation of Vietnamese American adolescents was explored.

**Data Analysis Procedure**

I analyzed data to identify significant statements, reoccurring patterns, phrases, and themes (Creswell, 2013). The data was used to answer the two research questions relating to the influence socialization has on the acculturation of Vietnamese American adolescents. Bi-
dimensional theoretical framework was used to identify how Vietnamese American adolescents negotiated their heritage culture and the host culture.

Three constructs guided the thematic analysis of the data: experiences of Vietnamese American adolescents’ socialization, how socialization influenced the maintenance of their heritage culture; how the Vietnamese American adolescents negotiated acculturation while assimilating into the host culture; and the influence of their parental support during the Vietnamese American adolescent acculturation process. I analyzed the collected data and then related it to the original research questions that provided a complete picture related to the three constructs. As a qualitative researcher, I systematically conducted inquiries and engaged in complex reasoning, critical analysis, and self-reflection on my role or bias within the study (Marshall & Rossman, 2014). This involved examining the information collected to identify recurring themes that provided an understanding of the phenomenon of acculturation under investigation using the bi-dimensional theory (Berry, 1980; Berry, 2001; Berry, 2003; Berry, Phinney, Sam & Vedder, 2010; Berry & Vedder, 2016).

As there was an overwhelming amount of information obtained from the interviews (Male, 2015), individual experiences from each interviewee were narrowed to small, manageable themes (Creswell, 2013). This level of detail provided depth to this phenomenological qualitative study, which was designed to give voice to the adolescents who experienced the acculturation phenomenon, and as these experiences were explained, recurring patterns of the adolescents’ experiences were revealed (Willig, 2015). The recurring patterns were turned into themes and provided a deeper understanding of the phenomenon.

Participants’ experiences, consistent with the influence of socialization on the acculturation of Vietnamese American adolescents, were identified. To identify patterns and
trends, I used NVivo11 software (QSR International, 2017) and attended the online seminar training to learn the effective use of the software (Castleberry, 2014). Tools featured in NVivo11 gave me the ability to make connections and find similarities, themes, and justify findings. NVivo11 software was used to support the phenomenological qualitative analysis through sorting and filtering the data of the transcribed information collected from interview notes and audio recordings.

NVivo11 software was stored in the cloud and accessed with a subscription on my personal MAC to input participant information. I coded referenced information using nodes. A node was a collection of references about a specific identifier of a person, place, or theme (QSR International, 2017). Coding through nodes allowed me to view all references that have identified with the specific person, place, or theme. Tools featured in NVivo11, such as word frequency or occurrences of words or phrases, helped me identify patterns. I coded all interviews until I reached saturation. I reached saturation once there were common phrases or patterns repeated throughout all the interviews (Creswell, 2013). For each participant, framework matrices were created in NVivo11 to compare the participant’s experiences that identified how the experiences related to one another. Reports were made based off of the themes identified. I presented my findings. I used a transcription agency that transcribed the data from the interviews and audio recordings. An alphanumeric code was assigned to each participant prior to the audio-recorded interview session. An in-depth picture of the phenomenon was established by building upon themes and patterns of the participant’s experiences, which added to the research of the acculturation of Vietnamese American adolescents.
Limitations of the Research Design

Five specific known limitations, out of my control, existed within my study. First, time was a limitation. Interviewing and transcribing was conducted over the course of eight weeks. The limitation of time, limited adolescents to those would graduate eighth grade, therefore creating a barrier of time. Second, the population of participants was a sample of convenience and although my study could be used to relate to persons with similar demographics, it was limited in that it cannot be generalized and applied to a larger population. Third, if language was a barrier for the Vietnamese American adolescents and their parents, option of a translator was offered for the interview. Fourth, although data collection was conducted with the some families responding in Vietnamese with the adolescent participant translating to English, some nuances were challenging and some information may have been lost. Finally, the presence of a parent might have increased or reduced the comfort level of the participant sharing the experience. The data collected and all the information provided to the transcription service was provided in English. The positive or negative impact of the parent presence as well as parent language barrier was noted in the field notes.

Delimitations. I defined the boundaries of my study. The population of participants was Vietnamese American adolescents, limited to 8–12 participants within two California middle schools. Experiences of Vietnamese American adolescents in this state may be different from Vietnamese American adolescents in other demographic locations. Based on the research of specific immigrant acculturation challenges (Skinner, 2014; Ventriglio & Bhugra, 2015), the phenomena experienced by participants based on these demographics may not be applicable to adolescents with other immigrant backgrounds. Data collection was limited to 8–12
participants with one-to-two parents present. Nine participants were interviewed. The data
collection was managed through individual interviews. The data were reviewed through the lens
of the bi-dimensional theory (Berry, 1980) of acculturation, as it was the framework used to
analyze the Vietnamese American adolescent experience of socialization on his or her
acculturation process.

**Validation (Trustworthiness)**

Prior to my research, an expert panel reviewed the research conducted and established the
validity of the interview protocol created for this study. The expert panel included a principal
and the Vietnamese district liaison. The principal was qualified to confirm the validity and
reliability of the interview protocol because of her experience in the field working with
adolescents, the familiarity of dealing with parents, and understanding of socialization. The
Vietnamese district liaison was qualified because of her knowledge of the Vietnamese culture
and working with the Vietnamese parents. After the data collection, member checking
confirmed the credibility of the data gathered by each study participant providing his or her
opinion on the interpretation of data analysis (Simon & Goes, 2013). A rich, thick description of
the participants’ experiences created an opportunity for transferability. A detailed description of
the adolescents’ experiences allowed readers to take the information from the research and
transfer the findings to others who have similar experiences and shared demographic
characteristics of the influence of socialization on acculturation.

**Expected Findings**

Based on the literature, I anticipated the adolescents would share their experiences of
peer friendships, academic comparisons, and leadership, as well as how they navigated through
possible stigmas or biases. Research had identified that adolescent peer relationships were a
multifaceted perspective that included perceived popularity or status and acceptance or rejection by other peers (Duong et al., 2014). The outcomes of academic and personal competence, along with personal goals help adolescents feel comfortable with adopting the host culture (Lui, 2012). Navigating through bias and inequities such as the model-minority stereotype, uniquely applied to Asian groups, implied that parents send their children messages on the expectation to succeed that could also be a factor in the biases of other adolescents or educators which could cause adolescents to feel distrust to the adopted American society (Gartner et al., 2014). The way the adolescent navigated the change of educational settings influenced the immigrant youth’s acculturation process (Berry & Vedder, 2016). Students who had a greater sense of comfort and happiness were able to balance maintaining the heritage culture while adopting the host culture (Schwartz et al., 2013).

Based on the literature of Vietnamese culture, I anticipated that Vietnamese parents influenced the maintenance of the heritage culture and adoption of the host culture. Changes in immigrant students’ educational settings and the goals set by parents and guardians influenced the adolescents’ socialization during the acculturation process (Berry & Vedder, 2016). In order to maintain the Vietnamese heritage culture, Vietnamese parents kept to the tradition of using the Vietnamese language with their children (Tingvold, Hauff, Allen, & Middelthon, 2012).

Vietnamese parents incorporated religion into the lives of their adolescent children as a means to create a sense of belonging to their heritage culture and as a way of social networking (Tingvold et al., 2012). Vietnamese parents who had a commitment to instilling the culture’s values had a more cohesive relationship with their children (Fuligni & Tsai, 2015). Overall, the literature showed that parents strived to create a harmony between keeping values of the heritage culture and adopting new ways of the host culture (Tingvold et al., 2012). Based on the
literature, I anticipated that Vietnamese parents would be a significant part of the Vietnamese American adolescents’ bi-dimensional acculturation process.

**Ethical Issues**

The participants in the study were Vietnamese American adolescents. In order to conduct the research, guidelines were followed to ensure the protection and the safety of the adolescent participant and his or her family as well as minimal risk presented to the participant. Prior to the research approval, a signed agreement to conduct the research from the schools’ district office was obtained. A copy of the document was provided to the Institutional Review Board (IRB). IRB guidelines were followed regarding protection and treatment of human participants.

Participants were given a detailed description of the research study prior to the interview. A consent form was presented and signed by participants interested in being a part of the study (Appendix D). The consent form explained that participation in the study was completely voluntary and participants could withdraw from the study at any point. The consent form included (a) a description of the research study, (b) allotted time for the interview and sample questions, (c) criteria for voluntary participants, (d) potential risks and benefits of being in the study, and (e) measures taken to ensure confidentiality (f) confirmation that there was no impact what-so-ever on the child’s education or expectation. I wrote an acknowledgement (Appendix D) that stated that under no circumstances will (a) the information the adolescent or parent shares during the interview affect the student’s academic grade; (b) be shared with others during or after the study; (c) be demographically identified in the study; (d) the interview would not interfere with class time or time during an extracurricular activity; (e) personal information will not be used for any purposes outside of the research project. The interview (a) was audio recorded in English and transcribed by Native English Transcription Service, who signed a confidentiality
statement (b) if a translator was needed, the translator would have been asked to sign a consent (Appendix F) form acknowledging his or her responsibility to confidentiality; (c) the interview was conducted in a quiet and safe location chosen by the participant to ensure comfort and confidentiality; and (d) the participation was strictly voluntary and the participants may have chosen to resign from the study at any time. The consent form added clarity to the purpose and design of the study so participants made an informed decision.

The names of the participants and family members were not disclosed. Alphanumeric codes were assigned to each study participant. Only the participant, parent, and myself heard the alphanumeric code, however only I had stored access to all the participant codes. The codes were used to represent the real names of each study participant during the audio recorded interviews and transcriptions.

**Conflict of interest assessment.** During the interview and data collection process, I was an academic counselor at one of the three middle schools in the district. Since I held a position that may be seen as one of authority, the middle school where I work was not represented in the study. Data were collected at the two schools where I am not viewed as being in a position of authority. In this manner, I eliminated any conflict of interest.

**Role of the researcher.** My role as the researcher was to recruit and interview participants, collect information, and analyze data. I used Native English Transcription Service to transcribe audio-recorded participant feedback, and then generated a report of the findings that represent the experiences of the participants (Creswell, 2013). Using NVivo11 (QSR International, 2017) I sorted the data for significant statements, patterns, themes, or categories (Creswell, 2013, QSR International, 2017). NVivo11 aided in identifying patterns and categories of participants’ experiences and properly coding the data. Coding data around themes was a key
component of phenomenological qualitative research (Castleberry, 2014). NVivo11 labeled stored data as nodes, which represented anything that the researcher chooses, and this also allowed for simple organization of themes and patterns (Castleberry, 2014). Relevant data from the recorded experiences were not influenced by researcher bias as a result of following this process. My focus was to acquire the lived experiences of the participants as the experiences relate to the phenomenon.

**Ethical issues in the study.** All participants were given an identifiable alphanumerical code prior to the interview and audio recording that protected the identity of the participant. Information that could identify the participant was not disclosed in the study. Participants signed an informed letter of consent form stating that I was the only person with access to all the audio recordings and written transcriptions. Any written information was not stored in my office at work and was stored in a locked cabinet to ensure confidentiality in my home. Digital data was password protected and encrypted and was accessed from my personal computer. All collected information was kept for the required duration.

**Chapter 3 Summary**

Chapter 3 identified transcendental phenomenology as the methodology for conducting research on the influence of socialization on the acculturation of Vietnamese American adolescents. The information that was collected through interviews provided a deeper understanding of the phenomenon of acculturation specifically of Vietnamese American adolescents. The collected information was analyzed and the results of the research study were discussed in Chapter 4 using the phenomenological approach.
Chapter 4: Data Analysis

Data Analysis and Results

The purpose of this phenomenological study was to investigate the influence of socialization on the acculturation of Vietnamese American adolescents as it related to Berry’s (1980) bi-dimensional acculturation theory. The bi-dimensional theory suggested that the process of moving into a new culture included cultural maintenance, (maintenance of one’s heritage culture), and contact participation (relationships sought among groups) (Ward & Kus, 2012). This phenomenological study utilized individual interviews conducted with nine adolescents with their parent or parents present, to reveal the experiences of socialization and influence on the acculturation of the Vietnamese American adolescents. The study included open-ended questions, adapted from the Vancouver Index of Acculturation (Ryder, Alden, & Paulhus, 2000) to answer the following research questions:

RQ1: How does socialization influence Vietnamese American adolescent bi-dimensional acculturation within the heritage culture?

RQ2: How does socialization influence Vietnamese American adolescent bi-dimensional acculturation in the host culture?

In this qualitative study, data were collected from nine Vietnamese American adolescent participants, ages 12–14. I reviewed and analyzed the data of all nine adolescent participants to determine relevancy to the research questions. I identified meaningful statements, recurring ideas, and phrases that gave clarity to how socialization within both the heritage and within the host culture influenced acculturation for Vietnamese American adolescents. I also identified patterns and themes of the participants’ statements. Themes were created when two or more participants related similar descriptions that revealed the meaning of their lived experiences. I
used the participants’ experiences and the literature (Ando, 2014; Chen & Graham, 2015; Cherng, Turney, & Kao, 2014; Duong, Schwartz, & McCarty, 2014; Ea, 2014; Epstein & Karweit, 2014; Gartner, Kiang, & Supple, 2014; Kim & Hou, 2016; Lan, 2015; Laroche & Jamal, 2015; Lee, S., 2015; Makarova & Birman, 2015; Min & Jang, 2015; Smith & Khawaja, 2011; Tingvold, Hauff, Allen, & Middelthon, 2012; Ward & Kus, 2012) as a guide for creating the themes.

I used NVivo 11 software for Mac (QSRinternational.com, 2017) and identified patterns and analyzed content from the interview transcripts to create the themes. The analyzed data created an overall image of the participants’ experiences as it related to the influence of socialization in the heritage and host cultures. The bi-dimensional theory of acculturation guided the analysis of the participants’ experiences related to socialization and acculturation in order to answer the research questions (Berry, 1980).

This chapter describes the data collection and data analysis process. Included is a description of the study’s participants and the demographics. Also included are the data collection process, research methodology, data analysis, and evidence of trustworthiness. Included are a summary of findings and presentation of the data and results. The summary of Chapter 4 leads into Chapter 5, where I will present implications of the research and the conclusion.

**Description of the Sample**

Nine adolescent participants who were Vietnamese American participated in this research study. All participants “represent people who have experienced the phenomenon” (Creswell, 2007, p. 128). Each participant was an adolescent who met the criteria of the study. The criterion was adolescents who have experienced the phenomenon of acculturation through the
influence of socialization within the heritage and host culture. The demographics of adolescents who met the criteria and chose to participate in my study appear in Table 1.

Table 1

<table>
<thead>
<tr>
<th>Pseudonym</th>
<th>Age</th>
<th>Gender</th>
<th>Generation</th>
<th>Country of Origin</th>
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<td>First</td>
<td>Vietnam</td>
</tr>
<tr>
<td>B2</td>
<td>12</td>
<td>Male</td>
<td>Second</td>
<td>United States</td>
</tr>
<tr>
<td>C3</td>
<td>13</td>
<td>Male</td>
<td>Third</td>
<td>United States</td>
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<td>Female</td>
<td>Second</td>
<td>United States</td>
</tr>
<tr>
<td>G7</td>
<td>14</td>
<td>Male</td>
<td>Second</td>
<td>United States</td>
</tr>
<tr>
<td>H8</td>
<td>12</td>
<td>Female</td>
<td>Second</td>
<td>United States</td>
</tr>
<tr>
<td>I9</td>
<td>13</td>
<td>Male</td>
<td>First</td>
<td>Vietnam</td>
</tr>
</tbody>
</table>

The ages of the participants ranged from 12 to 14. Six study participants were born in the United States and three study participants were born in Vietnam. Five study participants were male and four participants were female. Five study participants were second-generation Vietnamese American, three were first-generation Vietnamese American, and one was a third-generation Vietnamese American.

Research Methodology and Analysis

Transcendental phenomenology was the methodology used to conduct research on the influence of socialization on the acculturation of Vietnamese American adolescents. Transcendental phenomenology was used because it identified the phenomenon of acculturation from the perspective of the participants (Creswell, 2013). The information of the participants'
experiences was collected through interviews. This information provided a deeper understanding of the phenomenon of acculturation specifically of Vietnamese American adolescents. The collected information was analyzed and the results of the research study were discussed, using the phenomenological approach.

**Data Collection**

The focus of this transcendental phenomenological study captured a deeper understanding of Vietnamese American adolescent experiences of socialization and its influence on acculturation. Interviews were used as the form of data collection that captured the experiences. In order to acquire participants, I mailed the Vietnamese households, at two schools in one California district, an informed consent letter that invited them to participate in the study (Appendix D). The envelope included the informed consent letter and a stamped self-addressed envelope to be returned to my residence. On the informed consent was an area for the participant and parent to write in a preferred method of contact. However, none of the households mailed back a signed informed consent letter. Four envelopes were returned from the United States Postal Service, indicating the addresses were incorrect. Therefore, I acquired participants using snowballing.

Snowballing allowed one person to lead to another referral (Ekman, 2014). The Vietnamese families made the referral of other Vietnamese families to Vietnamese district liaison. She made the phone calls to the Vietnamese families because the families were more comfortable speaking their Vietnamese language when scheduling the interviews. The district liaison explained the purpose of the study and coordinated the interviews in the Vietnamese language, as well as confirmed meeting places and times with me. Snowballing was used until I recruited 8–12 participants, who met the criteria and adequately answered the research questions.
The research questions were answered through the adolescent participants’ experiences revealed during the interviews. Although the adolescent was interviewed, at least one parent was present because the adolescent was considered a minor.

As the researcher, in order for me to conduct the audio-recorded interviews the families chose a comfortable setting away from the school. Seven families chose their home as the location, one family chose to interview alongside another family in that families home, and one family chose the library as the location to conduct the interview. On the day of each interview, before the interview began, I explained the process to the participant with at least one parent present. I reviewed the English or Vietnamese informed consent forms (Appendix D) and confirmed the signatures of the adolescents and parents agreeing to the adolescents’ participation in the study, as well as the recognition of the confidentiality agreement (Appendix E). Although the adolescent was the participant interviewed, the parent was present because the adolescent is a minor.

In order to ensure identities were protected each participant received an alphanumeric code that represented his/her identity. Two participants chose and consented to participate in the interview together. These two participants were friends and it was more convenient for the parents of these participants to interview together. Those two adolescents with the two parents present gave audio-recorded verbal consent. To protect the confidentiality of the participants only the alphanumeric code was stated during all the audio recordings and only I kept the record of the names of the participants and the corresponding alphanumeric codes. The interviews were recorded using a battery-powered audio-recorder. Although I did not need to switch recorders, a back-up recorder was available in case of technology failure.
During the interview, I had pre-determined open-ended questions adapted from the Vancouver Index of Acculturation Assessment tool (Appendix B) for the purposes of my qualitative study (Ryder, Alden, & Paulhus, 2000) and I asked the questions of the adolescents with parents present (Appendix I). Interviews consisted of one adolescent participant with one-to-two parents present. The adolescent participant translated if their parent needed translation. None of the families chose to have an additional translator present during the interview. The individual interview was expected to last 45 minutes-one-hour. All the interviews took place within the expected allotted time.

All of the interviews were audio-recorded. I used Native English Transcription Service that transcribed the information received during the interviews. The transcription representative signed a confidentiality agreement, affirming there would be no disclosure, release, or unauthorized inquiries or modifications, as well as agreeing to confidentiality and that violation of the agreement would have legal implication (Appendix G). In order to protect the confidentiality of each participant, the transcription service identified participants with the alphanumeric code. The audio-recordings were presented in English to the transcription service. Once the information from the interview was transcribed, I used member checking and confirmed accuracy of the transcribed information.

I emailed each family a copy of the transcribed information to confirm the credibility of the data gathered by asking each study participant to provide his or her opinion on the interpretation of data analysis (Simon & Goes, 2013). I offered each family the option of being contacted one final time through email to receive a copy of the final research electronically in English. The study was deemed to be one of minimal risk to participants and that the probability and magnitude of harm or discomfort anticipated in the research was not greater than any
ordinarily encountered in daily life, or during the performance of routine physical or psychological examinations or tests.

**Data Analysis**

NVivo 11 software for Mac (QSRInternational.com, 2017) was used to evaluate, interpret, and explain the social phenomena of the influence of socialization on Vietnamese American adolescent acculturation. This social phenomenon was based on Berry’s (1980) theory of acculturation. Thematic and comparative analyses developed themes and patterns from the transcripts of nine adolescent participant experiences. The experiences were the influence of socialization within the heritage culture and contact participation within the host culture.

The process involved importing and uploading transcribed documents from each interview. The transcribed documents contained words, sentences, or phrases on the topic of socialization within the heritage and host cultures. Using NVivo 11, I selected content and stored the content in a container called a node. Each node, which I manually created, related to the data gathered for one of the two constructs: experiences related to socialization within the heritage culture or socialization within the host culture. I gathered data by highlighting phrases within the transcripts and added the highlighted content to the specific node or subfolder. I created two nodes using NVivo 11: heritage culture and host culture. I created multiple subfolders related to each construct based on the data from the transcripts. For example, in the heritage culture folder, one subfolder was “religious influence” and within that subfolder were two subfolders: Buddhism and Catholic Church. Then, I stored data for a participant who mentioned “visiting Buddhist temple” or “Buddhist practices of praying for ancestors at temple” under the subfolder Buddhism. I reviewed each transcript several times and analyzed the information coded at each node. Using the coded information, I created themes. Themes, as
well as subthemes, were created when two or more participants’ provided similar narratives of their lived experiences. After the coding process was completed, NVivo 11 exhibited visual displays of the patterns that represented the themes.

I then reviewed the interview transcripts of all nine adolescent participants and determined relevancy to the research questions. I examined each interview transcript several times and highlighted areas that fit into the nodes I chose. I used horizontalization and looked at each participant’s response. Horizontalization ascribed “equal value to all description and experience” (Barnard, McCosker, & Gerber, 1999, p. 223). Horizontalization was used in order to determine how the responses related to socialization within the heritage and host cultures (Moustakas, 1994). I grouped important statements into themes. Then I manually created tables to show the themes and subthemes that emerged from the transcribed data. Manually creating tables simplified the organization of the themes and made it easier to recognize the commonality among the participants. For example, all nine participants felt a connection to the heritage and host culture. Six participants expressed the importance of religious influence in maintaining the heritage culture, but two specifically stated the importance with involvement with the Catholic Church. NVivo allowed me to cross-reference the information I gathered between the heritage and host culture.

I also identified additional themes manually that were not revealed using NVivo. For example, a participant may have not used the word discrimination specifically. However, reading the textual description of the participants’ emotions or other phrases associated with discrimination, identified that they may have experienced feelings associated with discrimination. I synthesized the transcribed information along with verbatim examples to form a textural-structural description of the experience (Moustakas, 1994). The textural description
identified the elements of socialization within the heritage and the host culture and the structural description identified the underlying factors associated with socialization. From the individual experiences, I captured the essence of the experience and formed a universal description, representing the experiences of the nine participants.

**Summary of the Findings**

I examined data of the lived experiences from the nine participants. To do so, I used a transcendental phenomenological approach that involved identifying significant statements and patterns that created a composite description of the phenomenon. The specific phenomenon was the influence of socialization on the acculturation of Vietnamese American adolescents. I used Berry’s (1980) theory of acculturation and identified the influence of socialization through maintenance of the heritage culture and contact participation within the host culture. During the interviews, the participants described their lived experiences of socialization within the heritage and the host culture. Based on the data from the participants’ lived experiences, I created themes and subthemes that aligned with the appropriate research questions. The themes were aligned with the research questions and then subthemes under each theme were revealed in order of frequency. The data analysis revealed that socialization of all nine participants through the maintenance of the Vietnamese heritage culture and contact participation in the American host culture influenced their acculturation. Their overall acculturation was influenced positively as socialization made acculturation easier.

An analysis of the data produced four themes under maintenance of the heritage culture: religious influence, cultural awareness, family experience, and parental support. From these themes subthemes emerged. Additionally, an analysis of the data produced five themes under contact participation within the host culture: peer connection, contact participation, racial
discrimination, academics, and extracurricular activities. From these themes, subthemes emerged. The findings from the data identified elements of the heritage and host cultures that addressed the research questions.

**Presentation of the Data and Results**

According to Berry’s (1980) theory of acculturation, maintenance of the heritage culture was one of the two aspects of acculturation. Using NVivo 11, maintenance of the heritage culture and contact participation within the host culture were explored. Specifically, I created a data search of exact terminology used to determine frequency of the themes aligned with the heritage culture and host culture.

**Heritage culture.** In order to establish the themes related to maintenance of the heritage culture, NVivo 11 was used to create a data search based on frequency of terminology. From this data search, four themes and between two and four subthemes emerged from the construct of maintenance of the heritage culture. The themes and subthemes appear in Table 2.

Table 2

<table>
<thead>
<tr>
<th>Heritage Culture Themes and Subthemes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious Influence</td>
</tr>
<tr>
<td>Buddhism</td>
</tr>
<tr>
<td>Catholic Church</td>
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<tr>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

Using NVivo, an analysis of the frequency of mention produced themes and subthemes within the heritage culture. These themes were the following: religious influence, Vietnamese
cultural awareness, family loyalty, and parental support. As displayed in the table above, subthemes emerged for all four themes. A subtheme was created when a common narrative emerged of two or more participants’ descriptions of the lived experiences. The total numbers of participants per theme appear in Table 3.

Table 3

<table>
<thead>
<tr>
<th>Themes</th>
<th>Total Participants per Theme</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious Influence</td>
<td>Six participants</td>
</tr>
<tr>
<td>Vietnamese Cultural Awareness</td>
<td>Nine participants</td>
</tr>
<tr>
<td>Family Loyalty</td>
<td>Nine participants</td>
</tr>
<tr>
<td>Parental Support</td>
<td>Nine Participants</td>
</tr>
</tbody>
</table>

Four themes emerged from the construct maintenance of the heritage culture. As displayed in the table above, six participants mentioned religious influence, nine participants mentioned Vietnamese cultural awareness, nine participants mentioned family loyalty and nine participants mentioned parental support as influencers of their socialization and acculturation. The following paragraphs briefly describe these themes. The themes will also be discussed in more detail under the finding headings including examples of the participants’ experiences.

The first theme was religious influence. Under the subtheme, Buddhism, four participants specifically mentioned the importance of connection to Buddhist practices. Under the subtheme, Catholic Church two participants connected the Catholic Church with their heritage culture.

The second theme was Vietnamese cultural awareness. This was an influential theme in that all nine participants mentioned a connection to the values and beliefs of the Vietnamese culture. Under the subtheme, tradition, all nine participants mentioned Vietnamese tradition as a
way to maintain practice of the Vietnamese culture. Under the subtheme, respect, five participants mentioned respect as a way of representing the Vietnamese culture.

The third theme was family loyalty. Family loyalty was the link between the culture in Vietnam and engagement in the American culture. Under the subtheme, food, participants mentioned the practice of eating Vietnamese food. In fact, all nine participants mentioned the importance of eating traditional Vietnamese foods. Under the subtheme, immigration experience, immigration to the U.S. was mentioned as important to all nine of the participants. Under the subtheme, holiday, four participants highlighted the importance of holidays in maintaining their heritage culture.

The fourth theme was parental support. Under the subtheme, engagement, revealed that engagement was the foundation for maintenance of the heritage culture and influenced the acculturation experiences of all nine Vietnamese American adolescent participants. Under the subtheme, language, learning the Vietnamese language was a priority with all nine participants. Under the subtheme, places of socialization, parental support directly influenced five participants’ access to places of socialization. Under the subtheme, socialization, six participants were interested with having friends who were different than them and two participants were interested with maintaining friends who were similar to them. The participants’ overall experiences with maintenance of the heritage culture influenced their acculturation.

**Research question 1.** Research question one was as follows: How does socialization influence Vietnamese American adolescent bi-dimensional acculturation within the heritage culture? The nine participants responded to interview question (Appendix I) one and described their lived experiences in detail. The participants described their experiences with acculturation. It became apparent while conducting the interviews that the lived experience of maintaining the
heritage culture influenced the acculturation of the study participants. The findings below include important statements of the participants regarding their experiences of maintaining their heritage culture.

**Finding 1: Religious influence.** This was identified as a theme in both the literature (Zhou & Bankston, 1998) and in this study. Religious places served as places that provided worship and social services (Zhou & Bankston, 1998). The literature supported the idea that the Vietnamese as a group maintained Vietnamese traditions and created relationships in the new American culture (Skinner, 2014). Through the participants’ experiences, the data revealed this was accomplished through religious connection with ancestors, connection with family, and stability of religious practices.

One subtheme identified was adhering to Buddhist traditions. The Buddhist Sangha (Buddhist community) was established in Vietnam and allowed the Vietnamese to practice according to his or her specific values and beliefs (Lan, 2015). The Vietnamese participants’ religious traditions carried over to the United States through their involvement with Buddhist practices and with practices within the Catholic Church. These religious traditions helped ease the participants’ transition into American culture. Four participants mentioned that the Buddhist practices grounded them in their culture and gave them a foundation of stability as they maintained their Vietnamese culture. When asked to describe his/her experience with maintaining the heritage culture, one participant described his/her experience with Buddhism:

> I participate in my heritage culture very often. For example, like we [the family] do Têt, which is the Lunar New Year. We light firecrackers and incense sticks and we send a prayer to our ancestors or to Buddha (F6).
Another subtheme was the Catholic Church. Two participants mentioned the Catholic Church as a way of providing stability. In alignment with the research both in Vietnam and America, the Catholic Church joined the members of the Vietnamese community together (Kim, 2014). The Catholic traditions were influential because they were practices that originated in Vietnam. One participant’s experience revealed the importance of the practice of the Catholic Church. He/she articulated:

When we meet at the Catholic Church, we learn more about our culture together.
We perform little skits. It makes me feel good inside because it’s always nice to know that there are people out there who share the same culture as me and me can celebrate together (H8).

Finding 2: Vietnamese cultural awareness. This included aspects of the values and beliefs of the Vietnamese culture. Vietnamese cultural awareness included the way members interacted with one another which was guided by status and age (Pyke, 2000). Younger members were expected to show respect through obedience, not sharing dissenting opinions or being confrontational, deference, bowing through greetings, and by remaining in control, showing little affection or emotion (Pyke, 2000). One participant articulated his/her experience with Vietnamese cultural awareness:

It is important to me to keep [the practices] of my culture because I was born in Vietnam, so it is good to keep my Vietnam culture with me. Every two weeks we go to temple.
We respect our elders. It is my habit to keep my Vietnamese culture (I9).

These traditions helped strengthen the participants’ connection to the Vietnamese culture. In alignment with the research, the two subthemes that highlighted the Vietnamese cultural awareness emerged.
One subtheme identified was tradition. All nine participants made a point of mentioning the importance of tradition. Tradition was a way for them to be recognized as Vietnamese and separate themselves out from the common term, Asian. When asked to describe his/her experience with maintaining the traditions of the Vietnamese culture, one participant articulated:

Some values and beliefs that are important to me are going to temple and showing respect to my ancestors who have passed away. [Also] when people come to your house, you need to greet every single person before you can do anything else (E5).

Another subtheme was respect. Five participants connected with the importance of respect in the Vietnamese culture. The participants were taught different facets of respect, such as bowing, using specific words to address certain family members, and removing shoes before entering a home. Respect was a means of maintaining their heritage culture and helped support their Vietnamese identity. When asked to describe his/her experience with maintaining the traditions of the Vietnamese culture, one participant articulated:

I think that respect is one of the most important values because if you’re respectful to others, they’ll be respectful back and that way you’ll have a more truthful bond between other people. [In the Vietnamese culture] if we were talking to adults, we would address them [a certain way]. For example, if you were talking to your mom, you would call her ma. Or if saying yes, you say yes, you don’t just say yeah. With manners, when someone comes into your house, you greet every single person in there before you can do anything else. If you are saying hello or goodbye [to older people], it is more respectful to bow down to them because they are your elders and you respect them more (H8).

Finding 3: Family loyalty. This was a foundation for the Vietnamese culture. Unlike the American culture, the Vietnamese culture placed emphasis on family loyalty and not on
individualistic behavior (Van Bich, 2013). Family loyalty was identified as a theme in both the literature (Pyke, 2000; Tingvold, Hauff, Allen, & Middelthon, 2012; Van Bich, 2013) and in this study. The participants’ experiences highlighted the importance placed on family interests that kept the family together.

One subtheme that emerged was the practice of eating traditional Vietnamese food. Vietnamese food was a way of gathering all the members of the family together. All nine participants placed priority on the importance of food. One participant described his/her experience with the type of Vietnamese food common to eat: “I will keep the tradition and eat Vietnamese food and rice. I eat rice almost every day. I have eaten Vietnamese food all my life and later in life I will continue to eat rice (B2).” When asked to describe his/her experiences with traditional Vietnamese food, another participant articulated:

I participate in my heritage culture. We would celebrate the holidays together and we would always be as a family. And we would always eat cultural food and celebrate things that we do in the Vietnamese culture. The food here [in America] is different from in Vietnam (H8).

Another theme was celebrating holidays. Sharing in holidays was a way of uniting members of the Vietnamese culture together. Four participants specifically mentioned holidays as the way they connected with their family and others in their culture. When asked to describe his/her experiences with Vietnamese holidays, one participant articulated:

Lunar New Year is the biggest holiday. There are some little holidays we celebrate. I also draw pictures to say thank you to my culture and to my country [Vietnam]. The pictures are to say thank you to those who helped in Vietnam getting [my family] past wars, just to say thank you. I want to keep the tradition of remembering the Vietnamese
holidays. When I keep these traditions, I feel like I am in Vietnam. Like when I do things like that [from Vietnamese culture] I am forgetting that I am here [America] (A1).

Another subtheme was immigration experience. All nine participants connected family immigration with positive effects on family loyalty and connection. Three participants talked about their personal migration to the United States. These participants were born in Vietnam and had personally experienced the immigration process. The others spoke about the importance of their parents and other relative immigration experiences. When asked to describe his/her experience with the immigration experience, one participant born in the United States articulated:

Keeping practices is important because this [Vietnam] is where my parents and other relatives came from. It makes me feel loved and it just makes me feel good inside because we are a family and it is nice to share the same heritage culture. And when we celebrate that together, it makes us feel more like a family (H8).

When asked to describe his/her experience with the immigration experience, one participant born in Vietnam articulated:

A lot of things were different in Vietnam. Things that were different are the language in general and how we did things around the house. We used to have many different things like chickens and stuff but we don’t have that here. It feels plain here [America] (D4).

Finding 4: Parental support. This theme emerged based on the data. The data were in alignment with the research that showed parental support was the driving force behind upholding devotion to the participants’ family and culture, as well as the adoption of the American culture. The literature supported that “throughout adolescence, parents continue to influence their children” (Choi, He, & Harachi, 2008, p. 3). The literature also supported that although
adolescents were gaining autonomy, the connection between parent and adolescent influenced the connection he or she made to the heritage culture (Choi et al., 2008; Schwartz, Waterman, Umaña-Taylor, Lee, Kim, Vazsonyi, & Zamboanga, 2013). The participants’ experiences revealed that parental support included guiding aspects of the Vietnamese participants’ maintenance of their heritage culture.

Under the theme, parental support, one subtheme that emerged was engagement in the Vietnamese culture. All nine participants related experiences of their parents’ influence and support to keep maintenance of the Vietnamese culture. When asked to describe his/her experience with parental support one participant articulated:

Feeling connected to my heritage culture has influenced friendships in a good way because I have gotten closer to F6 (a participant in this study). Our moms can relate a lot because of our heritage culture and we have been together and friends for a really long time (E5).

Another subtheme was learning the Vietnamese language. Nine participants related that whether at a school or taught at home by family members, learning the Vietnamese language was important. This was essential because it was a means of staying connected with the Vietnamese culture, as well as the way they communicated with family members, especially older non-English speaking members. When asked to describe his/her experience with speaking the Vietnamese language with peers one participant articulated:

I really like to talk to them [in Vietnamese] about our country. So when we talk, we really feel the same so we share and talk to each other more. In my school there are Vietnamese people I speak the language with. I also meet my dad’s friends and people at the Vietnamese market. My friends at school who know English can translate into
Vietnamese. My Vietnamese friends teach me about more about my culture, like for holidays what we shouldn’t or should do (A1).

Another theme was places of socialization. The nine participants expressed that participation at family gatherings and in extended family homes were places they maintained connection to their culture. Five participants mentioned both Saturday Vietnamese school, which their parents required them to attend to learn to speak Vietnamese, as well as public school as places they interacted with Vietnamese speaking students. When asked to describe his/her experience with places of socialization one participant articulated: “I feel very comfortable doing social activities with individuals from my heritage culture. I meet Vietnamese people my age at Vietnamese school, celebrations like Vietnamese holidays, for example Tết (F6).” When asked to describe his/her experience with places of socialization another participant articulated: “We meet Vietnamese people at my house. We first pray and then we eat. Then we break off into a group for adults and a group for children. The children play together as the adults talk (G7).”

The final subtheme was socialization. Although the research (Gartner et al., 2014; Fuligni & Tsai, 2015; Schwartz et al., 2013) and my study revealed that Vietnamese parental involvement was common within Vietnamese families, parents did not influence the choice of friendship within the Vietnamese heritage culture. All nine participants solely chose whom they wanted to be friends with. When asked to describe his/her experience with socialization one participant articulated:

I was born and live in America at a place in California with a lot of Vietnamese people. I grew up with almost an equal amount of Vietnamese and American friends. I make the decision with whom I want to be friends with. My parents do not make the decision (B2).
When asked about socialization and whether or not they looked for similarities or differences when socializing with other Vietnamese adolescents, six participants mentioned that they liked if those they were friends with were different. The differences were of importance to these participants because it gave them opportunities to learn about the American culture. When asked to describe his/her experience with socializing with others who had differences, one participant articulated: “When I am choosing or looking for friends, I often look to see if they’re kind enough to want to talk to me or if I can be myself around them and have a good time (E5)”.

The similarities provided the feeling of comfort because of the participants’ familiarity with the language and culture. The similarities provided these participants the opportunity to learn more about their Vietnamese culture. Two participants mentioned that they preferred to have Vietnamese friends who had personality, honesty, and sense of humor in common. When asked to describe his/her experience with socializing with others who had similarities, one participant articulated:

I do enjoy engaging in social activities with other people [who are] Vietnamese like me. Because we met in school and they understand where we come from and they like the same things as activities or hobbies that we do (F6).

**Contact participation within the host culture.** According to Berry’s (1980) theory, the other aspect of acculturation is contact participation within the host culture. NVivo was used to create a data search in order to establish the themes related to contact participation. A data search of exact terminology was used to determine frequency of the themes aligned with contact participation within the host culture. From the data search, themes and subthemes emerged from the construct of contact participation within the host culture. The themes and subthemes appear in table 4.
Using NVivo, an analysis of the frequency of mention produced themes and subthemes within the host culture. These themes were the following: peer connection, contact participation, racial discrimination, academics, and extracurricular activities. As displayed in the table above, subthemes emerged for four of the five themes. A subtheme was created when two or more participants shared a similar description of the lived experiences. The total numbers of participants per theme appear in Table 5.

Table 5

<table>
<thead>
<tr>
<th>Themes</th>
<th>Total Participants per Theme</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peer Connection</td>
<td>Nine participants</td>
</tr>
<tr>
<td>Contact Participation</td>
<td>Nine participants</td>
</tr>
<tr>
<td>Racial Discrimination</td>
<td>Two participants</td>
</tr>
<tr>
<td>Academics</td>
<td>Nine participants</td>
</tr>
<tr>
<td>Extracurricular Activities</td>
<td>Nine participants</td>
</tr>
</tbody>
</table>
Five themes emerged from the construct maintenance of the contact participation in the host culture. As displayed in the table above, nine participants mentioned peer connection, nine participants mentioned contact participant, two participants mentioned racial discrimination, nine participants mentioned academics, and nine participants mentioned extracurricular activities as influencers of their socialization and acculturation. The following paragraphs briefly describe these themes. The themes will also be discussed later, under the finding headings, in more detail with examples of the participants’ experiences.

The first theme was peer connection. Under the theme, connection, the data revealed that peer connection during the acculturation process was an essential way of adopting the host culture. Under the subtheme, socialization, nine participants mentioned socialization as a way they learned about and became a part of the American culture. Under the subtheme, connection, six participants specifically discussed their feelings about their participation in the host culture.

The second theme was contact participation. Under the subtheme, participation, all nine participants mentioned that engagement in the American culture was essential to be a part of the American society, since the United States was their new place of residence. Under the subtheme, places of participation, all nine participants related to places they visited and the purpose of engaging with American peers. Under the subtheme, values and beliefs, all nine participants connected to aspects of the American culture, which they felt, were important to hold on. Under the subtheme, holiday, all nine participants mentioned that American holidays were positive to practice because it was one way to connect to the host culture. Under the subtheme, food, seven participants mentioned that they enjoyed eating American food. Food was one way to connect to traditions of the American host culture. Under the subtheme, language, seven participants mentioned that learning the English language was one way to learn about the American culture.
Learning the English language also provided opportunity for participants to joke and engage in fun activities with their American peers. Under the subtheme, play, seven participants mentioned that simple play or hanging out provided an opportunity for them to learn about and relate to their American peers.

The third theme was racial discrimination. All nine participants recognized their uniqueness of being Vietnamese American. Under the subtheme, stereotypical behavior, two participants’ descriptions of their lived experiences revealed that stereotypical behavior were a barrier for them when they obtained friendships.

The fourth theme was academics. Under the subtheme, school, all nine participants mentioned that the academic environment influenced their contact participation within the host culture. Under the subtheme, grades, three participants mentioned that they chose friendships with peers based on similar academic performance.

The fifth theme was extracurricular activities. Under the subtheme, after-school clubs, nine participants mentioned that after-school clubs provided an extra opportunity to be with their American peers and learn about the American culture. Under the subtheme, sports, four participants enjoyed socialization during sport activity. Under the subtheme, music, two participants made social connections with other peers through the common interest of music. Under the subtheme, community activities, two participants engaged in American community activities. These activities provided opportunities to make friendships outside of the school environment. All of the activities under the subtheme, extracurricular activities, were positive in that they increased connection to the host culture.

**Research question 2.** Research question two was as follows: How does socialization influence Vietnamese American adolescent bi-dimensional acculturation within the host culture?
The nine participants responded to interview question two and described their lived experiences with acculturation and participation within the American culture. It became apparent while conducting the interviews that the experience of participation and adoption of the host culture influenced the lives of the study participants. The findings included important statements of the participants regarding their experiences of participation within the host culture.

Finding 1: Peer connection. In alignment with the research (Berry & Vedder, 2016) peer connection through contact participation influenced the acculturation process of the nine Vietnamese American adolescent participants. Peer connection provided a means to gain acceptance into the host culture (Ando, 2014). Furthermore, peer connection strengthened the participants’ overall feelings about the American culture.

One subtheme identified was socialization. The data revealed that all nine participants’ adoption of the American host culture included connecting with their peers. Socialization included the participants’ choice of friendships with peers, according to desired similarities or differences. The participants expressed that they chose friends according to qualities and personalities that were similar and/or different from theirs. Eight participants looked for qualities that were similar to them. Similarities with qualities, personality, interests, grades, and language created feelings of comfort and grounded participants in the host culture. When asked to describe his/her experience with choosing friends who are similar to him/her within the host culture, one participant articulated: “I usually look from friends that have the same interest as me academically and with activities (G7).” Five participants revealed that characteristics and attributes different theirs helped them with socialization connection in the American culture. When asked to describe his/her experience with choosing friends who have differences from him/her within the host culture, one participant articulated: “I want friends that are loyal but that
know and can teach me a lot of American things. They help me with the [English] language (A1).” Four participants’ experiences highlighted then when choosing friends they chose friends with aspects of similarities and differences. One participant articulated that some similarities and some differences were important:

I think it is really important to have the same education level and age group because it makes us more connected. It is good to have friends from American that are different because it can make us all more unique. And we could make our values together and just combine forces and make a better world (H8).

Another subtheme was connection. This included the participants’ feelings about their overall connection to the host culture. All nine participants’ connected with the American culture. The connections the participants made helped them feel more Americanized. Each participant enjoyed making friends with peers in the American culture. The participants’ experiences revealed that all nine participants solely made the decision about choosing friends. Parents supported friendships with American peers and were not involved in the decision-making of friendship choices. Friendship and peer connection shaped the participants’ sense of self and belonging within the host culture. When asked to describe his/her experience with contact participation within the host culture, one participant articulated:

Most of the time, I make the decision of who I would be friends with. When I am choosing or looking for friends I often look to see if they are kind enough to take to me or if I can be myself around them and just have a good time. I do enjoy having friends from the American culture (E5).

Finding 2: Contact participation. As noted in the literature, contact participation within the host culture was the way adolescents developed a sense of belonging in the new culture, and
therefore developed a bicultural orientation (Makarova & Birman, 2015). From the participants’ experiences, subthemes were created that identified the various ways participants had contact participation within the American culture.

One subtheme that emerged was participation. All nine participants engaged in several forms of contact participation. The data revealed that contact participation was the means of connection with the host culture. When asked to describe his/her experience with contact participation within the host culture, one participant articulated:

I do participate in the American culture. I celebrate Easter, Christmas, and Thanksgiving. I do the Pledge of Allegiance every day. I also like [learning] the rules because they are different from Vietnam. Also, the way you talk is different. I feel cool [when I learn things] about the American culture. I kind of feel I learn new things and it gets me into the [American] culture (A1).

Another subtheme was places of participation. All nine participants mentioned places of socialization that encouraged peer connections. These places included school, peers homes’, extracurricular activities, and in places where they celebrated American customs or holidays. When asked to describe his/her experience with places of socialization, one participant articulated: “I make friends with people in the same classes, or who have band or volleyball with me. I make sure they are not racist. When they are in the same classes we’ll just start talking (F6).” Another participant articulated: “I meet people from the American culture [during] tennis and aerobatics club (G7).” Additionally, another participant articulated: “I meet people at school and Boy Scouts. They teach me fishing, how to play sports, and the rules (C3).”

Another subtheme was values and beliefs. All nine participants’ engagement in the American culture led to adoption of traditions, values, and beliefs of the American host culture.
The adoption of traditions, values, and beliefs created an understanding for the American culture as well as a foundation for connection. When asked to describe his/her experience with American values and beliefs, one participant articulated:

It makes me feel welcome to do thing with others from the new culture. It’s nice to open up and do new things. I think it is important to connect with [American] people when celebrating holidays. It makes me feel happy and it just makes me feel normal like everyone else because I am here with them and my family and when I celebrate both cultures together then it just feels good. I was born here and connecting with others is important in the social life. And to be able to connect values with other people from American that makes me feel happy inside. Sharing food [in America] is important too; it makes me feel happy because it just brings people together (H8).

Another subtheme was holiday. Nine participants connected holiday with socialization and sense of belonging in the host culture, just as they did in the heritage culture. When asked to describe his/her experience with American holidays, one participant articulated:

As I get older, I want to keep celebrating holidays or even more [American] holidays because my family doesn’t celebrate them all now. Celebrating holidays and getting family [together] just to show that we can still have fun with each other no matter what culture we are (E5).

Another subtheme was food. American food was a positive connection to the host culture for seven participants. Food was a way of having commonality with American peers. Food helped define American culture opposed to their traditional food of the Vietnamese culture. When asked to describe his/her experience with American food, one participant articulated: “I will keep the practice [of eating] American food. Eating American food feels natural to me.
Another participant articulated his/her experience with American food: “Since I have grown up here I have adapted to the way that they [Americans] live and we eat the food that they do because it is American (F6).”

An additional subtheme was language. Learning the English language and connection through the English language was important for all nine participants. Learning the English language provided opportunities for adopting the new American host culture. Language was a way they assimilated into American society. All nine participants spoke the English language fluently, enough for fluidity of the interview. During the interview, the participants translated the English language to the Vietnamese language for the parents present during the interviews. When asked to describe his/her experience with English language, one participant articulated:

My American friends help me learn about the language. They act like a teacher and tell me what to do. They help me write in English. I like to learn I want to get more into their [American] language because sometimes when you use some language they don’t understand it’s not good, so it’s really important to know the [American] language first (A1).

A final subtheme for the theme contact participation was play. The participants used simple play or engaging with friends as a way they socialized and became familiar in a non-academic setting. Seven participants mentioned the importance of play with socialization. Their experiences revealed they gained confidence and comfort with adoption of the American culture. When asked to describe his/her experience with play, one participant articulated:

I solely make the decision with choosing American friends. I do regular activity. I talk. I joke, I play, and play video games, and work [in school] with them. We talk about stuff that has happened and how we feel about it, like stuff on the Internet (B2).
Another participant described his/her experience with play. He/she articulated:

Aside from school, I meet friends in public places like the mall or park and we just hang-out and talk about things. It makes me feel welcome because at home, I celebrate the Vietnamese culture ore and it is nice to open up and do things about the North American culture (H8).

Contact participation was essential for adoption of the participants. All nine participants, who were first-, second-, and third-generation immigrants, related experiences that showed their acculturation within the American culture were dependent on contact participation. For example, when asked to describe his/her experience with contact participation within the host culture, one participant articulated:

I do participate in the host culture because I live here in America. I celebrate holidays that we do here in America with my friends and people at school. [Participating] makes me feel welcome and my friends make me feel good. To celebrate the holidays with them just makes me happy. When I go to school with them it is nice to have people where you can be sort of different but you can celebrate things together. It just makes me feel happy inside because I go to her school (H8).

Finding 3: Racial discrimination. In alignment with the research, the experience of socialization in the host culture was not the same among all adolescents. Through the lens of the bi-dimensional theory, clarity evolved around the struggles that immigrants faced during their acculturation and adoption of the host culture (Ando, 2014). Racial discrimination was one theme identified that influenced the participants’ acculturation into the host culture. The model-minority stereotype was one form of racial discrimination and stereotypical behavior that placed all Asians into one group with the assumption that all Asians experienced acculturation the same
way (Lee, 2015). The model-minority stereotype represented an example of the difficulties participants experienced.

The participants’ experiences revealed that racial discrimination shown through the model-minority stereotype characterized the struggles non-Chinese students face when they are compared to Chinese-American students. Although the nine participants related feelings about the differences between their Vietnamese heritage culture and the American culture, two participants mentioned their feelings about stereotypical behavior and how it influenced socialization. One participant expressed the way discrimination influenced his/her contact participation in the American culture. He/she articulated: “Participation influences the people that I hang out with because a lot of them would normally make fun of me for being a specific race of Asian [Vietnamese], instead of the stereotypical Chinese (D4).”

**Finding 4: Academics.** As noted in the literature, academics influenced acculturation through choice of friendships (Chen & Graham, 2015; Duong et al., 2014). The participants’ experiences showed that the connection of academic interests and academic performance influenced the peers they chose as friends. One subtheme that emerged from the theme, academics, was school. All nine participants related that aspects of the school setting, such as classes, grade-point-average expectation, clubs, and free play, influenced their socialization and connection to American peers. One participant expressed the way school influenced his/her contact participation in the American culture. He/she articulated: “Most often at school where I meet these people, I don’t really go anywhere else. It is nice to know I fit in with people even if they’re not Vietnamese like me (F6).”

Another subtheme was grades. Three participants specifically mentioned that the choice in peers was based on the similarity of grades with other peers. One student mentioned that
being competitive with grades was important while another student mentioned that having similar grades causes less tension in the friendship. When asked to describe his/her experience with contact participation and academics within the host culture, one participant related an experience specific to grades:

I feel connected with my studies because that’s something I am actually pretty good at, [my friends] see me for me; they recognize me for actually being good at something they didn’t think I would be good at which is American studies (D4).

**Finding 5: Extracurricular activities.** This was identified as a theme in both the literature (Chen & Graham, 2015; Hartup & Stevens, 1999; Reis & Collins, 2004; Schwartz et al., 2013; Wang & Benner, 2016) and in my study. After-school activities provided opportunities for socialization and peer connection and therefore shaped the participants’ acculturation process. The participants’ experiences communicated that developing friendships outside of school created cross-ethnic friendships, as well as made their Vietnamese friendships stronger. The bi-dimensional theory (Berry, 1980) supported the findings that students balanced aspects of their heritage culture while they adopted new ways of the host culture. Peer connections through extracurricular activities were made after the educational instruction during the school day. The subthemes identified that those activities after school, helped shape the participants’ acculturation process.

One subtheme was after-school clubs. All nine participants engaged in aspects of after-school clubs. After-school clubs provided ways in which participants connected with peers of similar interests. After-school clubs also provided opportunities for participants to socialize with peers not in their everyday academic classes. One participant expressed the way after-school clubs influenced his/her contact participation in the American culture. He/she articulated: “After
school I go to Aeronautics club where we work together and are able to relax. It is fun because we get to work together for one goal (G7).”

Another subtheme was sports. Four participants engaged in sports. Sports created opportunities where the participants learned and tried new things within the host culture as well as met peers from different schools. When asked to describe his/her experience with contact participation and extracurricular activities, specifically with sports, one participant articulated: “I find American friends when playing basketball during and after school. I look for friends that have a good personality, funny, and good in sports (I9).”

Another subtheme was music. Two participants connected with peers with similar interests. Music was a positive influence on the socialization of the participants. Participants found comfort in socializing with other peers who had similar interests. When asked to describe his/her experience with extracurricular activities, specifically music, within the host culture, one participant articulated:

I do enjoy engaging in social activities and any activities as the same as me, just like anything like I like to do like reading or drawing or band, I play the bass guitar and clarinet. It makes me enjoy that I can still be around people that are like me but still have fun with them (F6).

Familiarity provided a foundation of comfort. The participants’ experiences revealed that the more comfortable they became, the more open they were to socializing outside of the day-to-day school. A final subtheme for the theme, extracurricular activities, was community activities. Students were involved in a few activities, such as Girl Scouts, Boy Scouts, YMCA, and Boys and Girls Clubs. The data revealed that association with peers outside of their main peer-group provided depth to the participants’ acculturation. When asked to describe his/her experience
with contact participation and extracurricular activities within the host culture, one participant articulated:

I often find them [friends] at school. I don’t choose my friends exactly, it is just that if I can talk to them and I can get myself around them than I would want to be their friend and hang out with them more. We have Jazz band and that is before school starts and then we have regular Band during the school day and afterschool. We also have volleyball (E5).

Chapter 4 Summary

For the purposes of this study, the bi-dimensional theory (Berry, 1980) was the leading theoretical model of acculturation. This theory suggested that two independent factors affect the acculturation process (Ea, 2014). These independent factors are maintenance of the heritage and contact participation (relationships sought among groups) in the host culture (Berry, 2001; Ward & Kus, 2012). The study participants described their lived experiences of moving into a new culture that included maintenance of the Vietnamese and adoption of the American culture.

An analysis of this study’s data produced four themes related to maintenance of the heritage culture and five themes related to contact participation within the host culture. The findings of the data were in alignment with the research that socialization during adolescence becomes complex because of the consistent desire for self-discovery (Schwartz et al., 2013; Wang & Benner, 2016). Based on the bi-dimensional theory (Berry, 1980), the findings showed there was a dynamic between the maintenance of the heritage and contact participation within the host culture that influences acculturation and creates a bi-cultural orientation. The findings of the research showed that all nine participants identified how they maintained aspects of their
Vietnamese heritage culture and had contact participation within the American host culture. In Chapter 5, I will present implications of the research and the conclusion.
Chapter 5: Discussion and Conclusion

This chapter will provide a discussion of the information revealed in Chapter 4, as well as address the research questions, including how my study will add to the body of literature. A review of the purpose of this study, theoretical framework, and the methodology used that guided my study will begin this chapter. This will be followed by a summary of the findings and discussion of the results from the data. In addition, the interpretation of the findings will be discussed as it relates to the literature review. Also incorporated will be, limitations that existed within this study. Further, the implications for future research, personal insight, as well as practical application will be explored. This chapter will conclude with recommendations for further research and the conclusion.

The purpose of this phenomenological study was to examine the influence of socialization on the acculturation of Vietnamese American adolescents. Although there were studies found that examined the acculturation of Asian adolescents (Cherng et al., 2014; Lee, 2015), there was very limited research specifically on Vietnamese American adolescents (Duong, et al., 2014; Tingvold, Hauff, Allen, & Middelthon, 2012; Van Tran, 2015). Looking at the lived experiences of Vietnamese American adolescents between the ages 12–14, my study added to the research on the influence of socialization on the acculturation specifically of Vietnamese American adolescents.

The theoretical framework utilized was Berry’s (1980) bi-dimensional theory of acculturation, which that identified that two independent factors work together and influence the acculturation process (Ea, 2014, Gartner, Kiang, & Supple, 2014). The two independent factors underlying the process of acculturation of immigrants, included maintenance of heritage culture and identity and involvement or contact participation within the host culture (Ngo, 2008; Ward
& Kus, 2012). My research is on the Vietnamese American adolescent lived experiences of socialization and the influence it had on their acculturation closely aligned with Berry’s (1980) bi-dimensional theory.

The methodology used was the transcendental phenomenological approach because it identified the phenomenon of acculturation from the viewpoint of the participants (Creswell, 2013). The participants’ lived experiences of socialization within the heritage and host culture were revealed through individual interviews. Analysis of the information collected during the interviews provided a deeper understanding of the phenomenon of acculturation specifically of Vietnamese American adolescents. The results of the research study are discussed, using the transcendental phenomenological approach.

**Summary of the Results**

Based on the bi-dimensional theory (Berry, 1980), the findings showed there was a relationship between the participants’ maintenance of their Vietnamese culture and contact participation within the American culture that influenced acculturation. All nine participants’ experiences revealed how their acculturation process was developed through maintaining their heritage culture while adopting the host culture. An analysis of the data revealed that religious influence, cultural awareness, family experience, and parental support influenced maintenance of the heritage culture. Additionally, the data revealed that peer connection, contact participation, racial discrimination, academics, and extracurricular activities influenced contact participation and adoption of the host culture. The next section will discuss the findings from the data and the elements of the heritage and host cultures that addressed the research questions.
Discussion of the Results

The research questions were answered through the participants’ lived experiences. The experience revealed that the adolescents negotiated maintenance of the heritage culture, which provided a foundation for contact participation and adoption of the host culture. The following paragraphs provide a comprehensive interpretation of the findings and a discussion of the participants’ experiences of socialization while maintaining their Vietnamese heritage culture and adopting the American host culture.

Heritage culture. Through the participants’ description of their lived experiences, research question one was answered. Research question one was as follows: How does socialization influence Vietnamese American adolescent bi-dimensional acculturation within the heritage culture? The participants’ description of their experiences with socialization and maintenance of the heritage culture was explored using NVivo 11 software (QSRinternational.com, 2017).

Using NVivo 11, I created a data search of exact terminology that was used to determine the frequency of terms mentioned from the participants’ lived experiences. From this information extracted, I created themes. Based on the participants’ experiences within the heritage culture and using the literature as a guide, I created the following themes using NVivo 11: religious influence, cultural awareness, family experience, and parental support. From these themes, subthemes emerged. The following paragraphs will describe my interpretation of how the heritage culture provided the participants a foundation from which to experience the host culture in relationship to the themes and subthemes for the construct: maintenance of the heritage culture.

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The commonality of the participant’s religious experiences revealed that although there were different forms of religious practices, the religious connection gave them a foundation from which to experience the host culture. Through religious connection, participants’ found support from other members of the Vietnamese community to connect with the host culture. Religious connection also provided grounding for the participants in order to maintain their mindfulness of being Vietnamese.

Through cultural awareness, the participants experienced connection with their ancestry heritage that helped them connect to their heritage culture traditions. Through family loyalty, participants ate food and participated in celebrations that gave them a sense of belonging and awareness of their origins. The participants’ experiences of cultural awareness, as well as family loyalty, were constant reminders to the adolescent participants of their Vietnamese culture, which helped ground them and shaped their values and beliefs. This is significant specifically during adolescence, because adolescence is a time period when humans begin to form their own ideas, values, and beliefs, which helps shape their individuality (Knifsend, 2014).

Through the participants’ experiences, although autonomy was developing, the need for parental support gave the participants the foundation, expectations, encouragement, and opportunities for cultural maintenance. Parental support was the center from which participants’ received awareness and opportunity to participate in their heritage culture. Additionally, parental support provided a foundation for the participants so that they felt comfortable exploring and establishing a connection with the host culture. Parental support was the driving force behind the participants learning about and engaging in the American host culture.

Overall, the implications of my findings are that though the participants mentioned different aspects of the heritage culture, the heritage culture gave all nine participants the
foundation they needed to develop a sense of who they are in relation to their Vietnamese culture, as well as a connection to their origins. The foundation and support they received through the different aspects of the heritage culture provided the participants with the security and support to experience the American host culture. My findings are consistent with Berry’s (1980) theory of acculturation, which affirmed acculturation is based on maintaining the heritage culture while adopting new ways of the host culture. All nine participants expressed a desire to identify with their culture and be identified as Vietnamese; however, they all were also negotiating the desire to fit in with peers of the American culture. All nine participants revealed a desire to develop friendships with American peers. As peers become more important during adolescence, these participants all were negotiating maintenance of their Vietnamese culture while trying to fit in and develop friendships during and after school with American peers.

**Contact participation within the host culture.** Through the participants’ descriptions of their lived experiences, research question two was answered. Research question two was as follows: How does socialization influence Vietnamese American adolescent bi-dimensional acculturation within the host culture? The participants’ description of their experiences with socialization and contact participation within the culture was explored using NVivo11 software (QSRinternational.com, 2017). Using NVivo11, I created a data search of specific terminology that was used to determine the frequency of terms mentioned from the participants’ lived experiences. From this information extracted, I created themes. From these themes, subthemes emerged. Based on the participants’ experiences within the host culture, and using the research as a guide, I created the following themes using NVivo11: peer connection, contact participation, racial discrimination, academics, and extracurricular activities. The following paragraphs will
describe my interpretation of how the participants adopted the host culture in relationship to the themes and subthemes for the construct: contact participation within the host culture.

The commonality of the participants’ experiences with peer connections and contact participation revealed that the peer connections were of importance because peers were the main way through which participants learned about and participated in the American culture. Peer connections through contact participation provided opportunity for the participants to connect with and learn about the ways of the American culture. Contact participation provided avenues for participants to connect to American culture and hold on to American traditions that were of importance to them. For example, celebrating holidays, eating America food, and speaking the English language were some ways that the participants engaged in and felt a part of the American culture. Through peer connections and friendships form contact participation, participants felt Americanized as they started to fit in to American culture.

While learning about ways to connect and fit in to the American culture, the participants also recognized that not all peers were interested in being their friends. They realized that some of their peers let them know through judgment and stereotypes, that they were not welcome. The participants recognized that not only were they different from their American peers, but that they were also different from other Asian cultures. However, some American peers associated them with and expected them to be similar to other Asian cultures, such as Chinese, or demeaned them by being surprised that they were versed in the English language and performed well academically. For this reason, the participants were aware of the feeling of being discriminated against which became a barrier for some participants obtaining friendships.

The participants’ friendships and socialization with American peers occurred during and after school. During school, academic group work, projects, and table groups in the classroom
helped the participants initiate conversations with American peers. For some of the participants, these peer-partnerships developed into friendships as they found commonality with grades and academic performance. Camaraderie with colleagues in after-school activities also created opportunity for the participants to fit in with American peers. All of the participants chose after school activities they enjoyed. The common interest between the participants and their American peers provide an opportunity to socialize and establish friendships.

Through friendships and peer connections participants became more aware of the American culture. As they became more aware of the American culture, the participants formed ideas about the values and beliefs of the American culture that were important to them. Therefore, the participants’ descriptions of their lived experiences revealed that socialization influenced the Vietnamese American adolescent acculturation.

**Discussion of the Results in Relation to the Literature**

The participants’ interviews revealed the ways in which they held onto their heritage culture while adopting ways of the host culture. The socialization of all nine was influenced by engagement that occurred during or after school. Peer connection was the way that the participants learned about the American culture. For example, participants engaged in conversation and developed friendships within the classroom setting, as well as, connected with peers during sports, clubs, music, and community activities. Contact participation with peers provided opportunities to fit into American culture through celebrating American holidays and eating American food. The literature supported the positive connection between peer socialization and maintenance of the heritage culture and movement towards adoption of the host culture (Chen & Graham, 2015; Gartner et al., 2014; Makarova & Birman, 2015).
How the results relate to the community of practice. Asian American adolescents struggled with adjusting to attending American schools (Cherng, Turney, & Kao, 2014). This struggle with assimilation into American culture while maintaining their heritage culture influenced Asian adolescent socialization with American peers (Chen & Graham, 2015; Lee, 2015). The adolescent participants’ experiences revealed that in addition to trying to fit in to American culture, they had the challenge of negotiating the heritage and host culture.

It is important for teachers and educators to acknowledge that circumstances and characteristics associated with immigration influence socialization and the acculturation process. Therefore, the experience with acculturation is not the same among all Asian groups (Gartner, Kiang, & Supple, 2014; Samreth, 2014). Based on the participants’ experiences, my study showed that acceptance or rejection by the mainstream American culture aids with differentiating themselves accordingly among their peers. Information about the Vietnamese American adolescent experience may assist educators to differentiate Vietnamese adolescents from other Asian adolescents. In addition, my study will provided educators, adolescents, and parents the validation and acknowledgement of the adolescents’ experiences.

Their experiences revealed that friendships and socialization began with academic peer- or table-groups within the classroom. The design of the classroom-learning environment had an influence on the participants’ socialization. Carefully constructing groups and group work may inspire opportunity for peer connection and friendships. The participants positively benefited from the socialization that began in the school and classroom setting that showed to have an influence on the participants’ overall acculturation.

Additionally, extracurricular activities provided opportunities for participants to connect with peers while engaged in activities they enjoyed and felt comfortable doing. The participants’
experiences revealed that those who had a low sense of belonging within the classroom setting, connected with peers during after-school activities. In addition, participants who desired to learn about the American school structure and avenues for their growth did so through engagement in extracurricular activities. These connections may help bridge the gap of social constructs for immigrant families (Camacho & Fuligini, 2015). It would be helpful for policy makers and school administration to understand the positive influence extracurricular activities have on shaping the immigrant adolescents’ acculturation. Through this awareness decision makers may ensure there are opportunities for extracurricular activities within the schools. My study provides the awareness for educators, policy makers, and administration that academic and extracurricular activities were of importance in influencing the participants’ socialization and therefore shaping the acculturation process.

**How the results relate to the literature.** As the Vietnamese American population continued to grow within the public-school system, there was a need to examine influences of acculturation on Vietnamese American adolescents (Chen & Graham, 2015). I examined the lived experiences of nine Vietnamese American adolescent participants through the lens of Berry’s (1980) bi-dimensional theory. Socialization was one facet of the immigrants’ experience during the bi-dimensional acculturation process (Berry, 2010). The participants’ experiences revealed that socialization and acculturation were influenced through maintaining the values, beliefs, traditions, and norms of the heritage culture, which provided the foundation and support needed to assimilate into the American host culture.

The findings showed there was a dynamic between the maintenance of the heritage and contact participation within the host culture, creating a bi-cultural orientation. The heritage culture provided grounding for the participants so that they could experience the host culture.
Part of the foundation for the heritage culture was established through parental support, which guided aspects of the heritage culture, as well as became a support for the participants overall acculturation. My findings were in alignment with the literature as it also supported that although adolescents were gaining autonomy, the parent-adolescent connection influenced the connection to the heritage culture and host culture (Choi et al., 2008; Schwartz, Waterman, Umaña-Taylor, Lee, Kim, Vazsonyi, & Zamboanga, 2013).

As a cultural group, Asian parents taught the heritage cultural beliefs and practices in order to guide the adolescent in forming an ethnic identity (Gartner et al., 2014). I found similar results with the Vietnamese parent-adolescent connection of the nine participants as the previous literature noted with Asian parents. The Vietnamese parents established traditions and cultural norms that later on became values, beliefs, and traditions that the adolescent participants connected with in order to distinguish their cultural identity as Vietnamese. The foundation of the heritage culture provided support as the participant assimilated into the host culture.

The experience of socialization in the host culture was not the same among all of the participants. The findings of the data were in alignment with the research that suggested socialization during adolescence becomes complex because of the consistent desire for self-discovery (Schwartz et al., 2013; Wang & Benner, 2016). The participants were negotiating and balancing the two cultures while adopting social constructs during connections with American peers and through contact participation during and after-school activities. In alignment with the literature (Chen & Graham, 2015), as peer connections and cross-ethnic friendships developed, participants felt more Americanized.

During adolescence, peer opinions and judgments may affect the adolescents’ feeling of fitting in (Blakemore & Mills, 2014). The desire to feel accepted into the American culture was
the driving force behind the participants’ choices of friendships and ways of acquiring friends. As the participants’ navigated through social constructs, they experienced a heightened awareness of the differences between the Vietnamese culture and the American culture. The literature noted that popularity and peer acceptance was formed within the school environment and impacted immigrants who were trying to assimilate into the host culture (Makarova & Birman, 2015). In addition, to peer acceptance, the participants also became aware of peers who were not accepting of their difference. The participants kept separate from peers that voiced stereotypes or acted with judgment, and looked elsewhere in school and after school for peer friendships.

Social networks for the participants included peer interactions in the academic setting and peer engagement during contact participation in extracurricular activities. Participants’ engagement with their peers during and after school provided them the opportunity to adopt the new culture. The literature noted that the results of academic and personal competence helped “immigrants adapt successfully to the new culture and maintain optimal functioning” (Lui, 2012, p. 80).

Adapting to the new culture included learning and speaking the English language. Speaking the English language contributed to the participants feelings of belonging in the American culture. Connection and socialization with peers during academic instruction helped with second-language acquisition and contributed to assimilation into the host culture (Epstein & Karweit, 2014). Socialization through extracurricular activities, including after school clubs, sports, music, and community activities, provided opportunities for participants to have new experiences and engage in activities that they enjoyed. Research showed that extracurricular
activities provided adolescents with the opportunity to engage in activities and obtain resources to which they otherwise would not have access (Darling, Caldwell, & Smith, 2005).

The foundation the participants received from their heritage culture provided the backing and support to engage in school and extracurricular activities in the host culture. The participant’s continual exposure to the host culture meant the continuation of negotiating maintenance of their heritage culture and assimilation into the host culture. This negotiation of the two cultures supported Berry’s (1980) theory that these two dimensions worked together during acculturation. Additionally, the theoretical ramifications of my study branched out of Berry’s (1980) theory. My in-depth research, on the lived experiences’ of socialization and the influence on Vietnamese American adolescent acculturation, adds to the pre-existing research found that utilized quantitative methods (Berry, Phinney, Sam, & Vedder, 2010; Duong, et al., 2014; Gartner et al., 2013; Kao, 2014; Kim & Hou, 2016; Schwartz et al., 2013; Wang & Benner, 2016).

**How the research relates to the community of scholars.** As stated in Chapter 2, these studies found examined Asian acculturation (Berry et al., 2010; Chen & Graham, 2015; Gartner et al., 2013; Kao, 2014; Reyes et al., 2012; Schwartz et al., 2013). Only two studies found examined Vietnamese American adolescents and the issues regarding acculturation through socialization including, peer connections and academic achievement (Duong et al., 2013), and parental support and expectations (Tingvold et al., 2012). Additionally, Camacho and Fuligni (1997) noted that the study of extracurricular activities in relationship to the Asian population has been understudied. Since it was not known if and how socialization influenced Vietnamese American adolescent bi-dimensional acculturation within the heritage and host cultures, my study contributed to the body of knowledge needed to address this problem. Through
examination of the lived experiences of nine Vietnamese American adolescent participants, my study uncovered the feelings, challenges, and the ways in which they maintained their Vietnamese heritage culture and through socialization adopted the American host culture.

**Limitations**

In Chapter 3, five specific limitations were noted that existed within this study. First, time was a limitation. In order to work with the same group of middle-school students, interviewing and transcribing was completed over the course of one semester. Second, the sample population of participants was a sample of convenience. My study may be used to relate to persons with similar demographics; however, it was limited in that it cannot be generalized and applied to a greater population. Third, language was a barrier for some parents. In the cases that language was a barrier for the parent, the adolescent participant translated. Fourth, because of translation, nuances were challenging and some information may have been lost. Fifth, the company of additional family members may have increased or reduced the comfort level of the participant sharing the experience.

Although the interview took place at a discreet, comfortable location of the participants’ choice, for some participants, there was an initial challenge to open up and speak to me about their lived experiences. Based on their interactions this challenge may have occurred because the parent was present, this was the first time they spoke about their acculturation experience, the first time they interacted with me, and/or the first time they were asked to record their voice. Although Morrison and Flegel (2017) recommended that when interviewing youth, in order to establish rapport, more than one session may be needed. Additionally, in order to establishing a trusting environment, interviews with adolescents were recommended first with parents present and then additional interviews with only the adolescent (Morrison & Flegel, 2017). However,
due to the time limitation, as well as the need for the parent to be present, and parent and adolescent availability, I was only able to interview each participant one time. In addition, I did notice that the female participants shared information more easily and with a better flow of linguistic quality than the male participants did. According to Coates (2015) in many communications, female speakers use a higher level of speech communication. Although information by male participants was communicated through the interviews, there appeared to be a reluctance of the male participants’ communications as their transcribed interview showed less descriptive detail and shorter sentence structure.

**Delimitations.** I defined the boundaries of my study. The population of participants was Vietnamese American adolescents, limited to 8–12 participants within two west-coast middle schools. Based on the research of specific immigrant acculturation challenges (Skinner, 2014; Ventriglio & Bhugra, 2015), the phenomena experienced by participants based on these demographics may not be applicable to adolescents with other immigrant backgrounds. Nine participants were interviewed, with one-to-two parents present. The data collection was managed through individual interviews and analyzed through Berry’s (1980) theoretical framework of acculturation.

**Implications of the Results for Practice, Policy, and Theory**

Although there was a problem within schools in the United States regarding the socialization and acculturation of Asian immigrant adolescents (Rosenbloom, 2004; Gartner et al., 2014), prior research had not explored the lived experiences of Vietnamese American adolescent acculturation. The literature revealed that socialization is an important part of the acculturation process (Berry, 2001, Berry, 2003, Berry & Vedder, 2016; Makarova & Birman, 2015, Ward & Kus, 2012). Only a few studies (Duong, et al., 2014; Tingvold et al., 2012; Van
Tran, 2015) specifically investigated the acculturation on Vietnamese American adolescents and only two studies found examined the socialization of Vietnamese American middle-school age adolescents (Duong, et al., 2014; Tingvold, et al., 2012). My research added to the body of research on Vietnamese American adolescents through examination of the lived experiences that captured the essence of Vietnamese American adolescent acculturation.

My research revealed how the bi-dimensional theory closely aligned with the Vietnamese American adolescent experiences of socialization and the influence it had on the acculturation process. The bi-dimensional theory (Berry, 1980) suggested that the heritage culture and host society are not independent of one another, but rather, work together during socialization and acculturation (Gartner et al., 2014). The participants’ experiences revealed the negotiation between both the heritage culture and host culture that created a bi-cultural orientation. The experiences of bi-cultural orientation specific to Vietnamese American adolescents can provide educators, adolescents, and parents the validation and acknowledgement of the adolescent’s experiences.

Since there are over 20 ethnic groups that can be termed Asian, information about the Vietnamese American adolescent experience can help educators differentiate Vietnamese American adolescents from other Asian adolescents, as well as provide support for the Vietnamese American adolescent acculturation. For example, the differentiation may provide educators the opportunity to acknowledge the traditions, values, beliefs, experiences, and parental support specific to the Vietnamese American adolescent maintaining their heritage culture. This awareness of the Vietnamese American adolescent acculturation process may guide educators to provide additional support and opportunity to facilitate a positive acculturation experience.
Additionally, because the availability of extracurricular activities relies on the decisions of policy makers, it is important for policy makers to acknowledge the influence socialization has on the immigrant adolescent acculturation process. All nine participants indicated that extracurricular activities provided them opportunity to connect with peers and to learn about the American culture. Although my study was specifically focused on Vietnamese American adolescents, it is possible that the implications of my findings could be transferred to other cultural adolescent immigrant populations who have experienced the same phenomenon of acculturation.

**Recommendations for Further Research**

This research focused on the influence of socialization on the acculturation of Vietnamese American adolescents. It is essential for researchers to continue examining the lived experiences of Vietnamese American adolescents in order to recognize patterns of acculturation. Additionally, it may be possible that expanding on the lived experiences of other cultural groups of adolescents would add to the construct of Berry’s (1980) theory of acculturation. Patterns of acculturation can help identify the resources needed for progress, as well as expand on the influencers of acculturation, which will help educators and policy makers create structure and opportunity for immigrant adolescents.

**Conclusion**

The Asian immigrant population has grown rapidly in the United States (Lee, 2015). Among the Asian population are the Vietnamese, who in 2010 were the fourth largest group among the Asian population within the United States (United States Census, 2010). This increasing growth, specifically in California, created a need to study the acculturation of Vietnamese American adolescents.
Immigrant adolescents have experienced a process of cultural change called acculturation (Berry, Phinney, Sam, & Vedder, 2010). This cultural change is dependent on two independent factors that affect the acculturation process (Ea, 2014). The independent factors that made up Berry’s (1980) bi-dimensional theory were: maintenance of the heritage culture and contact participation within the host culture (Berry, 1980; Berry, 2001; Ward & Kus, 2012). I used this theoretical framework to examine the lived experiences of the acculturation process of nine Vietnamese American adolescent participants.

The nine study participants described their lived experiences of acculturating into a new culture. Peer socialization helped adolescents who experienced growth with maintenance of the Vietnamese heritage culture and adoption of the American host culture. Based on the bi-dimensional theory (Berry, 1980), the findings showed there was a dynamic between the maintenance of the heritage and contact participation within the host culture that influences acculturation and creates a bi-cultural orientation. As the immigrant population continues to grow, it is essential for continuing research to be done on the lived experiences of immigrant adolescents. The more information researchers gain on adolescent acculturation, the more resources the schools and communities can provide to positively support the immigrant adolescents’ acculturation process.
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APPENDIX A: Research Questions

RQ1: How does socialization influence Vietnamese American adolescent bi-dimensional acculturation within the heritage culture?

RQ2: How does socialization influence Vietnamese American adolescent bi-dimensional acculturation in the host culture?
APPENDIX B: Vancouver Index of Acculturation

The Influence of Socialization on the Acculturation of Vietnamese American Adolescents

These will become open-ended questions adapted from this assessment tool for the purpose of my phenomenological study.

Please answer each question as carefully as possible by circling one of the numbers to the right of each question to indicate your degree of agreement or disagreement.

Many of these questions will refer to your heritage culture, meaning the culture that has influenced you most (other than North American culture). It may be the culture of your birth, the culture in which you have been raised, or another culture that forms part of your background. If there are several such cultures, pick the one that has influenced you most (e.g., Irish, Chinese, Mexican, Black). If you do not feel that you have been influenced by any other culture, please try to identify a culture that may have had an impact on previous generations of your family.

Please write your heritage culture in the space provided. ___________

Use the following key to help guide your answers:

Strongly Disagree  Disagree Neutral/Depends Agree Strongly Agree
1  2  3  4  5  6  7  8  9

1. I often participate in my heritage cultural traditions.
2. I often participate in mainstream North American cultural traditions.
3. I would be willing to marry a person from my heritage culture.
4. I would be willing to marry a North American person.
5. I enjoy social activities with people from the same heritage culture as myself.
6. I enjoy social activities with typical North American people.
7. I am comfortable working with people of the same heritage culture as myself.
8. I am comfortable working with typical North American people.
9. I enjoy entertainment (e.g., movies, music) from my heritage culture.
10. I enjoy North American entertainment (e.g., movies, music).
11. I often behave in ways that are typical of my heritage culture.
12. I often behave in ways that are 'typically North American.'
13. It is important for me to maintain or develop the practices of my heritage culture.
14. It is important for me to maintain or develop North American cultural practices.
15. I believe in the values of my heritage culture.
17. I enjoy the jokes and humor of my heritage culture.
18. I enjoy typical North American jokes and humor.
19. I am interested in having friends from my heritage culture.

Note. The heritage subscore is the mean of the odd-numbered items, whereas the mainstream subscore is the mean of the even-numbered items. Researchers studying acculturation in other mainstream contexts may wish to change "North American" to another descriptor such as "American" in the United States or "British" in Great Britain. Copyright 1999 by Andrew G. Ryder, Lynn E. Alden, and Delray L. Paulhus.
APPENDIX C: Reminder Email

To the parent of [Student’s name],

I would like to thank you for your initial interest in my research study. I would like to remind you of the interview [date and time of interview]. This interview is for Vietnamese parents with their Vietnamese American adolescents who are participating engaged in socialization during the acculturation process. This is a completely voluntary process. Although expressed an initial interest, you may stop participation at any time. Your confidentiality is protected and your responses will remain confidential. This study may add to the body of research about Vietnamese acculturation.

If you have additional questions please reply to this email [Researcher email redacted] and Researcher phone number redacted. I look forward to meeting with you.

Nikki (Young) Citerella
# APPENDIX D: Informed Consent Form

Concordia University – Portland Institutional Review Board  
Approved: December 16, 2016; will Expire: December 16, 2017

## CONSENT FORM

**Research Study Title:** The Influence of Socialization of the Acculturation of Vietnamese-American Adolescents  
**Principal Investigator:** Nikki Young  
**Research Institution:** Concordia University-Portland  
**Faculty Advisor:** Professor Barbara Weschke

### Purpose and what you will be doing:

The purpose of this phenomenological study will be to investigate the influence of socialization on the acculturation of Vietnamese-American adolescents. This phenomenological study will utilize interviews. We expect approximately eight-to-twelve families to volunteer. No one will be paid to be in the study. As the researcher, I am an academic counselor at one of the three middle schools in the district. Since I hold a position that may be seen as one of authority, the middle school where I work will not be represented in the study. Data will only be collected at the two schools where I am not viewed as being in a position of power. Enrollment will begin on December 2016 and end enrollment on February 2017. You were chosen for this study because you meet the study requirements of being a first-or second-generation Vietnamese-American adolescent involved in socialization during acculturation. This form is part of a process called “informed consent” to allow you to understand this study before deciding to take part.

### Influence of Socialization on the Acculturation of Vietnamese-American

You are invited to take part in a research study that will describe the lived experiences of first- or second- generation Vietnamese-American adolescents who are influenced by socialization during acculturating into American society. The influence of socialization will provide more in-depth information into the acculturation process of Vietnamese-American adolescents. You were chosen for this study because you meet the study requirements of being a first-or second-generation Vietnamese-American adolescent and are engaged in socialization. This form is part of a process called “informed consent” to allow you to understand this study before deciding whether to take part.

The researcher named Nikki Young, who is a doctoral student at Concordia University-Portland, will be conducting this study.

### Background Information

The purpose of this study is to describe the lived experiences of Vietnamese-American adolescents who socializing and acculturating into American society.

### Procedures:

Participating in the study means you will be asked to do the following:

- Parental supervision is required during individual interview
- Mail the letter back in the pre-stamped envelope.
- Participate in an interview lasting approximately one hour
- Provide your view of the accuracy and credibility of my interpretations of your interview. This will be electronically sent to you and you will be given a week to review my findings.
Voluntary Nature of the Study:
Participation in the study is completely voluntary. Everyone will respect your decision of whether or not you choose to be in the study. If you decide to join the study now, you can still change your mind during or after the study. You may stop at any time.

Risks and Benefits:
Being in this type of study involves some risk of the minor discomforts that can be encountered in daily life, such as feeling overwhelmed. The data gathered will only be used or disclosed for research activities. The results from data gathered will not be used to identify participants in the research study. Your participation in the study will not pose a risk to your safety or wellbeing. Benefits of being in the study may lead to a greater understanding of the phenomenon by educators as it addresses the acculturation process of Vietnamese-American adolescents.

Payment:
No payment will be given to participants. Participants will be thanked at the end of the focus group and individual interviews as appreciation for time taken to participate in the study.

Privacy:
Any information you provide will be kept confidential unless the participant shares information about harming himself or herself or someone else. The researcher will not use personal information for any purposes outside of this research project. The researcher will not include or disclose any identifiable information (i.e.: name, date of birth) that could identify you in the study reports. Data will be kept secure by storing written and digital data collected in a locked file cabinet to maintain participant confidentiality. Data will be kept for the length of time required by Concordia University–Portland. Under no circumstances: (a) the information the adolescent or parent shares during the interview affect the student’s academic grade (b) be shared with others (c) be demographically identified in the study (d) the interview will not interfere with class time or time during an extracurricular activity (e) the interview will not be held at the school and (f) personal information will not be used for any purposes outside of the research project. The interview: (a) will be audio recorded and only heard by the community liaison, myself, participants, translator, and transcribed by an outside transcription service: Native English Transcription Service. If a translator is needed, the translator will sign a consent form acknowledging his or her responsibility to confidentiality. The liaison will be the translator if requested for the individual interviews and will sign a consent form (c) the individual interview will be conducted in a quiet and safe location chosen by the participant to ensure comfort and confidentiality, (d) parents must be present during the interview and (e) the participation is strictly voluntary and the participants may choose to resign from the study at any time.
Contacts and Questions

You may ask questions you have now. If you have any questions later you may contact the researcher [Researcher email redacted] or [Researcher phone number redacted]. If you want to talk with a participant advocate, other than the investigator, you can write or call the director of the institutional review board, Dr. OraLee Branch [Director email redacted] or [Director phone number redacted].

The researcher will give you a copy of this form to keep.

Statement of Consent of at least one parent/guardian and Assent of Adolescent is required for Adolescent to Participate.

I have read the above information and I feel I understand the study well enough to make a decision about my involvement. By signing below, I understand that I am agreeing to terms described above.

Printed Name of Adolescent Participant __________________________________________

Adolescent Participant, please sign here if you ASSENT (if you Agree) to participate:

Signature of Adolescent Participant __________________________________________

Date of Assent __________________________________________

Printed Name of Parent Participant (1) __________________________________________

Parent Participant Signature (1) __________________________________________

Date of Consent __________________________________________

Parent Email __________________________________________

Parent Phone Number __________________________________________

Printed Name of Parent Participant (2) __________________________________________

Parent Participant Signature (2) __________________________________________

Date of Consent __________________________________________

Parent Email __________________________________________

Parent Phone Number __________________________________________
APPENDIX E: Confidentiality Agreement

Confidentiality Agreement

This CONFIDENTIALITY AGREEMENT is made by and between

_______________________________________________ (Adolescent-disclosing party)

AND

___________________________________________________ (Parent-disclosing party)

AND

______________________________________________ (Researcher-Receiving Party)

(Each of whom shall be hereinafter referred to the “disclosing party” or “receiving party” as appropriate as of (date) _____________________.

Project Reference

Discussions and information strictly related the Research: The Influence of Extracurricular Activities on the Acculturation of Vietnamese American Adolescents
APPENDIX F: Translator Confidentiality Agreement

All documents will be printed and recorded in English for transcription purposes. The translation will occur at the time of the interview and will be clearly stated in English on the recording.

Translator:

I affirm that I will perform translation for those parents that request verbal or written words translated. I affirm that I will keep all shared information at group and individual meetings confidential.

Translator Signature

______________________________________________________

Date

______________________________________________________

Researcher Signature

______________________________________________________
APPENDIX G: Transcription Confidentiality Agreement

CONFIDENTIALITY AGREEMENT

Name of Signer: Nikki Young

During the course of my activity in collecting data for this research:

Servant Leadership: What makes it an effective leadership model? I will have access to information, which is confidential and should not be disclosed. I acknowledge that the information must remain confidential, and that improper disclosure of confidential information can be damaging to the participant.

By signing this Confidentiality Agreement I acknowledge and agree that:

1. I will not disclose or discuss any confidential information with others, including friends or family.
2. I will not in any way divulge, copy, release, sell, loan, alter or destroy any confidential information except as properly authorized.
3. I will not discuss confidential information where others can overhear the conversation. I understand that it is not acceptable to discuss confidential information even if the participant’s name is not used.
4. I will not make any unauthorized transmissions, inquiries, modification or purging of confidential information.
5. I agree that my obligations under this agreement will continue after termination of the job that I will perform.
6. I understand that violation of this agreement will have legal implications.
7. I will only access or use systems or devices I’m officially authorized to access and I will not demonstrate the operation or function of systems or devices to unauthorized individuals.

Signing this document, I acknowledge that I have read the agreement and I agree to comply with all the terms and conditions stated above.
Signature: ___________________    Date: October 26, 2016

Name: Jecy Rayar for Native English Transcription Service.
APPENDIX H: Liaison Confidentiality Agreement

All documents will be printed and recorded in English for transcription purposes. The translation will occur at the time of the interview and will be clearly stated in English on the recording.

**Liaison:**

I affirm that I will perform translation for those parents that request verbal or written words translated. I affirm that I will keep all shared information at group and individual meetings confidential.

Liaison Signature

____________________________________________________

Date

_________________________________________________________________

Researcher Signature

_________________________________________________________________
APPENDIX I: Interview Protocol Questions

Each protocol question is numbered and aligned with the question number indicated on the Vancouver Index of Acculturation (Ryder, Alden, & Paulhus, 2000). These are open-ended questions adapted from the Vancouver Index of Acculturation to be used as guide. This is a pre-determined list of questions and the questions are numbered to correlate to the questions on the Vancouver Index of Acculturation. The parenthesis indicates the correlating questions to those on the Vancouver Index.

1. (Quest. 1) Do you or do you not, participate in your heritage culture? If you do participate in your heritage culture, can you paint a picture of this using your thoughts, feelings, images, sensations, and memory?
2. (Quest. 2) Do you or do you not, participate in the host culture? If you do participate in the host culture, can you paint a picture of this using your thoughts, feelings, images, sensations, and memory?
3. (Quest. 5) Do you or do you not enjoy engagement in social activities with individuals from your heritage culture? If yes, where did you meet? If yes, what activities do you participate in? Can you describe how you this makes you feel when you are doing something with others from your culture?
4. (Quest. 6) Do you or do you not enjoy engagement in social activities with individuals from North American culture? If yes, where did you meet? If yes, what activities do you participate in? Can you describe how you this makes you feel when you are doing something with others from the new culture?
5. (Quest. 13) Is it or is it not important for you to keep practices of your heritage culture? If it is important, what are some of the practices that you keep? Can you paint a picture of this using your thoughts, feelings, images, sensations, and memory?
6. (Quest. 14) Is it or is it not important for you to keep practices of the host culture? If it is important, what are some of the practices that you keep or develop? Can you paint a picture of this using your thoughts, feelings, images, sensations, and memory?
7. (Quest. 15) Do you or do you not feel connected to the values of the heritage culture? Has this influenced your relationships? If so, how? What are the values that are important to you?
8. (Quest. 16) Do you or do you not feel connected to the values of the host culture? Has this influenced your relationships? If so, how? What are the values that are important to you?
9. (Quest. 19) Do you or do you not have interest in having friends from your heritage culture? If so, how do you choose and where do you find people to be your friends? Do you solely make the decision or are your parents involved with whom you can be friends with? In what activities do you engage in with, with friends? Where are these activities done (during school day, after school extracurricular, community activities) What similarities or differences do you look for when choosing friends?
10. (Quest. 20) Do you or do you not have interest in having friends in the American culture? If so, how do you choose and where do you find people to be your friends? Do you solely make the decision or are your parents involved with whom you can be friends with? In what activities do you engage in with, with friends? Where are these activities done (during school day, after school extracurricular, community activities) What similarities or differences do you look for when choosing friends?
APPENDIX J: Statement of Original Work

The Concordia University Doctorate of Education Program is a collaborative community of scholar-practitioners, who seek to transform society by pursuing ethically-informed, rigorously-researched, inquiry-based projects that benefit professional, institutional, and local educational contexts. Each member of the community affirms throughout their program of study, adherence to the principles and standards outlined in the Concordia University Academic Integrity Policy. This policy states the following:

Statement of academic integrity.

As a member of the Concordia University community, I will neither engage in fraudulent or unauthorized behaviors in the presentation and completion of my work, nor will I provide unauthorized assistance to others.

Explanations:

What does “fraudulent” mean?

“Fraudulent” work is any material submitted for evaluation that is falsely or improperly presented as one’s own. This includes, but is not limited to texts, graphics and other multi-media files appropriated from any source, including another individual, that are intentionally presented as all or part of a candidate’s final work without full and complete documentation.

What is “unauthorized” assistance?

“Unauthorized assistance” refers to any support candidates solicit in the completion of their work, that has not been either explicitly specified as appropriate by the instructor, or any assistance that is understood in the class context as inappropriate. This can include, but is not limited to:

Use of unauthorized notes or another’s work during an online test

Use of unauthorized notes or personal assistance in an online exam setting

Inappropriate collaboration in preparation and/or completion of a project

Unauthorized solicitation of professional resources for the completion of the work.
Statement of Original Work

I attest that:

I have read, understood, and complied with all aspects of the Concordia University-Portland Academic Integrity Policy during the development and writing of this dissertation.

Where information and/or materials from outside sources has been used in the production of this dissertation, all information and/or materials from outside sources has been properly referenced and all permissions required for use of the information and/or materials have been obtained, in accordance with research standards outlined in the Publication Manual of The American Psychological Association

Nicole Citerella
Digital Signature

Nicole Citerella
Name (Typed)

8-7-2017
Date