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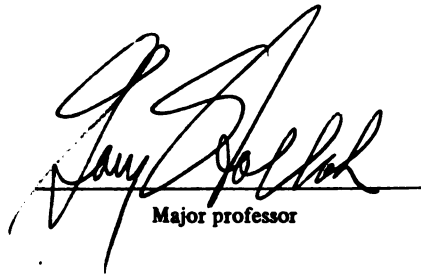
BRIDGING THE MANY WORLDS OF VIETNAMESE ADOLESCENTS:
A STUDY OF THE RELATIONSHIPS BETWEEN
ACCULTURATION AND ADJUSTMENT

presented by

Huong H. Nguyen

has been accepted towards fulfillment
of the requirements for

M.A. degree in PSYCHOLOGY



Major professor

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**BRIDGING THE MANY WORLDS OF VIETNAMESE ADOLESCENTS:
A STUDY OF THE RELATIONSHIPS BETWEEN
ACCULTURATION AND ADJUSTMENT**

by

Huong H. Nguyen

A THESIS

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ABSTRACT

BRIDGING THE MANY WORLDS OF VIETNAMESE ADOLESCENTS: A STUDY OF THE RELATIONSHIPS BETWEEN ACCULTURATION AND ADJUSTMENT

by

Huong H. Nguyen

This study accomplished 2 objectives: (1) to develop a two-dimensional acculturation scale for Vietnamese adolescents and (2) to assess how their acculturation styles and cultural involvements related to various aspects of adjustment (i.e., psychological symptomatology, depression scores, family/parent relationships, self-esteem, and G.P.A.). Results suggested that among a sample of 182 Vietnamese adolescents--students surveyed throughout 8 junior-high and high schools in Lansing, Michigan--those with Assimilated styles or high levels of involvement in the U.S. culture functioned more positively overall. In contrast, those with high levels of Vietnamese involvements reported more "mixed" functioning. Compared to their less ethnically-involved peers, these latter students reported higher adjustment in family/parent relationships but lower adjustment in symptomatology, depression, and self-esteem. Such findings not only provide insight into the factors through which cultural involvements may help vs. hinder the adolescent's adjustment, but they also help to address the apparent contradictions and conceptual errors of past research by substantiating a more useful, 2-dimensional framework for exploring acculturation.

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They say that achievement occurs only with those who stand on somebody's shoulders to see and grasp beyond what can otherwise not be grasped. If this is the case, then it is truly the strength and support of numerous shoulders with which I can even near the completion of this enormous project. To the following, I owe my abiding gratitude:

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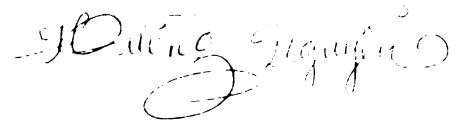
Additionally, I would like to extend thank-you's to all those in the Lansing Research office--especially, to Karen Smith whose cheerful voice, helpful recommendations, and prompt data lists have made recruitment all the more pleasant. Also, thank-you to the many principals, counselors, teachers, and staff in the schools throughout Lansing that have generously opened their classrooms and offered their time and energies. Your accommodations were sincerely appreciated. Special thanks, too, to Lelio Casola, the BIC instructor at Eastern H.S., for your generous assistance with the pilot studies and for your thoughtfulness in our conversations regarding minority students. Additionally, thank-you to the three interpreters, Hoa Nguyen, Hanh Dinh, and Trong Le, whose devoted service were essential to the administration process, and still, many thanks to Mr. Tran, from Catholic Services, for your careful and enthusiastic willingness to translate the consent letters, and still, many thanks

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To all of you, I extend my heartfelt gratitude. It has truly been the strength of your shoulders that we can even begin to construct any "bridge" at all.

Sincerely,

A handwritten signature in cursive script, appearing to read "John Dickason". The signature is fluid and stylized, with a large, sweeping initial 'J'.

"Man is an animal suspended in webs of significance he himself has spun, I take culture to be those webs, and the analysis of it to be...an interpretive one in search of meaning."

Geertz

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CHAPTER I

INTRODUCTION AND REVIEW OF LITERATURE

The existence, interface, and interaction of different cultures are significant aspects of America's increasingly diverse society (U.S. Census Bureau, 1990). Not only do the different cultures offer us a rich variety of traditions but also the study of acculturation helps us understand the dynamic processes of adaptation in our cultures and subcultures. The downside, however, is the resulting conflicts created by such diversity. These conflicts can be exemplified by the prejudice and racism *between* different ethnic groups as well as by the family discord and personal conflicts *within* groups and *within* individuals. This thesis focuses specifically on the problems within groups and individuals, particularly within Vietnamese adolescents. What happens to Vietnamese youths growing up in our increasingly diverse society? How do they navigate the many worlds of home, school, and peers, and, more importantly, what kind of implications does this "navigation" have on their overall well-being?

It is possible that some answers to these questions can be achieved by exploring the concept of acculturation, which, in brief, is defined as the process of change and adaptation that results from continuous contact between those of different cultures (Redfield, Linton, & Herskovitch, 1936; Berry, 1991). The concept of acculturation is significant in this discussion because it provides a connection, a link between individuals and their social institutions. It helps to explicate our understanding of how exposure to new and different and diverse sociocultural environments can influence (and be influenced by) psychological changes within the person.

Altogether, there are five sections in this literature review. The first section discusses the unique characteristics of Vietnamese adolescents/refugees; the second discusses the relevance of studying acculturation, drawing specifically on its relationship

to mental health. The third and fourth sections review, respectively, the concept and measurement of acculturation, and, finally, the fifth section specifies the objectives of the present study.

VIETNAMESE ADOLESCENTS

Before delving into the implications of acculturation, it is essential to understand the background and unique characteristics of the population of interest: Vietnamese adolescents. Even though the mass exodus of Vietnamese refugees occurred over 20 years ago, there is still little knowledge regarding the long-term adaptation of these people and their descendants in the United States. Most acculturation studies thus far have focused on Hispanic adults. Indeed, there are few studies involving Asians and fewer still involving Asian refugee children, particularly, Vietnamese adolescents. Yet the need to study these youths is great because such an understanding can carry numerous political and psychological implications (e.g., multicultural policies and identity development) for the understudied population. Two characteristics that make this group especially interesting are: (1) their adolescence and (2) their refugee status and/or affiliation with refugee parents and family members.

Adolescence. Adolescence can be a difficult developmental period for many individuals. It is a time marked by physical and psychological changes, as well as by waves of instability and insecurity (Ghuman, 1991). It is a time when individuals search for a new identity through attempts at defining and redefining themselves (Matsuoka, 1990). In so doing, adolescents have to navigate the different expectations, roles, and values of the worlds in which they participate. Bridging the worlds at home and in the larger society is an arduous task, however. It may be even more arduous for ethnic adolescents who face a wider gap between these worlds (Santrock, 1993). As Santrock stated:

For ethnic minority individuals, adolescence is often a special juncture in their development. Although children are aware of some ethnic and cultural differences, most ethnic minority individuals first consciously confront their ethnicity in adolescence. In contrast to children, adolescents have the ability to interpret ethnic and cultural information, to reflect on the past, and to speculate about the future. (p. 311)

Not only are minority adolescents more likely to be aware of their ethnicity at this stage in their life, but they are also more likely than their majority-group American peers to be subjected to the conflicting demands of two cultures (Ghuman, 1991). These demands can result from attitudinal and behavioral differences in areas such as dating, friendships, religion, filial piety, career choices (Lee, 1988), as well as in issues regarding individual autonomy, family responsibility, gender equality, and the traditional role of women (Ghuman, 1991). For example, adolescents from Vietnam may often find their traditional values incongruous with those of the American society. This contrast can be further exemplified by the fact that the adolescents "have little choice about their moral values...Traditionally, the culture and society have reinforced the morality taught in the family (Matsuoka, 1990, p.344)." Because of their communal system, adolescents in Vietnam are said to achieve their identity or sense of worth mainly through their family, specifically through close relationships with family adults and through membership in an extended family system (Matsuoka, 1990). In contrast, majority-group American adolescents are defined more by their peers (Matsuoka, 1990). This peer orientation is partly reflective of their autonomy and individuality-oriented culture. Thus, it is no surprise that for most Anglo-Americans, adolescence is a time where issues of separation-individuation from parents are highly salient and where identity is derived primarily from one's peers and non-familial activities.

Interestingly, this contrast can be demonstrated even more concretely through the introduction of one's names (which, by no coincidence, is a very tangible expression of one's identity). A traditional Vietnamese individual, for example, would normally

introduce herself with her last name or *family* name, first (e.g., Nguyen Huynh Huong), thus symbolizing the primacy of her family. In contrast, a more "Americanized" individual would likely state her *given* name first (i.e., Huong Nguyen), thus signifying the importance or primacy of her individuality.

The manner in which adolescents attempt to accommodate to such conflicting demands in their many worlds of home, school and peers (as those mentioned above) are important because their inability to do so can lead to serious family discord and individual conflicts. Given their "limited personal freedom," for example, some Vietnamese adolescents may be attracted to the autonomy and independence of their American peers and hence, may try to be independent and disengage from their family. They may refuse parental guidance and/or do things without parental consent. Such behaviors may be unacceptable to their parents and, consequently, set the stage for family problems, intergenerational conflict, and individual distress even greater than those found among American adolescents and their families (Matsuoka, 1990; Charron & Ness, 1981; Szapocznik & Kurtines, 1993).

Unfortunately, navigation between the different worlds of home, school and peers is like walking an intricate tightrope. Although, healthy mediation is possible, it is difficult to meet the presses of the different worlds and to emerge with a completely healthy outcome. In their study, for example, Charron and Ness (1981) found a catch-22 situation where Vietnamese adolescents who were not forming friendships with American peers were at risk for emotional distress, while at the same time, those who did have "success" in these friendships were at risk for family conflicts.

Refugee Affiliation/Status. Just as the "adolescence component" provides Vietnamese teens with characteristics distinct from adults, so does their particular "refugee affiliation/status" provide characteristics distinct from other immigrant groups. In general, long journeys involve great psychological distress; (hence, the similar etymology between "travel" and "travail"--Portes & Rumbaut, 1990). For refugees and their

children, though, there is a greater amount of distress. In contrast to immigrants who are "pulled" to the new environment for economic or educational purposes, refugees are "pushed" out by political upheavals, wars, etc. The refugee's departure and arrival is marked by trauma, violence, abruptness, lack of preparation and possibly resistance to severing ties with the homeland (Stein, 1986). Although there is a wide range of experiences among individuals within a group, the refugees, in general, are said to experience more danger and undesirable changes than other acculturating groups (Rumbaut, 1991). In fact, refugees are more likely to experience a double set of crises: a "crisis of loss" and a "crisis of load" (Rumbaut, 1991). The first crisis involves "coming to terms with the past" whereas the latter involves "coming to terms with the present and immediate future." As Rumbaut explains, refugees face an acute sense of loss—of their homeland, family, friends, social status, and material possessions as well as a loss of their meaningful sources of identity and self-validation. This "crisis of loss" can be further exacerbated by the "crisis of load" or overwhelming demands of adjusting to a radically different society (e.g., learning a new language, securing shelter and work, understanding new norms, etc.). Knowledge of such crises is significant because the nature of one's journey, in terms of pre-, mid-, and post-migration/flight, influences how one acculturates to the new society. In the long run, these crises will likely affect one's psychological health.

Given the distinctions of "refugee-ness" in general (as compared to other immigrant groups), Vietnamese adolescents are affected by this refugee distinction in 2 ways in particular. (Hence, the title "*refugee affiliation / status*".) Typically, Vietnamese students are affected because they are either "children of survivors", affiliated with refugee parents and/or family members or because they themselves are refugees (i.e., refugee status).

In the first case, the impact of the refugee affiliation is more indirect because it is the adolescent's parents who have experienced the traumatic flight. Nonetheless, these

youths, these children of "survivors" may be subjected to powerful ramifications of their parent/s' experience. Some refugee parents, for example, may not be physically or emotionally available for their children. This unavailability may be due to the parents/family members being separated or killed during the flight or to parents/family members dealing with emotional difficulties of their own (e.g., depression, anxiety, grieving, etc.; Lee, 1988). Parents may also pass on their "refugee" sense of helplessness, depression and suspicion to their children (Westermeyer, 1991). In this way, the parent(s)' unavailability and increased distress can seriously affect the youth's adaptation. As Matsuoka suggests (1990):

The emotional needs of children are prone to change with acculturation, and refugee parents may be ill prepared to address them, which places refugee youth in a high-risk situation. In other immigrant cultures, the transitional generation is the one most affected by cultural conflict and shows high degrees of delinquency, mental illness and anomie. (p. 343)

Adolescents who are refugees themselves face a double jeopardy, a situation worse than that of their adult counterparts. These adolescents have to deal with the usual physical and psychological changes of their developmental stage *as well as* the adjustment problems of being a refugee (e.g., crises of loss and load) (Matsuoka, 1990). Although there is a wide array of refugee experiences in general, certain experiences, in particular, may subject youths to traumatic events (e.g., abuse, rape, massacres, etc.) that leave them especially vulnerable because of their impressionable age. Such experiences could give rise to a range of psychiatric disturbances including functional psychosis, depression, and conduct disorder (Williams & Westermeyer, 1983, 1991; Westermeyer, 1986). It is small wonder that case reports of refugee children and adolescents suggest a higher prevalence of mental disorders in this group than in the general population (Harding & Looney, 1986; Szapocznik, Cohen, and Fernandez, 1985; Williams & Westermeyer, 1983).

The Vietnamese Population in Ingham County/Lansing Area Just as "adolescence" and "refugee affiliation/status" distinguish the focal population from other

immigrant groups, so does living in Ingham county distinguish this subset from Vietnamese people in other locations. What follows is a contextual/background description of this particular population.

According to the 1990 U.S. Census Bureau, there are approximately 703 Vietnamese persons (both adults and children) within Ingham County, with a subset of 418 in the city of Lansing and 99 in East Lansing. Altogether, they comprise .2 -.3% of the total population in the Lansing Area. The nature of their "refugee-experience" is somewhat varied; nonetheless, refugees in the Lansing population tend to fall equally into one of three waves (according to P. Hepp, Director of Refugee Services; personal communication, September 1995). The first wave, occurring around the mass exodus of 1975, consists mostly of people who tend to be more educated and more motivated than their peers in the latter waves. The second wave, occurring between 1978-1982 (or thereabouts), consists mostly of "boat people". Although the size of the three waves are relatively equal in the city as a whole, there is a slight preponderance of boat people. Finally, the third wave, occurring from 1991 to the present time, consists mostly of people whose arrival were/are supported by federal programs such as the Amerasian and the Orderly Departure Programs. People from these programs were screened and selected to enter the United States. Typically, they include Amerasian children, political prisoners, and spouses or children of Vietnamese people already living in the United States.

Since their arrivals, most Vietnamese people have settled throughout the central city of Lansing, approximately 10% of which reside in the low-income housing projects. On the whole, Vietnamese residents have had little education. Although there is some range in professions, many belong to the working class, (with a particular preponderance in the service-industry fields--restaurants, etc.). Despite the working class bracket and little education of the Vietnamese adults, however, their children are becoming upwardly mobile (Refugee Services in Lansing, Michigan).

ACCULTURATION AND PSYCHOLOGICAL FUNCTIONING

Given the unique characteristics and context of Vietnamese adolescents, how do researchers begin to understand the nature of their adaptation? The answer (at least as a first step) is through exploring the relationships between acculturation and psychological functioning. Although, there is a paucity of such research for Vietnamese youths, general findings from other minority populations help in such exploration. Next, follows a discussion of the various and diverging relationships between acculturation and psychological status.

Overall, acculturation has been linked to a variety of issues ranging from educational achievement (Padilla, 1980), to personality characteristics (Sue and Kirk, 1972) and clinical symptomatology (Arce, 1982), to patterns of conflict resolution (Kagan, Zahn, and Geasly, 1977), utilization of psychotherapy resources (Szapocznik, Santisteban, Kurtines, Hervis, and Spencer, 1982), and drop-outs from treatment (Miranda, Andujo, Caballero, Guerrero, and Ramos, 1976). Despite the many associations that research has uncovered, there are currently no discernible patterns among this body of findings. As a whole, it seems that our understanding of the relationship between acculturation and psychological functioning is a rather complicated, if not a confusing and conflicted picture.

Generally though, acculturation has been hypothesized to relate to adjustment and psychological distress in a variety of ways: linearly (both negatively and positively) as well as in a curvilinear fashion in which integration or biculturality is associated with optimal well-being (Rogler, Cortes, & Malgady, 1991). The evidence underlying these conclusions can be characterized in the following ways:

Positive Relationship (High Acculturation and High Distress). Research findings documenting a positive relationship between acculturation level and psychological distress have linked high acculturation with various clinical disorders, including: major depression, phobia, dysthymia, suicide, and substance abuse/dependence (Burnham, Hough, Karno,

Escobar & Telles, 1987; Sorenson & Golding, 1988; Caetano, 1987). Higher acculturation has also been linked with higher rates of delinquency and deviant behavior (Graves, 1967; Szapocznik & Kurtines, 1980a, 1993; Szapocznik, Kurtines & Fernandez, 1980). Similarly, elevated scores on MMPI (Padilla, Olmedo & Loya, 1982) and anorexia questionnaires (Pumariiega, 1986) have also been linked with high levels of acculturation. Still other studies have found that difficulties in relationships with parents and low levels of adjustment are associated with increases in acculturation (Charron & Ness, 1981; Ramirez, 1969; Szapocznik, Kurtines, & Fernandez, 1980; Rumbaut, 1991). Rumbaut's (1991), in his study of Indochinese adolescents, for example, discovered that youths who are "becoming American" may be proportionately less successful in academic attainment.

A qualitative review of these findings suggests that increases in acculturation not only alienate the individual from his/her supportive ethnic group but they also gives rise to ethnic and self-hatred. For example, increases in acculturation can facilitate internalizations of damaging behaviors and beliefs that are a part of the dominant culture. These beliefs may include stereotypes, prejudices and discrimination toward the person's ethnicity. Consequently, such processes may result in self-deprecation, ethnic- and self-hatred, and a weakened ego structure (Rogler, Cortes, & Malgady, 1991).

Negative Relationship (Low Acculturation and High Distress). Psychological distress have also been linked to low levels of acculturation. Whether measured by length of residency, by loyalty to the culture, or by lack of verbal proficiency in English, separation has been associated with various problems, including depression, withdrawal and obsession-compulsion, (Torres-Matrullo, 1976) as well as somatic, combat stress, PTSD, and alcohol abuse/dependence symptoms (Escobar, 1983; Escobar, Randolph & Hill, 1986). Similarly, increased numbers of Negative Life Events (e.g., divorce, death, hospitalizations) and Life Dissatisfaction (e.g., boredom, dreariness, sadness) and

low self-esteem have also been linked to low acculturation (Yu & Harburg, 1981; Salgado de Snyder 1987a).

Researchers in this group of studies believe that when acculturating individuals have been uprooted from traditional interpersonal relationships, they are more likely to experience loneliness and isolation in their new environment. Such challenges, coupled with an absence of instrumental skills (e.g., knowledge of the main language, access to different resources) may prevent the separated individual from becoming familiar, comfortable, and competent in her/his new world. Consequently, these predicaments may lower self-esteem and give rise to dysfunctional behavior (Rogler, Cortes, & Malgady, 1991).

Curvilinear Relationship. Researchers who have found curvilinear relationships between acculturation and psychological functioning have raised the possibility that distress increases at both acculturative extremes, and that healthy psychological functioning is achieved at an optimal balance point (i.e., at integration or biculturalism). Such balance requires an integration between the ethnic culture's supportive and ego-reinforcing elements and the host society's instrumental skills (Rogler, Cortes & Malgady, 1991).

One verification of this argument comes from Lang et al.'s study of Hispanic adults (Lang, Nunoz, Bernadal, & Sorenson, 1982). Their findings suggest that bicultural Hispanics were better adjusted in terms of life quality, affect balance, depression, and psychological adjustment than were those who were either monoculturally Latino (traditional) or monoculturally United States mainstream (assimilated).

Consistent with Lang's findings, Szapocznik et al., found that drug abuse was a function of monoculturality, specifically in "over-acculturated" youths and "under-acculturated" mothers of Cuban families. Interestingly, these youths were found to have elevated rates of drug abuse and impulsive and antisocial behavior while the less acculturated mothers were found to use more sedatives and tranquilizers and to exhibit

more neurotic personality profiles. Especially interesting is Szapocznik et al.'s caution that it is not the retention of the ethnic characteristics or the assimilation into the host society that is pathological *per se*. Rather, it is the lack of bicultural involvement that is maladjustive because it renders members of ethnic minorities inappropriately monocultural in a bicultural context. Hence, it is the exaggerated assimilation with the host society or the exaggerated maintenance of ethnic identity (separation), one to the exclusion of the other, that is detrimental to psychological functioning of immigrant groups. Biculturalism appears to be optimal for adjustment because it enables individuals to function at least "adequately" in their different, daily cultural contexts (Szapocznik & Kurtines, 1980).

Biculturalism was also found to be associated with healthier psychological functioning among Indochinese refugees. In a study comparing the satisfaction and acculturation of S.E. Asian and Hispanic individuals, biculturalism was found to be the most satisfactory style, followed respectively by assimilation and separation (Wong-Rieger & Quintana, 1987). Similar results were also obtained in a study of Indochinese adults (Rumbaut, 1991; Portes & Rumbaut, 1990). As Rumbaut states,

It appears that the most successful psychological adjustment is made not by those who remain unacculturated and alienated from the American milieu, nor by those who pursue a monocultural assimilative strategy, but by those who are oriented toward an additive style of acculturation, adapting to American ways while retaining their ethnic identity and attachments. (p. 81)

Other Findings. Our understanding of the relationship between acculturation and psychological functioning is further complicated by mediating factors, such as gender, religion, age, and SES (Mavreas & Bebbington, 1990; Rumbaut, 1991; Ghuman, 1991; Caetano, 1987; Ortiz & Arce, 1984). In fact, SES is one of the most influential factors associated with acculturation style and psychological functioning (Moyerman & Forman, 1992); gender is another. In Mavreas and Bebbington's study (1990), for instance, there was an unpredicted gender effect where "high acculturation" was related to *increased*

pathology for *males* but to *decreased* pathology for *females*. As the authors explain, such results underscore how outcomes of acculturation may be moderated by various factors in the individual's roles, circumstances, and characteristics.

To compound these complexities, one research study did not find any reliable relationships between acculturation and psychological functioning. This study (Smither and Rodriquez-Giegling, 1979) concerning the marginality, modernity, and anxiety of Indochinese refugees (i.e., Vietnamese and Laotians). Here, *marginality* was defined as being on the edge of two cultures rather than well-integrated into either one, while *modernity* referred to the interpersonal style that welcomes change, variety, and challenge of new situations. In general, the Southeast Asian groups scored higher in marginality and anxiety and lower in modernity than the American sample. Interestingly, however, there was no relationship between marginality and anxiety for the Vietnamese group. Smither and Rodriquez-Giegling explain that these results may be partly due to the feelings measured in the Marginality Scale which were unrelated to anxiety in the refugees and/or because the scale's validity for this particular population was questionable.

Discussion of Findings/Measurement Problems. As noted, acculturation is associated with a variety of psychological functioning issues. However, even with the evidence classified into these positive, negative, curvilinear and "other" categories, no clear pattern emerges from the body of findings. Bicultural group seems somewhat healthy, but overall, results from these groups are themselves conflicting. For example, one group of findings suggests that "high acculturation is associated with greater distress while at the same time, other studies suggests that "high acculturation" is associated with greater psychological functioning (by virtue of low acculturation being associated with greater distress). Similarly, "low acculturation" is linked to greater distress as well as greater psychological functioning. To further the complexities still, additional studies suggest that "medium acculturation" is related to optimal health while other findings report no relationship at all.

Part of the reason for such conflicting findings could be due to the ambiguous definitions and measurements of the constructs involved (i.e., acculturation and psychological functioning). Psychological functioning, for one, has been defined in different and divergent ways among the many studies, ranging from life-satisfaction to academic achievement to clinical symptomatology. Hence, it is conceivable for acculturation findings to appear inconsistent since results vary depending on the particular operationalization of "psychological functioning". This divergence in adaptation variables, compounded with the complexities of acculturation makes our understanding of the two an especially difficult task.

It could be that the principal problem regarding acculturation studies is the conceptualization and measurement of acculturation itself. Because this construct is so complex and multi-dimensional, it is difficult to define, let alone measure. As Keefe (1980) pointedly asserts, acculturation is a term that all social scientists use, yet very few agree on its meaning. It is this lack of agreement that poses difficulties in understanding the relationship between the acculturation and psychological functioning. With the goal of clearer understanding in mind, let us now examine more closely the many "meanings" of acculturation, focusing specifically on its conceptualization and measurement.

CONCEPT OF ACCULTURATION

Currently there are two principal conceptualization or models among the numerous theories of acculturation: One model emphasizes assimilation and the other, cultural plurality (Dona & Berry, 1993). These models are significant because they influence the definition and consequently, the implications of acculturation studies. According to this assimilation perspective, the non-dominant group undergoes the most change. Here, the term acculturation more commonly refers to the process of change among minority individuals, specifically in their acquisition of the host society's values and behaviors (Franco, 1983). It is often used synonymously with the term assimilation, which has been

defined as the absorption of (or into) the host society's "cultural tradition". For example, a minority individual who has assimilated many of the dominant culture's behaviors and values is said to be "acculturated" or "highly acculturated" .

Years ago, when the demographics of the U.S. were less diverse, most immigrants "acculturated" mainly by assimilating into the host society. The assimilation model was most appropriate then because assimilation was the primary choice of adaptation for immigrant groups. There were less opportunities of maintaining one's ethnic culture and to be functional, one truly needed to acquire the skills of the host society. However, this model is faulted today because it is not sensitive to the diverse demographics of contemporary times. Its conceptualization failed to change with the changing times. Compared to earlier eras, there is now more opportunity and receptivity in maintaining one's ethnic culture (more ethnic minorities to interact with, more appreciation for diversity, more ethnic communities from which to draw resources, etc.) Hence, assimilation is not the only choice of adaptation. Consequently, the assimilationist model, is now faulted because it does not fit the zeitgeist of today.

In addition to its inappropriateness for current time and contexts, the assimilation model is also criticized for its bias toward the dominant culture. It suggests that "good groups" are those that assimilate to the American culture (Dona & Berry, 1993) and that "bad groups" are those who try to maintain their ethnic traditions. Such dominant ideology has been countered by immigrants who have carved a "native" environment in their new community (Wickher & Schoch, 1987) and by those who have preserved their ethnic identity over time (Feagin, 1984). Theoretically, this definition is also problematic to the measurement of acculturation because it assumes a unidimensional, mutually exclusive process. Such implications will be fully discussed in the next section.

Unlike the assimilationist approach, the second model asserts that an acculturating individual has more than the assimilated choice of adaptation. This model

is especially relevant in culturally pluralistic societies where an individual's cultural contact with the new society and cultural maintenance of the old/ethnic society can both be assessed. It argues that the process of change can result in many different types of adaptation, ranging from assimilation, to integration, to traditionalism and marginalization.

In this study, the concept of acculturation is based on the latter model. Specifically, acculturation is defined as a process of change and adaptation that results from continuous, first-hand contact between individuals or groups of different cultures--where change can involve a variety of attitudinal and behavioral domains and can result in several styles of adaptation (Redfield, Linton, & Herskovitch, 1936; Berry, 1991).

In general, the acculturation process can be experienced by all types of people, from refugees, immigrants, and sojourners to "ordinary" people who are merely adjusting to a new environment within their own society (e.g., first-year college students).

According to Berry (1991), the process of change can occur at a group or individual level and can involve changes in a variety of domains. Changes may involve exogenous and endogenous domains (e.g., overt behaviors and covert traits), ranging from language acquisition and food consumption to identity, values, and attitudes (Rogler, Cortes, & Malgady, 1991). They may also involve areas of music, religion, work, daily activities, friendship preferences, and dating relationships (Wong-Rieger & Quintana, 1987; Suinn & Lew, 1992; Berry, 1986; Szapocznik, Scopetta, Kurtines, & Aranalde, 1978). Although the areas in which change can occur is numerous, usually these changes are behavioral, attitudinal, or values-oriented in nature. In addition to different domains, changes can also occur at different rates, to different degrees, and in different directions (Westermeyer, 1986; Berry, 1986; Suinn & Lew, 1987; Ghuman, 1991; Rogler, Cortes, & Malgady, 1991).

THE MEASUREMENT OF ACCULTURATION

Not only does acculturation have many different domains and levels, but it also has many different operationalizations. Currently, there are three main approaches to the measurement of acculturation. The first measures acculturation on a single criterion, while the second uses the linear, unidimensional approach, and the third, a two-dimensional model. It is important to differentiate "dimensional" quality stated here from that of the multi-dimensional domains used to represent different areas of change described previously. Here, "dimension" refers to the cultural matrix or axis in which the overall acculturation is conceptualized (e.g., Level of involvement in the culture of origin; Level of involvement in the host culture); this issue will be more fully discussed later.

Single index. An overwhelming number of studies have operationalized acculturation based on a single criterion (e.g., predominant language, generation level, year of residence in the host society, etc.). Although the particular criterion may be one that makes intuitive sense, it is insufficient by itself. This is primarily due to the fact that a single criterion cannot fully account for the inherent complexities of the acculturation process and outcomes; as such, these measures inherently lack content validity. However, some of the most common indices used in acculturation studies are language preference, generation status, and length of residence in the host society. The rationale behind the first criterion, predominant language, is that ethnic minorities who can fluently speak, read, and write the language of the host society are well assimilated/"acculturated" into their new environment. This criterion is based on the idea that language acquisition is an instrumental tool that allows participation in the dominant culture. Although many researchers have argued for the merit of using "predominant language" as an indicator to a subject's acculturation style and although language undoubtedly plays a role in acculturation, the problems lie in using it as a sole indicator of the construct. And, while the language criterion seems logical, there are instances in which it does not hold; that is, language usage does not always result in assimilation. Core values and behaviors are not

necessarily incorporated by merely having the language abilities to attain them. As Negy & Woods state (1992, p. 241), "...simply having learned the national language spoken in a host country hardly indicates the degree to which the individual has adopted core values inherent to the host culture." Furthermore, they argue that such indices should be considered "proxy" measures--where one's acculturation level is implied rather than ascertained more directly.

Researchers using "generational status" to measure acculturation style have faced similar criticisms. In this case, the rationale is that increases in generational status (e.g., 2nd-generation, 3rd-generation, etc.) are associated with "increases" in acculturation (assimilation). Although this reasoning seems logical, it also fails to account for the context which may impede the acquisition of new behaviors or enhance the maintenance of traditional values. For example, Hispanics who live in a predominantly Hispanic communities/barrios (such as those in Southern Texas, along the Mexican border), where virtually all residents speak Spanish and share similar familial, religious, and traditional Mexican cultural values, may take longer to assimilate to American behaviors and values (Negy & Woods, 1992). Despite the fact that the community is within U.S. boundaries and that the subject may be a part of the 2nd or 3rd generations (i.e., born in the host society), such Mexican minorities can still be very traditional in their ethnic orientation. Thus, using generational status as the *only* measure for acculturation level is problematic because the indicator dismisses the impact of social contexts.

As with generational status, "length of residence in the host society" follows the same rationale: increases in time spent in the new society are associated with "increases" in acculturation (assimilation). Although some studies have verified that behavioral and value acculturation can be linear functions of the amount of time a person has been exposed to the host culture, the findings apply only in certain contexts (Szapocznik & Kurtines, 1980) and for certain groups (Celano & Tyler, 1990). Again, the contextual factors of the community can profoundly influence one's acculturation level. Minorities,

for example, can encounter immense difficulty assimilating into contexts which are not accepting of their ethnic group. This index (i.e., length of residence in the host society) may therefore carry little relevance in communities where there is notable racism, prejudice, and segregation—"simply" because such discriminating practices (e.g., apartheid situations) may limit the individual's ability or desire to assimilate into the dominant culture. Hence, using length of residence in the host society as a sole index is problematic because it fails to account the powerful influence of the community.

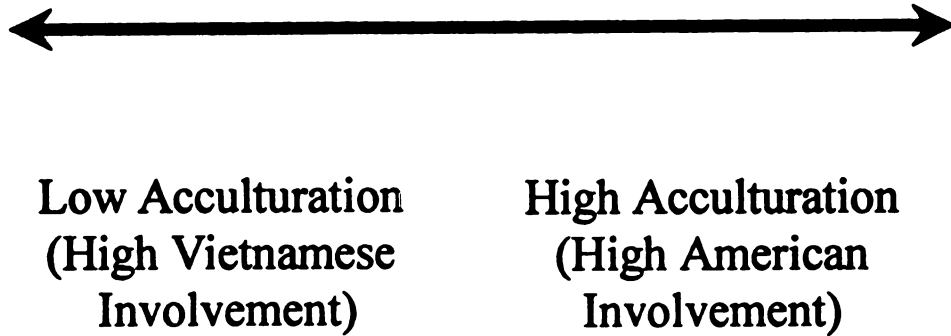
In sum, using a single criterion, (be it in predominant language, generational status, or years of residence), is not sufficient to measure an individual's acculturation style as it fails to acknowledge the multi-dimensional complexities of the context and concept of acculturation. Such indices, at best, are "proxy" measures which can only imply rather than directly assess the individual's acculturation style.

Bipolar, Unidimensional Model (Assimilationist Conceptualization). Instrument development in the area of acculturation has progressed from the use of a single criterion to multiple sociocultural characteristics such as nationality, occupational status, and food, music, and language preferences. These behavioral, psychological, and attitudinal measures have been incorporated into unidimensional acculturation scales (Cuellar, Harris, & Jasso, 1980). Among the most commonly used scales of this unidimensional model type are: The Acculturation Scale for Mexican Americans (ARSMA, Cuellar, Harris, & Jasso, 1980), Children's Acculturation Scale (CAS, Franco, 1983), Suinn-Lew Asian Self-Identity Acculturation Scale (SL-ASIA, Suinn, Ahuna, Khoo, 1992), The Greek Immigrant Acculturation Scale (Madianos, 1984), and the Behavioral Acculturation Scale (BAS, Szapocznik, Scopetta, Kurtines, & Arandale, 1978).

These scales typically conceptualize acculturation as a unidimensional, bipolar process where one's own ethnicity is contrasted with that of the host society (e.g., Hispanicism vs. Americanism or more graphically, Hispanicism <-----> Americanism) and judged as "good" or "bad", "functional" or "dysfunctional", "useful" or

"debilitating" to one's adaptation and goals. Under this model, acculturation is commonly referred to in terms of high vs. low acculturation (or acculturated vs. not acculturated). High levels of acculturation indicate extreme degrees of assimilation into the host society whereas low levels indicate maintenance of the traditional/ethnic culture. The problem with this type of conceptualization is its assumption of "mutual exclusion" (Rogler, Cortes, & Malgady, 1991); that is, where a strengthening of one culture requires a weakening of the other (See Figure 1). This model assumes that a strong ethnic identity is not possible among those who become involved in the mainstream society, and that as acculturation into the host society increases, a concomitant decrease or weakening of ethnic ties also occurs (Phinney, 1991).

Figure 1: Bipolar, Unidimensional Model



There are two ways in which the assumption of "mutual exclusion" reveals itself: in the structure of specific items and at the overall aggregate level. In the structure of specific items, questions are phrased in such a way that "involvement in one culture necessarily diminishes involvement in the other culture" (Rogler, Cortes, & Malgady, 1991, p. 587). Typically, the items offer a choice between two cultures, such as in language usage—where language usage is measured in a way that preference for one language is assumed to be negatively related to the other language. For example, an item would ask the person which language s/he prefers to speak and the response choices may be: (1) Spanish all of the time, (2) Spanish most of the time, (3) Spanish and English equally, (4) English most of the time, and (5) English all of the time (Szapocznik & Kurtines, 1980). Rogler, Cortes, & Malgady (1991) note that the presentation of items in this manner constrains the respondent's choice of alternative answers and presupposes a zero-sum model of competition between the two cultures. In reality, however, it is possible for individuals to fluently master two or more languages, and that an additive model of language preferences could be more useful in life. Hence, a better approach would be to assess the components separately (e.g., "How comfortable do you feel speaking Spanish?" and "How comfortable do you feel speaking English?").

The "either-or" assumption is also evidenced at the aggregate level where the total acculturation score is calculated. At this level, there is a procedure where involvement in each culture is measured separately, but then, are subtracted from one another to produce a score indicating one's overall acculturation level (Szapocznik, Kurtines, & Fernandez, 1980). If the composite ethnic/minority score has a greater value than the majority score in the subtraction, then the individual is said to be ethnically oriented, but, if the opposite is true, if the majority score is larger, then the individual is said to be "acculturated" (assimilated). If the degree of involvement in each culture is equivalent and the subtraction yields a 0, then the individual, evenly balanced between the two cultures, is said to be bicultural (Rogler, Cortes, & Malgady, 1991). There are conceptual problems

in this procedure as well. Again, this type of conceptualization unnecessarily pits the two cultures on opposite extremes and assumes that high involvement in one culture excludes involvement in the other.

Another problem with the unidimensional model is its inability to distinguish between the "true" vs. "mock" bicultural person. Here, a "true" bicultural person is one who is well integrated into the two cultures while the "mock" person is one who is alienated from both cultures (Szapocznik & Kurtines, 1980). A linear model of acculturation can only report the "biculturality" in terms of equal involvement (i.e., when the subtraction yields a zero); however, the procedure cannot distinguish how involvements in each culture are equivalent--whether they are equally high (i.e., a true bicultural) or equally low (i.e., a mock bicultural--a marginalized person). Mavreas, Bebbington, and Der (1989), commented on this conceptual difficulty in terms of "being at ease" with the cultures involved. They assert that scales of this type "...do not tap the sense of being culturally at ease, and this may be an important aspect of living in a novel culture. While at the individual level the concept of acculturation clearly covers movement between cultures, it is possible for someone to be at ease, or indeed ill at ease with aspects of both societies, and for this to be masked by the requirement to express a preference for one or other..." (p.240). Keefe and Padilla (1987) point to similar inadequacies of the unidimensional approach to the measurement of acculturation which has dominated research efforts to develop scales.

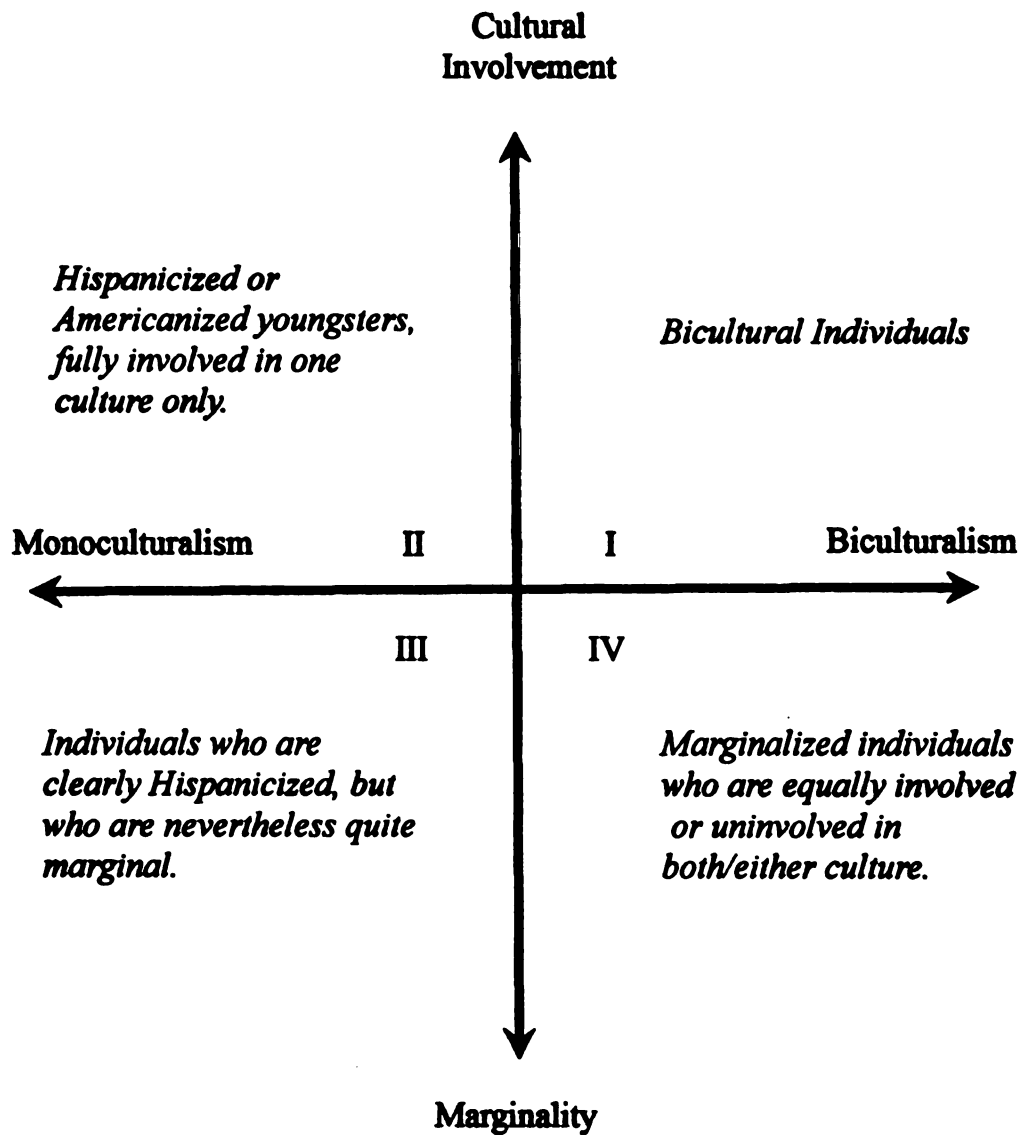
Two-Dimensional Model (Culturally Pluralistic Approach). Advocates of the alternative, two-dimensional model counter the assumptions of mutual exclusion by asserting that "the two cultures--the original's and the host society--are not necessarily...bipolar and that acculturative involvements in each of them could be measured separately" (Rogler, Cortes, Malgady, 1991, p. 587). Put another way, minority group members "can have either strong or weak identifications with both their own and the mainstream cultures, and a...[strong relationship] with one's ethnic culture does not

necessarily imply a weak relationship or low involvement with the dominant culture" (Phinney, 1990, p. 502). In contrast to the high vs. low (or acculturated vs. not acculturated) conceptualizations, this model purports, several different acculturation styles.

When presenting their Bicultural Involvement Scale, Szapocznik, Kurtines, and Fernandez (1980b) argued cogently for the need to measure constructs such as Hispanicism and Americanism separately. In addition, they suggested that individuals who were "bicultural" could either (a) be well-grounded in both Hispanic and Anglo cultures or (b) feel a marginal status without strong roots in either culture. Thus, their scale was designed to measure the degree to which a person feels comfortable in each culture independent of the other.

This 33-item scale, measuring different aspects of the immigrants social life (food, music, dance, etc.) is calculated on the basis of two separate dimensions: Biculturalism and Cultural Involvement. (Each dimension has two separate subscales, one measuring the degree of involvement in the host culture and the other, involvement in the ethnic culture.) The Biculturalism dimension measures the extent to which individuals are concurrently involved (or non-involved) in one or both cultures. It is based on a linear, bipolar model with monoculturalism on one end and biculturalism on the other. (See Figure 2.) A Cultural Involvement dimension was also incorporated so that "true" and "mock" biculturality can be differentiated. This dimension, as its name implies, measures the extent of involvement in both cultures; it ranges from cultural involvement to cultural marginality. Figure 2 shows the possible relationship between the two dimensions and their resultant acculturation styles, derived from combination (or charted) scores of the two dimensions (i.e., Marginal, Bicultural, Hispanicized and Marginal, and Fully Hispanicized or Americanized).

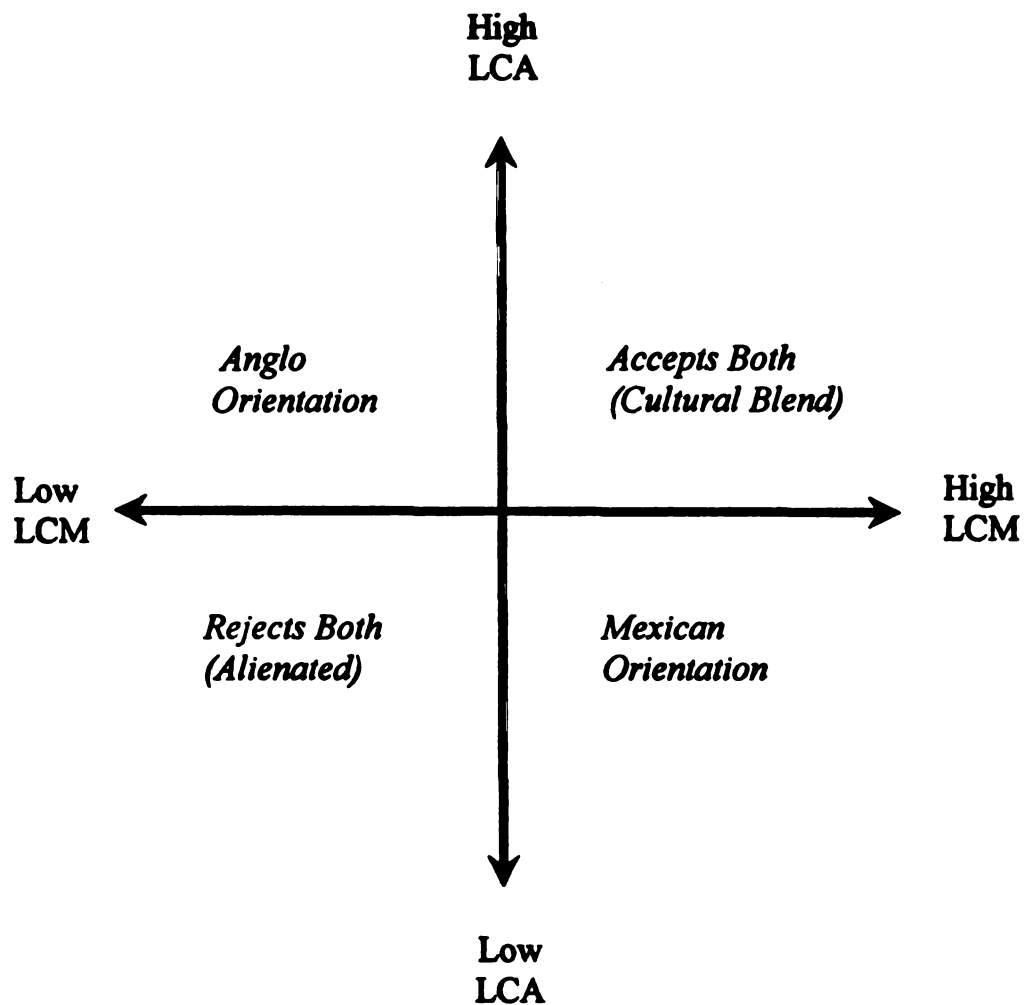
Figure 2: Szapocznick's Acculturation Model
(Szapocznick, Kurtines, & Fernandez, 1981).



The two-dimensional aspect in the cultural matrix of Szapocznik et. al's measure, especially the inclusion of cultural involvement, is a definite step towards a more sophisticated conceptualization. However, their model is a preliminary approach with many deficits. For one, the subtraction procedure Szapocznik et al. used to attain the overall acculturation score (as described earlier) limited the potential value of their distinction between the two cultures (Rogler, Cortes, & Malgady, 1991). Additionally, their conceptualization does not offer the clarity of acculturation styles when compared to other models. For example, their conceptualization, as it is graphed, does not distinguish Hispanicized from Americanized individuals; instead they group the two in one "monocultural" category (i.e., Category II. = Hispanicized or Americanized youngsters, fully involved in one culture only.). Another limitation still is that the model is somewhat confusing; it just does not make sense (i.e., Category I = Individuals who are clearly Hispanicized, but who are nevertheless quite marginal.)

Montgomery's (1992) "revised 2-D model" offers more clarity in its dimensions of acculturation, for it distinguishes Hispanicized individuals from their Marginalized and Americanized counterparts. Rather than being pitted on one monocultural-bicultural continuum, as in the previous approach, each culture in Montgomery's model is assigned its own dimension. Level of Comfort with Anglo Customs is on one dimension while Level of Comfort With Mexican Customs is on the other. The resultant acculturation styles are Anglo Orientation, Mexican Orientation, Accepts Both (Cultural Blend), and Rejects Both (Alienated) (See Figure 3). Despite the model's clear and comprehensive nature, there is currently no scale using this type of conceptualization. Montgomery proposed this model after his work on validating a unidimensional acculturation scale for Mexican-Americans. His findings led him to move away from a unidimensional model of acculturation and toward a two-dimensional cultural matrix where multi-domains (e.g., behaviors, attitudes, values) are superimposed on the matrix's foundation.

Figure 3: Montgomery's (1991) Two-dimensional Acculturation Matrix



LCA = Level of Comfort with Mexican Customs
LCA = Level of Comfort with Anglo Customs

Montgomery (1992) asserts that in the past 10 years, the theoretical conceptualization of acculturation has undergone substantial development and that currently, the best approach to measuring the concept would be the "composite of a revised two-dimensional model." Because of its objectivity, practicality, and conceptual clarity, this type of approach holds great promise for future studies.

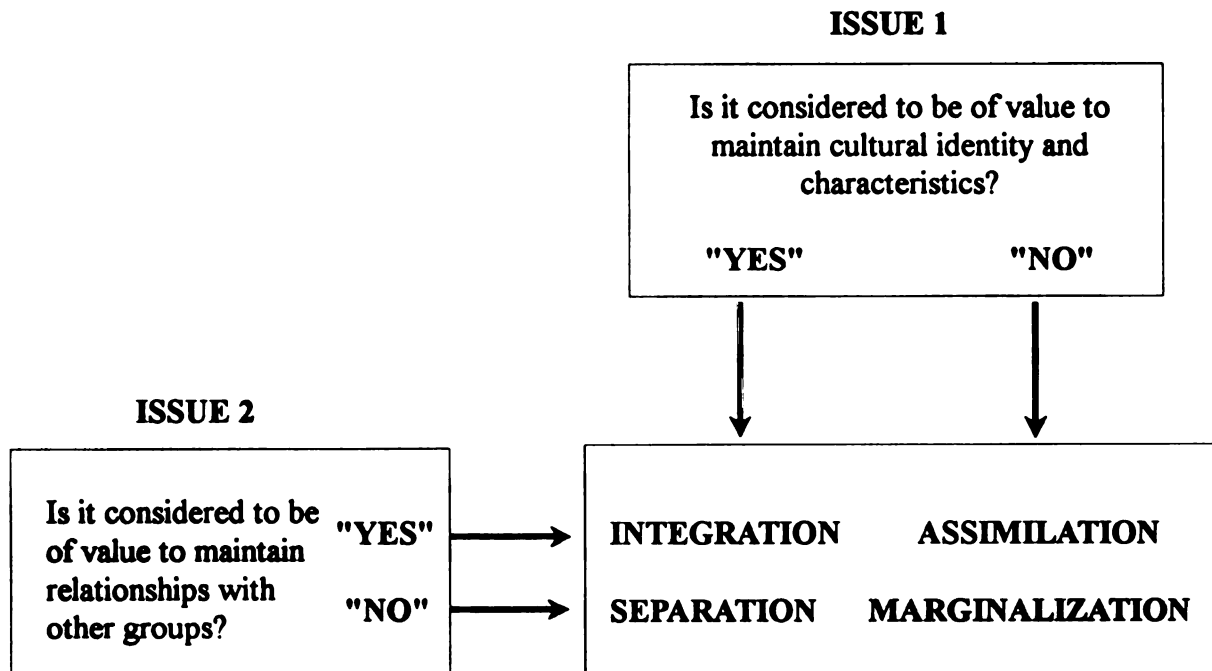
Celano & Tyler's (1990) work supports Montgomery's move away from the unidimensional and towards the two-dimensional model of acculturation. While validating The Behavioral Acculturation Scale on Vietnamese Refugees (a unidimensional scale originally designed for Mexican-Americans), the researchers found that the process of behavioral acculturation was neither linear nor unidirectional as previous theorists had hypothesized. They suggested that researchers must conceptualize the minority and majority cultures as heterogeneous groups. Such a conceptualization seems to be essential, at the very least, to build an adequate theoretical framework of empirical examination of acculturation.

Like Montgomery and Celano and Tyler, Berry also proposes a two-dimension conceptualization of acculturation. The main differences are that: (a) Berry measures acculturation attitudes rather than levels of involvements; and (b) his acculturation attitudes are phrased in terms of boxes or categories and are dichotomized by "yes/no" responses rather than continuous measures on two axes (See Figure 4).

In the derivation of his acculturation attitudes, Berry measures an individual's attitudes towards how s/he wishes to relate to those in his/her pluralistic society. Such attitudes are derived from two focal issues/dimensions facing all acculturating individuals: cultural contact (of the host society) and cultural maintenance (of the ethnic society). Specifically, his dimensions require participants to respond to 2 questions: First, "Is my cultural identity of value and to be retained?" and second, "Are positive relations with the larger society to be sought?" Depending on the combinations of "yes/no" responses to these questions, four acculturation attitudes are assessed: Integration, Assimilation,

Separation or Marginalization (See Figure 4; Berry, 1989). (Incidentally, Berry's "Integration" is similar to "Biculturalism" used in other research; hence the two terms will be used interchangeably in this thesis.) Generally speaking, Integration/Biculturalism is the identification with or synthesis of both old and new cultures, whereas marginality is the identification with neither (e.g., alienation from both cultures). Assimilation, on the other hand, is the continuous move toward the dominant culture--signifying an identification only with the new society while Separation is the reaffirmation of the traditional culture--an identification only with one's ethnic ties. (See Appendix 1 for a more elaborate description of Berry's (1986) acculturation styles.)

Figure 4: Berry's Four Acculturation Attitudes (1991)



Like Szapocznik, Berry and colleagues have also devised scales measuring their conceptualizations. In their earlier scales, acculturation attitudes were measured directly (rather than computed from the two cultural dimensions). In other words, acculturation attitudes were measured by combining in a single statement, attitudes towards the host culture and attitudes towards one's ethnic culture (Dona & Berry, 1993). This type of approach, however, was problematic because each statement conveyed more than one piece of information (i.e., it was double-barreled).

In their recently revised scales, Dona and Berry (1993) employed a different approach; they measured attitudes towards the culture of origin and towards the Canadian culture with separate items. This approach counters the double-barreled limitations of earlier questionnaires. Additionally, it required less items to determine a particular attitude. These revisions are a definite improvement not only because the shorter version makes the test more reasonable to take, and because it requires fewer subjects for appropriate exploration of the scale's psychometric properties but also because it helps to clarify conceptualization of the acculturation questionnaires.

The validity of Dona and Berry's revised scale was assessed against acculturative experience, cultural maintenance and values. As the authors suggest, "during acculturation, individuals are confronted not only with different attitudinal options but also with new lifestyles and new values. Individuals holding different attitudes engage in different amounts of contact with the host society...and different amounts of cultural maintenance...They may also vary in the extent to which their values change to conform to those of the host society (1993, p. 4)."

In summary, there is a tendency at the conceptual level to move toward a two-dimensional model. Nonetheless, few scales have translated the idea into action—or the framework into actual measurement. Berry's Acculturation Scale, particularly the revised version, comes closest to this two-dimensional approach. However, the scale's limitation is that it examines only one's *attitudes* (rather than attitudes *and* behaviors). This narrow

focus presents a difficulty in measuring an individual's actual involvement, for attitudes toward an acculturation style do not necessarily lead to their corresponding behaviors (Fishbein, 1977; Azjen, 1982; Wicker, 1971). Therefore, it is problematic to base one's involvement on a measure that merely assesses attitudes. The present study has built on Berry's work in the measurement of acculturation by adding a behavioral component and by extending the scale to Vietnamese adolescents in the United States. Revisions are discussed more specifically in the next chapter.

OBJECTIVES AND RATIONALE OF THE PRESENT STUDY

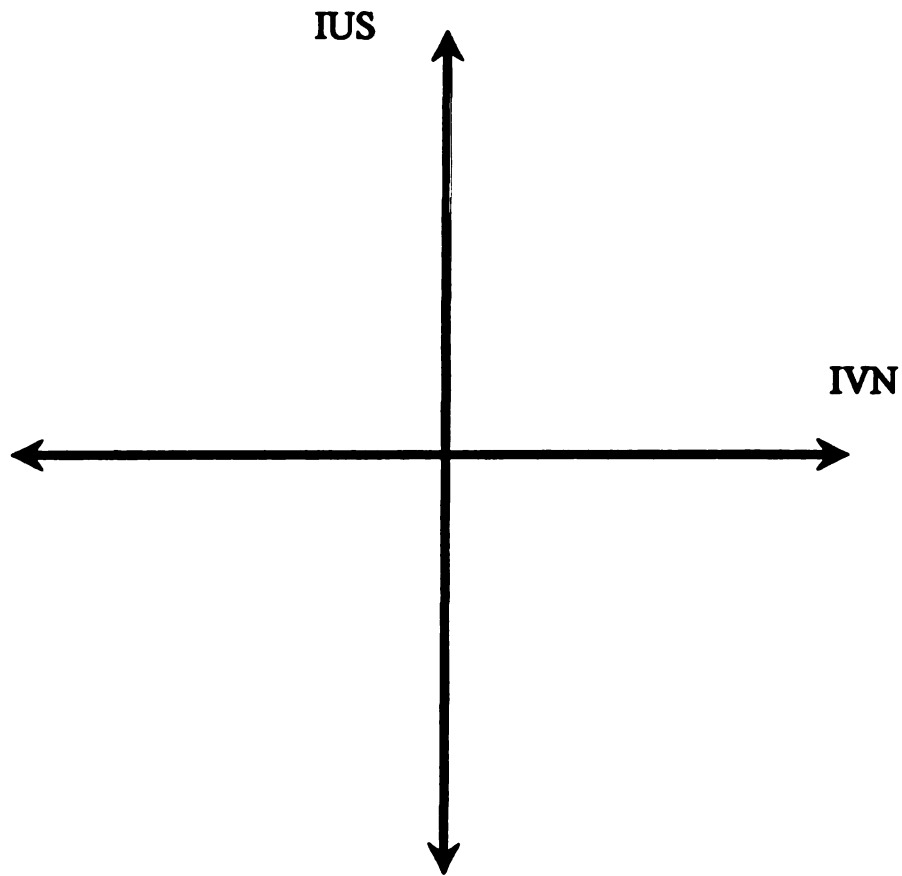
Given the conceptual errors of acculturation scales, the conflicting findings of acculturation/psychological health research, and the lack of studies regarding Vietnamese adolescents in general, the objectives of the present investigation were two-fold:

1. To develop a two-dimensional acculturation scale that remedies conceptual errors of the bipolar approach and that builds upon current 2-D models
2. To explore how the 2 dimensions of acculturation (i.e., levels of involvement) and their resultant styles (i.e., Bicultural, Assimilated, Traditional, Marginalized) relate to various aspects of psychological functioning (particularly to: psychological symptomatology, depression scores, family/parent relationships, self-esteem, and G.P.A.) among Vietnamese adolescents.

Objective 1: Developing a 2-D Acculturation Scale. Specifically, the present study sought to develop a 2-D Acculturation Scale for Vietnamese Adolescents by integrating Montgomery's 2-dimensional conceptualization, Celano and Tyler's suggestions, and Berry's four acculturation styles. (See Figure 5 & 6 for the study's revised conceptualization.) Given the latest conceptual developments, it seems as if this integration is the next, logical step. Particular revisions/developments in the 2-D scale involved:

- a. Adding behavioral and values components to Berry's Acculturation Measurement. As mentioned earlier, Berry's revised scale is the closest form of measurement to the 2-D approach. Yet one of the limitations in Berry's scale is the fact that it measures only attitudes and that attitudes may not necessarily lead to their corresponding behavior. Hence, to measure an individual's acculturation style, it seems necessary to incorporate behaviors and values pertinent to the different cultures.
- b. Reconceptualizing Berry's model onto linear, continuous dimensions (rather than categories or boxes). Berry's model, because it is based on "yes/no" dichotomization, seems likely to exclude meaningful information that could be better captured with continuous dimensions. Montgomery's linear levels of involvements (dimensions) seems more sensitive to subtle changes, and for this reason, his model is incorporated. (See Figures 5 and 6.)

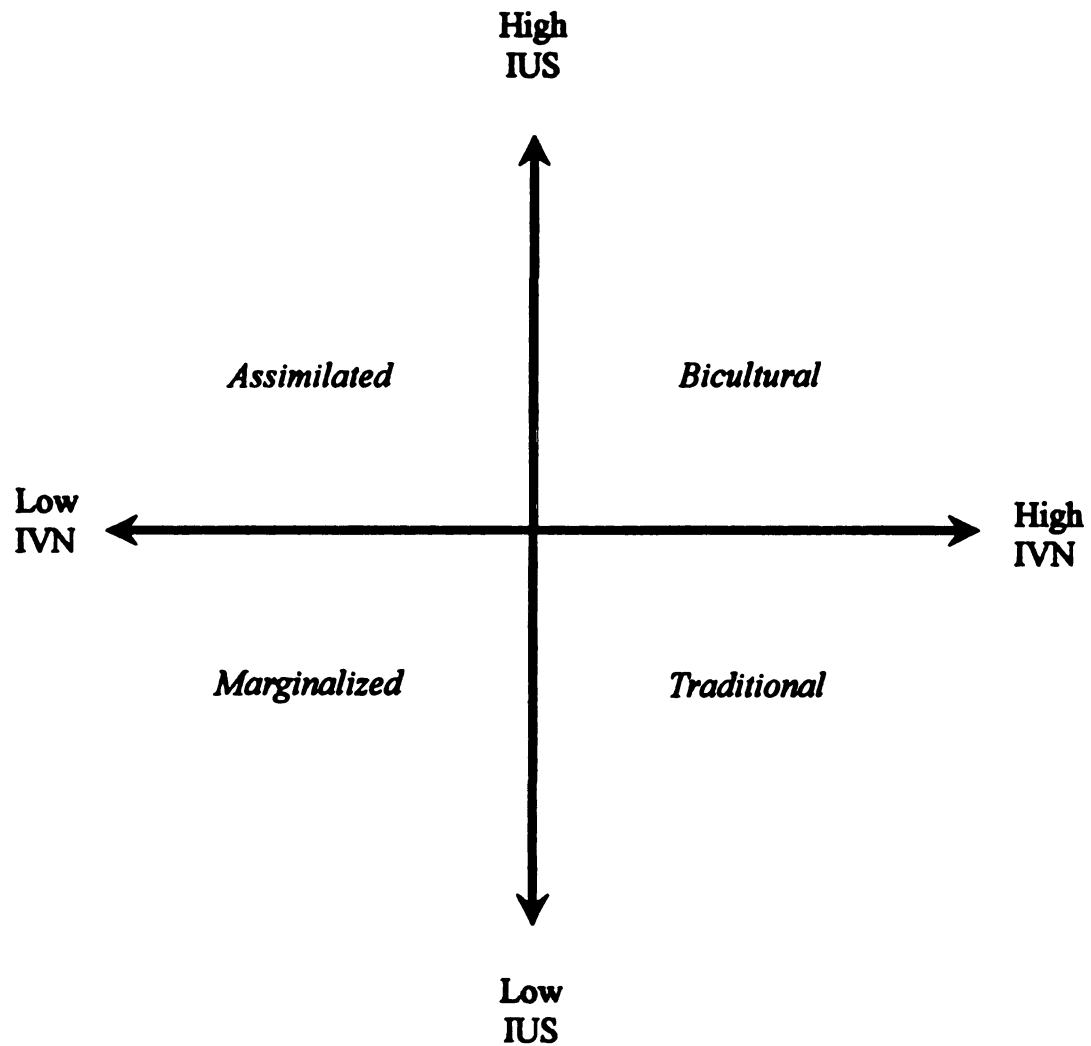
Figure 5: Proposed Two-Dimensional Model of Acculturation



IVN = Involvement with the Vietnamese Culture

IUS = Involvement with the U.S. Culture

Figure 6: Proposed Two-Dimensional Model with Acculturation Styles:
An Integration of Berry's and Montgomery's Conceptualizations.



IVN = Involvement with the Vietnamese Culture
IUS = Involvement with the U.S. Culture

- c. **Extending the scale to Vietnamese adolescents in the United States.** The only acculturation scale that currently exists for Asian-Americans in the U.S. is the SL-ASIA. Unfortunately, its sole normalization with college-students and its conceptual errors with the bipolar model make this scale less applicable to our interests. Berry's Acculturation Scale, even with its 2-dimensionality, is also less applicable. This is because Berry's Scale is normed only on Central-American Refugees in Canada--and adult refugees at that. Presently, there are no scales (let alone 2-D scales) for Vietnamese adolescents. Because of their unique characteristics (e.g., adolescence, refugee affiliation/status), the present scale seeks to be more sensitive/relevant to the age, ethnicity, and context of Vietnamese adolescents in the United States.
- d. **Renaming Berry's "separation" as "traditional" and "integration" as "bicultural".** Although these revisions are minor ones in comparison to the others, the word "separation" seems to carry a negative connotation where minority groups are actively rejecting (or being rejected by) the host society. While this rejection is one possibility, it could also be true that the minority group value their own traditions and wish to cultivate aspects important to their ethnicity. Hence, "traditional" seems to be the less value-laden term of the two. Moreover, the term "integration" is renamed as "bicultural", not because the "bicultural" has a more positive value, but because it more accurately represents the combinations of the two-dimensions. While an integration of cultures is perhaps ideal for bicultural individuals, such integration is not always the case. There may be individuals who alternate, (rather than integrate) between the different cultures. All told, "bicultural" seems the more veritable term for the construct measured within this two-dimensional model.

Objective 2: Exploring the Relationships Between Acculturation and

Psychological functioning. The second objective of this study was to explore how the dimensions of acculturation (i.e., the separate Levels of Involvement in the Vietnamese and U.S. cultures) and their resultant styles (i.e., Assimilation, Traditional, Bicultural, and Marginalized styles) related to various aspects of psychological functioning among Vietnamese adolescents. (For ease of communication, the levels of involvements will be hereby termed as IVN or IUS--for their respective Vietnamese or American culture.) Rationale for the hypotheses will be explicated once each hypothesis is articulated. Specific hypotheses were:

- a. Adolescents who have high levels of involvement in both the Vietnamese and U.S. cultures (i.e., Bicultural adolescents) will be the healthiest group among the four acculturation styles. More precisely, they will report lower symptomatology and depression scores, higher self-esteem and G.P.A., and stronger parent/family relationships than those who have lower IVN and IUS.
- b. Adolescents who are high in IUS but low in IVN (i.e., Assimilated youths) will be the second healthiest group in terms of all psychological functioning aspects except for the parent/family relationships (in which case, Traditional youths may be healthier). In other words, Assimilated adolescents will report less symptomatology and depression scores, higher self-esteem, and higher G.P.A. than their Traditional and Marginalized peers.
- c. Adolescents, who are low in IUS and high in IVN (i.e., Traditional adolescents) will be healthier than those reporting a Marginalized style. Specifically, they will report less symptomatology and depression scores, higher self-esteem and G.P.A., and stronger parent/family relationships than their Marginalized peers (youths with low IVN and low IUS).
- d. IVN will be significantly related to family/parent relationships. That is, adolescents who are more involved in the Vietnamese culture (high IVN) will report stronger family/parent relationships. (However, it is uncertain how the direction or strength of IUS will relate to family/parent relationships. A more exploratory approach will be used in this regard. It seems that such relationship is contingent on the family context--or more specifically how Americanized the adolescent's family is. For example, a positive relationship between IUS and Relationships could indicate that the parents/family are somewhat Americanized and that the U.S. involvements (behaviors, values, attitudes) between the adolescent and those in his/her family are congruent. Consequently, this congruence/similarities in behaviors, values and attitudes could provide the necessary foundation for stronger family relationships. On the other hand, a negative relationship between IUS and family/parent relationships, could indicate that the adolescent's American involvements conflict with those in his/her more Traditional home, and thus weaken family relationships. Although these explanations are but a few among many, they are presented here only to explain my uncertainty and to articulate the possibility of different directions.)
- e. Additionally, adolescents who are more involved in the U.S. culture (high IUS) will report higher G.P.A.'s. (Similar to the hypothesis above, it is uncertain as to how IVN will relate to grade point averages. There are different possibilities. Hence, an exploratory approach will also be used in this regard.)

Rationale for the above hypotheses is best articulated in terms of an ecological model. Before presenting such an articulation, however, let me preface it with one point: The purpose of this thesis, and hence, the explication of the following model is not to test the model *per se*. Rather, it is to outline the contexts and interrelationships so that we can better understand factors influencing the adjustment of Vietnamese adolescents. I concur with Brofenbrenner (1979) and Lerner (1993, 1982) that "nothing ever happens in a vacuum." Therefore, to fully understand the adolescent's well-being, it is essential to acknowledge the different contexts in which s/he is embedded. The following theory is based on an ecological model that incorporates the acculturation process into the national, state, city, and immediate contexts of Vietnamese adolescents. See Figures 7- 9 for visual depictions of the explanation that follows.

Vietnamese adolescents today are embedded in many different contexts, in essence, many different systems. The outermost context or "macrosystem" (for our focus) is the United States. Vietnamese adolescents here live in a nation where diversity is increasingly salient. The process and product of such diversity is exemplified—not only in the changing demographics of recent years (U.S. Census Bureau, 1990) but also in everyday events: in events such as the coming of the Cuban refugees and the cataclysm of the L.A. riots; in events such as the cacophony of the KKK demonstrations and in events such as the controversies about Affirmative Action. Though tangential as they may seem, in reality, these events are pervasively pertinent to the study, for they depict a climate in which the adjustment of Vietnamese adolescents is embedded. Such events speak of the salience and sensitivity (or insensitivity) to multicultural issues; they speak of the powerfully prejudicial behaviors, the lack of understanding among ethnic groups, and the ensuing political and programmatic implications—all of which could directly and indirectly affect one's well-being.

Embedded within the culturally pluralistic macrosystem of the United States are smaller systems and subsystems: that of Michigan, that of Lansing, and finally, that of the

adolescents' familial, school, and peer contexts (See Figure7). (Embedded within this hierarchy of systems is the individual.) Though detailed descriptions of these systems are beyond the article's scope, it is speculated that the school and peer contexts of the Vietnamese adolescents in Lansing are primarily "American". This is partly because Lansing's Vietnamese population is only .2-.3% of the local population (as described earlier); hence, there may be less opportunities, interests, and salience for the Vietnamese culture in the local area. Additionally, it is speculated that the familial context of these adolescents will be somewhat "Vietnamese". This speculation is based on the rationale that most Vietnamese parents, having emigrated as adults, will likely have beliefs more rooted in their Vietnamese culture. Such beliefs will likely transfer to their families and, accordingly, to the "familial context" of the adolescent.

Connecting/superimposed on the adolescent and his/her numerous systems is the process of acculturation. As stated earlier, acculturation is the link between the individual and his sociocultural environments. The underlying issue with acculturation, it seems, is one's ethnic identity. These terms seem almost interchangeable. Interestingly, closer analysis suggests that the operationalization of acculturation--in terms of levels of involvement, and consequently, in terms of behaviors, values, and attitudes is similar to the components of ethnic identity. Although distinctions between these two constructs are beyond the scope of the manuscript, it may be meaningful to liken acculturation to the more familiar concept of ethnic identity, simply to enlighten our current understanding.

The two dimensions of acculturation consists of its level of involvement in the Vietnamese culture and in the American culture (both of which are operationalized in terms of behaviors, values, and attitudes). Its resultant acculturation styles are derived from various combinations of these dimensions; in essence, they are cognitive shorthands for the levels of involvement.

Regardless of the various terms, be they with ethnic identity, acculturation styles, or levels of involvement, it seems that the issues central to the relationships between

acculturation and psychological functioning are: (a) one's cultural competence and (b) one's sense of connection or attachment (See Figure 8). Cultural competence refers to an individual's ability to function or navigate skillfully in the world/s in which s/he participates. It requires functional knowledge of the language, traditions, expectations, and demands salient in the individual's particular cultures or worlds. Attachment, on the other hand, is the sense of connection with those in his particular world/s. It implies a sense of a belongingness, a relationship to those of the same culture. Levels of involvement are essentially proxies to these issues, and these issues, in turn, are predictors to psychological functioning. In other words, individuals who are more involved in the Vietnamese culture may be more competent in a Vietnamese context and more connected to fellow Vietnamese people, and consequently, more adjusted than those less involved.

It must be noted, however, that these concepts (cultural competence and cultural connection) are contextually contingent. That is, they vary with contexts. (Hence, the beauty of the ecological model.) For example, the definition of "cultural competence" in Lansing, Michigan may differ drastically from its definition in Orange County, California, where enclaves such as "Little Saigon" enable Vietnamese individuals to live functionally for years without uttering a word of English. Similarly, one's ability to form attachments to those in the Vietnamese culture (as indicated by high IVN) may be futile when living in a predominantly Western neighborhood. Thus, it is not the culture itself but rather, the fit between the individual and his/her environment that facilitates or impedes appropriate psychological functioning. More precisely, it is the fit between the individual's cultural competence and connection *and* the demands and opportunities in his/her immediate environments that facilitates psychological functioning. In other words, monocultural individuals living in a daily, bicultural context (or in a different monocultural context) may have problems because of their inability to function or relate to those in their immediate worlds.

Applying this model more specifically to Vietnamese adolescents in Lansing, I speculated that both the Vietnamese and U.S. cultures are salient to these youths but that the U.S. culture is more salient, given the small proportion of Vietnamese people (and thus, limited opportunities) in the local area. As explained previously, it seems likely that the school and peer contexts of the Vietnamese adolescents are primarily "American" while their familial context is at least, somewhat "Vietnamese".

Given the ecological model and the above speculations and given Szapocznik et al., and Charron and Ness bicultural findings (particularly), it seems likely then that: individuals (Vietnamese adolescents in Lansing) with high involvement in both Vietnamese and U.S. cultures will show the most positive psychological functioning while those less involved will function the least well (i.e., Bicultural vs. Marginalized). Because of their predominantly "American" peer and school contexts, it also seems likely that individuals with assimilated styles will be healthier, more functional than their traditional peers (in all respects except for family/parent relationships).

In sum, the ecological model holds that an individual's acculturation and psychological functioning needs to be conceptualized in a set of contexts, because it is such contexts that influences the nature of acculturation-psychological functioning relationships. (Thus, the above hypotheses are based on speculations about the contextual matrix of Vietnamese adolescents in Lansing.) Acculturation is a process that connects the individual with his/her contexts. Its "levels" of involvement are proxies to one's cultural competence and connection, which, in conjunction with the demands of the particular contexts, is speculated to be important links to psychological functioning. And finally, just as different contexts can influence the adjustment of an individual, the adjustment of an individual can also influence the different contexts outside the adolescent. That is, implications of psychological functioning, may be more than just "individual"; it may implicate those in the familial, school, and other societal contexts as well (as evidenced by intergenerational conflicts, disruption from school, and delinquency and other problems with the law, etc.). See Figure 9 for the full ecological model.

Figure 7: The many contexts of adolescents.

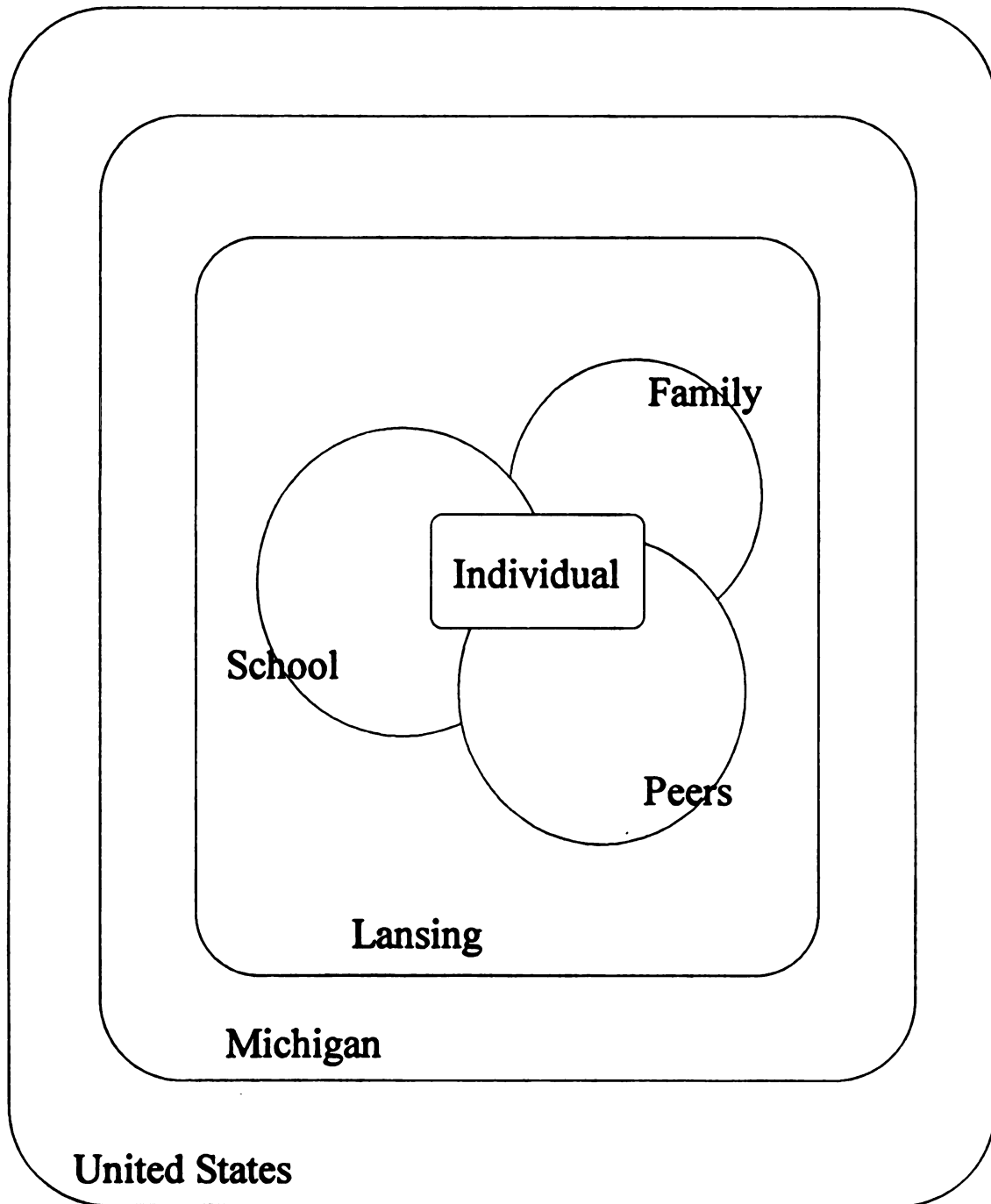


Figure 8: Components of Acculturation

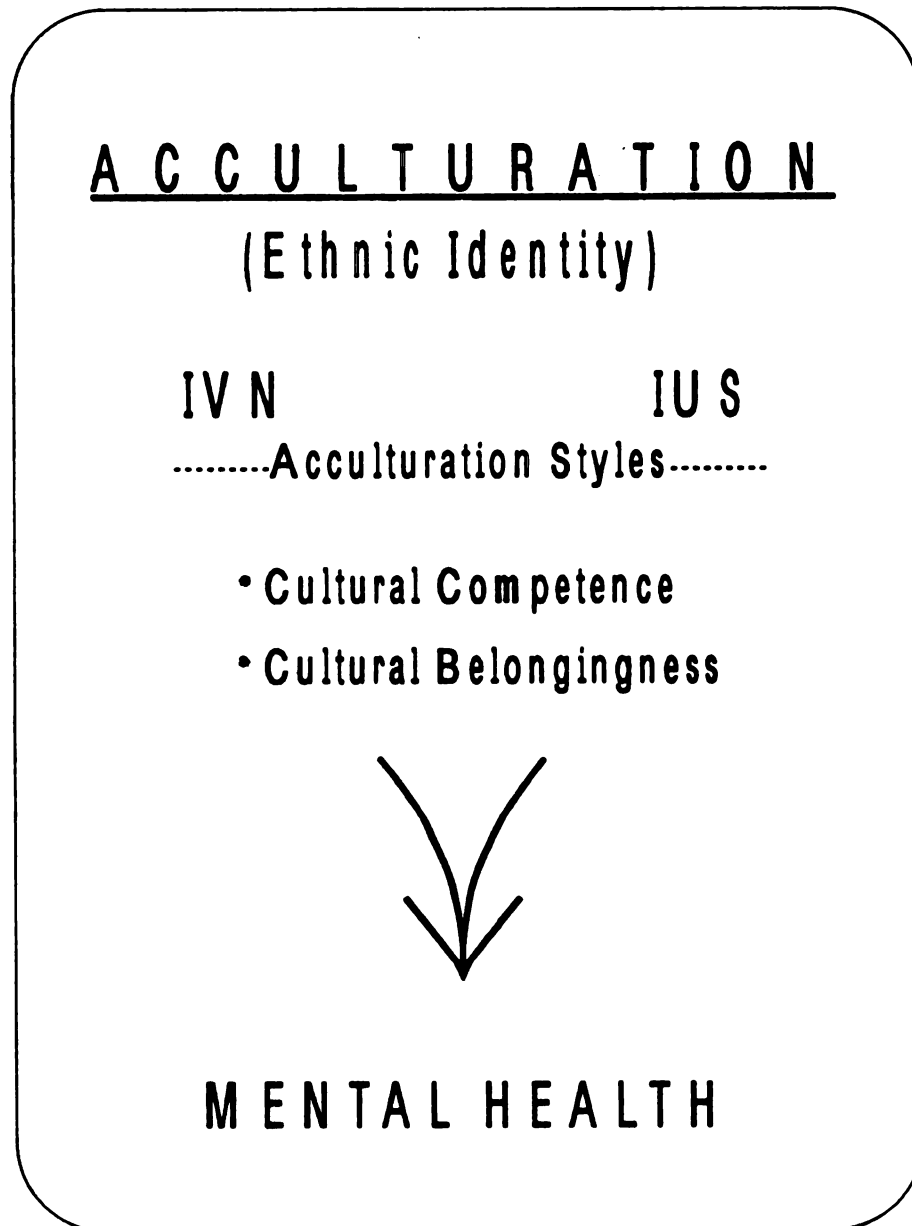
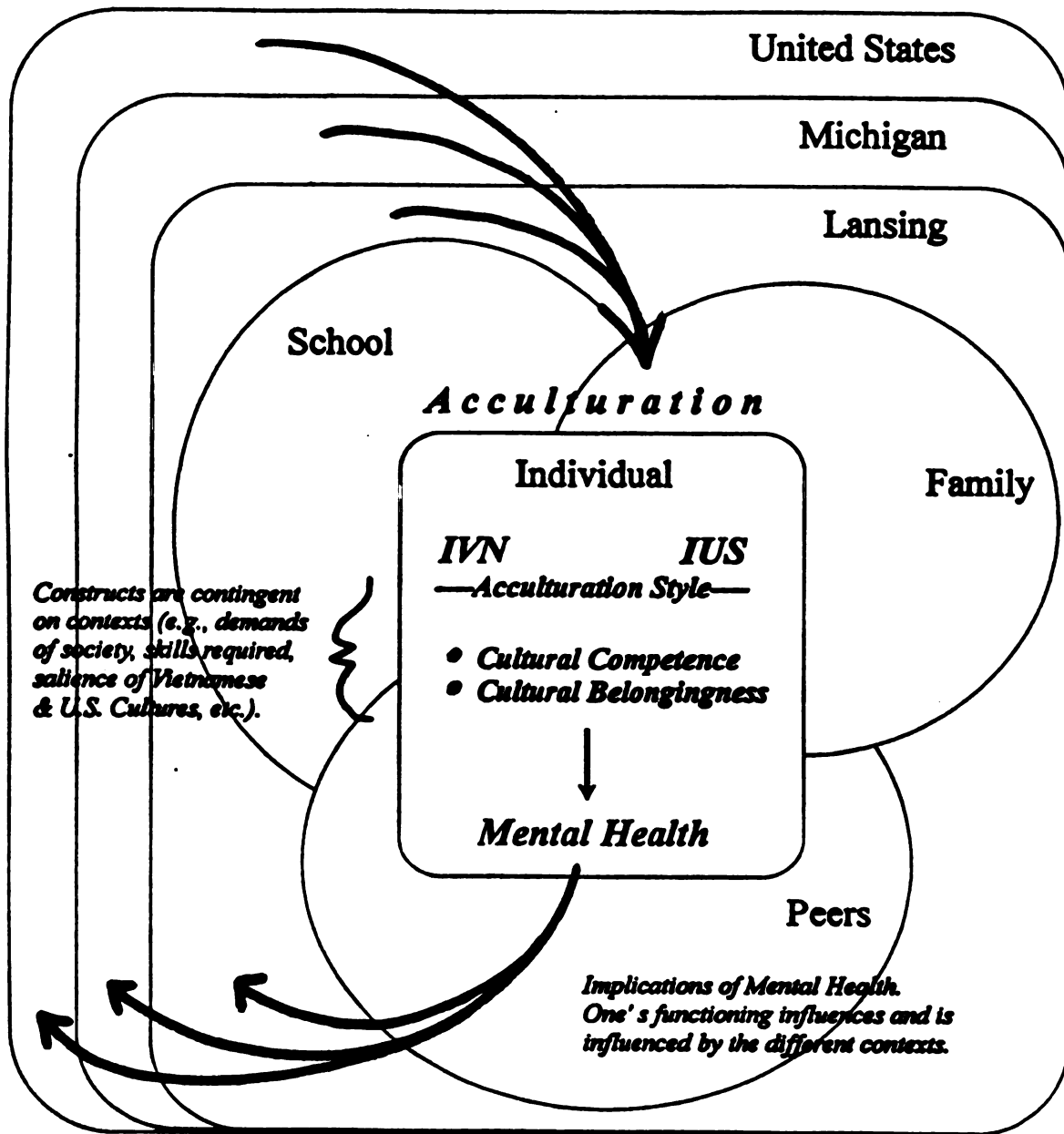


Figure 9: Full Ecological Model



CHAPTER II

METHODS

MEASURES

Background Information. The student's background questionnaire was designed to tap 7 domains of information: 1) basic demographic data; 2) years of residence in the United States; 3) self-perceived English and Vietnamese language ability; 4) education and employment status of parents; 5) perceived discrimination in the United States; 6) sense of family structure and size; and 7) rating of cultural involvement/importance (See Appendix 3 for a copy of this measure.) The majority of these questions were selected from the Youth Adaptation and Growth Questionnaire used by Rumbaut and Portes in their study of children of immigrants. The remaining items were constructed by the author. All items were selected or constructed for one of two reasons: 1) to be used as criterion variables in the validation of the acculturation scale (i.e., length of time in the United States, language ability, ethnic identity) or 2) for their potential utility in understanding hypothesized relationships between acculturation styles and psychological distress. Assessment of factors such as living situation, parents' employment, and SES can help in developing our understanding of the context in which acculturation style is embedded. Such factors can help explicate the development of one's acculturation style, as well as its potential relationships with psychological functioning.

The Acculturation Scale. Overall, The Acculturation Scale assesses an individual's level of involvement in the Vietnamese and American culture and his/her resultant acculturation style (Bicultural, Assimilated, Traditional, and Marginalized style). (See Appendix 2 for a copy of this measure.) The scale consists of 76 items that comprise two 38 item subscales measuring (separately) the level of involvements in the two cultures (i.e., IVN--Involvement in the Vietnamese Culture and IUS--Involvement in

the American Culture). Each subscale consists of comparable statements regarding attitudes, behaviors, and values of different domains of the two cultures (e.g., food, language, traditions, friendships, etc.). In other words, for every statement regarding music for the Vietnamese subscale, there is a comparable statement for the American subscale. Examples of such statements are: "I would like to keep the Vietnamese way of life.", "I would like to adopt the American way of life.", "How frequently do you eat Vietnamese food?", and "How frequently do you eat American food?" Respondents are asked to rate on a 5-point Likert scale the extent to which they agree/engage in these various attitudes and behaviors

Measuring Acculturation--Levels of Involvements and Acculturation Style. The procedure in determining a respondent's acculturation style is assessed by taking the average score of each subscale/level-of-involvements (IVN and IUS) and charting them on the 2-dimensional model shown in Figure 6. Because the scores in IVN and IUS range from 1 to 5 (with 3 being the mid-point), individuals whose involvement score is 3 or less fell into the "low involvement" section whereas those whose score is higher than 3 fell into the "high involvement" section. The particular acculturation style is derived from the various combinations of these 2 involvements. A bicultural style consists of high scores in both IVN and IUS whereas a marginal style is comprised of low scores in IVN and IUS. An assimilated style, on the other hand, consists of high IUS and low IVN while conversely, a traditional style consists of high IVN and low IUS.

Development of Acculturation Scale. The development of the present acculturation scale involved a revision and conglomeration of several scales: Berry's acculturation attitudes scale, Berry's acculturative experience/cultural maintenance scale, and Nguyen and Williams (1988) traditional family values scale. The first 2 scales mentioned were used in Berry's latest investigation of Central-American refugee adults (Dona & Berry, 1993). As noted, Berry's assessment of acculturation is based solely on acculturation attitudes, specifically on acculturation attitudes of refugee adults in Canada.

The present/revised scale is a departure from Berry's acculturation measure in 3 ways: 1) it includes assessments of attitudes, values, and behaviors; (2) it is designed more specifically for the Vietnamese adolescent population; and (3) it incorporates the United States as the host society (rather than Canada). In essence, the present measure is revised so that it can more accurately represent the attitudes, values, and behaviors of Vietnamese youths in the United States. For example, items concerning dating, school, and career choices have been added while statements such as "I enjoy soccer/ice-hockey very much". and "I would like to give my children an English name." have been deleted or rephrased.

Other items added to the present acculturation scale were drawn from Nguyen and Williams' (1988) questionnaire assessing traditional family values. Example of such items are: "The oldest girl in the family should help her parents take care of the house and the younger children whether she wants to or not." and "Grandparents should have more influence than parents in family matters.") Additional items measuring the adolescent's independence (regarding aspects such as dating, career choices, etc.) were also selected from Nguyen and William's questionnaire. Finally, statements assessing the overall involvement in each culture were also added by the author.

The Brief Symptom Inventory (BSI). The BSI is a self-report questionnaire used here to assess one's overall "psychological symptom pattern" (Derogatis, 1992); (See Appendix 2). It consists of 53 statements in which respondents are asked to rate on a 5-point Likert scale the extent to which they felt distressed by various symptoms within the past 7 days. (Examples of such symptoms are: "Feeling easily annoyed" and "Feeling fearful".) The 53 BSI items assess 9 symptom dimensions in all: Somatization, Obsessive-Compulsive, Interpersonal Sensitivity, Depression, Anxiety, Hostility, Psychoticism, Phobic Anxiety and Paranoid Ideation. (Coefficient alphas and test-retest reliabilities for these dimensions range from .71-.85 and .68-.91, respectively.) Although the BSI has many levels of analysis (e.g., individual symptoms, syndromal representations, etc.) the global, superordinate measure of psychological status is the level of focus in the

present study. It is calculated via the Global Severity Index (GSI) and is derived by taking a mean of all the items. Of the different levels of analysis within this instrument, the GSI is the best single summary of an individual's distress.

Center for Epidemiological Studies Depression Scale (CES-D). The CES-D is a self-report checklist that measures psychological depression within the general population (Radloff, 1977; See Appendix 2.). It consists of 20-items in which respondents are asked to rate how often they felt or behaved a certain way in the past week (e.g., "I felt lonely.", "I enjoyed life.", "I could not get 'going'. ", etc.). The internal consistency reliability alpha is quite high for high school students, ranging from .87 to .92 (Roberts, Andrews, Lewinsohn, & Hops, 1990).

The Rosenberg Self-Esteem Scale. The Rosenberg Self-Esteem scale is a 10-item instrument which measures an individual's overall level of self-worth. Respondents are asked to rate on a 4-point Likert scale items such as: "I certainly feel useless sometimes." The reliability and validity of the items are well established in this instrument (Rosenberg, 1965; See Appendix 2).

Family/Parent Relationships. The family/parent relationship questions were taken from the Youth Adaptation and Growth Questionnaire used by Rumbaut and Portes in their study of immigrant children. Combined, it is a 9-item, 4-point Likert scale which measures the student's close relationships with their parents and family members. Example of such items are: "My parents do not like me very much."; "My parents have put me down for a long time."; "We can express our feelings with our family."; and "Family members respect one another." (See Appendix 2.)

Grade-Point Averages. Finally, students' cumulative grade-point averages were obtained through school records from the central research office in charge of the Lansing school district.

PROCEDURES

Pilot Studies

Altogether, the procedures consisted of two pilot studies and one final study. The two pilot studies were conducted at Michigan State University and at Eastern High School. The purpose of these initial investigations were to: 1) evaluate the clarity and appropriateness of the items; 2) to determine the length in which it would take to complete the questionnaires; and 3) to investigate for logistical obstacles in the administration process.

Pilot Study at Michigan State University (MSU) Students Because the population of junior high and high school students in this area is relatively limited, the first pilot study was conducted with university students. In all, thirty-five MSU students (ages 18-25; $M=20.5$) were recruited from the university phone book and from the Vietnamese Student Association. The battery of questionnaires were administered in small groups ($N=10$) in which students took an average of 30 minutes to complete. Aside from these questionnaires, students also completed feedback sheets and held conversations with research assistants in which they discussed different aspects of the surveys (parts that were irrelevant, confusing, ambiguous, redundant, etc.).

Pilot Study at Eastern High School An additional pilot study was conducted with 8 students at Eastern High School to more closely examine the age-appropriateness, language difficulties, and logistical obstacles of administration for this younger group. Although there was a range of language abilities among these students, the majority of them were drawn from a separate classroom designed for those not as familiar/literate in English (from the Bilingual Instructional Center--BIC). Given that there are only English versions of the instruments, this author reasoned that those in the BIC classrooms would require the longest time of testing. Hence, recruitment from the BIC classrooms was done specifically to assess the maximum time necessary for administration. Instruments were given in group format, and students had the option of taking questionnaires quietly

by themselves or with the assistance of the bilingual worker who would read the items aloud. Overall, the administration time ranged from 1.5 to 2 hours.

Once the pilot studies were finished, changes were implemented to make future administrations more effective and efficient.

Final Study

Vietnamese students from 8 different junior-high and high-schools were recruited from the Lansing and East Lansing areas. Lists of Vietnamese students as well as their addresses, phone numbers, and class schedules were obtained from the Lansing Research Office in charge of the school systems. Based on information from these lists, students were summoned from class to meet in small groups where this author solicited their participation. The majority of students were recruited using this approach. However, I also recruited students by speaking in the BIC classrooms and the Asian-American clubs.

All students were informed about the purpose of the study, the extent of their involvement, and the date and location of the administration. They were also told that each student who participates will receive a free gift (MSU folder, pencil, and candy-bar) as well as a chance to win cash awards (\$100, \$75, or \$50). Additionally, students were given consent forms in both English & Vietnamese versions (See Appendix 3) and were instructed to bring completed forms to the time of testing. A couple of days before the administration, research assistants called students to remind them of the study and to follow-up on any concerns they or their parents may have.

As in the pilot studies, students took the instruments in group format in a classroom or cafeteria within the school. The size of each group ranged from 15-45. Students were divided into 2 smaller groups depending on their ability and comfort level in taking the English-version-questionnaire. Those who were more comfortable in English took the questionnaires by themselves while those more comfortable in Vietnamese took the questionnaires by having their items translated aloud by an interpreter. The overall

time of administration ranged from 30 minutes to 1.5 hours. At the end of their sessions, students were given their free gifts and excused back to class.

PARTICIPANTS

Altogether, 182 Vietnamese students were recruited from 8 different junior-high and high-schools in the Lansing and E. Lansing school districts. They were in grades 6 through 12. Their mean age was 15, with a range from 10 to 23 years. Fifty-six percent were males and 44%—females. The majority of students (80%) were born in Vietnam, while 19% were born in the United States and 1% were born in other places such as China. Their mean years of residence or time spent in the United States was 6, with a range as great as 1 month to 18 years. Between the two school districts, the majority of the sample (98%) came from the less affluent areas of Lansing. Generally, these students came from a "blue-collar" background where many of their parents were either unemployed (32%) or working in labor-type jobs (55%). Only 4% of parents were employed in professional occupations. Additionally, 75% of students reported the homes in which they were currently living were rented (as compared to the 22% whose parents "owned" the house and 3% who lived in "other" places such as a relative's). Even with their "blue-collar" backgrounds, however, most students (69%) believed that their family's economic situation had improved within the past 5 years.

CHAPTER III

RESULTS

RELIABILITY OF MEASURES.

Table 1 shows a list of reliabilities for all measures involved in the study. Generally, all measures demonstrated high internal consistency for the Vietnamese sample, with the lowest standardized alpha being .71 and the highest being .95. In regard to The Acculturation Scale specifically, both IVN and IUS subscales show strong internal consistency (.92 and .90, respectively).

VALIDITY OF THE ACCULTURATION SCALE.

Criterion validity for the acculturation subscales was relatively high (See Table 2). The correlation between IVN and Vietnamese Language (derived from an average in self-reported skills of reading, writing, speaking and understanding the Vietnamese language) was .57 ($p < .001$) while the correlation between IVN and Global Involvement-VN (a separate one item rating of overall involvement in the Vietnamese culture) was .51 ($p < .001$). Additionally, the correlation between IVN and Global Importance-VN (a separate one item rating of how important Vietnamese culture is to the youth) is .40 ($p < .001$). The correlations between the IUS and its criterion variables are also relatively high. For example, the correlations between IUS and English Language, Years of U.S. Residence, Years of U.S. Education, and Global Ratings of U.S. Involvement all appear between .45-.48 ($p < .001$). Additionally, the correlations between IUS and overall rating of importance of the U.S. culture (Global Importance-U.S.) is .16 ($p < .05$).

Table 1**Reliabilities of All Criterion Measures**

Measure	# of items	N	Standardized Alpha
IVN Subscale	38	169	.92
IUS Subscale	38	169	.90
BSI	53	171	.95
Rosenberg Self-Esteem	10	178	.71
Parent/Family Relationships	12	178	.87

Table 2

Criterion Validity for Acculturation Subscales (IVN and IUS)

Criterion	<u>IVN Subscale</u>	
	Zero-order Correlations with IVN ($r_{ivn-criterion}$)	Partial Correlations with IVN ($r_{ivn-criterion, ius}$)
Vietnamese Language	.57***	.44***
Global Involvement-VN ^a	.51***	.51***
Global Importance -VN ^b	.40***	.34***
	<u>IUS Subscale</u>	
	Zero-order Correlations with IUS ($r_{ius-criterion}$)	Partial Correlations with IUS ($r_{ius-criterion, ivn}$)
English Language	.48***	.27**
Years of Residence in U.S.	.48***	.26**
Years of U.S. Education	.46***	.32***
Global Involvement-U.S. ^a	.45***	.45***
Global Importance -U.S. ^b	.16*	.14 ^c

* $p < .05$, ** $p < .01$, *** $p < .001$, ^c $p = .08$

^a Global Ratings of involvement in Vietnamese and U.S. cultures.

^b Global Ratings of how important Vietnamese and U.S. cultures are to participants.

RELATIONSHIP BETWEEN THE SCALES

A correlation matrix showing the relationships between all scales and subscales is depicted in Table 3. Overall, the magnitude of these correlations range between .01 to .66 (with varying directions and significance levels); of most note the correlation between the IVN and IUS is $-.44$ ($p < .001$).

ACCULTURATION STYLES

The procedure described in the Methods section was used to determine the youths acculturation styles. Of the 182 participants, 132 adolescents reported an Bicultural style while 33 reported an Assimilated style and 18--a Traditional style. There were no adolescents who reported a Marginalized style.

PLAN OF ANALYSIS

ANOVA analyses, Student Newman-Keuls post-hoc tests, and linear regression procedures were used to assess the hypotheses. ANOVA analyses and the post ad hoc-tests were specifically conducted to compare and differentiate acculturation styles on the various criteria of psychological functioning. Additionally, linear regression was used to examine how the separate dimensions of IVN and IUS related to functioning. The regression approach enabled a more meaningful, continuous examination of the data, and given the lack of adolescents with marginalized styles (thus no fourth group in the ANOVA analyses) regression procedures also provided a helpful supplement to understanding the link between acculturation dimensions and psychological functioning. To discern whether there was an additive or interactive effect between the two dimensions, two regression models were assessed: (1) the additive model where IVN and IUS were regressed onto the particular criterion; and (2) the full model where IVN, IUS, and INRXN (the interaction between IVN and IUS) were regressed onto the criterion.

Table 3

Correlations of All Measures

Measures IVN	BSI	DEP	RELP	SE	GPA	IUS
BSI	1.00					
DEP	.66***	1.00				
RELP	-.17*	-.21**	1.00			
SE	-.34***	-.43***	.10	1.00		
GPA	-.12	-.20*	.01	.12	1.00	
IUS	-.30***	-.31***	.11	.45***	.20**	1.00
IVN 1.00	.39***	.23**	.36***	-.29***	-.09	-.44***

* $p < .05$, ** $p < .01$, *** $p < .001$

SE = Rosenberg Self-Esteem

BSI = Brief Symptom Inventory

GPA = Grade-Point Average

Subscale)

RELP = Parent/Family Relationships

DEP = Center for Epidemiological Studies Depression Scale

IUS = Involvement in U.S. Culture (Acculturation Subscale)

IVN = Involvement in Vietnamese Culture (Acculturation

OVERALL FINDINGS

ANOVA Results. Overall, ANOVA and subsequent Student Newman Keuls tests (where appropriate) suggested that adolescents with Assimilated styles reported the highest scores on the well-being measures, followed respectively by those with Bicultural and Traditional styles. This is true for all criteria measures (i.e., psychological symptomatology, depression scores, and self-esteem) except G.P.A. (where there were no significant differences between the groups) and for Family/Parent Relationships (where the Bicultural group was the most positive, followed by Traditional and Assimilated groups). (See Table 4.)

Regression Results. Overall, it appears that IVN and IUS are additive predictors of the various criteria of psychological functioning. F-ratios for the additive model were significant for all the criterion measures. Regression of IVN and IUS on these scales indicate that, in general, high involvement in the U.S. culture is significantly related to greater psychological functioning (this is true for all criterion measures) while conversely, high involvement in the Vietnamese culture is related to decreased psychological functioning (this is true for all variables except G.P.A. and Family/Parent Relationships). Though the interactive regression model was significant for all criteria (except G.P.A. which was very close to significance with $p < .06$), its INRXN predictor was significant only for self-esteem. (See Table 5.) The following section discusses the ANOVA and regression results for each of the criterion measures. (Refer to Tables 4 and 5 for the ensuing discussion.)

Table 4

ANOVA Results

Criterion Measure	ANOVA F- ratio	Student-Newman Keuls (Post Ad-hoc Tests)	Acculturation Styles & Means [Hierarchy of Styles]
BSI	E (2, 178) = 4.39 *	Assimilated group has significantly less psychological symptomatology than Bicultural & Traditional groups. No significant difference between Bicultural and Traditional styles.	Assimilated BSI = .84 * Bicultural BSI = 1.16 Traditional BSI = 1.32 [A // B T]
DEP	E (2, 178) = 3.64 *	Assimilated group is significantly less depressed than Bicultural and Traditional groups. No significant difference between Bicultural and Traditional styles.	Assimilated DEP = 1.72 * Bicultural DEP = 1.91 Traditional DEP = 2.04 [A // B T]
REL P	E (2, 179) = 11.38****	Bicultural group has significantly stronger Family/Parent Relationships than Traditional & Assimilated groups. No significant difference between Traditional & Assimilated styles.	Bicultural REL P = 3.51 * Traditional REL P = 3.21 Assimilated REL P = 3.04 [B // T A]
SE	E (2, 179) = 7.05 *	Assimilated group has significantly higher self-esteem than Bicultural and Traditional groups. Bicultural group has significantly higher self-esteem than Traditional group.	Assimilated SE = 2.98 * Bicultural SE = 2.77 * Traditional SE = 2.53 * [A // B // T]
GPA	E (2, 151) = .1002	No two groups are significantly different at the .05 level.	Bicultural GPA = 3.10 Assimilated GPA = 3.10 Traditional GPA = 3.01 [no difference]

* $p < .05$, ** $p < .01$, *** $p < .001$, **** $p < .0001$, // = significantly different

B, A, T, M = Bicultural, Assimilated, Traditional, & Marginalized Styles respectively.

CES-D = Center for Epidemiological Studies-Depression Scale

GPA = Cumulative Grade-Point Average

REL P = Parent/Family Relationship

BSI = Brief Symptom Inventory

SE = Rosenberg Self-Esteem

Table 5

Regression Results

Criterion Measure	IVN/IUS ^a Regression Model	IVN Predictor F-ratio (Beta)	IUS Predictor F-ratio (Beta)	INRXN ^b Regression Model	INRXN Predictor F-ratio (Beta)
BSI	E (2, 178) = 18.83****	18.95**** .33	4.16* -.15	E (3, 177) = 12.68****	.50 .36
DEP	E (2, 178) = 10.71****	2.19 ^c .12	11.06** -.26	E (3, 177) = 8.30****	3.22 .95
REL P	E (2, 179) = 23.88****	45.20**** .50	19.08**** .32	E (3, 178) = 15.85****	.05 .11
GPA	E (2, 151) = 3.15*	0.00 .00	5.01* .20	E (3, 150) = 2.65 ^e	1.62 -.75
SE	E (2, 179) = 23.95****	2.36 ^d -.11	29.25**** .40	E (3, 178) = 18.95****	7.27** -1.33

* $p < .05$, ** $p < .01$, *** $p < .001$ **** $p < .0001$, ^c $p = .14$, ^d $p = .13$, ^e $p = .05$

SE = Rosenberg Self-Esteem

GPA = Cumulative Grade-Point Average

BSI = Brief Symptom Inventory

IUS = Involvement in U.S. Culture (Acculturation Subscale)

REL P = Parent/Family Relationship

IVN = Involvement in Vietnamese Culture (Acculturation Subscale)

^a = IVN/IUS Regression Model: Regression of IVN & IUS on criterion measure.

^b = INRXN Regression Model: Regression of IVN, IUS, and INRXN on criterion measure.

FINDINGS OF EACH CRITERION

Depression and Symptomatology. Although BSI and CES-D scores are separate measures, they will be discussed together here, because of similar patterns in their results. Incidentally, it is worth noting that BSI and CES-D, although overlapping in their assessment of depression (i.e., Depression subscale in BSI), are 2 distinct measures. Analyses of the BSI without the Depression subscale demonstrated similar patterns of significance as that of the entire BSI. Thus, significant results in the BSI is not a function of the Depression subscale alone; other symptomatology within the BSI are also significantly associated with acculturation.

ANOVA analyses indicated that Assimilated youths reported significantly less psychological symptomatology [$F(2, 178) = 4.39, p < .05$] and depression scores [$F(2, 178) = 3.64, p < .05$] than their Bicultural and Traditional peers; however, there were no significant differences between the Bicultural and Traditional groups.

Regression analyses suggests a pattern similar to that of the overall picture—where IUS is significantly related to lower symptomatology [$\beta = -.15, p < .05$] and lower depression scores [$\beta = -.26, p < .01$] while IVN, on the other hand, is related to higher symptomatology [$\beta = .33, p < .0001$] and higher depression scores [$\beta = .12, p = .14$]. Though IVN is not *significantly* related to depression score, it is related in the same direction as the BSI (and it is relatively close to significance).

Self-Esteem. The ANOVA results for self-esteem shows a similar hierarchy of acculturation styles as that of BSI and Depression scores: Assimilated youths had significantly higher self-esteem than their Bicultural and Traditional peers. However, with self-esteem, there are also significant differences between the latter 2 groups—that is, with Bicultural youths reporting higher self-esteem than their Traditional peers [$F(2, 179) = 7.05, p < .001$].

Analyses of the additive regression model suggest that IUS was significantly related to higher self-esteem [$\beta = .40, p < .0001$] while IVN was related (though not significantly so) to lower self-esteem [$\beta = -.11, p = .13$]. In the interactive model, it appears that the INRXN predictor was also significantly related to this criterion [$\beta = -1.33, p < .001$]. There appears to be an interactive or multiplicative effect between IUS and IVN on self-esteem where IUS was positively related to self-esteem only for those with low or medium levels of IVN. Conversely, IVN was significantly related to self-esteem only for those with high levels of IUS (See Table 5). In contrast to the additive regression model, the interactive model shows that *both* IUS and IVN were significant predictors of self-esteem, overall [IUS: $\beta = 1.55, p < .001$; IVN: $\beta = 1.20, p < .001$].

G.P.A. ANOVA results show that there was no significant G.P.A. difference among the three acculturation styles [$F(2, 151) = .10, p = .90$]. Likewise, regression analyses revealed no relationship between IVN and grades [$\beta = .00, p = 1.00$]; however, analyses did yield a significant positive relationship between IUS and G.P.A. [$\beta = .20, p < .05$].

Parent/Family Relationships. Unlike previous criteria, Parent/Family Relationship was the only criterion which demonstrated a different hierarchy of acculturation styles. Here, Bicultural youths showed significantly stronger family and parent relationships than their Traditional and Assimilated peers [$F(2, 179) = 11.38, p < .0001$]. In addition, Traditional youths had somewhat stronger relationships than their Assimilated peers, although not significantly so.

Regression of IVN and IUS showed that both predictors were positively related to strong parent/family relationships [IVN: $\beta = .50, p < .0001$; IUS: $\beta = .32, p < .0001$]. Interestingly, family/parent relationship is the only criterion in which high levels of IVN is related to better psychological states, and yet it has the strongest beta weight among all the relationships.

Table 6

Regression Analyses of Interaction for Self-Esteem.

Group	<u>Regression of IUS on Self-Esteem</u>	
	F-ratio	Beta
Low IVN	F (1, 58) = 22.51 ****	.53
Med IVN	F (1, 62) = 10.66 **	.38
High IVN	F (1, 64) = 3.31 °	.22
	<u>Regression of IVN on Self-Esteem</u>	
	F-ratio	Beta
Low IUS	F (1, 62) = .47	-.09
Med IUS	F (1, 61) = .64	-.10
High IUS	F (1, 61) = 5.91 *	-.29

* $p < .05$, ** $p < .01$, *** $p < .001$, **** $p < .0001$, ° $p = .07$

CHAPTER IV

DISCUSSION

OBJECTIVE 1: DEVELOPING A TWO-DIMENSIONAL SCALE

Overall, The Acculturation Scale demonstrated strong reliability and validity. This is evidenced by the subscales' high alphas (in the .90's), as well as by their numerous associations with different criterion variables, ranging from language, education, and years of U.S. residence to global ratings of cultural involvement and importance.

In addition to the strong reliability and validity, correlations within the Acculturation Scale also seem to substantiate the two-dimensional conceptualization. The correlation between IVN & IUS, for instance, was $-.44$ ($p < .05$). Though empirically, IVN may be negatively related to IUS, the relationship is not a perfect one as the bipolar model assumes. This imperfect association, coupled with diverging relationships of IUS and IVN with various criterion variables, suggest that the dimensions need to be assessed separately. Where bipolar measurements may mask such diverse associations, the two-dimensional approach seems better able to ascertain the complexities demonstrated in the results. This approach helps to delineate the positive, negative, additive and/or multiplicative intricacies of the dimensions. And, in so doing, it may help to clarify the apparent contradictions in current acculturation research (noted in the literature review).

OBJECTIVE 2: EXPLORING THE RELATIONSHIPS

Tests of the Hypotheses. For the most part, hypotheses were supported for at least one criterion or another. Table 7 summarizes the exploration of each hypothesis, showing which ones were or were not supported as a function of the individual criterion.

Following is a brief list and status of each hypothesis:

- a. The hypothesis that the Bicultural style is better than either the Assimilated or the Traditional styles was supported for parent/family relationships and partly supported for self-esteem (but not for any other variables).
- b. The hypothesis that the Assimilation style would be associated with more positive functioning than the Traditional style was supported for all criterion variables (i.e., psychological symptomatology, depression scores, self-esteem, parent/family relationships) except G.P.A..
- c. The hypothesis that the Traditional style would be associated with more positive functioning than the Marginalized styles, could not be examined because there were no marginalized adolescents with whom to compare.
- d. The hypothesis that IVN would be significantly related to parent/family relationships, was supported.
- e. And finally, the hypothesis that IUS would be significantly related to G.P.A., was also supported.

Table 7.**Exploration of Hypotheses (H:)**

Criterion Measure	H: a B // A T M	H: b A // T M	H: c T // M	H: d IVN-REL P	H: e IUS-GPA
BSI	NS	SUPPORTED	----	----	----
DEP	NS	SUPPORTED	----	----	----
SE	Partly Supported*	SUPPORTED	----	----	----
GPA	NS	NS	----	----	SUPPORTED
REL P	SUPPORTED	----	----	SUPPORTED	----

* Bicultural styles have higher self-esteem than Traditional but not Assimilated styles.

B, A, T, M = Bicultural, Assimilated, Traditional, & Marginalized Styles respectively.

IVN = Involvement in Vietnamese Culture (Acculturation Subscale)

IUS = Involvement in U.S. Culture (Acculturation Subscale)

REL P = Family/Parent Relationships

GPA = Grade-Point Average

NS = not supported.

---- = not applicable

Interpretation and Integration of Overall Results. Overall, results indicated that adolescents with Assimilated styles were the most adjusted, followed respectively by those with Bicultural and Traditional styles. In terms of levels of involvements, it seems too, that youths with high IUS tended to be the most adjusted, generally, while those with high IVN, the least adjusted.

As noted earlier, involvement in the U.S. culture was positively related to psychological functioning for *all* criterion variables (for psychological symptomatology, depression scores, parent/family relationships, self-esteem, and G.P.A.). The reasons for such associations are not clear. One possibility is that healthier psychological status facilitates involvements in the U.S. culture. Perhaps those who are healthier are more likely to explore other worlds and thus, more likely to get involved in cultures outside their own. Hence, these individuals are more likely to have higher IUS. A second possibility is the converse of this rationale. Because the data are correlational (and not causal), it could also be that IUS leads to healthier functioning. Consistent with speculations of the ecological model and consistent with the predominantly Western context of Lansing, it could also be possible that high IUS moderates a sense of cultural competence and connection which, in turn, leads to higher psychological status. This author favors this latter interpretation since it is more consistent with (some) findings in the current literature (Rogler, Cortes & Malgady, 1991).

In contrast to other findings, the results of this study do not suggest that increases in acculturation (high IUS) alienate the individuals from their ethnic group and facilitate internalization of damaging behaviors and beliefs that may result in self-deprecation, ethnic- and self-hatred, and a weakened ego-structure (Rogler, Cortes & Malgady, 1991; Burnham, Hough, Karno, Escobar & Telles, 1987; Pumariega, 1986). At least for the group of Vietnamese adolescents in Lansing, it appears that increases in U.S. involvements lead to healthier functioning in all criteria measured.

Relationships with IVN, on the other hand, do not provide as consistent a picture as does IUS. Nevertheless, IVN's divergent associations with the criterion variables are intriguing. What does it mean to be "Vietnamese" in a primarily American context? What are some of the implications? Generally speaking, IVN is negatively associated with psychological functioning--particularly in terms of depression, self-esteem, and psychological symptomatology. (However, IVN also has no associations with G.P.A. and a robust positive association with parent/family relationships.) There are several interpretations for IVN's negative associations. One possibility is that distress leads to higher involvements in the Vietnamese culture. That is, distressed adolescents may be more likely to cling to the traditional customs, behaviors, and values in which they feel most familiar and secure. Conversely, it could also be that IVN leads to distress. Perhaps it is difficult to be Vietnamese in the primarily "American" contexts of Lansing. Those who are highly involved in the Vietnamese culture may not fit into their more Western worlds. Their competencies in the Vietnamese culture and their ability to connect with Vietnamese people may be rendered useless in a society which has no need or outlet for such skills. (This may be especially true if they lack "American" skills as well.) Such "futility", in turn, could lead to great psychological distress. Again, this author favors the latter interpretation since it is more consistent with (some) findings in the current literature (Rogler, Cortes & Malgady, 1991).

IVN's divergent types of relationships--as evidenced by its lack of association with G.P.A., its positive relationship with parent/family relationships, and its negative associations with psychological symptomatology, self-esteem, and depression,--underscore the challenging complexities youths may face in "being Vietnamese". These divergent relationships suggests a type of "catch-22" situation where high IVN indicates impaired functioning in some areas while low IVN indicates impaired functioning in other areas. In this study, family/parent relationships are often pitted against other aspects of psychological functioning. For instance, those who are highly involved in the Vietnamese

culture may have stronger family/parent relationships while at the same time, may be at greater emotional risks for depression and other psychological symptoms. And conversely, those who are less involved in the Vietnamese culture may have higher self-esteem and yet struggle with afflicted relationships at home.

Though the variables are somewhat different, these results are also consistent with Charron and Ness's "catch-22" findings (1981): where Vietnamese adolescents who were not forming friendships with American peers were at risk for emotional distress; while at the same time, those who did have "success" in these friendships were at risk for family conflicts. Be it in Michigan or in Connecticut (where Charron and Ness' study was conducted), it seems that navigation between the different worlds of home, school, and peers can be an intricate process, and although healthy navigation is possible, it is often difficult to successfully meet the presses of the different worlds and emerge with completely healthy outcomes.

Aside from catch-22 situations, the divergent types of relationships exemplified with IVN associations resonate with the seeming contradictions of general acculturation research. IVN seems to demonstrate a positive, negative, and zero relationship with different aspects of "psychological functioning" (in the same way that the overall pattern of acculturation research does in the literature review). This pattern suggests, as speculated in the introduction, that part of the reason for such contradictions is the diversity of criterion variables that have been examined. In other words, perhaps our difficulty in understanding the conflicts of acculturation findings is because researchers fail to acknowledge the complexities of relationships that may vary with different operationalizations of "psychological functioning". The fact that IVN relates differently to different variables helps to explicate such "contradictions", thus leading us to take a first step toward a more sophisticated understanding of the acculturation process.

In contrast to numerous research suggesting the healthiness of biculturality

(Rumbaut, 1991; Portes & Rumbaut, 1990; Szapocznik & Kurtines, 1980; Wong-Rieger & Quintana, 1987; Lang, Nunoz, Bernadal & Sorenson, 1982), this study did not support such an interpretation (for most of the criterion variables at least). The lack of findings relating bicultural styles to psychological functioning is mostly due to IVN's negative associations with the criterion variables; (IUS, as the other component of biculturality, seems to be related in the predicted positive direction). Biculturalism was speculated to be the healthiest style, both in previous research as in this one, because such a style enables individuals to function adequately in either cultural context. As Szapocznik & Kurtines (1980) suggested, the lack of bicultural involvement is maladjustive because it renders ethnic minorities monocultural in a bicultural context. However, the major assumption in this argument is that individuals are, in fact, living in a bicultural context. It is possible that the specific bicultural hypothesis tested in this research was not supported because the adolescents' contexts were not as "bicultural" as hypothesized. Although the adolescents' family may be somewhat Vietnamese (as suggested by the positive association between IVN and family/parent relationships), perhaps such a context may not be as "Vietnamese" as we think (parents could also become Americanized), or perhaps the family context, despite its "Vietnamese influence", may not be very salient/important to adolescents at this stage in their development (when peers and school may take precedence).

IMPLICATIONS

This study offers several implications--both theoretically and practically. The most important theoretical contribution is its support of the 2-dimensional approach toward understanding acculturation. As noted, part of the contradictory findings of current acculturation research is their divergence in measurements of acculturation (and of adjustment). The conceptual errors of the bipolar, unidimensional model, especially, may mask the complexities of relationships that actually occur in the acculturation process. The need for independent measurements of cultural involvements can be likened to the

concepts of femininity and masculinity. Just as the gender concepts are two separate concepts, so are the levels of involvements in the U.S. and Vietnamese cultures two separate levels. (For example, just as one can be "ambitious" and "nurturing" or "athletic" and "compassionate" at the same time, one can also be fluent in Vietnamese and in English—at the same time.) As evidenced by the data, the independent measurements of involvements are necessary to understand the acculturation/mental-health relationships. This two-dimensional approach seems better able to explicate the intricate relationships—the positive, negative, additive and/or multiplicative complexities of the acculturative dimensions. In so doing, it may help not only to clarify the seeming contradictions in past research but also to lead future research and future "understanding" to a more comprehensible body of findings.

A related theoretical contribution (in the understanding of acculturation "contradictions") is the study's delineation of the different criterion variables. As suggested earlier, the divergence with which "psychological functioning" is measured also contributes to seeming contradictions. As with the use of the 2-D approach, the use of different psychological functioning variables in this study also helps to clarify and integrate the complexities of acculturation in a more comprehensible fashion. It underscores the complexities without making them any more confusing.

Finally, a third theoretical contribution is the suggestion that mental health or psychological functioning is not just an individual factor. Findings in this study—specifically, the many relationships with cultural involvement—caution researchers and clinicians to acknowledge the often neglected contextual/cultural influences of mental health (as suggested by the ecological model).

Practical implications of this study include the development of the 2-D scale as well as the understanding of adjustment in Vietnamese adolescents. Although there have been some assertions for the superiority of the 2-D conceptualization, there have been very few scales developed to validly test such assertions. The development of the present

2-D Acculturation Scale provides researchers an actual tool in measuring acculturative involvements and styles in Vietnamese adolescents.

A final practical implication of this study is its contribution towards understanding the adjustment of Vietnamese adolescents. Be it with involvements in the U.S. culture, or the Vietnamese culture, or the "catch-22" situations, parents, teachers, administrators, and politicians alike can benefit from this knowledge. Such knowledge can help parents and teachers to be more responsive to the needs and struggles of Vietnamese adolescents, and it can help administrators and politicians, to design multicultural policies in a way that is more helpful to these adolescents.

LIMITATIONS

As grand as these implications may be, the present investigation is not without its limitations. Three, in particular, merit mention: the disproportion or absence of groups among the acculturation styles; the lack of standardization among the criterion scales; and the different (and perhaps incomparable) methods of administration. The first limitation in this study involves the absence of subjects with a Marginalized style and the preponderance of those with a Bicultural style. The lack of Marginalized subjects precluded full ANOVA testing of the hypotheses and precluded the assessment of main effects and interaction between the two cultures. Additionally, the disproportionate amount of subjects with Bicultural styles have rendered group comparisons problematic. However, the use of regression analyses with separate IVN, IUS predictors helped to explore some of the questions that could not be addressed via ANOVA.

The second limitation involves the extent to which criterion measures have been standardized for Vietnamese adolescents. Some scales, in fact many scales, are not normed for Vietnamese youths. Hence, the assessment of "mental health" and consequently, its relationship with acculturation, may be biased towards more "Western" definitions. However, despite their lack of standardization, many of these scales have been

used in other research involving Vietnamese students (in Rumbaut's study, for one). And as a side note, findings of these scales do offer a sense of "predictive validity". Though they may not guarantee a perfect "content validity", they do offer a sense of how well these adolescents will function in their "American" contexts, with "American" standards.

The last limitation of this research is a methodological one. It involves the fact that some students read the questionnaires quietly to themselves in English while others had the questionnaires read aloud to them in Vietnamese. This methodological difference was difficult to avoid since there were only English versions of the questionnaires (and the resources to translate and back-translate the questionnaires into Vietnamese were well beyond the capacities of this project). An attempt was made to have a verbal administration for the English group as well. Nevertheless, such an attempt was unsuccessful since students went ahead on their own anyways. In general, this methodological difference may have adversely affected results. However, the extent and nature of such effects, if any, are uncertain.

FURTHER RESEARCH

Future research could take a variety of directions. Some of which may include a longitudinal study to discern whether cultural involvements influence or are influenced by psychological functioning. Given the correlational findings discussed above, it is difficult to determine the direction of cause and effect. A longitudinal study will help ascertain the casual nature of this relationship, as well as help explore the change in acculturation styles and cultural involvements with age.

Another direction for future research could involve a theoretical comparison between the constructs of acculturation and ethnic identity. It would be helpful to examine the extent to which ethnic identity relates to acculturation styles. For example, what are the similarities and differences among these two constructs, and do they, in fact, have the same implications on "mental health/psychological functioning"? Can the incorporation of ethnic identity truly enlighten our understanding of acculturation research (or vice versa)—as the ecological model suggests?

A third direction for research may involve the assessment of acculturation and psychological health among other minority groups. How do these findings for Vietnamese adolescents compare to those for other ethnic adolescents? Are there similar processes of acculturation occurring in all minority children? In what way and to what extent do findings here differ for other refugees, other Asians? Or Hispanics? Or Native-Americans? Or African-Americans, etc.? Are there common processes that link and transcend the experience of all minority youths?

Still another direction for future research is an in-depth exploration of the familial and peer contexts of Vietnamese youths. How do the different acculturation styles compare among family members? Among adolescents and their parents? Among peers? And to what extent does the congruence or discrepancies in these styles relate to the functioning of the family, the peer groups, and their members overall?

CONCLUSION

In sum, acculturation is an instrumental concept that has many implications in our increasingly diverse world. Past research reveal its numerous associations with psychological health, ranging from clinical symptomatology, to educational achievement, to family harmony. Despite the uncovering of such associations, our overall understanding of the relationships between acculturation and psychological adjustment is a conflicted one. This is partly due to the complexities of the concept itself, and consequently, to the conceptual errors of its measurement. Findings from this research have helped to clarify such conflicts by suggesting that a two-dimensional approach—an independent measurement of different cultural involvements—would be, perhaps, a more fitting framework in which to understand the complexities of acculturation. It is the separation of these cultural involvements, of IVN and IUS, that could help researchers to build a broader, more fruitful base in understanding the adjustment of Vietnamese adolescents. Ironically, such separation may be the first step in bridging the many worlds of Vietnamese adolescents, and potentially, the many worlds of all minority children.

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Appendix 1 Descriptions of Berry's Acculturation Attitudes (1986)

Assimilation is relinquishing cultural identity and moving into the larger society...this can take place by way of the absorption of a nondominant group into an established "mainstream", or it can be by way of the merging of many groups to form a new society (the "melting pot")...there are subvarieties or processes: most important among these are "cultural or behavioral assimilation" in which collective and individual behaviors become more similar, and "structural assimilation" in which the nondominant groups penetrate the social economic systems of the larger society. Other forms...include marital identification, and civic assimilation, by way of intermarriage, ethnic identification and the reduction of power conflict.

Integration implies the maintenance of cultural integrity as well as the movement to become an integral part of a larger societal framework...the option taken [here] is to retain cultural identity and move to join the dominant society. In this case, there is a large number of ethnic groups, all cooperating within a larger social system (the "mosaic"). Such an arrangement may [involve] some degree of "structural assimilation" but little "cultural and behavioral assimilation".

Separation or rejection refers to self-imposed withdrawal from the larger society. However, when imposed by the larger society, it becomes one of the classical forms of segregation. Thus, the maintenance of one's traditional way of life outside full participation in the larger society may be due to a desire on the part of the group to lead an independent existence (as in the case of "separatist" movements), or it may be due to power exercised by the larger society to keep people in "their place" (as in slavery or "apartheid" situations).

Marginality is accompanied by a good deal of collective and individual confusion and anxiety. It is characterized by striking out against the larger society and by feelings of alienation, loss of identity, and what has been termed as acculturative stress. [This] is where groups are out of cultural and psychological contact with both their traditional culture and the larger society. When imposed by the larger society, it is tantamount to ethnocide. When stabilized in a non-dominant group, it constitutes the classical situation of "marginality"...where individuals are poised in psychological uncertainty between two cultures. (p. 29)

Appendix 2: The Questionnaire Battery

Background Information

1. Full name (please print clearly): _____
2. What grade are you in? _____ 3. What school are you in? _____
4. Sex (Check one): Male _____ Female _____ 5. Age: _____ yrs.
6. Birthdate (month/day/year): _____
7. Where were you born? (City, country) _____
8. How old were you when you first came to the United States? _____ yrs
9. How long have you lived in the United States? _____ yrs.
10. How old were you when you first started school in the United States? _____ yrs.
11. How many years have you attended school in the United States? _____ yrs.

- | | Not
at all | Not
very well | Fairly
well | Very
well |
|---|---------------|------------------|----------------|--------------|
| 12. How well do you <u>understand</u> English? Check one: | _____ | _____ | _____ | _____ |
| 13. How well do you <u>speak</u> English? | _____ | _____ | _____ | _____ |
| 14. How well do you <u>read</u> English? | _____ | _____ | _____ | _____ |
| 15. How well do you <u>write</u> English? | _____ | _____ | _____ | _____ |
| 16. How well do you <u>understand</u> Vietnamese? | _____ | _____ | _____ | _____ |
| 17. How well do you <u>speak</u> Vietnamese | _____ | _____ | _____ | _____ |
| 18. How well do you <u>read</u> Vietnamese? | _____ | _____ | _____ | _____ |
| 19. How well do you <u>write</u> Vietnamese? | _____ | _____ | _____ | _____ |
20. Do people in your home speak Vietnamese? (Check one.) 1. Yes _____ 2. No _____
 21. How often do the people in your home speak Vietnamese when they are talking to each other? (Check one.)
 _____ 1. Seldom
 _____ 2. From time to time
 _____ 3. Often
 _____ 4. Always
 22. When you talk to your parents (or guardians) what language do you use most often? (Write only one language.)

 23. What language do you prefer to speak most of the time? (Write one language only.) _____
 24. How do you identify yourself? What is your ethnic identity? (Examples: Vietnamese, Vietnamese-American, American, Chinese-American, etc.) (Write in.) _____
 25. How important is this identity (reported in #24) to you? (Check one.)
 _____ 1. Not at all _____ 4. Important
 _____ 2. Slightly _____ 5. Very Important
 _____ 3. Moderately
 26. On a scale of 1 to 5, how important is the Vietnamese culture to you? (Circle one.)

1	2	3	4	5
not important				very important
 27. On a scale of 1 to 5, how important is the American culture to you? (Circle one.)

1	2	3	4	5
not important				very important

28. On a scale of 1 to 5, how **involved/identified** are you in the **Vietnamese culture** overall? (Circle one.)

1 2 3 4 5
not very
involved involved

29. On a scale of 1 to 5, how **involved/identified** are you in the **American culture** overall? (Circle one.)

1 2 3 4 5
not very
involved involved

Use the definitions of these cultural styles to answer the next three questions.

- a. Person is mostly involved/identified in the American culture, but not in the Vietnamese culture.
- b. Person is mostly involved/identified in the Vietnamese culture, but not in the American culture.
- c. Person is involved/identified in both the Vietnamese and American culture.
- d. Person is not really involved/identified in either the Vietnamese or American culture.

30. Which cultural style listed above best describes you?	a	b	c	d
31. Which style best describes your mother?	a	b	c	d
32. Which style best describes your father?	a	b	c	d

Please circle **how often** each statement is true for you.

	All the time	A lot of the time	Some- times	Never
33. How often do you prefer American ways of doing things?	1	2	3	4
34. How often do your parents (or adults with whom you live) prefer American ways of doing things?	1	2	3	4
35. And how often do you get in trouble because your way of doing things is different from that of your parents?	1	2	3	4
36. How often do you feel that you would rather be more American if you had a choice?	1	2	3	4
37. How often do you get upset at your parents because they don't know American ways?	1	2	3	4
38. How often have you had problems with your family because you prefer American customs?	1	2	3	4
39. How often do you feel uncomfortable having to choose between Vietnamese & non-Vietnamese ways of doing things?	1	2	3	4

On a scale of 1-7, **how strongly** do you **agree or disagree** with each statement? (Circle one.)

	Strongly Disagree						Strongly Agree	
40. Schools should help us learn American ways of behaving & become more like the American children in the neighborhood.	1	2	3	4	5	6	7	
41. We may adapt ourselves to American society in order to earn a living but we (as Vietnamese) must stay together as a group to preserve our heritage.	1	2	3	4	5	6	7	
42. The American way of life may be good for others, but not for me.	1	2	3	4	5	6	7	

Parents: The following questions are about your biological or adoptive father.

43. Does your father live with you?

- ☐ 1. Yes
☐ 2. No
☐ 3. Father deceased (not living)
☐ 4. Father unknown

44. If not, then where does he live? (Check one. Name city or country if necessary.)

- ☐ 1. Same city
☐ 2. Another city in Michigan. Name: _____
☐ 3. Another state or country. Name: _____

45. In what country was your father born?

- ☐ a. United States
☐ b. Other country. Name: _____
☐ c. Don't know

46. How many years has your father lived in the United States? _____ yrs.

47. Father's work: What does your father (or stepfather or adult man living with you) do for a living?

What he does: _____

Where he works: _____

48. Is he working now? (Check one.) 1. Yes ☐ 2. No ☐

49. What is the highest education level that he has completed? (Check one.)

- | | |
|--|--|
| ☐ 1. Elementary school or less | ☐ 5. Some college or university |
| ☐ 2. Middle school graduate or less | ☐ 6. College graduate or more |
| ☐ 3. Some high school | ☐ 7. Other: |
| ☐ 4. High school graduate | |

The following questions are about your biological or adoptive mother.

50. Does your mother live with you?

- ☐ 1. Yes
☐ 2. No
☐ 3. Mother deceased (not living)
☐ 4. Mother unknown

51. If not, then where does she live?

- ☐ 1. Same city
☐ 2. Another city in Michigan. Name: _____
☐ 3. Another state or country. Name: _____

52. In what country was your mother born?

- ☐ a. United States
☐ b. Other country. Name: _____
☐ c. Don't know

53. How many years has your mother lived in the United States? Yrs.: _____

54. Why did your parents come to the United States? (Check one.)

- ☐ 1. To improve their economic situation
☐ 2. To reunite with family
☐ 3. Other. Please Explain: _____
☐ 4. For political reasons (war, etc.)
☐ 5. Don't know/ Does not apply

55. Mother's work: What does your mother (or step-mother or adult woman who lives with you) do for a living?
What she does: _____
Where she works: _____
56. Is she working now? 1. Yes ____ 2. No ____
57. What is the highest education level that she has completed? (Check one.)
- | | |
|--|------------------------------------|
| ____ 1. Elementary school or less | ____ 5. Some college or university |
| ____ 2. Middle school graduate or less | ____ 6. College graduate or more |
| ____ 3. Some high school | ____ 7. Other: _____ |
| ____ 4. High school graduate | |
58. Do your parents (or adult guardians) own or rent the house or apartment where you live?
- ____ 1. Own
 ____ 2. Rent
 ____ 3. Other. (Please explain) _____
59. Compared to 5 years ago, do you think that your family's economic situation is: (Check one.)
- ____ 1. Much better
 ____ 2. Better
 ____ 3. About the same
 ____ 4. Worse
 ____ 5. Much Worse
60. Which of these best describe your current living situation? (Please read the whole list before checking the category that best applies to you.)
- ____ a. I live with my biological or adoptive father and mother.
 ____ b. I live with my father and step-mother (or other female adult).
 ____ c. I live with my mother and stepfather (or other male adult).
 ____ d. I live with my father alone.
 ____ e. I live with my mother alone.
 ____ f. I live with other adult guardians (aunt, uncles, etc.) Please explain: _____
 ____ g. Other. Please explain: _____
61. In addition to your parents or guardians, which of the following people live with you? Check all that apply.
- | | | |
|------------------------------|-------|-----------------|
| a. Brothers or step brothers | _____ | How many? _____ |
| b. Sisters or step-sisters | _____ | How many? _____ |
| c. Grandfather/grandmother | _____ | How many? _____ |
| d. Aunts or uncles | _____ | How many? _____ |
| e. Other relatives | _____ | How many? _____ |
| f. Non-relatives | _____ | How many? _____ |
62. How many people live in the same house with you, (do not count yourself)? Number: _____

Please continue on the next page.



The Acculturation Scale

Below are statements about the Vietnamese and American culture. Please tell us how strongly you agree or disagree with each statement. Use the following scale to circle the number that best applies to you. Answer all the items.

1= Strong Disagree 2= Disagree 3= Neither Agree nor Disagree (Neutral) 4= Agree 5= Strongly Agree

	Strongly Disagree	Disagree	Neither Agree nor Disagree (Neutral)	Agree	Strongly Agree
1. I would like to watch more American TV programs or movies.	1	2	3	4	5
2. I would like to listen to more Vietnamese music.	1	2	3	4	5
3. I would like to retain (or keep) the Vietnamese way of life.	1	2	3	4	5
4. I would like to belong to American groups or clubs.	1	2	3	4	5
5. It is all right for boys/girls to choose their own career.	1	2	3	4	5
6. I want to speak English at home.	1	2	3	4	5
7. Children should follow their parents wishes about dating (when and whom to date).	1	2	3	4	5
8. I dress like students who just came from Vietnam (traditional Vietnamese clothes).	1	2	3	4	5
9. If I had the opportunity, I would like to travel throughout America.	1	2	3	4	5
10. I like to eat Vietnamese food.	1	2	3	4	5
11. It is okay to question parents' authority/judgment/decisions.	1	2	3	4	5
12. I dress mostly like other American students.	1	2	3	4	5
13. I would like to watch more Vietnamese TV programs or movies.	1	2	3	4	5
14. It is important for Vietnamese people to get up to date information about Vietnam.	1	2	3	4	5
15. I believe that I should do what is best for me.	1	2	3	4	5
16. I think it is important to learn about Vietnamese history and traditions.	1	2	3	4	5
17. If I had the opportunity, I would like to travel throughout Vietnam.	1	2	3	4	5
18. Children should follow their parents' wishes about choosing a career.	1	2	3	4	5
19. It is important for Vietnamese people to get up to date information about America.	1	2	3	4	5
20. I think daughters should live by themselves as soon as they finish school.	1	2	3	4	5
21. I would like to belong to Vietnamese groups or clubs.	1	2	3	4	5
22. Most of my closest friends are Americans.	1	2	3	4	5
23. I feel at ease with American people.	1	2	3	4	5
24. Family matters should be handled democratically—where kids can also have a say.	1	2	3	4	5
25. As far as behaviors and values, I am "American."	1	2	3	4	5
26. I think it is okay if Vietnamese people date or marry other Vietnamese.	1	2	3	4	5
27. It is important for family members to be with outsiders (neighbors, friends, etc.).	1	2	3	4	5
28. I want to adopt (or take up) the American way of life.	1	2	3	4	5
29. It is the children's responsibility to take care of their elders (parents, etc.).	1	2	3	4	5
30. My room is decorated in Vietnamese style.	1	2	3	4	5
31. I enjoy going to American gatherings/parties.	1	2	3	4	5
32. Family members should prefer to be with each other.	1	2	3	4	5
33. It is important to me to incorporate American values.	1	2	3	4	5
34. I think daughters should live with their parents until they get married.	1	2	3	4	5
35. I think it is important to learn about American history and traditions.	1	2	3	4	5
36. I think that youthfulness in our society should be greatly valued.	1	2	3	4	5
37. It is okay to put one's elders in nursing homes, if necessary.	1	2	3	4	5
38. I like to eat American food.	1	2	3	4	5
39. It is important to me to preserve my Vietnamese heritage.	1	2	3	4	5

	Strongly Disagree	Disagree	Neither Agree nor Disagree (Neutral)	Agree	Strongly Agree
40. I think it is okay if Vietnamese people date or marry other Americans.	1	2	3	4	5
41. Grandparents should have more influence than parents in family matters.	1	2	3	4	5
42. I enjoy going to Vietnamese gatherings/parties.	1	2	3	4	5
43. Children should follow their parents wishes about marriage (when & whom to marry).	1	2	3	4	5
44. Girls over the age of 18 should be allowed to move away from home to go to college and/or to take a job.	1	2	3	4	5
45. I would like to listen to more American music.	1	2	3	4	5
46. Because of their age, wisdom and experience, I think elders deserve respect.	1	2	3	4	5
47. As far as behaviors and values, I am "Vietnamese."	1	2	3	4	5
48. My room is decorated in American style.	1	2	3	4	5
49. Parents always know what is best.	1	2	3	4	5
50. I believe that my actions should be based mainly on the well-being of the family. (I should do what is best for my family.)	1	2	3	4	5
51. Most of my closest friends are Vietnamese.	1	2	3	4	5
52. It is all right for boys/girls over the age of 18 to decide when and whom to marry.	1	2	3	4	5
53. When a boy/girl reaches the age of 16, it is all right for him/her to decide when & whom to date.	1	2	3	4	5
54. I feel at ease with Vietnamese people.	1	2	3	4	5
55. The oldest girl in the family should help her family take care of the house and the younger children whether she wants to or not.	1	2	3	4	5
56. I want to speak Vietnamese at home	1	2	3	4	5

The next questions are a little bit different from those above. So read them carefully. They are about your behaviors—how often you engage in certain activities. Use the following scale to circle the answer that best fits you:

1= Never 2= Rarely 3= Sometimes 4= Often 5= Always

	Never	Rarely	Sometimes	Often	Always
57. How often do you listen to American music?	1	2	3	4	5
58. How often do you watch American movies or TV programs?	1	2	3	4	5
59. How often do you go to Vietnamese gatherings/parties?	1	2	3	4	5
60. How frequently do you eat Vietnamese food?	1	2	3	4	5
61. How often do you speak English?	1	2	3	4	5
62. How often do you try to learn more about the Vietnamese culture (history, traditions, customs, etc.)?	1	2	3	4	5
63. How often do you participate in American groups (sports, hobbies, clubs, etc.)?	1	2	3	4	5
64. How often do you read Vietnamese newspapers or magazines?	1	2	3	4	5
65. How frequently do you eat American food?	1	2	3	4	5
66. How often do you interact with Vietnamese people?	1	2	3	4	5
67. How often do you try to learn more about the American culture (history, traditions, customs, etc.)?	1	2	3	4	5
68. How often do you hang out with Vietnamese friends?	1	2	3	4	5
69. How often do you read American newspapers or magazines?	1	2	3	4	5
70. How often do you participate in Vietnamese groups (sports, hobbies, clubs, etc.)?	1	2	3	4	5
71. How often do you speak Vietnamese?	1	2	3	4	5
72. How often do you interact with American people?	1	2	3	4	5
73. How often do you go to American gatherings/parties?	1	2	3	4	5
74. How often do you listen to Vietnamese music?	1	2	3	4	5
75. How often do you watch Vietnamese speaking movies or TV programs?	1	2	3	4	5
76. How often do you hang out with American friends?	1	2	3	4	5

BSI Instructions:

On the next page is a list of problems people sometimes have. Please read each one carefully, and circle the number that best describes **HOW MUCH THAT PROBLEM HAS DISTRESSED OR BOTHERED YOU DURING THE PAST 7 DAYS INCLUDING TODAY**. Circle one answer for each problem & do not skip any items. If you change your mind, erase your first mark carefully. If you have any questions please ask them.

BSI

How much were you distressed by:	Not at all	A little	Moderately	Quite a bit	Extremely
1. Nervousness or shakiness inside	0	1	2	3	4
2. Faintness or dizziness	0	1	2	3	4
3. The idea that someone else can control your thoughts	0	1	2	3	4
4. Feeling others are to blame for most of your troubles	0	1	2	3	4
5. Trouble remembering things	0	1	2	3	4
6. Feeling easily annoyed or irritated	0	1	2	3	4
7. Pains in heart or chest	0	1	2	3	4
8. Feeling afraid in open spaces or on the streets	0	1	2	3	4
9. Thoughts of ending your life	0	1	2	3	4
10. Feeling that most people cannot be trusted	0	1	2	3	4
11. Poor appetite	0	1	2	3	4
12. Suddenly scared for no reason	0	1	2	3	4
13. Temper outbursts that you could not control	0	1	2	3	4
14. Feeling lonely even when you are with people	0	1	2	3	4
15. Feeling blocked in getting things done	0	1	2	3	4
16. Feeling lonely	0	1	2	3	4
17. Feeling blue	0	1	2	3	4
18. Feeling no interest in things	0	1	2	3	4
19. Feeling fearful	0	1	2	3	4
20. Your feelings being easily hurt	0	1	2	3	4
21. Feeling that people are unfriendly or dislike you	0	1	2	3	4
22. Feeling inferior to others	0	1	2	3	4
23. Nausea or upset stomach	0	1	2	3	4
24. Feeling that you are watched or talked about by others	0	1	2	3	4
25. Trouble falling asleep	0	1	2	3	4
26. Having to check and double-check what you do	0	1	2	3	4
27. Difficulty making decisions	0	1	2	3	4
28. Feeling afraid to travel on buses, subways or trains	0	1	2	3	4
29. Trouble getting your breath	0	1	2	3	4
30. Hot or cold spells	0	1	2	3	4
31. Having to avoid certain things, places or activities because they frighten you	0	1	2	3	4
32. Your mind going blank	0	1	2	3	4
33. Numbness or tingling in parts of your body	0	1	2	3	4
34. The idea that you should be punished for your sins	0	1	2	3	4
35. Feeling hopeless about the future	0	1	2	3	4
36. Trouble concentrating	0	1	2	3	4
37. Feeling weak in parts of your body	0	1	2	3	4
38. Feeling tense or keyed up	0	1	2	3	4
39. thoughts of death or dying	0	1	2	3	4
40. Having urges to beat, injure, or harm someone	0	1	2	3	4
41. Having urges to break or smash things	0	1	2	3	4
42. Feeling very self-conscious with others	0	1	2	3	4
43. Feeling uneasy in crowds, such as shopping or at a movie	0	1	2	3	4
44. Never feeling close to another person	0	1	2	3	4
45. Spells of terror or panic	0	1	2	3	4
46. Getting into frequent arguments	0	1	2	3	4
47. Feeling nervous when you are left alone	0	1	2	3	4
48. Others not giving you credit for your achievements	0	1	2	3	4
49. Feeling so restless you couldn't sit still	0	1	2	3	4
50. Feelings of worthlessness	0	1	2	3	4
51. Feeling that people will take advantage of you if you let them	0	1	2	3	4
52. Feelings of guilt	0	1	2	3	4
53. The idea that something is wrong with your mind	0	1	2	3	4

Please indicate how strongly you agree or disagree with the following statements. Circle the number that best applies to you.

	Strongly Agree	Agree	Disagree	Strongly Disagree
1. I feel that I'm a person of worth, at least on any equal basis with others.	1	2	3	4
2. I feel that I have a number of good qualities.	1	2	3	4
3. All in all, I am inclined to think that I am a failure.	1	2	3	4
4. I am able to do things as well as other people.	1	2	3	4
5. I feel I do not have much to be proud of.	1	2	3	4
6. I take a positive attitude towards myself.	1	2	3	4
7. On the whole, I am satisfied with myself.	1	2	3	4
8. I wish I could have more respect for myself.	1	2	3	4
9. I certainly feel useless at times.	1	2	3	4
10. At times, I think I am no good at all.	1	2	3	4
11. There is no better country to live in than the United States.	1	2	3	4
12. Not matter how much education I get, people will still discriminate against me.	1	2	3	4

For #13-15, please answer how true each statement is for you and your family.

	Very True	Partly True	Not Very True	Not True At All
13. My parents do not like me very much.	1	2	3	4
14. My parents have put me down for a long time.	1	2	3	4
15. My parents are usually not very interested in what I say.	1	2	3	4

For #16-21, please answer how much you agree or disagree with each statement.

	Disagree A lot	Sort of Disagree	Sort of Agree	Agree A lot
16. Family members respect one another.	1	2	3	4
17. We share similar values and beliefs as a family.	1	2	3	4
18. Things work out well for us as a family.	1	2	3	4
19. We really do trust and confide in each other.	1	2	3	4
20. We are proud of our family.	1	2	3	4
21. We can express our feelings with our family.	1	2	3	4

For # 22-28, please answer how often each statement is true about you or your family.

	Never	Once in a while	Sometimes	Often	Always
22. Family members like to spend free time with each other.	1	2	3	4	5
23. Family members feel very close to each other.	1	2	3	4	5
24. Family togetherness is very important.	1	2	3	4	5
25. How often do people dislike you because you are Vietnamese?	1	2	3	4	5
26. How often are you treated unfairly because you are Vietnamese?	1	2	3	4	5
27. How often have you seen friends treated unfairly because they are Vietnamese?	1	2	3	4	5

28. Have you ever felt discriminated against (or treated unfairly)? 1. Yes _____ 2. No _____

29. What do you think was the main reason for discriminating against you? (Please write clearly)

Please indicate how much you agree or disagree with the following statements. Use the scale listed below.

1= Disagree A lot 2= Sort of disagree 3= Sort of Agree 4= Agree A lot

- ____ 1. It is okay to sneak into a movie or ball game without paying.
 ____ 2. It is okay to steal a bicycle if one can do it without getting caught.
 ____ 3. It is important to pay for all things taken from a store.
 ____ 4. It is important to try to follow rules and obey the law.

For #5-7, please indicate how true you think each statement is.

1= Not true at all 2= Not very true 3= Pretty true 4= Very true

- ____ 5. The kids that mess around with the law seem to be better off than those that always follow the law.
 ____ 6. I don't care about other people's feelings.
 ____ 7. I would like to quit school as soon as possible.

Finally, the following questions ask about how you have felt or behaved in the past week. Please check the box for each statement which best describes how often you felt or behaved this way—during the past week.

	Rarely (less than 1 day)	Sometimes (1-2 days)	Moderate amount of time (3-4 days)	Most of the time (5-7 days)
1. I was bothered by things that usually don't bother me.				
2. I did not feel like eating; my appetite was poor.				
3. I felt that I could not shake off the blues even with help from my family or friends.				
4. I felt that I was just as good as other people.				
5. I had trouble keeping my mind on what I was doing.				
6. I felt depressed.				
7. I felt that everything I did was an effort.				
8. I felt hopeful about the future.				
9. I thought my life had been a failure.				
10. I felt fearful.				
11. My sleep was restless.				
12. I was happy.				
13. I talked less than usual.				
14. I felt lonely.				
15. People were unfriendly.				
16. I enjoyed life.				
17. I had crying spells.				
18. I felt sad.				
19. I felt that people disliked me.				
20. I could not get "going".				

Thank you very much for your cooperation!!

Appendix 3: Informed Consent Letter (English Version)

Informed Consent
Project Title: "Culture and Adjustment"

Dear Parent/Guardian and Student:

Hello. My name is Huong Nguyen, and I am a graduate researcher at Michigan State University (MSU). With the help of Dr. Gary Stollak, we are interested in learning about how Vietnamese teenagers are doing at this stage in their lives. Having grown up as a Vietnamese person in the United States myself, I know that there are many common and not-so-common factors that affect the development of a minority person. Common factors can involve the normal changes of all adolescents (e.g., physical changes, puberty, etc.), while "not-so-common" changes involve issues unique to minority adolescents (e.g., cultural differences). Although adolescence is an interesting time in general, it is an especially interesting time for minority teenagers. It is a time where minority adolescents begin dealing with cultural differences. What are these differences? How do the differences affect one's adjustment in school? And at home? Most importantly, how can we better facilitate the adjustment and education of Vietnamese teenagers?

These are the type of questions that our study is designed to assess. Answers to such questions can have great importance for Vietnamese students themselves and for all those who come into contact with these students (teachers, parents, administrators, etc.). Essentially, this study can help us to better understand and better help Vietnamese teenagers. It can help us facilitate their education. It can improve their general well-being. Grand as these implications are, we need your help in getting the answers. We are asking parents for your permission to allow your student to participate in this study. And we are asking students to be involved in the study. We are also asking for your permission to attain copy of the student's grade point averages via school records. The exact details of the involvement are outlined below.

What is involved? Students who participate will spend a total of about 1 hour completing some questionnaires. The questionnaires will ask about different parts of the student's life (e.g., friends, family, school, activities, etc.). The questionnaires will be completed sometime during the school day. Additionally, every student who participates in the study will be rewarded a FREE GIFT. And as an added bonus, three raffle prizes of \$100, \$50, and \$25 will be given to some lucky students. (Chances to win the raffle prizes are about three students in a group of 100.)

Participation is voluntary. The student's participation in this study is completely voluntary. There will be no penalty if the student does not wish to be in this study, and s/he may withdraw at any time during the study. S/he may also refuse to answer any of the questions. This project has been approved by the research committee at MSU and by the Lansing and East Lansing schools.

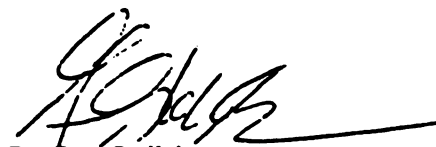
Information is confidential. All information will be held confidential. Only the researchers will see the questionnaires. Once the questionnaires have been collected, the teenager's name will be removed and replaced with a number so that s/he can no longer be connected to any specific answers.

Questions? Please return the portion on page 2, stating whether or not your family would like to participate. If you are the teenager, please sign the form to indicate whether or not you agree to participate. (There is one section for parents and one for the teenager.) Please sign and return this form even if you decide not to be involved. Either way, it will help us to know that this information has reached you. You may keep this page of the letter for your records. I really do hope you decide to be involved. It takes so little time and yet it has such great importance. If you have any questions, please feel free to call me, Huong Nguyen (333-3826) or Dr. Gary Stollak (353-8877).

Sincerely,



Ms. Huong Nguyen, BA
Graduate Student
Dept. of Psychology--MSU



Dr. Gary Stollak
Professor
Dept. of Psychology--MSU

OVER →

Informed Consent Forms
Project Title: "Culture and Adjustment"

Student's Name (please print): _____

Phone Number: _____

School: _____

Informed Consent--Parents sign here

Please check the appropriate lines and send this form back to school with your son or daughter.

- ____ 1. YES! I have read and I understand the permission letter. I give consent for my teenager to participate in this worthwhile study.
- ____ 2. NO. I do not want my child to participate in this study.
- ____ 3. I would like more information before giving consent for my child to participate in this study. Please call me.

Parent's Signature/Date: _____

Informed Consent--Students Sign Here

Please check the appropriate lines and return this form back to the teacher.

- ____ 1. YES! I have read and I understand the permission letter. I agree to participate in this study.
- ____ 2. NO. I do not wish participate in this study.
- ____ 3. I would like more information before agreeing to participate in this study. Please call me.

Student's Signature/Date: _____

Appendix 3: Informed Consent Letter (Vietnamese Version)

**THƯ MỜI THAM DỰ ĐỀ ÁN KHẢO CỨU VỀ
"VĂN HÓA VÀ SỰ THÍCH NGHI"**

Quý vị Phụ huynh, Giám hộ, và các em học sinh thân mến,
Trước hết tôi xin tự giới thiệu tôi là Nguyễn Hoàng, nghiên cứu sinh của trường đại học Michigan. Với sự giúp đỡ của Tiến sĩ Gary Stollak, tôi đang tiến hành việc khảo cứu về lớp tuổi vị thành niên thuộc dân tộc thiểu số đang sinh sống trên đất Hoa Kỳ. Việc khảo cứu được chú trọng đến đời sống của các thanh thiếu niên Việt Nam. Là một người Việt Nam lớn lên trên đất Hoa Kỳ, nên tôi biết rằng có rất nhiều yếu tố chung và riêng có ảnh hưởng tới sự phát triển của lớp trẻ này.
Những yếu tố chung liên quan đến những sự biến đổi thông thường của các thanh thiếu niên này thường là sự khác biệt về văn hóa. Mặc dầu tuổi trẻ là một thời kỳ nói chung rất là thích thú. Đó là một thời kỳ hưng phấn. Đó cũng là thời gian mà các thanh thiếu niên này khởi sự đường đầu với sự va chạm về văn hóa. Sự khác biệt văn hóa là gì? Sự khác biệt này ảnh hưởng như thế nào trong việc học hành, và trong gia đình? Điều quan trọng trong việc khảo cứu này là tìm ra những yếu tố có thể giúp cho trường học đề dăng hơn trong việc hướng dẫn và giảng dạy cho các thanh thiếu niên Việt Nam.

Đó là những loại câu hỏi trong đề án khảo cứu nêu lên. Sự trả lời các câu hỏi này rất có ích cho chính các thanh thiếu niên Việt Nam và cho những người thường tiếp xúc với các em như giáo viên, cha mẹ, và nhân viên quản trị. Việc điều nghiên này có thể giúp chúng tôi hiểu biết hơn về lớp tuổi trẻ Việt Nam hầu giúp các em được nhiều hơn. Điều này còn có thể giúp chúng tôi đề dăng trong việc giảng dạy và cải tiến sự phúc lợi của thế hệ trẻ này nữa. Điều cốt yếu ở đây là chúng tôi cần có được sự đáp ứng của quý vị và các em. Đối với phụ huynh chúng tôi xin quý vị cho phép con em tham dự khảo cứu. Đối với các em chúng tôi yêu cầu tích cực tham dự. Chúng tôi cũng yêu cầu quý vị và các em cho phép chúng tôi có được những bản sao điểm tổng kết trung bình lưu trữ nói trường học. Chỉ tiết cụ thể được phác họa như sau:

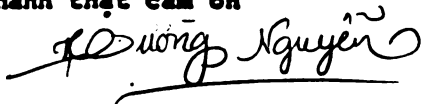
Những điều cần biết về buổi khảo cứu. Các học sinh tham dự cần có một thời gian để một giờ để trả lời các câu hỏi. Những câu hỏi được nhằm vào từng phần khác nhau trong đời sống của các em như bạn bè, gia đình, học đường, hoạt động v.v.. Sự trả lời các câu hỏi sẽ được thực hiện trong buổi học tại trường. Các học sinh tham dự sẽ nhận được một tặng phẩm. Thêm vào đó còn có rút thăm trúng thưởng nữa, mà 3 giải trung là 100, 50, 25 dollars dành cho các tham dự viên may mắn (Có khoảng 3 học sinh trúng số 100 tham dự sẽ trúng giải).

Tự nguyện tham dự. Sự tham dự hoàn toàn có tính cách tự nguyện. Không có bất kỳ hình thức nào bắt buộc cả. Người tham dự có thể rút lui bất cứ lúc nào, và cũng có thể từ chối trả lời bất kỳ câu hỏi nào. Đề án khảo cứu này được sự chấp thuận của Ủy ban Khảo cứu trường MSU và khu vực học đường Lansing.

Tất cả các câu trả lời đều được giữ kín. Chỉ các nhân viên khảo cứu mới được phép đọc các câu trả lời. Khi bản văn trả lời được thu gộp thì phần đề tên sẽ cắt bỏ và thay thế vào đó bằng mã số, để người tham dự không bị liên lụy đến bất kỳ câu trả lời có tính chất cá biệt.

Các câu hỏi. Xin coi nói trang 2. Nếu là phụ huynh, xin trả lời đồng ý hay không đồng ý cho phép con em tham dự. Nếu là học sinh xin ký tên đồng ý hay không đồng ý tham dự. Trong phiếu trả lời được chia làm hai phần, một phần dành cho phụ huynh và một phần dành cho con em. Xin ký tên và gửi trả lại dù là quý vị không đồng ý. Đó là cách chúng tôi biết chắc rằng quý vị đã nhận được lá thư này. Quý vị có thể giữ lại thư này để làm hồ sơ. Chúng tôi thật sự mong đợi sự hợp tác của quý vị. Thời giờ dùng vào việc này tuy chẳng là bao, song có thể mang đến những lợi ích rất to lớn. Nếu quý vị có bất kỳ câu hỏi nào xin vui lòng gọi điện thoại cho tôi: Hoàng Nguyễn, số 333-3826 hay Tiến sĩ Gary Stollak số 353-8877.

Thành thật cảm ơn



Phiếu Chấp Thuận Tham Dự Đề Án Khảo Cứu Về VĂN HÓA VÀ SỬ HỘI NHẬP

1. Họ và tên học sinh (viết bằng chữ in): _____
2. Điện Thoại: _____
3. Tên trường học: _____

Phần dành cho phụ huynh:

Xin vui lòng đánh dấu vào đồng thích hợp vào gửi trả lại cho trường học của con em quý vị.

- _____ 1. Đồng ý! Tôi đã đọc và hiểu lá thư này. Tôi cho phép con tôi tham dự vào việc khảo cứu này.
- _____ 2. Không! Tôi không muốn con tôi tham dự sự khảo cứu này.
- _____ 3. Tôi muốn nhận thêm tin tức về sự khảo cứu trước khi chấp thuận. Xin gọi tôi.

Chữ ký của phụ huynh

Ngày

Phần dành cho học sinh:

Xin vui lòng đánh dấu vào đồng thích hợp và nộp trở lại cho thầy cô giáo.

- _____ 1. Đồng ý! Tôi đã đọc và hiểu lá thư này. Tôi đồng ý tham dự vào việc khảo cứu này.
- _____ 2. Không! Tôi không muốn tham dự sự khảo cứu này.
- _____ 3. Tôi muốn nhận thêm tin tức về sự khảo cứu trước khi quyết định tham dự. Xin gọi tôi.

Chữ ký của học sinh

Ngày

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