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**FAMILY VALUES OF VIETNAMESE
LIVING IN VIETNAM AND POLAND**

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INTRODUCTION

In recent years, the number of immigrants in European countries has been increasing continuously. The migration crisis in 2015 - a result of thousands of people from Syria, Iraq and other countries migrating to EU – is a good evidence. Hence, it has become compelling to enrich the knowledge of immigrants and their families.

Many studies on immigrants' family's values were carried out and they were concentrated on the following issues: the process of acculturation and adaptation of immigrants (Sam and Virta, 2003; Berry et al., 1997); immigrants' identity in host countries (e.g.: Phiney and Vedder, 2006; Nguyen and William, 1989); the change in relationships within immigrant families (Tajima and Harachi, 2010; Arcia and Johnson, 1998); parent-child conflict in immigrant families (Choi, He and Harachi, 2008). Besides, some studies also investigated the behaviors of immigrant in their families and pointed to filial duty of children to older parents (Kobayshi, and Funk, 2010). These studies were really valuable contributions to our knowledge about the life and family values of immigrants around the world.

Vietnamese community living in Poland is very large and its estimated size is about 25.000 – 35.000 people (Szymańska, 2015). In recent years, some studies in the fields of psychology and sociology were conducted among Vietnamese participants living in Poland (e.g. Boski, 2013; Szymańska, 2015). These studies claimed that the key motivations of Vietnamese living in Poland were economics and the desire for better life. Contrary to the previous studies, the main aim of this study was to investigate whether and how Vietnamese immigrants' values transform while living and working in Poland. As family values are central in both Vietnamese and Polish culture, the study focuses on those values. The findings of such investigation might make important contributions to the knowledge about Vietnamese immigrants in Poland and immigrants in general.

In recent years many Vietnamese have decided to immigrate and many of them live abroad for a long time. Considering previous research on acculturation of immigrants it would be interesting to learn how this process affects the Vietnamese community in the country such as Poland. It is particularly interesting whether and how the life style and traditional family values might have changed as the effect of close contact with the Polish society.

We can say that, family's formation and development, family structure etc. always connect closely with a culture. On the other hand, process of globalization and acculturation, family's phenomena such as traditional family values, family's adaptation with new cultural values are needed to study much. This study focuses on family values of Vietnamese in process of immigration into Polish society with the change of their family values, the maintaining their cultural identity. In theory chapter, after basic concepts such as value, family, global cultural values, and this study will present the concepts of culture and its related contents as a theoretical background to understand about family values of two groups of participants. The next chapter will focus on explanation the using of methods, their basic contents and procedure. The last chapter will present the study's results of Vietnamese family values in comparison between two groups. Those results will permit to confirm or reject the study's hypotheses.

CHAPTER I - THEORETICAL BACKGROUND OF THE STUDY

1. Value in sociology and psychology

1.1. Definition

The definition of value is different and depends on the approach of each scientist.

M. Haralambos (1991) reviewed various orientations towards values in various theoretical approaches and emphasized the influences of value on process of study of the society. An objective view that is free from values, opinions, moral assessment, attitude etc. of the researcher will provide the fact and exact frameworks. In other word, the researcher' values can affect the way, in which they see, analyze and evaluate, argue etc. the phenomenon in a society. Emphasize on value while conducting the study will be useful to scientists in keeping their objective view in the process of study.

On the other hand, stratification approach questions value of equality. Based on the standpoint about stratification, functionalists viewed stratification as inevitable in all human societies. The “equality is a dream” and egalitarian society is an illusion, the functionalists direct research from alternatives to social stratification. Functionalists also focused on the contribution to the maintenance of social order. Their values are stability and order that are good for a society and any attempts to dismantle systems of social stratification are harmful to a society.

Marxist theory represents opposite perspective on equality and inequality. This theory had the opposite view in comparison with functionalists. They conducted judgment of various form of social stratification. Their values confirmed the form of communist system is the fair social arrangement. From that value, Marxists theory gave the condemnation to the social inequality such as class system in capitalist society.

Although the sociologist of poverty try to have the objective view, they still carried out entirely by middle – class researchers who differ – in class,

culture, and political power – from the people they are studying (Haralambos, 1990). The picture of poverty can be criticized as product of middle-class prejudice. The middle - class values of many sociologists limit their vision and therefore prevent them from asking important question (Keddie, 1973).

From some views of sociologists above, we can see “value” can be approached in many ways. Value was viewed as the researchers’ standpoint that influences the study, and explanation about society. Each school has their own and even opposite opinions to approach. “Value” in this situation is methodology more than the content, the concept of study.

In my study, the concept of value is used, approached as a psychological phenomenon in which subjects express their attitude, assessment about the importance, usefulness of phenomenon. The essence of value will be clarified in the following contents.

Value is defined as the quality or worth of a thing. Value is a person’s assessment of what is needed, what is good. Value is an affirmation or negation of the significance of things for individuals, groups. Value is defined not because of its own attributes but because of its attractiveness to people. It means that it depends on the needs, interests of people. Value has positive significance, beauty, appreciation, helpfulness for a subject.

Value is a thing which is admitted for its usefulness. For example, food, house and furniture are a value because the desire to have these things can affect behavior of humans. Not only material goods matter but also abstract concept such as justice is the value.

Pham (2010) claimed that: Value is expressed in 3 aspects: first, value is something material, spiritual what was made by people; second, value is human dignity; and third, value reflects relation of people with the world around them.

When we think of our values, we think of what is important to us in life. Each of us holds numerous values (e.g., achievement, security, benevolence)

with varying degrees of importance. A particular value may be very important to one person but unimportant to another (Schwartz, 2012).

Value is the product of the thinking, produced by the human mind. Values reflect the material life and spiritual life of man. Value exists in human, thing and phenomenon, but value is not objective. A value is a standard people use to judge the worth of objects, experiences, ideas, and actions. Any standard that provides a basis for human action is a value. A value is something that is important enough to someone that s/he does something about it. Therefore, anything can be a value. A value might consist of an ethical trait, an idea, or an object. To summarize: a value is anything that leads to an action by some human being. People act the way they do because of their values, and actions always reveal values.

Your system of values is the sum of your ideas and beliefs. It includes every opinion you hold about life. Each thing you like or dislike, and the importance each one has to you, merges to form your unique value system. Your value system develops through what you are taught and experience, combined with your reactions to them, forming your preferences and your unique perspective on life. Ultimately, every opinion you have in life is based on something in your value system (Twa, 2013).

In short, value is significance, usefulness, and importance of things/ phenomena. Value reflects needs, motivations of humans. Value creates system of beliefs which is related to behavior designed and introduced to reach values.

1.2. Characteristics

Although there are different views on the concept of value, we can draw a number of its features such as:

1. Values are beliefs linked inextricably with affection. When values are activated, they become infused with feeling.
2. Values refer to desirable goals that motivate action.

3. Values transcend specific actions and situations.
4. Values serve as standards or criteria.
5. Values are ordered by importance relative to one another.
6. The relative importance of multiple values guides action (Schwartz, 1996, 2012; Tetlock, 1986).

1.3. Classification

1.3.1. Material and spiritual values

The most common classification of values is that of material and spiritual values.

Material values usually refer to the use values and economic values.

Spiritual values usually refer to the type of value, such as scientific values (awareness, the truth), political values (the righteous, the revolution), religious values (the sacred, the holy), moral values (the good, the evil) etc.

We can say that the development of people is ensured by values (material and spiritual) which humans have created. Material value exists in goods, material things, but spiritual value manifests the significance of a thing, goods for individuals and groups. For example, flower is a material value, if this flower is evaluated as “beauty”, this beauty will be viewed as spiritual value. There are material values which are produced by labor of people such as food products. These things have intrinsic functions. We call it as value of use of things. If these things became goods to trade, we call it as value of exchange. These things become values because they can meet the demands of people. When satisfaction and importance of things is realized by humans, it becomes the focus of motivation and impulse for people to act to reach it.

1.3.2. Classification based on activities’ products in life

According to Ngo (2009), Vietnamese researcher, values include: 1. The values derived from the dealing of people with the natural environment, especially in existence activities; 2. In material activities like eating, clothing,

transportation, treatment; 3. In the conduct and management of society (family, family line, village, country); 4. In literary and artistic creativity; 5. In education, training created, the quality, the personality of the celebrity; 6. In spirituality, religion beliefs, 7. In exchange, integration and intercultural dialogue; 8. Values in activity against foreign aggression (Nguyen , 2013).

1.3.3. Classification based on three requirements of people

Schwartz (in: Spini, 2003) listed 10 motivational value types based on three universal requirements thought to be at the root of values (needs of individuals as biological organisms, requisites of coordinating social interaction, and requirements for the functioning of a society and the survival of a group)

1. **Achievement**: personal success through the demonstration of competence according to social standard.
2. **Benevolence**: concern for the welfare of close others in everyday interaction.
3. **Conformity**: restraint, inclination, and impulses likely to upset or harm others and violate social expectations or norm.
4. **Hedonism**: Pleasure and sensuous gratification for oneself.
5. **Power**: Attainment of social status and prestige and control or dominance over people and resources.
6. **Security**: safety, harmony and stability of a society, of relationships and of the self.
7. **Self-direction**: independent thought and action;
8. **Stimulation**: excitement, novelty, and challenge in life.
9. **Tradition**: respect, commitment and acceptance of the customs and ideas the one's culture or religion impose on the individual.

10. **Universalism**: understanding, appreciation, tolerance and protection for the welfare of all people and for nature.

1.3.4. Classification based on models of values in life

Stranger (in: Pham, 2007) surveyed some fields of people and drew 6 models of value like that:

1. **Theoretical model**: The most important goal of these people is truth and understanding.

2. **Economic model**: This model took the efficiency, economy as the most important measure.

3. **Model of aesthetic**: Beauty is the most important to people in this model.

4. **Social model**: Human love is the highest value to these people. They may forget themselves for others.

5. **Power model**: most important value to these people is to control; dominate everything around them according to their wishes.

6. **Religious model**: in which religious faith is the most important value to these people.

1.3.5. Classification based on individual values and social values

We also divide values into **individual value** and **social value**. In the process of development, a community, nation or mankind always creates a system of values to ensure the existence and development. In these values, there are values of group, community and of course there are values which all people agree such as peace, beauty, friendship. The term “social value” we used here to point values that group, mankind produce such as patriot emotion, benevolence, independence of a country etc.

These social values, through the process of education and socialization will become individual values.

From the classification of values presented above, we can see that, depending on the approach, values can be classified in different ways. Basically, values are divided into material values and spiritual values. In more details, based on cultural values or universal requirements, values continue to be divided into different types. Although divided into many types, values have common features that ensure the overall development of human beings, enhance human dignity.

1.4. Relationship between values and other psychological phenomena

Value is closely related to psychological phenomena such as attitude, belief, and standard. Therefore, understanding the relationships of value with other concepts is necessary to better grasp the concept of value.

1.4.1. Value versus attitude

Attitude is our evaluation of an object as good or bad, positive or negative. The objects of the attitude assessment may be a human being, behavior, or any phenomenon in life. Values underlie our behavior. From background values, we judge people, behaviors, and events. The assessment is positive if it fits with our values and vice versa. When an object is suitable with subjects' values, the evaluation and attitude of subject is positive; when the object is not suitable with subjects' values, of course the evaluation, attitude and behavior will be negative.

1.4.2. Value versus belief

Beliefs are ideas about how true it is that things are related in particular ways. Examples of beliefs are "war never solves problems", "Africa is larger than Europe", and "psychologists are wise". Beliefs vary in how certain we are that they are true. General beliefs that people hold about how the world functions, are called social axiom. Unlike values, beliefs refer to the subjective probability that a relationship is true, not to the importance of goals as a guiding principles in life (Schwartz, 2012).

1.4.3. Value versus norm

Norms are the standards or rules of behavior for groups, people in society to follow. For example, in Vietnamese society, children must respect grandparents, parents. Values are reflected in what we accept or not accept in a particular norm. Because norms prescribe behaviors with specific consequences, we are more or less inclined to accept them depending on whether these consequences are compatible or in conflict with our valued goal. Because norm defines appropriate and acceptable behaviour in specific situation, so norm are enforced by the positive and negative sanction that is reward or punishment. Norm provides the direction to behavior, while value provides more general guidelines (Haralambos and Holborn, 1990). The development of a society requests each member in that society must comprehend values, norms to be a human. To be a member of a society, everyone is guided and regulated by norm in action.

1.4.4. Value versus trait

Traits are revealed in thoughts, feelings, and actions in a stable manner, despite the time and different circumstances. Traits vary in the frequency and intensity with which people exhibit them. They describe what people are like rather than what people consider important. People believe their values are desirable but may consider their traits as positive or negative (Schwartz, 2012).

Studying of similarities and differences between values, ideologies and attitudes, Gregory R. Maio and his coworkers (in: Delamater, 2006) claimed that: People can possess attitudes toward any concrete object (e.g., milk, pizza) or abstract issue (e.g., abortion, censorship) in their environment. Meanwhile, values toward on abstract ideals, such as freedom, helpfulness and equality. Ideology is the most abstract in three concepts, because ideologies subsume sets of values and attitudes. For example, a liberal ideology may encompass the values of freedom and helpfulness, together with unfavorable attitudes toward censorship and reduced social spending. Values

and ideologies are more prescriptive than attitudes. For example, people may not feel that they have an obligation to buy a flavor of ice cream that they like. In contrast, if people value helpfulness, they should feel obliged to help an ailing person.

In short, the comparison the concept of value with different related concepts is the foundation to more understanding about inner meaning of value. Beside the relationships of value with some concept above, we can say that value is expressed in beliefs and predisposes us to respond in particular ways to objects, people and events. When social psychologists talk about someone's attitude, they refer to beliefs and feeling related to a person or an event and the resulting behavior tendency. Taken together, favorable or unfavorable evaluative reactions toward something – often rooted in beliefs and exhibited in feelings and inclinations to act – define a person's attitude (Eagle & Chaiken, 2005).

Therefore, in the study of family values of Vietnamese, we will focus on beliefs and behavior of them. Often, beliefs and behavior are interconnected in expression of values of people; however, they are not always the same. Hence, investigation both of the similarity and differences in family values of Vietnamese living in Vietnam and in Poland will show interesting results in the social psychology perspective.

1.5. The formation and development of values

Objects, phenomena create the perception and knowledge. Experiences, feelings and emotions play a crucial role in creating a state of satisfaction or dissatisfaction, pleasant or unpleasant state. In short, it involves the evaluative process, and helps us see the value of things. Psychologist from Vietnam, Pham (2010), claimed that: experience is the basis of value. Value system of each person is always historical. The concept of "value" in axiology is always associated, sometimes synonymous with "standards".

Although there are differences in the forms that exist across different areas, but the standard has always existed, and has been associated with

purposes, motivations, and general desire of human. All this is expressed through attitude of the people (Pham 2010). Human values are formed and based on two sources: personal experience and receptiveness of norms, values from a society.

2. Family in sociology and psychology

2.1. Definition

Family is defined as a social unit consisting of parents and the children they raise. “The family is a social group characterized by common residence, economic co-operation and reproduction. It includes adults of both sexes, at least two of whom maintain a socially approved sexual relationship, and one or more children, own or adopted, of the sexually co-habiting adults” (Murdock, 1949; in Haralambos, 1991, p. 454).

The family is a special social group, in which members attach together based on the fundamental relationships - marriage and deep affection towards descendants (possibly including adoptive relationships). The family is the first environment of the process of human socialization, formation and development of the individual’s personality.

Family and household: Household relates to the one or more persons living under the same roof. A household can be single individual, a couple and their children, extended family with different generations etc. Study of household mentions mainly quantitative data such as income, consumption.

In many situations, the family can include grandparents, aunts and uncles, cousins etc. in both sides of the family lineage. This view on the “family” is near the term “kinship relations”. The term “family” in this dissertation is “nuclear family” that includes: a mother, a father, and their children.

Meanwhile, family refers to a group of people that have the kin ties. Studies about family mainly mention about affect, emotion, relations etc in this institution (Harrington, Marshall, Muller, 2006).

2.2. Some typical theories of a family

1. **Auguste Comte** (1798 – 1857), the sociologist from France, who viewed the changes of family as related to the French revolution. Comte analyzed the change of family in terms of “social change” that put concept in

relation with the theme of society in the nineteenth century (Georgas, et al, 2006).

2. **Frederic Le Play** (1806 – 1882) also viewed family change and the development of nuclear family as a product of the industrial revolution. He described the dominant type of family in France as consisted of the parents and the eldest son, who inherited the family property, together with his family and the other unmarried children. The nuclear family was formed during the industrial revolution when the married son left the family home.

3. **Evolution theory** and its influence on view of family change: Charles Darwin (1809 – 1882) gave the ideas of biological adaptation. Then, his idea also applied to the adaptation of family as a organization of society. Typical author of this school was Lewis Henry Morgan (1818 – 1881). He argued that evolution results in the higher development of the species and that social and environmental evolution results in a higher level of development family.

4. **Herbert Spencer** (1820 – 1903) was another sociologist who was affected by evolution theory. He explained the development of family from simple to complex form. Spencer also gave the concept of structural-functionalism.

Although the ideas of evolution in society was criticized, typical for the critic was Franz Boas who viewed evolutionism as the theory that can't take into the variation of family, the view of evolution in society was also an consideration for the development of society.

5. **Karl Marx** (1818 - 1883) and Friedrich Engels (1820 – 1895): In contrast to the view of evolution in society, Marxist theory emphasized on economics to explain the social development and class struggle. Marxist theory explained the model of matriarchal and patriarchal family based on the role of man/father and woman/mother in family and labor. Industrialization, based on capital and private property, led to the creation of the monogamous bourgeois family. This form of a family was protected by law of state and to solve the problem of inheritance of private property. "The sole exclusive aims

of monogamous marriage were to make the man supreme in the family, and to propagate, as the future heirs to his wealth, children indisputably his own” (Engels, 1884). The bourgeois family became an economic unit to be exploited by the capitalistic system and an instrument of class oppression, particularly of women and children etc. Theory of Marxist about family has strongly influenced in feminist theories of family (in Popenoe, 1988).

6. **Structuralism – functionalism theory**: Typical for this school were Spencer (1820 – 1903) and Emile Durkheim (1858 – 1917). These theories claimed the changes in family structure and function reflect the change in society. Durkheim also perceived the evolution of family through six stages in social change from its primitive form to the village, to the city, to the state (Popenoe, 1988).

7. **Ernest Watson Burgess** (1886 – 1966): In the book “Predicting success or failure in marriage” (1939), Burgess emphasize the role of adjustment in attitudes and social behavior of both husband and wife. He also focused on social changes and the change of structure of a family.

8. **Talcott Parsons** (1902 – 1979): The views of family, society and its structure and function were analyzed in relation to change of family. The family has two functions: instrumental, related to survival and expression, related to the maintenance of morale and cooperation of family. The adaptation of the extended family to the industrial revolution required a nuclear family to carry out society functions and to satisfy the physical and psychological needs of family members. The nuclear family becomes primarily a unit of residence and consumption. The function of finance and education are depended on the state etc. The view of Parson on the change of structure of family, its activities in economic, its reliance on state etc had strong influences in modern society.

9. **Sigmund Freud** (1856 – 1939), an Austrian neurologist and the founder of psychoanalysis, his theory about family focus on experience of infants. The early relations in life, particular the mother-child dyad can

interpret the drive of people, can explain the features of personality when they become mature. Through process of analysis, psychologist can understand the disorders of people. The psychoanalysis's view emphasized on the importance of love, attachment between parents and children in family. Love, attachment between parents and their offspring is also an important value in family and a content of this study.

10. **Behaviorism**: the founder of behaviorism was Watson (1878 – 1858). The behaviour theory focuses on study of stimulus and reaction (S – R). In education and family, rewards have the important role in reinforcement the children. The parents' behaviours in protection, encouragement for their children express family values and will be considered in this study.

11. **Activity psychology**: Some typical psychologists of this school were Rubinstein, Leontiev etc. This school argued that activity is essence of personality. In education and family, the children will absorb culture, values etc from society, family to be mature. This school emphasized on the role of activity and culture in the mature personality. This approach is useful to explain and change and retain the respondents' family values.

Beside some typical views about family, many other researchers also have their view about family such as Maslow (safety, love needs), Skinner (8 life stages) etc. (Nguyen, 2003). These theories about family with their approach explain about family and are really helpful in a process of study about family values.

The views of psychologists and sociologists about family and its structure, its function, its change etc are always basic contents to direct and conduct study about family and family values more exactly. The various theory of family also confirmed the value of family in process of development of a person and a society.

2.3. Classification of families

2.3.1. Classification based on number of members in a family

Based on the number of members and their position in family, a family can be: two – generation and three – generation family (extended family). This is the most popular type of classification of a family.

Model of **two – generation family** describes a nuclear family that consists of two generations: wife/mother, husband/father and their children (might include adopted children); and one parent family: the child and the divorced parent, unmarried parent or widow/widower.

The **three – generation family** consists of grandparents, father/mother and children. This kind of a family can have aunts, cousins etc.

In Vietnamese traditional society, the model of extended family was so popular. Such families live together in a big house, work and eat together etc. This model of family originated from the agricultural society, in which each member of a family had their own role and duty in family. For example, the elderly/grandparents help their sons/daughters in taking care of children, clean their house etc when their offspring must work in the field. The teenage children can help their family in cooking, in feeding domestic animal etc. In Vietnamese belief, the family in which many generations live together, keep harmony and is a happy family. Nowadays, the model of three or even four generations of Vietnamese living together in a house is less popular. Most of Vietnamese families now are nuclear families, but the old people still live with the family of their offspring most often the family of the oldest son.

2.3.2. Classification based on the headship of family

Based on the headship of family, family can be classified as **patriarchal family** and **matriarchal family**. In the first type, the father is considered as the head of family; and in the second type, family's authority is the mother. We will discuss more about this issue in the part devoted to a preference for sons, a characteristic of Vietnamese traditional family values.

2.3.3. Classification based on number of mates

Based on the amount of mates, family can be divided into three types: **monogamous family** (one husband and one wife), **polygamous family** (one husband has more than one wife at the same time), and **polyandrous family** (one wife has more than one husband at the same time).

2.4. Characteristics of a family

Family has many distinctive characteristics, described below:

1. **Universality**: All members of a society have their own family. Family existed in all countries and in during the whole history of mankind.
2. **Emotional and biological attachment**: Each member of family always has the strong emotions with their family, their parents. Because of this strong and sacred emotion, people have the action to take care, support their family members naturally.
3. **Formative influence**: The influence of a family on its members especially on children expressed in both physical and psychological aspect. The child inherited the features of biology of parents; and through process of living, every day conversation with the parents, the child also receives and comprehends the behavior, view etc. of their parents. Family is the first environment, the first school to learn, to form the child first and the most important features of his/her personality.
4. **Nuclear position in the social structure**: Family is a basic cell of a society. The social structure is based on families. The stableness and development of families is vital for the development of a society.
5. **Social regulation**: because of the important role of a family and to ensure the existing and development of a society, family is regulated and protected by a system of social customs and law.
6. **Permanency and temporality of family**: Family is universal and stable institution in a long history of mankind. But family also changes in process of development of historical societies. In previous part named classification of family we saw the changes of family form: From

polyandrous family to polygamous family, and monogamous family etc. In aspect of each family, when the offspring are young, the family can be compact, stable. However, when the offspring become mature, they must have their own family that starts with their marriage and have their small and new family. The temporality of family is clear in this situation.

2.5. Functions of a family

2.5.1. Function of human reproduction: Other social groups, social institutions haven't got this function except for the family. The implementation of this function not only satisfies the wishes of wife, husband, but also maintains the continuity of the society.

2.5.2. Function of socialization and education of children: Education in a family has a great significance for children's maturity. Native language, family habits, and way of dressing, communication, and methods to satisfy the needs, lifestyle, family traditions ... all these impact on children. This is the first platform, the most important way to form children's personality.

2.5.3. Function of economic: Is expressed in both aspects: production and consumption. At present, most family members work in companies or organizations. Therefore, the economic function of the family is less visible in production, and more visible in consumption.

2.5.4. Function of fulfilling the psychological needs of family members: This is especially important function in sharing responsibility, attachment between family members. The family is a special community; other communities or organizations can't bring that warmth, depth and spirituality as does family. The family is nurturing place for maturity of people, as well as a place of tolerance, comfort for each individual when members of family have difficulties, risks in life.

2.5.5. Function of health care: The family members are responsible for health care for their family; such function is very important, especially for

the sick, the elderly. Health care here is not only about physical health but also mental health.

From the analysis of 250 societies, Murdock (1949) also argued that a family performs four functions: sexual, reproductive, economic and educational. In reality, each of family functions has important contribution to the development of a society. Without the sexual and reproductive function, there would be no new members of a society, without the economic function, life would not exist and without educational function, there would be no culture (in: Haralambos and Holborn, 1990). The clarification of the functions of the family is essential to the study of the value of the Vietnamese family in Poland.

2.6. Family roles

Family roles refer to the aspect of division of labor among adult members in family. The term “labor” includes both tangible work such housework, child care; and intangibles such making decision, maintaining good atmosphere in family etc. Family roles were prescribed by social norm, social expectation. Some researchers used the concept of “instrumental” and “expressive” roles to describe the role of a father and a mother in a family. The tasks that require more emotion, affections such child care are assigned to the mother; on the other hand, the tasks such making decision, making money are assigned to the father (Borgatta, Borgatta, 2006). In reality, this division is not suitable in all situations, for example, in farmers’ family, both husband and wife must work on the field in the harvest. However, study of this issue will be useful to the knowledge of gender equality, functions of family etc.

3. Global values and family values of Vietnamese and Polish societies

3.1. Global values

Global values is a large concept and depends on the different approach, global values have different dimensions, aspects. We will consider basic views on global values of some popular researchers in turn.

3.1.1. Geert Hofstede's cultural dimensions theory

Hofstede (2015) developed his global values theory with four dimensions of cultural values: power distance, individualism – collectivism, masculinity – femininity and uncertainty avoidance index. Then, he continued adding two dimensions: long term – short term orientation and indulgence – restraint into his study.

The power distance, according to Hofstede is “the extent to which the less powerful members of organizations and institutions (like the family) accept and expect that power is distributed unequally” (Hofstede, 2015, p. 9).

Individualism – collectivism is “degree to which people in a society are integrated into groups.” (p. 11).

The term “**uncertainty avoidance**” index was defined as “a society's tolerance for ambiguity”

Masculinity – femininity: Masculinity was understood as the preference for achievement, success etc. Meanwhile, femininity referred to the cooperation, modesty, acceptance of the different values etc.

Long-term orientation - short-term orientation: This dimension referred to the contacting, connection between the past with the present and future. Short – term emphasized on tradition, long – term emphasized on adaptation.

Indulgence – restraint: Indulgence value emphasized more on gratification of human needs and restraint value meant the social norm, regulation of the needs of members (Hofstede, 2015).

As a result of analyzing cultures according to those six dimensions, Hofstede classified and scored cultures of 73 countries around the world. The results of his analysis are given in Table 1.

Table 1. Hofstede's global values

Country	Power Distance	Individualism vs. Collectivism	Masculinity versus Femininity	Uncertainty Avoidance Index	Long-Term Orientation	Indulgence versus Restraint
Argentina	42	31	24	14	57	6
Australia	52	2	17	46	55	8
Austria	62	25	4	29	22	41
Bangladesh	9	49	25	38	35	28
Belgium	26	9	26	6	6	57
Brazil	19	34	32	26	38	25
Bulgaria	16	42	45	19	14	49
Canada	50	5	28	49	42	21
Chile	29	48	54	17	47	16
China	10	50	12	57	4	59
Colombia	23	61	15	23	61	2
Croatia	14	38	44	24	24	39
Czech Rep	36	24	20	28	13	50
Denmark	61	10	58	61	44	19
El Salvador	24	54	47	7	56	7
Estonia	47	21	53	39	8	55
Finland	56	18	55	41	41	22
France	20	11	38	15	18	45
Germany	53	17	11	34	5	58
Greece	32	37	21	1	37	26
Hong Kong	21	47	22	59	21	42
Hungary	44	4	3	21	23	40
India	12	28	23	53	29	34
Indonesia	11	59	35	50	19	44
Iran	34	32	39	40	60	3
Ireland	59	14	9	55	54	9
Italy	41	8	6	27	20	43
Japan	40	30	2	9	3	60
Korea South	33	55	48	20	1	62
Latvia	45	13	60	37	15	48
Lithuania	46	20	56	35	7	56
Luxembourg	48	22	29	30	17	46
Malaysia	1	45	30	54	39	24
Malta	38	23	34	4	34	29
Mexico	7	41	8	22	53	10
Morocco	17	29	27	33	59	4
Netherlands	51	6	59	44	16	47
New Zealand	60	7	18	48	45	18
Norway	57	15	61	47	43	20
Pakistan	39	60	31	31	31	32
Peru	27	57	43	13	52	11
Philippines	3	39	14	52	49	14
Poland	22	19	13	8	40	23
Portugal	30	44	52	2	48	15
Romania	5	40	42	11	28	35
Russia	4	33	50	5	9	54
Serbia	6	46	40	10	27	36
Singapore	13	51	33	62	12	51
Slovak Rep	2	26	1	45	10	53

Slovenia	15	43	57	12	32	31
Spain	37	27	41	16	33	30
Sweden	58	12	62	60	26	37
Switzerland	55	16	7	42	11	52
Taiwan	35	56	37	32	2	61
Thailand	28	53	51	36	46	17
Trinidad and Tobago	43	58	19	43	62	1
Turkey	25	35	36	18	36	27
U. S. A.	49	1	16	51	51	12
United Kingdom	54	3	10	56	30	33
Uruguay	31	36	49	3	50	13
Venezuela	8	62	5	25	58	5
Vietnam	18	52	46	58	25	38

(Source: <http://mpra.ub.uni-muenchen.de/64282/> MPRA Paper No.64282, posted 12. May 2015 14:34 UTC).

The green colour is to express the Islamic countries (Tausch, 2015). The yellow colour was not explained by author, but it expressed the low results.

Vietnam and Poland were included in the Hofstede's scores table and in 6 dimensions expressed in the Table 1, two countries still have the different values. To present more clearly the comparison between values of two countries based on the Hofstedes' results, the short table was designed (Table 2) :

Table 2. Hofstede's values in Vietnam and Poland

Country	Power Distance	Individualism - Collectivism	Masculinity - Femininity	Uncertainty – Avoidance Index	Longterm orientation	Indulgence - Restraint
Vietnam	22	19	13	8	40	23
Poland	18	52	46	58	25	38

We can see in all 6 values in Hofstede's study there are differences between Vietnam and Poland. Although the score of each dimension is not the lowest or the highest in comparison to all studied countries, Vietnam and Poland can be classified into two different groups: Vietnam belongs to countries that emphasize more on hierarchy in the society; the role of collective, the role of public opinion is more important than the role of an individual. Vietnamese persons express more on flexibility, put their behavior

in context of all their relation. They don't want to express strongly their opinions especially those that are in opposition to the views of their community.

3.1.2. Shalom Schwartz's theory

The study of Hofstede considered only the sample from the global company (IBM). Therefore, the results are restricted and are difficult to generalize. The Schwartz's study respondents are more diverse. Participants were samples of school teachers and college students from 73 countries. The seven dimensions of Schwartz are: embeddedness, hierarchy, mastery, affective autonomy, intellectual autonomy, egalitarianism, and harmony (Tausch, 2015).

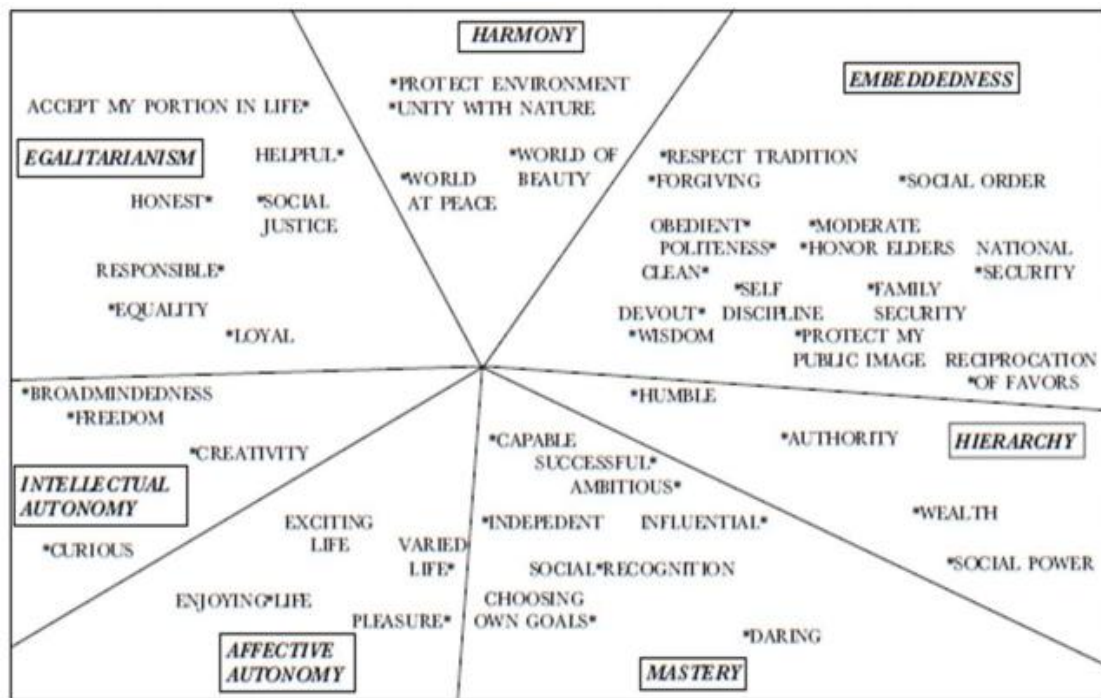


Figure 1: The relationship and meaning of the seven dimensions in Schwartz's theory

(Source: <http://mpa.ub.uni-muenchen.de/64282/> MPRA Paper No.64282, posted 12. May 2015 14:34 UTC).

Based on the view about dimensions of cultural values, Schwartz and his colleagues (Schwartz et al., 2006) described the features of cultural values and related them to particular countries (Figure 2).

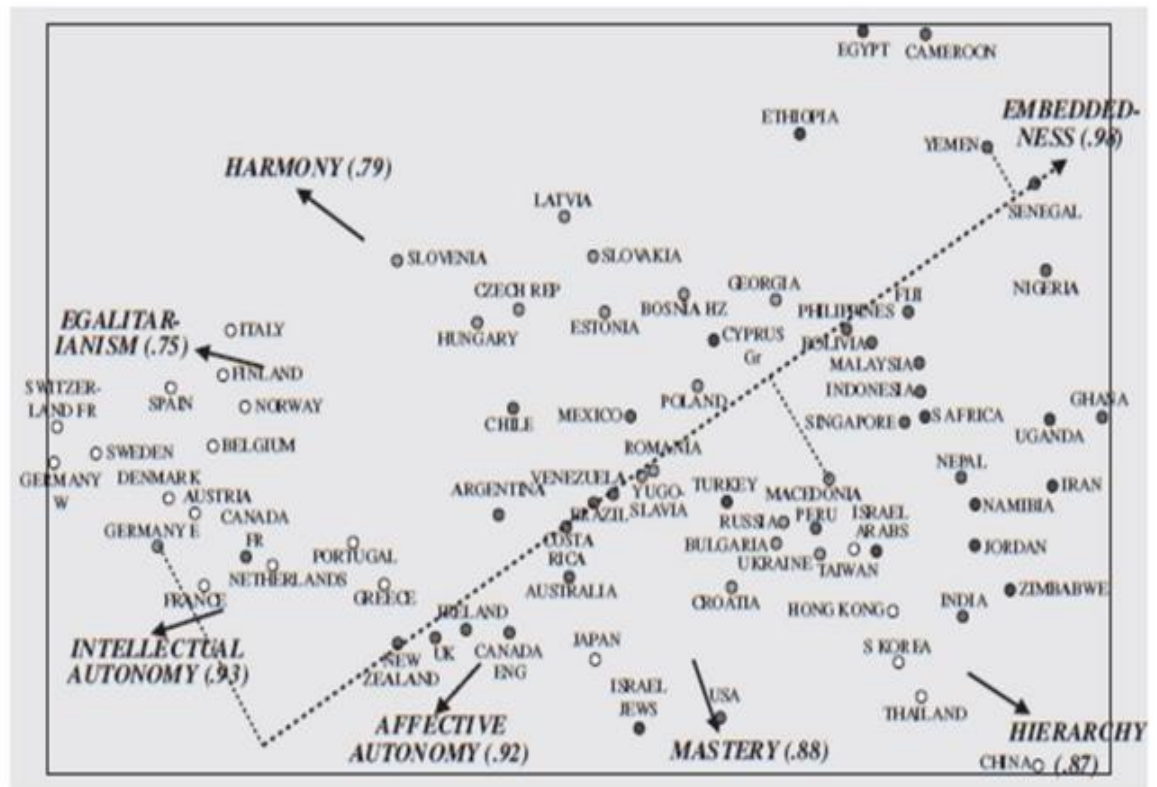


Figure 2. Schwartz's cultural values

(Source: Schwartz S.H., (2006), A theory of cultural value orientations: Explication and applications, Comparative Sociology, 5 (2), Page 156)

The Schwartz's chart expresses the position of Poland (near Romania, Mexico, Cyprus) but Vietnam is not included in it. However, this study shows that Poland is a country that expresses more values of harmony and egalitarianism.

3.1.3. Inglehart's theory

In their study about the world values, Inglehart and Baker gave two major dimensions of cross - cultural variation in the world: Traditional values versus secular – rational values; and survival values versus self – expression values.

Traditional values evaluate highly on religion, relation of parents – offspring, family. While, secular – rational values less emphasize on basic relations in family, religion etc. They accept divorce, abortion etc.

Survival values emphasize much on economic, security; while, self – expression values highly stress on individuals, gender equality, environmental protection, growing tolerance (Inglehart, et al., 2010).

The contents of Inglehart’ theory about the world values is described in the Figure 3 (Inglehart, 2010; Tausch A., 2015).

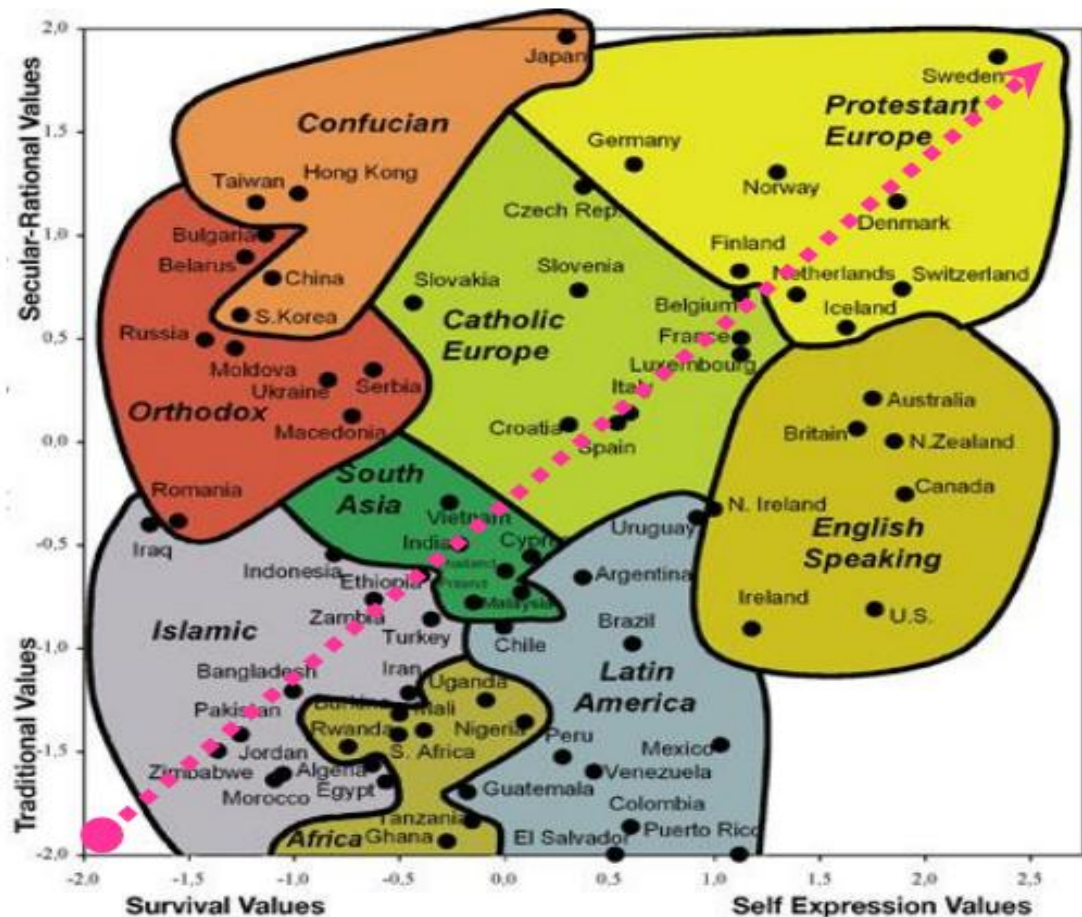


Figure 3: Inglehart’s theory about world values

(Source: Tausch, A. (2015) *Hofstede, Inglehart and beyond. New directions in empirical global value research*, MPRA Paper No. 64282, posted 12. May 2015 14:34 UTC, p. 55).

The results presented in Figure 3 indicate that Vietnam is near the central position and have the tendency towards survival values and traditional values. Poland is not listed in this chart. On the other hand, the chart is based on criteria such as religion, geographical position, and language; hence, it is not easy to understand.

3.2. Family values of Vietnamese and Polish society

Part 3.1 mentioned studies conducted around the world and provided the general knowledge on research about cultural values in the world. This part of the text will describe in details some aspects of cultural values and traditional family values of Vietnamese and Polish societies. This information is basic for the comparison of two groups of participants.

3.2.1. Culture and traditional family values of Vietnamese

Culture of a nation is always a huge and subtle issue. This study also sketches some contents of Vietnamese culture that were agreed by many researchers.

1. Vietnamese society always emphasizes on emotional lifestyle and than reason, rationalist. All their relations take the emotion as a standard to regulate their behavior. The law sometimes regulates Vietnamese behaviour less than the public opinions. Their behaviour is always considered to be suitable with their village, their community to avoid being laughed at. Vietnamese has an idiom: “Trăm cái lý không bằng tí cái tình” (hundred of reasons are not equal a little of emotion).

2. Because of the emotional style and agricultural society, so Vietnamese are flexible in treatment. They need the consensus, the cooperation to deal with flood and enemy. They don't express their self strongly. In relation with neighbor countries, Vietnamese always emphasize on friendliness, peace. In other words, to meet the demands of agriculture (wet rice civilization), to control flood, and to face the aggression, Vietnamese emphasize on collectivism; community is more important than individual. Public's opinion has the important role for Vietnamese people.

3. Vietnam has the flexible and stable culture. The flexibility helps Vietnamese culture to absorb many cultural values from China, India, and Western countries such as France (Vietnam was the French colony from 1858 till 1945). This feature is reflected in language, religion, literature of Vietnam. On the other hand, the stability also helps Vietnamese keep their national

character in most of the time of their history. Vietnam was occupied by China for almost 10 centuries (period of years: 43 – 1010); and during these years China government introduced the policy focused on assimilating Vietnamese into Chinese culture. However, Vietnamese still kept their cultural characters and finally attained the freedom (Tran, et al., 2006; Tran, 1996).

A traditional family value is a large issue in Vietnam and is expressed in many aspects such as religion, marriage, communication, traditions, morals... In this dissertation, we study traditional family values of Vietnamese through basic relations that include relation of husband and wife, relation of parents and children.

We selected these relations because these are the most fundamental relations in a family. Through these basic relationships, the values of family are expressed most clearly.

3.2.2. The relation of husband and wife

In the book “Proverb, folk - song about family relations” (“Tục ngữ ca dao về quan hệ gia đình”), author Pham V.L. studied 285 proverbs of Vietnam about spouse relation and claimed that: “Feature of the Vietnamese people is faithfulness and close attachment. In terms of quantity, proverbs reflect cohesion, attachment and support between husband and wife is more than 5.25 times the sentence that says the opposite contents (31/4) (Pham, 2004, p. 33). There are many ways of expression of attachment, loyalty and faithfulness. Specifically as follows:

1. Attachment of husband and wife in terms of material, possession (for example proverbs: 1. Successful, wealthy husband is because of his wife; 2. Change of clothes is good, a change of spouse is bad).

2. Attachment in body and spirit (Proverbs: 1. Spouses understand each other's characteristics; 2. Wife has the same characteristics as her husband, servant has the same characteristics as a boss).

3. Attachment in compatibility, support each other (Proverbs: 1. Spouses like chopsticks, must be paired; 2. If the husband lost reputation, the wife was ashamed).

4. Attachment in acceptance of the fate (Proverb: 1. Boat follows driver, girl follows husband; 2. Taking husband must follow husband).

5. Attachment in benevolence and righteousness (Proverb: Servant considers credit, spouses consider benevolence and righteousness)

6. Attachment in all life (Proverb: Spouses live together until their hair becomes white, teeth loss).

7. Attachment will create/make power (Proverb: When husband and wife agree with each other, they can dry up the ocean with buckets).

3.2.3. The relation of parents and children

In Vietnamese language, there are 226 proverbs about parents and children relationship. The main way in which proverbs summarized the relation between children and parents is respect, gratitude, filial piety. In many relationships in the family, proverbs summarized the contradictions in the relation between parents and wife and insist that if the husband/son has to choose between his wife and parents, he must choose his parents. When young, children rely on their parents and take care of their parents when the parents are old.

Specific content of proverbs is as follows:

1. Parents support for their children both physically and spiritually.
2. Parents must take responsibility for their children.
3. Parents must accept expense related to their children.
4. Parents must adjust family relationships to ensure the rights of children.
5. Parents rely on their children in old age
6. Parents have to bear the strenuousness and difficulties because of their child.
7. Children must be grateful to parents

8. Children must respect their parents
9. Parent wants to have many children and highly value son.

3.2.4. Preference of sons in Vietnam

3.2.4.1. Sources of son preference

In general, Vietnamese want to have at least one son in their family. The folksongs and proverbs of Vietnam also mention this issue. The preference of sons has many origins that are interrelated. Results of studies in Vietnam have pointed to 3 sources of preference for sons:

Culture: Vietnamese society is a patriarchal; the continuation of a family is always based on the son of this family. The children were born, brought up and carried under the surname (kinship) of their father. Vietnamese people believe that only the son maintains their kinship. The daughter is outside the family lineage.

In a patriarchal and in a collective society, a man must represent his lineage. He is viewed as member of a family. He must commemorate his parents, grandparents, ancestors. He has responsibility to his lineage by giving a son to his family. The son will take care of his father's responsibility in the future. Only a son can continue the family lineage. If a man hasn't got a son, he is not fulfilling his responsibilities towards his family.

Social and economic aspect: The Vietnamese have a proverb "the young rely on a father, the old rely on an offspring". In the Vietnamese society, when parents become older, they often live with their son. If parents haven't got a son, their life will be unstable. A large number of people in Vietnam are farmers and in general, they are poor and haven't got pension when getting older. When became older, they only rely on their sons' support. So, they think that they must have a son who would take care of them when they would become sick and old.

Sometimes, daughters also take care of parents; but in fact, the daughter lives in the family of her husband after getting married. So it is difficult to her to take care of her parents.

An important aspect of a Vietnamese family is inheritance, available only for sons. Rarely the daughters inherit from parents. If the daughter has this right, her inheritance will be less than that of a son. In Vietnamese culture the son worships ancestors and inherits all the fortune. This feature also contributes to the preference of sons in Vietnamese society.

Familial pressure and standards of a community: Beside beliefs discussed above, other feature of Vietnamese society is the strong pressure of society. Members of community in Vietnam have a strong attachment to their local community such as village, residential quarter. So, public opinion is very important to each member of the community. Vietnamese often behave according to the opinion of the majority; they rarely express their style which is opposite to their community, their village. In situation of bearing a child, everybody likes having a son not only because of “value” of sons, but also because having a son will consolidate the position of a woman in her family and will also help the husband to have prestige in the community. Couples who haven’t got a son often must bear a big pressure from family of a husband and their community. Without a son, the family will be viewed as an unfortunate family. If husband is the first-born child in his family and he hasn’t got a son, his parents can make him marry another wife.

3.2.4.2. Manifestation and consequence of son preference

As a result of complex phenomena described above, Vietnamese believe that they must have at least one son. In some families, because they have had only daughters, the efforts to have a son continue, even when 7 – 8 daughters have already been born. In national perspective, Vietnam is a populous country and the rate of raising population is high. Two decades ago, the rate of increasing population was always 2-3%; nowadays, this rate is decreasing, but the number of population in Vietnam is still increasing. There were 76.3 million of Vietnamese in 1999, 85.7 million in 2009 and the estimate for 2015 is 90 million.

On the other hand, the development of technology that enables the choice of child's sex results in the numbers of new born boys being higher than girls. As the claim of UNFPA (United Nations foundation Population, 2011), the rate of sexes in Vietnam is not balanced: in 2000 it was 106 boys/100 girls; in 2008 110/100 and in 2009 128/100 respectively.

Consequences of such situation include imbalance of sex ratio, increase of prostitution, many men are left without women to marry or form relations with, lack of equality in treatment of sons and daughters. It is estimated that after 2 decades, in Vietnam 2 million of women will be lacking (Mai, 2011; Nguyen, 2010; The United Nations Population Found (UNFPA), 2010).

Gender equality is an important family value. Indeed, research of preference of sons will provide more information about family values of Vietnamese in both traditional and modern society. From this perspective, we can also compare the differences in beliefs and behavior of Vietnamese in Poland and Vietnam concerning the preference of sons.

Besides studies above, family values of Vietnamese people living in the world is also an interested topic. Authors such as Phinney, Ong and Madden (2000) studied family values of Vietnamese people in comparison with other nationalities. From this study, authors gave some opinions like that: "Collectivism can be defined by an emphasis on group interdependence, harmony in interpersonal relations, and conformity to group norms. Collectivist values are characteristics of the cultures of the 3 immigrant groups studied in the current research, Vietnamese, Armenian, and Mexican" (Phinney, Ong, Madden, 2000, p. 2).

Vietnamese culture, based in Confucian and Buddhist roots, is strongly collectivist; the familial structure is typically patriarchal, and children are expected to obey their parents and fulfill their obligations within the family (Matsuoka, 1990; Nguyen & Williams, 1989; Rosenthal, Ranieri & Klimides, 1996). Adult children are expected to remain at home until they marry, and to follow the advice of their elders in matters of dating, marriage, and career

choice; individual autonomy is subordinated to the needs of the family. For example, in a study of Vietnamese immigrants in the United States, Nguyen and Williams (1989) found that Vietnamese Americans endorsed conforming to parental authority more and were less supportive of adolescent autonomy than were their European American counterparts. Zhou and Bankston (1994) found that Vietnamese immigrant parents emphasized obedience, industriousness, respect of elders and helping others.

In order to study discrepancies in Vietnamese immigrant families, Nguyen and Williams (1989) found that parents' values did not vary with length of time in the United States, but adolescents' values did; as a result, the gap in values between immigrant parents and their children increased with years in the United States (Phinney, Ong, and Madden, 2000).

Traditional family values of Vietnamese have been described above. Understanding of traditional values of Vietnamese family that have been presented above is the basis for us to carry out research of family values of the Vietnamese living in Poland.

From concepts of value and family above, we can define the concept of family values like that:

Family values of immigrants are a system of beliefs related to behaviors of immigrants in basic relations of family such as parents – offspring and husband – wife.

3.2.5. Some aspects of life and work of Vietnamese people in Poland

Szymańska (2015) provided some data related to the number of Vietnamese in Poland and some other European countries. These data are given in table 3.

Table 3. Vietnamese migrant communities in former Soviet Block countries

	Official data	Unofficial estimations (including irregular migrants)
Russia	26,205 (2002 census)	100,000 – 150,000
Germany (DDR)	83,446 (2005 census)	130,000 – 140,000
Czech Republic	53,110 (2011 census)	90,000
Poland	11,696 (card of residence, Office for Foreigners, 2012)	25,000 – 35,000
Slovakia		7,500 – 8,000
Hungary	1,020 (2001 census)	4,000 – 5,000

Vietnamese immigrants in Poland mostly live in Warsaw (80%). Historically, the garment workers and students were the first Vietnamese people settled in Poland. They were sent to work and study in the 60s – 70s of the 20th century. Generally, these are highly qualified. Nowadays, Vietnamese community living here consists of:

Students, who have learned here and now are living and working in Poland;

Vietnamese from Czech, Russia, Germany etc who moved to Poland in the period of the collapse of the Soviet Union and socialism in Eastern Europe (1989 – 1992).

Laborers who worked in Poland before 90s of XX century.

People who traveled to Poland as tourists or to meet other members of family etc and then stayed here.

Almost all of Vietnamese living in Poland retain legal residency permit. They have stable income; some of them have even Polish citizenship (2 –

3%). The second and third generation of Vietnamese assimilates well with host society.

An important feature of Vietnamese living in Poland is high rate of educated persons (20 – 25% Vietnamese have degree from bachelor to doctor, some became professors). Vietnamese intellectuals in general have high status and prestige both in Vietnamese and in Polish society.

The Vietnamese in Poland mostly work in businesses in commercial centers, as cook in restaurant, and some as university teachers (a few of intellectuals). Big cities in Poland often have commercial centers like GD, ASG, TM, EACC in Warsaw, Centrum business in Lodz (PTAK), where many Vietnamese are trading. Besides, they are running numerous restaurants. Many of the Vietnamese dishes as Sajgonki, pho, are appreciated.

Not only physical labor, Vietnamese community in Poland also has mental work such as professors teaching at universities and research institutes. The examples might be Professors Nguyen Ngoc Thanh Nguyen (full professor in Wroclaw University of Technology), Nguyen Huu Viem (Lublin University of Technology), Cao Long Van, Nguyen Thi Bich Loc (University of Zielona Góra), Mai Xuan Ly (full professor in Institute of Physics, the Poland Academy of Sciences). Every year, the Vietnam Ministry of Education sends 10 students to Poland to study. In addition, a lot of Vietnamese students pay tuition by themselves to study in Poland.

Community activities: Besides economic activity, Vietnamese community has many social activities. The Vietnam Association in Poland was established, the Que Viet magazine is published regularly, the intellectuals established club Le Quy Don, Lac Long Quan School to teach Vietnam language for Vietnamese children was founded, and the pagoda was built in Warsaw. These activities have an important contribution to community cohesion, to help one another in difficult situations, and to preserve and confirm the cultural identity of Vietnamese people in Poland.

In general, the Vietnamese in Poland work very hard. Their daily work of most of them is mainly physical labor and almost no holidays. They face much insecurity as some are illegal residents, being far from their families, they have some difficulties with language, culture, and the law which they do not know and understand.

3.2.6. Some basic aspects of Polish culture and family values

In the range of this study, we only try to point out some aspects which directly relate to our dissertation.

Dyczewski and Jedynak (2002) in the book “Values in the Polish cultural tradition” studied and described traditional Polish family which contributed to form family values of Polish people.

They claim that in contrast to other European countries, the Polish population had a large percentage of nobility. This feature brings to them a sense of certainty. Polish family also has a good relation with neighbors and kinships even if these relatives can include fourth and fifth degree of kinships (Dyczewski and Jedynak, 2002).

Poland belongs to those rare societies in Europe that did not go through sharp religious or ideological divisions. Family ties can be lost because of appearances of divisions. Historically, the XVI century Reformation and great French revolution in XVIII century disintegrated families. In Poland, even if ideological differences appeared, they did not evoke such radical family divisions as in the countries of Western Europe. Family ties turned out to be stronger than religious or ideological differences.

Considering these traits, and combining them with some features of history, ideals, patriotism, religion and tradition, workers’ homes in Polish society, authors pointed out to some features of present Polish family. These are described shortly below:

- a. Various studies in the seventies and the eighties in XX century indicated that the highest values of the young generation of Poles are a happy marriage and a happy family life. Results of studies also pointed

out that young people, irrespective of whether they come from happy or unhappy families, in a greater number than in Western countries desire to establish their own families and to have children.

- b. The family has a decisive influence in shaping the life attitude and the system of values and norms of the younger generation. Even if no longer fully practiced, various family customs are still maintained. Because children have deeper contacts with their grandparents than with their parents, so the old generation plays a great role in maintaining family values in Polish family.
- c. In modern society, circles of relatives have shrunk in the last years, with fewer members than before, but the bonds maintained with the relatives who are left are richer in content and more emotionally intense.
- d. From these features above, we can easily understand this next feature: The family is where its members seek help in crises and in difficult situations, rather than specialized institutions as is the case in many Western countries. It is also the family that helps in looking for apartments, jobs or other aspects of life.
- e. Nuclear family is unpopular in Poland. The expression of this characteristic was described like that: a) as a multigenerational family living under the same roof, where adult family members have a common or separate household; and b) as a multigenerational family in which adult children live separately, but in the vicinity, and remain in constant touch, visiting and helping one another in need, both spiritually and materially.
- f. Polish homes in the period between the First and the Second World War were shaped at all social levels; all had many common features. During the German invasion broader communities or micro-communities formed on the basis of family ties and friendships. In the homes there was an ongoing process of transmission of national and

religious traditions. Services and even the production of goods were organized on a home or family basis, as well as help for friends and for strangers.

- g. Traditions of Polish homes and family values are also one of many factors affecting the lower divorce rate (Frątczak, 2004) and the greater number of children in Polish families in comparison with neighboring countries, though these had the same legal and social conditions as Poland and were even better-off economically (e.g., Czechoslovakia, Hungary). Now an increase of divorce rates and a decrease in the number of children are observed in young families, though the reasons of this tendency remain unknown (Dyczewski and Jedynak, 2002).

The results presented by Ignatczyk (2002) in the book “The system of family values of young people in Poland at the end of the 20th century” also indicated the same values in young people: young people evaluated highly family values; they paid attention to create a family after achievement of professional stability.

Jasińska-Kania (2009) studied value of Poles in comparison with other countries in Western Europe. Her study indicated that for Poles family values were the top values. In 2000, the rate of evaluation of family as extremely important in Poland reached 92% in comparison with 84% in other European countries. The majority of Poles also confirmed the important role of traditional family values such as having and sacrifice for the children, respect for parents etc. However, this author also pointed to the increasing number of cohabitating couples, growth in number of divorces, births outside marriage etc.

Beside studies which emphasize traditional values, as we can see above, many studies also indicate changes in modern family of Poland that concern structure, relationships, model of a family in modern Polish society.

Structure of a Polish family: A successful family life is very important to Poland-born people. The father is generally the head of the family where often both parents work. The most popular family model is the 2 + 2 formula (mother, father and two children) (http://www.diversicare.com.au/upl_files/file_35.pdf). “In years 1950-2001 the measure systematically declined, from 3.75 in 1950 to 1.29 in 2001, which is a drop by 65.6%” (Frątczak, 2004, p. 5). Traditional family values and loyalty are strong in most Polish households. The elderly play an active role in helping adult children in their daily routine with families. The extended family is also very important, however many aged Poland born persons do not have extended family.

Model of Polish family: Today’s model of a Polish family has differentiated with the traditional family values. The conditions of society (Structural change and introduction of free market economy) influenced the way of thinking about the role of a family in the society. A contemporary picture of a Polish family does not fall far away from a sample of Western Europeans. The traditional house, which was inhabited by several generations simultaneously is actually gone and forgotten.

In tradition, the man served in it as a role of a leader, the woman stood in the second place. Recently, Polish people stray away from regular role division. A common conviction exists, that the marriage should rely on partnership, and the man and woman should make decisions together in important issues. It can happen that the role of the family leader is fulfilled by the woman.

The number of children each parents in Poland decide upon, clearly falls for the last few years. “Transformations of norms also influenced the increase in egalitarianism in internal relations and decreased the level of reproduction for women, so that currently in small families, there are frequently no more than two children. Children no longer provide economic value to parents, but instead provide fulfillment of the need for parenthood”

(Ornacka and Szczepaniak-Wiecha, 2005, p. 200). Equally popular is having one child, and even not having any. This is the reason of drastically falling of natural growth indices. Families with many children are more and less seen picture.

The Poles more often set in the first place gaining education. After completing the studies, buying a house and making a career, young Polish women decide on motherhood. Setting aside the decision of having an offspring for the time after achieving a high professional position and a proper material status, creates the situation, that part of marriages remain childless.

The relations in the Polish family also change because of increasing life tempo and also the consumption model of life created by the media. The heavy pressure to gather material goods exists. Poles stay in homes less and less, work very hard in order to make more money. Parents must work overtime to secure the highest standard of life for their children, including marked clothes and expensive toys. In this way they lose parental contact. Nannies, educators and trainers take care of the children.

When the family members have free time, they rarely spent it together; they less and less sit down together at the table. Instead of talks, walks and activities connecting children with the parents and grandparents most of the free time is spent in front of the TV and computer.

One can say that, members of a family slowly move away from each other. Each person has his/her own world; he/she not shares interests with other members of a family. Because of these issues, there are more and more of broken families, divorces, unhappy children and their parents. (source: <http://www.polishwomen.com/articles/polish-family>, 2008-17).

We can say that the processes described above have an important significance to understand the influence of social context on family values of Vietnamese living in Poland. Even if authors referred to above studied values of Polish families they often compared them to Western countries, thus we can say that Polish family values have much similarities with family values of

Vietnamese, especially traditional values. We can easily point out similarities such as: the high assessment of family values in their life, family members and kinships often keep in touch with each other; the rate of divorce is low, respect and contact with grandparents, family as a flexible economic organization etc.

Although having relied on traditional family values in the past, both Polish and Vietnamese changed much in their family values under the process of modernization of society. Change pointed out earlier is an unavoidable part in life. So, study of it is necessary to understand more about family values of Vietnamese people living in Poland.

4. Culture, acculturation and effects of immigration on family life

4.1. Culture

4.1.1. Definition

There are many ways to define the concept of culture.

UNESCO organization defined culture as the set of distinctive spiritual, material, intellectual, and emotional characteristics of a society or group. Culture encompasses literature, lifestyles, and ways of living together, value systems, traditions and beliefs. Culture makes people have the ability to evaluate themselves (Tran, et al., 2006).

In the book “Culture: A Critical Review of Concepts and Definitions”, authors Alfred L. Kroeber and Clyde Kluckhohn (1952) listed of more than 200 different definitions of culture and culture could be classified as 8 types as:

Topical: A list of topics such as social structure, religion, economic system, and so forth;

Historical: Social heritage, or tradition, passed from generation to generation;

Behavioral: Shared, learned human behavior, a way of life;

Normative: Ideals, values, norms, or standards for life;

Functional: The way people solve problems and adapt to their environment;

Mental: Complex of ideas, or learned habits, that distinguishes people from animals;

Structural: Patterned and interrelated ideas, symbols, or behaviors;

Symbolic: Arbitrarily assigned meanings that are shared by a society (Kroeber and Kluckhohn, 1952).

We can say that everything that is made by people to serve the life is culture. Culture can be embodiment in invisible concepts such language, religion, cuisine, social habits, music and arts or in visible materials such

home, book, car etc. All of them reflect the life, the development level of each group, each society.

4.1.2. Functions of culture

Function of education: This is the most important function of culture. This function expresses in cultivation the ethic, behavior of people as social expectation, society's general patterns those were creative to ensure the existing and developing of society. Culture was formed and developed through many generations in history of each ethnic, nation. From that feature, culture is always depth and stableness in each society. Culture was maintained by traditional values of an ethnic and transmitted between many generations. Culture's property is expressed in patterns such language, law, habits and customs, rituals, public opinions etc.

The culture's educational function plays the decisive role in formation the people's personality as the needs of society. In the extent of family, cultural values are transmitted from generation to generation through the transmission of the language, lifestyle, belief, behavior etc. Those are identity, traditional values of each ethnic.

Function of awareness: Culture expresses in language, religion, science, material and spiritual values etc. These expressions of culture provide the background awareness to continue learning, comprehending and creating its own values, experiences. Function of awareness is the first condition for all human activities. Lacking of cultural awareness, people can't conduct any other function of culture.

Function of aesthetics: Culture is values created by people and because of people. Culture expressed in beautiful values such music, literature. Mention about culture is mention about the beauty of life. Culture was created by people and it also satisfies the needs of enjoying the beauties in life of man.

Function of entertainment: This function is strong attachment with other functions of culture such function of aesthetics, education etc. Excepting

work, people need relax, entertainment, come in for the values of beauties in life. Hence, this function of culture is very important to meet the demand of people (Tran, et al., 2006).

We can say that understanding the nature and functions of culture is basics to understand exactly cultural values those are background throughout the study of family values of immigrants in context of immigration with the change of culture, society etc.

4.1.3. Culture and identity in the process of globalization

Culture and identity always go together. A nation's culture, an ethnic culture confirms its own unique in comparison with other cultures. The identity was an undisturbed existential possession, inheritance and continuity with the past. Identity is a collective treasure of local communities. It needs the protecting and preserving (Tomlinson, 2003).

Globalization is the concept to describe process of spreading of economic and market, and also the general interconnection and interdependence in around the world (Albrow and King, 1990). Process of globalization that expressed in conducting, consuming, and contacting is in the world scale. The boundary of nation, area is not clear; hence, cultural identity is also fragile. It can say that acculturation that manifest in remaining and changing the features of a culture is inevitable in area of globalization.

Modernization: Inkeles (1998) identified 4 forces that induce social and family change: technological change, ecological changes (such as urbanization in which people live in small residential units in high population areas), social institution change (such as law that confirms the right of mothers and children), and values change (such as greater individualism). Process of modernization also leads to the rejection of traditional values and to absorb of some modern values etc.

The effects of modernization and globalization on family change were considered in many studies. These studies confirmed the cultural change predicted by modernization (Inglehart, 2000); the decline of kinship structures

(Yanagisako, 1979); the industrialization and urbanization made the extended family in Balkan became stronger etc. Inkeles (1998) based on the results of his study argued that elders resist breaking kinship ties, even nuclear families may have separate residences. In 2010, Le N.V. studied the change of Vietnamese family and concluded globalization established the freedom for individual in relation between generations that was different from traditional behavior. Process of globalization also made the possible marriages between persons from different countries.

4.1.4. Cultural change and immigration

A culture, a specific society always has the process of change and development because of the intrinsic development of itself. On the other hand, process of contact with other nations, culture also contributes to process of cultural change. O'Neil (2007) claimed that when it comes to change, cultures both embrace and resist change. This author pointed out three kinds of influence both in change and resistance are: 1, Forces at work within a society; 2, Contact between societies; 3, Changes in the natural environment.

Immigration and the change of immigrants' culture, the dealing with cultural heterogeneity of host society culture are always challenging to many countries. "This is well illustrated for instance in France, where discussions about the wearing of the Islamic veil and the burqa stimulated in turn a public debate on the French national identity" (Algan, 2012, p. 1). Many studies about cultural identity, process of adaptation and acculturation of immigrants mentioned in the part Systematic review of this study are evidences for the existing and importance of study about these issues in process of immigration.

4.2. Acculturation

There are many ways to define the concept of acculturation. The most popular refer to the change in culture and psychology that occurs following contact between two culture/communities (Berry, 2003). It can be the process in which social and cultural values, ideas, beliefs, and behavioral patterns are absorbed; an attitudinal and behavioral adjustment to conform to a new

culture is observed (Corsini, 2014). In spite of differences in expression, the previous definitions emphasized on two aspects of acculturation: The maintaining of the original cultures, and the participation in life and culture of a host culture/society (Berry, 2005).

4.3. Acculturation and its possible effects on family life and family values

Studies about acculturation always confirm that this phenomenon is observed when a group of one culture comes into continuous contact with a host culture and changes occur in the original culture of either one or both groups (Madianos, et al, 2008; Corsini, 2014).

From that views, process of acculturation of Vietnamese community in Poland also has the changing and keeping their own family values: the example of the changing of family values can be the equality in basic relations in family, the independency of offspring from their parents etc; while the example of the keeping/maintaining Vietnamese family values might be filial piety of offspring with parents, grandparents, preference of son, faithfulness etc.

4.4. The possible effects of immigration on individuals and their families

Many studies pointed out the effects of immigration on individuals and their family can affect numerous aspects of life. Sanriago et al. (2014) pointed to the effects of immigrant's status and acculturation stress on academic achievement on immigrant adolescents; Kim et al. (2012), for example, confirmed that elderly Korean immigrants who had high social network support and were highly acculturated expressed lower level of depression.

The effects of immigration on immigrant families were studied in the context of relations in family such as parents – children, grandparent – children relations. Partida (1996) in her study about effects of immigration on children in Mexican – American community pointed out some negative effects of it, such children were able to learn new language, and then, parents

begun to rely on their children to interpret for them. “The child begins to see the parents’ lack of knowledge of the English language as source of shame, ignorance and humiliation” (p. 246). In individual aspects, the identity of the children also changes: “The youth may develop an intensified sense of shame at being Mexican, and may want nothing to do with anything resembling a cultural identification” (p. 246).

These examples of studies confirmed the effects of immigration on immigrants and their family. Study of these effects will help in better understanding of the life and the values of immigrants.

Understanding and clarification of the concepts discussed above are basic to design and conduct the next steps of the study.

5. Systematic review of studies of family values of immigrants – identification of main trends in research

5.1. Procedure of systematic review and the criteria of literature search

The basic research questions were: What studies about family values of immigrants were conducted in recent years? What are the limitations of these studies? Which contents of family values were not studied sufficiently?

It was decided to conduct the systematic review of the literature to synthesize international studies of family values of immigrants. The review was aimed at the analysis of studies of family values conducted around the world with a special focus on research methods, major findings and limitations.

5.1.1. Procedure of literature search

The search included established databases: EBSCOweb (Academic search complete, SocIndex, ERIC - Education resource information center), as well as additional journals, books identified in references in papers revealed by EBSCOweb search.

Search term/key word included: values – family – immigrant.

We chose these 3 key words because the concept “family value” is the most important concept in our dissertation. On the other hand, we separated the term “family” from “values” because if author combined them (“family values”), the number of literature found in database EBSCOweb would be limited.

The third term is “immigrant” because of the status of Vietnamese community living in Poland. Using key words given above, we carried out literature search. In process of searching, we chose and further analyzed records that fulfilled the following criteria: 1. Were published in English, 2. Described empirical research, 3. Full text were available, 4. Papers were published after 1985. All duplicates were removed from the final data set.

5.1.2. Results of search

Results obtained from each database are hundreds of articles published in different journals in the world. Then, we read abstracts of all articles and selected the most appropriate papers. These articles were saved in a special folder and then once again, we read contents of all abstracts and articles carefully. This step is necessary because even though many articles include the key words and met the search criteria, they were not research of family values of immigrants.

Figure 4 shows the number of articles we found and the number of articles included in the final analysis.

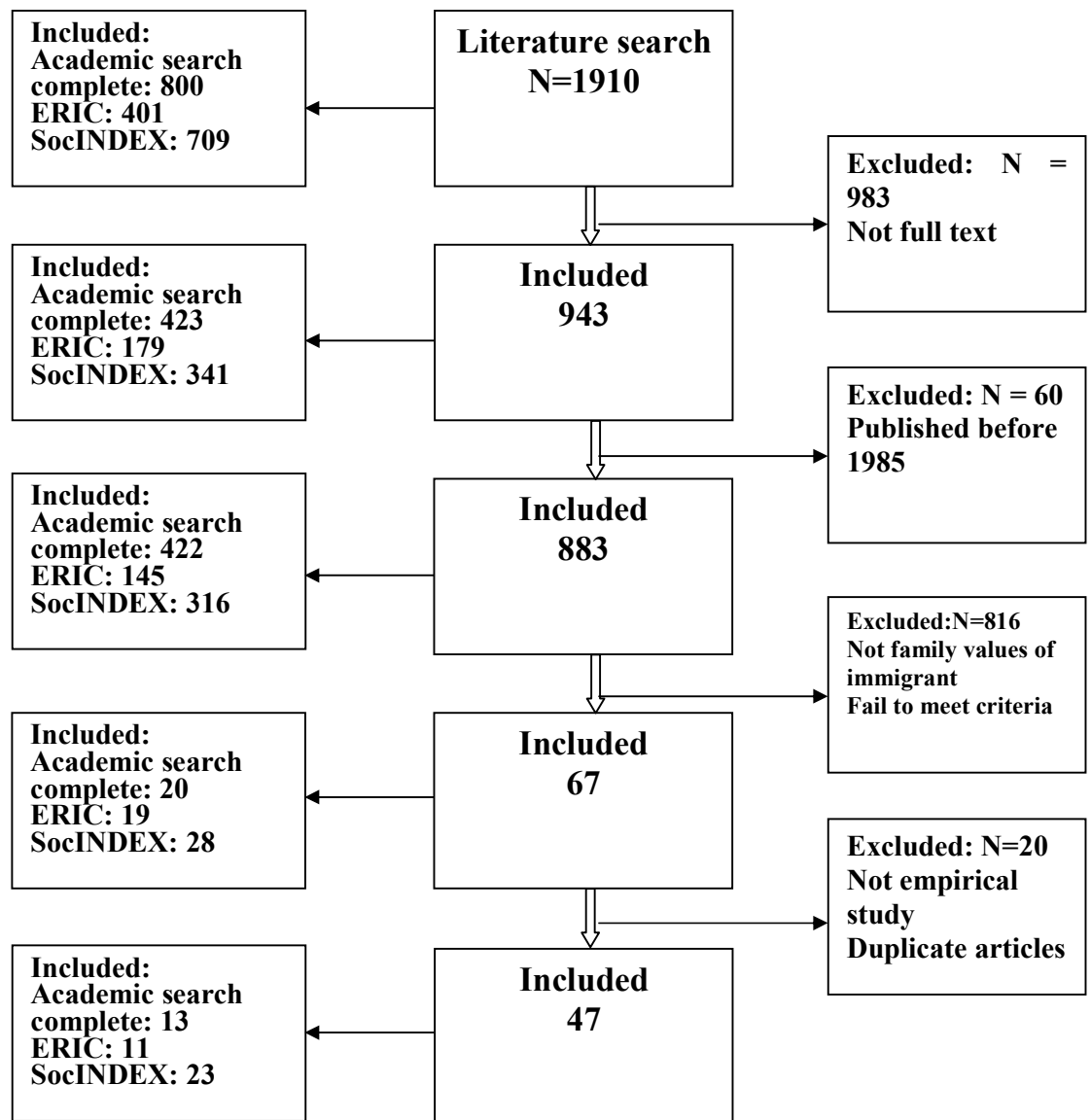


Figure 4. Number of papers identified in the process of literature search

Table 4. Basic contents of articles in the systematic review

Authors	Participant s	Method/ Design	Research question/ study issues	Main results
Georgas, et al., 1996,	Greek immigrants in European countries and Canada, N = 951.	65 items questionnaire	Study brings together two areas: acculturation and values. This study focuses on Greek family values because family is a central cultural institution.	This study pointed out changes of family values between generations and countries in process of acculturation.
Sam, et al, 2003,	Two cohorts (parents and their children), N=572	Questionnaire with 5-point Likert scale.	Investigation the relationship between intergenerational value discrepancies and psychological adaptation among adolescents with immigrant background in Norway and Sweden.	Immigrants (parents and children) and host national families differed from host peers both psychological adaptation and value discrepancies.
Zhou, et al, 1994	198 Vietnamese youth in New Orleans	Case study of Vietnamese youth in an immigrant community in eastern New Orleans.	Authors investigated how immigrant culture serves as a form of social capital to process of adaptation of immigrant offspring.	Results of study confirmed that immigrant cultural orientations can serve as a form of social capital and behavior of conformity. Social capital is crucial and, under certain conditions, more important than traditional human capital for the successful adaptation of younger-generation immigrants
James-Vo, et al, 2000	36 Vietnamese grandparents participated in 4 groups.	Qualitative approach, interview	Study tries to understand Vietnamese-Australian grandparenthood and their changing roles and psychological well-being.	Vietnamese grandparents play many important roles such as those of living ancestor, family historian, role model, teacher, mentor, nurturer... Grandparents' most important role is the maintenance of good emotional relationships and support, and the construction of harmony and continuity in their modified extended families.
Tingvold, et al, 2012	145 Vietnamese refugees living in Norway	Qualitative study, author repeated interviews over a time span of 3 years.	This study investigated the influence of extended family members upon Vietnamese refugee parents and their adolescents children in process of acculturation when resettlement in Norway.	Vietnamese refugee families in Norway keep close contact with extended kin even in the face of geographical distance to kin remaining in Vietnam, or globally dispersed. Siblings have important roles in the acculturation experience and family function.
Rosenthal	Young	Questionnaire	The study examined	Adolescents perceived that they

et al, 1996	Vietnamese in Australia, N=204	e, Vietnamese students were tested in classroom with one Vietnamese-speaking teacher and the second author present.	traditional family and independence values among young Vietnamese respondents, the impact of differential parent-adolescent acculturation on intergenerational conflict and gender satisfaction.	had less traditional values than their parents. Traditional family values diminished with time spent in Australia. This study also pointed out some basic contents of traditional family values of Vietnam about role of girl and boy in family which in the context of patriarchy society: The boy is directed toward high level education, pursuit of career while girls are encouraged to be caretakers of children, look after the family etc.
Hofferth, et al, 2011	441 immigrant families	Interview by Spanish, English; longitudinal ongoing survey	The study focused on differential achievement of school-aged children of immigrants and native children.	Results of study showed that achievements of children of immigrant parents are better than children of native parents in spite of their greater socioeconomic disadvantage.
Zhou, et al, 2001	Young Vietnamese -American women and men	In-depth interview and survey	This study focused on exploring the issue of gender role changes in young Vietnamese – American women.	Immigrant families see the importance of education as an avenue of upward mobility for their children and encourage educational achievement. Vietnamese women achieve upward mobility through education in increasing numbers; they may be freeing themselves from one of the very forces producing this mobility.
Kwak, et al, 2001	463 adolescents and 353 parents (Include: Vietnam , Korean, Anglo Celtic)	Questionnaire for both adolescents and parents	-Examining generational differences between adolescents and their parents about kinship. - Questionnaires were sent to adolescents and parents separately. It was translated to native language of participants.	Asian adolescents maintained stronger responsibilities with the family while disagreeing more with parents about their independence and roles in decision making, and expressing different preferences about intercultural contacts. However, since both parents and adolescents from the three groups clearly differ from each other for both family relations and acculturation attitudes, it is argued that generational differences should be particularized by each group's selective emphasis upon

				different cultural issues.
Phalet, et al, 2001	200 male and 200 female parent-child dyads.	Indicators were used to measure the content of transmission. Each indicator has 4 level of degree (from 4.fully agree to 1.fully disagree)	This study focuses on the intergenerational transmission of values in immigrant families. As immigrants are most often facing social disadvantage and discrimination in the host society, ethnic cultural resources and intergenerational solidarity serve to support family-based strategies for social mobility.	Results showed that parental collectivism and achievement values are effectively transmitted. Parents emphasized conformity and achievement goals.
Rosenthal , et al, 1989	40 working-class families resident in Melbourne and 20 working-class families resident in Greece. N = 180.	The questions were given as part of an extended interview. Family members were interview separately in their own homes.	This study examined whether Greek immigrants in Australia have retained traditional Greek values and behavior or moved to an integration of Anglo – Australian values.	Results of this study demonstrated Greek-Australians upheld their collectivistic values. The study also pointed out acculturation was more likely to be manifested in behaviors than in core values.
Shirpak, et al, 2007	20 heterosexual , married, adult immigrants from Iran	In-depth interviews	This study used symbolic interaction theory to ask how these immigrant participants understand and interpret Canadian sexuality and participants' ascription to what they saw and experienced in Canada.	Participants in this study expressed that individualism, access to and use divorce, cross-gender social and public interaction etc. were evaluated as potential threats to their own relationships and family life. This study demonstrates some of the challenges faced in bridging cultural diversities, particularly in developing programming and delivering services in a multicultural society issue).
Villar, et al, 2012	30 women from Central and South America lived in the USA at least	Interviews	The article aimed to explore the role of sex education among Latina immigrants in the USA.	Results of this study showed a wide range of views that did not follow patterns by common demographical proxy variables, suggesting that such variables are not enough to predict adaptation of new cultural

	5 years.			values that are different from their family's tradition norm".
Kobayshi, et al, 2010	100 parent-child dyads in Bristish Columbia	Semi-structure interview	The article explored intergenerational congruence and incongruence on filial obligation and implication for social support between older parents and children in Japanese Canadian families.	Authors concluded that despite markedly different historical life course experience and acculturation process, both generations continue to regard filial obligation as important values.
Yoonsun, et al, 2008	N = 327 mothers and children (Vietnamese: N= 164; Cambodian: N = 163).	The participant was asked to choose the suitable level of clause which mention about research contents; interview; longitudinal study	The study clarified the conflict between immigrant parents – children. ICD (intergenerational cultural dissonance) can be defined as a clash between parents and children over cultural values.	ICD indirectly predicts problem behaviors by increasing parent-child conflict, which in turn weakens positive parent-child bonding. Interventions that target youths' perception of intergenerational cultural gaps, help them manage conflict, and help strengthen bonds with parents may prevent problem behaviors among Cambodian and Vietnamese families.
Goebel, et al, 1996	8 immigrants and 8 non-immigrants female secondary students selected from 156 students of German multicultural school.	The critical incidents technique was used to provoke statements about marriage decisions and conflict resolution strategies in a settling of culture-bond communication.	The study investigated the differences in handling of conflict between two group immigrants and non-immigrants.	Non-immigrants students expected parents' influence to be minimal. Socially oriented immigrant students preferred to avoid criticism. Non-immigrant students attempted to resolve conflict by persisting in their opinions in order to convince others.
Arcia, et al, 1998	15 Mexican immigrant mothers in USA	Mothers were given a Q-Sort task of parental values and interview	Authors describe Mexican immigrant mothers' values for their children and their understanding of how children acquire those values.	Results of study indicated that mothers' ranking of characteristics reflected their perception of their children's needs. The impact of personal experience and of child characteristics was not particularly evident in the underlying maternal values nor

		w		in the mothers' schemes of how children learn and develop.
Hassan et al, 2008	Adolescents and their parents (Caribbean N=118, Filipino N=136)	Questionnaire	This article describes the perceptions of parents and adolescents of physical punishment in relation to family and migratory characteristic.	The study indicated that 78% Caribbean and 41,9% Filipino parents perceive that they should have the right to physically punish their children, while youth disagree with this. The difference was explained by the acculturation factors.
Puri et al, 2011	65 immigrant Indian women in the United States	Semi-structured, in-depth interviews	This study clarified the son preference and fetal sex selection among Indian immigrants in United States.	Result found that 40% of the women interviewed had terminated prior pregnancies with female fetuses and that 89% of women carrying female fetuses in their current pregnancy pursued an abortion. This was a specific form of violence against women.
Greenfiled et al, 2013	School 1: 20 European American and 16 their mothers. School 2: 28 Latino and 19 parents.	Observation and interview	Authors of the study considered the similarities and differences in personal achievement values between two groups	Authors confirmed intergenerational similarities and differences between parents and their fifth-grade children. The theoretical premise was that socio-demographic factors, such as education, drive values, with more formal education associated with individual values and less formal education associated with collectivistic/familistic values etc In contrast, no group differences in values showed up in situations where school practices do not directly impact family life etc.
Phinney et al, 2000	701 families from immigrant groups (197 Armenian, 103 Vietnamese and 171 Mexican) and 230 non-immigrant families (95 African American	Questionnaire in English for adolescents and questionnaire in both English and language of their origin country.	Authors examined similarities and differences at three levels of analysis, from the general to the group-specific.	Adolescents and parents reported their endorsement of values pertaining to family obligations. Results pointed out families obligations were endorsed more by parents than by adolescents. The intergenerational values discrepancy generally increased with time in the United States.

	and 135 European American).			
Anne Suizzo, 2007	343 parents from 4 ethnic groups	Multiethnic questionnaire	Study focused on interdependence and independence of different ethnic groups, parents-children.	Researchers found that ethnic minority groups promoted interdependence value, while European American tended to promote independence.
Daniel Barni et al, 2011, Italia	381 triads (parents-adolescent child).	Self-report questionnaire s.	Values transmission in the family and assessed adolescents' acceptance of the values their parents want to transmit to them.	Results of study showed a moderate level of acceptance in families, suggesting the presence of similarities and differences between parents' values and adolescents' values.
Tajima, et al, 2010	Vietnamese and Cambodian mothers and their children in Washington State, N= 1998.	Longitudinal study; in-person parent interview (conducted in the home), child survey (conducted in school) etc.	The study focused on child-rearing beliefs and physical practices of first generation immigrant parents.	Study documented the intergeneration transmission of physical discipline among groups. The studies' results demonstrated how discipline practices and parents' beliefs may be shaped in the context of acculturation.
Wilson et al, 2006, USA	11 Mexican immigrant women living in North Carolina	Qualitative in-depth interview	This study investigated Mexican immigrant women's attitudes toward planning their pregnancies etc.	The women were strongly motivated to plan their pregnancies. They had a strong family orientation and their ability to give their children a good life and enjoy their families.
Sam, 2000	506 adolescents (150 Vietnamese , 194 Pakistani, 112 Turkish and 50 Chilean) who living in Norway	Items with Likert-type scale ranging from 1 (strongly disagree to 5 (strong agree).	Researcher studied 3 theoretical perspectives: family values, acculturation strategies, and social identity as predictors of the psychological well-being.	The 3 perspectives share the view that immigrant's successful adaptation involves the balancing of their heritage culture and the culture of the society of settlement. Social group identity showed the strongest predictive power.
Engel, 1985	244 Japanese American and 99 Caucasian students	Questionnaire assessing values related to men's and women's role	This study mentioned about beliefs and attitudes gender role.	All groups tended to be more liberated than traditional; they also maintained some relatively traditional beliefs.
Perez-Brena, 2015	246 Mexican-origin families	Interview: conducted separately with each	This study interested in the reciprocal associations in parents and offspring's cultural	Mothers' values were associated with increases in youths' values; in contrast, youths' familism values were associated increases

		family member.	values.	in fathers' familism values. Author highlight the reciprocal nature of parent-youth value socialization and provide a nuanced understanding of these processes through the consideration of familism and respect values.
Aycan et al, 1998	558 individual respondents Indo-Canadian (include: fathers, mothers, children)	Questionnaire, questionnaire were administered as semi-structured interview.	Study about experience of Indo-Canadian parents and their children by identifying their acculturation attitudes. Socialization beliefs and behavior which relate those attitudes were also studied.	Results confirmed that integration was the overwhelming choice for the Indo-Canadian population. Parents' integration was followed by separation; children's integration was followed by assimilation. Study's results showed that salient aspect of Indian socialization beliefs was associated with acculturation attitudes that advocated maintenance of cultural identity. Respondents who wanted to keep the best of both worlds subscribed the socialization beliefs shared by both cultures.
Costigan, et al, 2004	96 immigrant Chinese families living in Canada	Questionnaire, Acculturation Rating Scale for Mexican-Americans-Revised (ARSMA-Revised)	The study examined multidimensional model of acculturation.	The results showed that: An orthogonal model of acculturation was clearly supported for fathers and children, but less support for mothers.
Piacenti, 2008-2009	More than 50 immigrants in San Francisco or Kalomazoo	Semi-structured interview	Author studied about reasons of immigrants when going to abroad and returning in order to have the suitable policy with immigrants.	The study pointed out some motivations of immigrants such as to make money, to produce a higher standard of living etc. Reasons for returning are also directly connected to marriage, family, and familial love and concern, rather than macroeconomic forces or individual self-interest.
Daniel, et al, 2012, Israel	Early and mid-adolescents from 4 cultural groups	Values in Context Questionnaire (VICQ) with 6-point scale from	The study focused on value differences across contexts	Value differentiation varied across individual. Early adolescents showed lower value differentiation than mid-adolescents. Immigrants (especially first generation)

	(majority and former Soviet Union immigrants in Israel and Germany, N=3497)	not at all important to very important		adolescents, showed higher value differentiation than majority adolescents, reflecting the complex social reality they face while negotiating cultures.
Dam, et al, 2012	12 Vietnamese respondents	In-depth interview and semi-structure interview	This article investigated the meaning of place and home with Vietnamese refugees.	The immigrants' perspective and understanding of the meaning of family are critical to the discussion of home, suggestion that discussion of home cannot be understood apart from the concept of family.
Zaremba, 2012	30 men and 40 women who are pupils of the graduation classes at the age of 18-23.	Questionnaire consisted of certificate and 17 closed and partly closed questions	This study focused on clarifying the value of family to participants.	Family is the most important value in each individual's life. This results were demonstrated by the plan entering into matrimony, establish one's own family, have progeny.
Vedder, et al, 2009	1252 immigrants and 726 national adolescent-parent dyads from 10 Western countries.	Questionnaire which assessed contents such as family obligation, demographic variable, Zeitgeist etc.	This articles focused on family relationship values such as obligations in relation with the concept "Zeitgeist effects"	Zeitgeist is a concept defined like that: correspondence in value orientation between parents and their offspring may be due to actual transmission processes between generation, but it may be due to influences from the general value context in society that are common to parents and their offspring. There were significant relationships between the value placed on family obligations among parents and offspring. Zeitgeist effects were found in this study.
Susan, et al, 2010	Convenience sample of 72 European American, suburban, upper-middle-class families.	Demographic survey, Relational Family Values Q-Sort (consists of 52 family value statements.	This article studied the relational family values system.	Results of study showed that respondents shared common family values that reflected the importance of individualism, equality in relations, interdependence between members of family etc.
Treas,	28	In-depth	This study interested in	The results pointed out although

et al, 2002	transnational seniors	interview	older people who migrate to USA under the aspects: dependence, integration, and isolation	integrated into their family, the older people voiced dissatisfaction with their live in the USA because of isolating them from social contacts outside the family.
Ho, 2010	104 first generation immigrant Vietnamese adolescents and their parents	Questionnaire	This study focused on the challenges in process of acculturation of family member.	The concept “gap” as both absolute value of differences in acculturation and interaction of parent and adolescent acculturation level. Results revealed that family cohesion and satisfaction were predicted by gaps in Vietnamese identity acculturation, but not by gaps in other acculturation domains.
Arends-Toth et al, 2009	Five groups in Netherlands : 6338 Dutch mainstreamers and 422 Turkish, 369 Moroccan, 429 Surinamese, and 394 Antillean	Face-to-face interviews mentioned about family values (9 brief statements); gender-role values (6 brief statements) and marital values (6 items). All value items ranged from 1 (strongly agree) to 5 (strongly disagree).	Authors studied about the differences in self-reported family, marital, and gender-role values.	The results pointed out Turks and Moroccans scored the lowest (having the most traditional values), followed by Surinamers, Antilleans, and Dutch mainstreamers in family and marital values. The first generation of immigrants had more traditional values than had second generation immigrants etc.

5.2. Studies of the effects of immigration on immigrants in the host country

In practice, studies of family values of immigrants are often conducted in comparison between generations, genders, countries, and groups. In this part of the dissertation, we separate some phenomena such as differentiations of values, obligations and rights, adaptation, conflict of values, individual-

collective values etc. to organize the presentation of the results of systematic review study.

5.2.1. Studies of adaptation and acculturation

Adaptation and acculturation can't be separated because acculturation is the process by which social and cultural values, ideas, beliefs and behavioral pattern are inculcated in immigrants; meanwhile, adaptation is defined as the change of attitude with external situation resulting in better adjustment to these situations. Thus, studies of them often are carried out together. Acculturation and adaptation of family values of immigrants to the new society were investigated in many studies. Because immigration into a new society, immigrants contact and comprehend values from new society to live and work together. In this process, family value is a central element.

Georgas et al. (1996) studied acculturation and family values of Greek immigrants who lived in Canada and in European countries. Results of this study pointed out that Greek family values in Canada were sustained more than in European countries. This difference was explained based on the difference in policy: European countries emphasized more on assimilation while Canada emphasized more on integration and multicultural policy. Sam, et al., (2003) after their study of adolescent immigrants in Norway and Sweden claimed that value discrepancies were weakly related to psychological adaptation. When individual and families migrate from one culture to another, they tend to acculturate or adapt to the new society (Berry, Sam, 1997). Part of this process includes relinquishing some of the old cultural values in order to accommodate new values of the host culture. The process of adaptation can be fast or slow depending on the differences or the similarities of the values of host culture. Clearly, family values are part of social values; so to understand exactly the process of accommodation of immigrant families a study must attend to the gap between family values of origin culture and host culture.

In research of adaptation of immigrant youth, in 2006, Berry, Phinney, Sam and Vedder published a study in which adaptation was viewed as two distinct ways of acculturating: psychological adaptation and sociocultural adaptation. Psychological adaptation referred to personal well-being and good mental health of immigrants, and was measured with three scales: life satisfaction, self-esteem and psychological problems. Participants of this study are 7997 adolescents across 13 countries. The results pointed out immigrants adapt just as well as or better than their national peers despite their poorer socioeconomic condition. Adaptation varied according to gender; boys had slightly better psychological adaptation than girls. From the approach and results of this study, we can see the important role of adaptation in immigrants' life satisfaction.

Min Zhou, Bankston III, Carl L. (1994) evaluated adaptation of Vietnamese youth in relation to their traditional family values and concluded that strong positive immigrant cultural orientations can serve as a form of social capital that promotes value conformity and constructive forms of behavior, which provide an adaptive advantage. In 2006, some comparison studies regarding acculturation and adaptation conducted on Vietnamese and Turkish immigrant youth. These scientists claimed that obligation of Vietnamese and Turkish adolescents were higher than obligation of adolescents of host countries. Obligation of adolescents (Vietnamese, Turkish) living in Sweden is higher than in Finland and Norway. Intergenerational discrepancies didn't vary between Vietnamese and Turkish families (Berry, et al, 2006). Based on in-depth interview, authors Vo Thanh Xuan and Pranee Liamputtong Rice conducted study about the changing roles and psychological well-being of Vietnamese – Australian grandparents. The finding revealed that Vietnamese grandparents play an important role. They ensure and sustain the overall harmony between family members. Old people also play the roles of teacher, nurturer, and vital bridge between generations. Results of the study also gave some proposal such as: to be able to assume

these roles grandparents need to actively explore and accept new values and to adapt values to new cultural context (Jame-Vo, 2000).

In 8/2012, “International Journal of Intercultural Relations” published an article about the process of acculturation of Vietnamese refugees. In this article, Tingvold used qualitative method and focused on acculturating from the point of view of extended family. Results of it highlighted some characteristics of traditional Vietnamese family values such as Vietnamese family is a harmonious, extended unit where women occupy a subordinate position in the domestic sphere. Vietnamese family often upholds values such as filial piety and respect to the elderly (Nguyen & William, 1989; Pyke, 2000; Rosenthal et al, 1996; Zhou & Bankston, 1994). Adolescents are expected to fulfill their responsibilities to the family and pay tribute to the family lineage (Kwak & Berry, 2001; Matsouka, 1990; Nidorf, 1985). Filial relationships with family members and family harmony are among the highest priorities within the Vietnamese culture (Tingvold, et al., 2012).

From the results of studies above, we can see immigrant participants who can be youth or elders always emphasize their traditional family values through expressions such as strong orientation of their origin values, respect to grandparents, highly evaluate obligation in family relations. By reviewing the studies above, we can see that the process of acculturation and adaptation is one of the main and important topics in study about family values of immigrant. Studying and using these contents are very important to have a more thorough knowledge about our study issue.

These studies focused on comparison between Vietnamese and other immigrant groups, the changes of family values between Vietnamese generations in context of immigration. Whereby, we understand about process of acculturation and adaptation of Vietnamese immigrants and also see the contribution of the study about Vietnamese immigrants living in Poland.

5.2.2. Studies of identity, perception of self, perception of sexuality, individual achievement

Besides adaptation, acculturation, family values can be expressed in some psychological individual features. Rosenthal and his colleagues (1996) studied Vietnamese adolescents living in Australia and confirmed that adolescents perceived less traditional values than their parents. This study also mentioned about individual achievement of participants in which the boy is directed toward high level education, leadership, pursuit of a career. Girls are encouraged to be caretakers of young children and bear children to maintain family lineage. Vietnamese family values are originated from patriarchy society and collectivist orientation. Therefore, parents often prefer boys to girls, they desire sons succeed and confirmed themselves by the success in the profession, education more than girls (UNPA, 2011).

Comparing the achievement values in family were also mentioned in other studies. Results of these studies demonstrated that achievements of children of immigrant parents are better than children of native parents (Hofferth, et al., 2011). In 2001, authors Min Zhou and Card L. Bankston III conducted a study about Vietnamese refugees and documented that immigrant families firmly believed in the importance of education as an avenue of upward mobility for their children. Hence, they encouraged education achievement to their offspring. In short, personal achievement, achievement in education is one of these topics interested in studying family values of immigrants.

Procedures of acculturating and adapting are always accompanied with the issue of identity. It is united in two sides of psychology of immigrant. In 2006, researchers Jean S. Phinney and Paul Vedder claimed in their study that members of Non-European cultures hold stronger values related to family interdependence and respect toward parent than do people of North and West European origin. Western European families focus less on family interdependence and more on autonomy in children and adolescents making

the family structure less hierarchical and more egalitarian. While parents often have their own values from the origin culture, children receive more values from school, social context (Phiney, Vedder, 2006); parents' values did not vary with length of residence in US, but adolescents' values did (Nguyen and William, 1989).

Through studies above, we can see that besides adaptation and acculturation, family values of immigrants were also focused on identity, achievement etc. These studies were always conducted in comparison with some immigrants' psychological features. These contents are also an orientation to researchers to conduct study about traditional family values of immigrants deeply and completely in next studies.

On the basis of differences in the views of sex, in research "Iranian immigrants' perceptions of sexuality in Canadian: a symbolic interactionist approach", researchers used in-depth interview to find out experiences and opinions of Iranian women. Influenced by the country's established coherence of Islamic laws (Shari'a) with state laws, participants understand and interpret Canadian sexuality as threats to their own relationships and family life. This issue demonstrated a considerable division between Canadian and Iranian values, norms and expectations related to gender, sexual and family issues. From the study's results, authors concluded the challenges faced in bridging cultural diversities, particularly in developing programming and delivering in a multicultural society (Shirpak, et al., 2007). In term of sex and its influence on education and cultural values, another group of researchers (Villar, et al., 2012) further explored the role of sex education among Latina immigrants in the USA. In-depth interviews with 30 women from central and South America who lived in USA for at least five years, once again, demonstrated a wide range of views on sex and were not enough to predict adoption of new cultural values and the differences from their traditional values. Clearly, some values such as faithfulness, righteousness and benevolence are very important values to ensure the existing of family. So, studies about view of sex, sex

education are indispensable to understand more about family values. Besides, authors used in-depth interviews, a suitable method to investigate sensitive issues such as sexual issue. In each culture, sex was recognized in different ways: sensitive and taboo issue, a standard to evaluate faithfulness in family etc. Hence, considering and evaluation about this issue is always in the context of particular society and studying of it must be based on suitable methods.

Through the contents of previous studies, Vietnamese immigrants were outlined in process of change of traditional family values, in which the parents emphasized more on traditional values than their offspring (Rosenthal, et al, 1996). On one hand, Vietnamese participants believed in the importance of education for their children, on the other hand, the son in family is encouraged to be successful in career; the girl is expected to be caretaker etc (Min Zhou, et al, 2001). These studies focused on family values in some specific cultural aspects. This pointed out to the inheritance and development of these aspects of Vietnamese family values that would provide useful knowledge to understand the identity and acculturation of Vietnamese immigrants in the world.

5.2.3. Studies of behaviors that expressed family values

In term of behavior, values in general and family values in particular are expressed most clearly in everyday behaviors. So, in studies on family values, researchers can't ignore this important aspect. In practice, behaviors are often mentioned in psychological features above. In this analysis, we separate behavior from other psychological phenomena to clarify the results of literature review.

In 2010, Kobayshi and Funk studied filial obligation in both older parents and adult children of Japanese Canadian families. Result from semi-structured interviews with 100 parent-child dyads pointed out that the majority of parent-child pairs indicated overall congruence in filial obligation.

Japanese in particular and Asian in general have always upheld this value in family.

I also found out a study which had opposite results. Yoonsun and his colleagues (2008) studied parent-child conflict and bonding in Vietnamese and Cambodian immigrant families in America and found out the “increasing parent-child conflict, which in turn weakens positive parent-child bonding”. From the results of two recent studies, we can see the differences in expressions of behaviors. These differences can be explained by the focus of approach. Filial obligation is a traditional family value of many Asian countries; meantime, parent-child conflict is manifested daily in specific behaviors. Thus the results might not indicate cultural differences but might describe different aspects of family life. When the study concentrates on general aspects of family life the results might show adjustment to family values, but when the study concentrates on everyday life situations then the result show behaviors which, however present and typical for parent-child relations, might suggest that the traditional values are not respected that much.

Besides the interest in conflict in values of immigrants, the handling of conflict also became an interesting topic. In conference held in Canada, researchers described example in which both immigrants and non-immigrants adolescent students expressed the important role of love in marriage. However, they had different strategies in handling of conflict. While immigrant students preferred to avoid criticism, non-immigrant students attempted to resolve conflict by persisting in their opinion to convince others. The difference in strategy above reflects social position of each group. So, immigrant students expected peers to give social support to the individual and showed family as highly influential in life; meantime, non-immigrant and individually oriented immigrant students used primary control beliefs to handle conflict (Goebel, Kerstin, 1996).

Immigrant parents always want to keep values of origin country when raising their offspring. While trying to have better job and seek economic stability, parents also attempt to retain the family's moral heritage and raise their offspring according to the values they were raised with. They teach their children moral values such as sibling unity and respect for elders. They want to keep their children away from negative phenomenon such as: wandering in the street at night, taking drugs, sexual relation out of wedlock, and call police when parents mistreated (Arcia, et al., 1998). Immigrant parents often faced with a double challenge: they must ensure the continuity and transmission of their own country values and also promote their offspring integration into the host country. In the study named "Caribbean and Filipino adolescents' and parents' perceptions of parental authority, physical punishment, and cultural values and their relation to migratory characteristics", authors described the perception of parents and adolescents regarding physical punishment in family of Caribbean and Filipino immigrants who lived in Canada. Data received from this study show that while many Caribbean (78%) and Filipino (41.9%) parents think that they should have the right to physically punish their children, the youth disagree with this perception (Hassan, et al., 2008). Once again, we can see the differences between parents and children's perspectives on family values in studies conducted in immigrant background.

In some Asia countries such as India, Vietnam and China, there is a perception that male offspring is more favorable and thus a family must have at least one son to continue the family's lineage and tradition. This concept was a focus for some research. In 2011, a study based on semi-structure and in-depth interviews was conducted with 65 immigrant Indian women in the United States. The results indicate that 40% of the women interviewed had terminated pregnancies with female fetuses and that 89% of women carrying female fetuses in their current pregnancy were considering an abortion (Puri, et al., 2011). This finding is really valuable to us when conducting our study about family value. The preference of son and the strength of this belief when

participants live and work abroad should be studied to gain a clearer picture of the issue.

In Asian culture, sex and sexual behaviours are considered as taboo/sensitive topic. However, the influence of acculturation on sexual behavior was confirmed through some studies. From the results of study on sexual behavior of Asian American youth, Yuying Tong (from the University of North Carolina) said that in comparison to other ethnic minorities, Asian American youth is least likely to ever have sexual intercourse and have less sexual partners. Asian family values have been identified as an important in protecting young people from engaging in early sexual relation (Yuying Tong, 2007).

Looking back on studies of family values presented above, we can say that family values of immigrants were studied under many different aspects, from process of acculturation to adaptation, from specific psychological phenomenon such as identity, perception, achievement to behaviors expressed in conflict-bonding, preference of son, protecting, treating immigrants' children etc.

Vietnamese immigrants were also studied much in many psychological aspects. These studies demonstrated process of acculturation of Vietnamese not only in relation of Vietnamese immigrants and the other immigrant groups, but also in comparison between Vietnamese generations. The cultural identity, the features of Vietnamese psychology were considered and explain many aspects of Vietnamese immigrant life such as the expectation of children education achievement, the expectation related to children's gender, the bonding and conflict between different Vietnamese generations etc. The results of previous studies also confirmed that use traditional family values of Vietnamese in aspects of believe and behaviour in our study will contribute significantly to the knowledge about family values of immigrants in general and Vietnamese immigrants in particular.

5.3. Comparative studies of the effects of immigration

Family values of immigrants were often studied in comparison, so in this part, we focus on presentation of comparisons and once again, we confirm our approach in studying of family values.

5.3.1. Comparison between countries, ethnicities

Many authors carried out their research in which they compared family values of immigrants from different countries and ethnicities. Greenfield and his colleagues (2013) carried out the research of differences in socialization and development of personal achievement values of Latino immigrant families and European American families. Authors confirmed the differences between parents and their fifth-grade children. In 2006, authors John W. Berry, Jean S. Phinney and their colleagues focused on acculturation and adaptation of Vietnamese and Turkish living in North Europe. Besides comparison between two ethnic groups, this study also compared values of different generations. Result showed that intergenerational discrepancies of Vietnamese and Turkish families didn't vary. Conducting a research among ethnic groups in United States, Anne Suizzo (2007) found out that ethnic minority group tend to promote interdependence while European American minority groups tend to promote independence. In addition to comparing Asian families in Canada (Vietnamese, Korean, and East-Indian groups), researchers Kyunghwa Kwak and John W. Berry (2001) also compared the differences between generations. Asian adolescents maintained stronger responsibilities with the family while disagreeing more with parents about their independence and roles in decision making, and expressing differences about intercultural contacts. Study on values and behaviors of Anglo-Australian group and Greek-Australian group, showed that Greek-Australians maintained the values of collectivism of the Greek culture while Anglo-Australians demonstrated a more orientation of individualism (Rosenthal and Bell, 1989). From this results, authors also pointed out the idea that

acculturation is more likely to be manifested in behaviors rather than in core values.

5.3.2. Comparison between generations

In 2009, the paper “The intergenerational transmission of values in National and immigrant families: the role of Zeitgeist” was published. “Zeitgeist” refer to common value context in society. Results of this study showed that Zeitgeist have effects on intergeneration. It means the effect of Zeitgeist happens between parents and their offspring. In an immigrant context, it makes sense to distinguish the influence of a person’s own ethnic group from the influence of the wider community, including other ethnic groups (Vedder, Berry, Sabatier and Sam, 2009). Transmission of values in the family was an important aspect of studies on family values. These studies showed a moderate level of acceptance in families, suggesting the presence of similarities as well as differences between parents’ socialization values and adolescents’ personal values (Barni, et al., 2011). Parents have their own values from the origin culture while children adopt values from school, social context, relations with peers. Obligations were expressed more in parents’ cohort and rights were expressed more in adolescent’s cohort (Phiney, Vedder, 2006).

5.3.3. Comparison between group of men and women, groups of immigrants and non-immigrants

In addition to group studies above, aspect of gender was also an interest issue. Results provided evidence for general developmental processes; once again, obligations in a family were endorsed more by parents than by their offspring in all groups (immigrants and non-immigrants) (Phinney, Ong, Madden, 2000). Results from parents and their children of immigrant and host-national families in Norway and Sweden indicated that adolescents neither differed from their host peer with respect to psychological adaptation nor on value discrepancies (Sam, Virta, 2003). Some studies addressed gender role and the difference in gender as it relates to family values. Engel (1985) in

his study with Japanese and Caucasian men revealed differences in beliefs regarding women's place in the home and childcare and men place more in career. In 2015, Norma J. Perez-Brena and her colleagues published an article named: "Transmission of cultural values among Mexican-origin parents and their adolescent and emerging adult offspring". Authors highlighted the important role of cultural transmission, the process of carrying information from one generation to the next in the adaptation and continuity of a culture. They investigated as well the role of a mother and a father and their influence on their offspring. The finding showed that mothers had higher influence on their offspring than fathers. Fathers' values are consistent with socialization perspectives that suggest that father-youth relationships are more egalitarian, peer-like, and leisure-oriented than mother-youth relationships (Perez-Brena, Updegraff, Umana-Taylor, 2015).

In short, the comparisons in studies about immigrants reflect the diversity in culture, identity of immigrants, and the change of immigrants in process of living in different countries. Through these studies and comparisons, our study that focuses on comparison family values between two groups of participants living in original country and abroad will provide more understanding about the change of family values of immigrants in process of living and working in abroad.

5.4. Conclusions

Systematic analysis of results of previous studies leads to the conclusion that family values of immigrants were investigated widely. The results of studies confirmed the role of value adaptation in immigrants' life; immigrants' adaptation depended on their culture and host culture; the differences in acculturation and adaptation were expressed differently in different generations, in boys and girls. Study about identity and perception of self in different cultural context pointed out the results in which members of collective non-European culture evaluated highly the value of interdependence, high achievement and respected to parents, older persons

etc. The results of studies showed that Asian immigrants focused more on values of filial duty, immigrant children tried to avoid conflict, criticism; while immigrant parents, but not their offspring, thought that they should have the right to physically punish their children; compared with other ethnicity minorities Asian American youth were the least likely to ever had sexual intercourse and have less sexual partners, they tended to emphasize the value of faithfulness in family etc.

These studies were often conducted in comparison groups and received numerous data to acknowledge family values of immigrants. The studies of immigrants' family values reflected both the diversity of immigrant's identity and the diversity in process of acculturation of immigrants.

In terms of methodology, the studies used many different methods such as questionnaires, semi-structured interviews, and in-depth interviews. Researchers contacted participants in many ways such as through schools, through family etc. Participants expressed themselves easily even on such sensitive topics as sex or conflicts between generations. The way in which researchers conducted their studies with non – English – speaking participants; with children in school etc are important experiences in the process of study about family values of immigrants. However, these studies should more often combine questionnaires with in – depth interviews to clarify some sensitive contents which participants are often not ready to share in questionnaires.

That is an important reason to choose the combination of questionnaire and in-depth interview for this study of the family values of the Vietnamese living in Vietnam and Poland. Through research works in the last 30 years, we also find limited number of studies comparing family values of people living in the native country and family values of their countrymen living abroad. Thus, study about these missing contents will be new contributions to knowledge on family values of immigrants around the world.

CHAPTER II - FAMILY VALUES OF VIETNAMESE IMMIGRANTS IN POLAND AND VIETNAM – AIMS AND METHOD OF THE STUDY

1. Research questions

Taking into account the above analysis it seems worth to conduct the research project organized around the following research questions:

- What are similarities and differences of the family values of Vietnamese living in Vietnam and in Poland?
- Is the pattern of similarities and differences related to sex of participants in both groups?
- Does the length of time living abroad affect the way family values are perceived by Vietnamese immigrants?

Traditional system of family values of Vietnamese concerns a variety of issues. The present study focuses on two basic relations within a family: relation of spouses and relation of parents and offspring.

2. Hypotheses

In relation to the research questions presented above the following hypotheses were created:

1. Vietnamese people living in Poland retain the basic traditional family values such as children filial to parents, faithfulness of spouses. These values reflect the cultural identity of Vietnam. Vietnamese are also flexible in some aspects of family values what helps them to adapt to the life far from homeland such as accept sex not based on marriage, more freedom in relation with offspring etc.
2. The preference of traditional family values is more often expressed by Vietnamese men, both by those living in Vietnam and in Poland.
3. Those who live in Poland for longer time express more support for traditional family values, but do not organize their own life according to such values.

3. Methods and procedure

The research questions and hypotheses required data collected from immigrants and persons living in the home country and information on how these two groups think of traditional Vietnamese family values and incorporate them in their own life. To collect this type of data methods such as questionnaire and interview seem the most appropriate methods. As there is no previously constructed questionnaire that addresses such issues and is validated for Vietnamese population, including Vietnamese immigrants in Poland, and the author is not familiar with any relevant interview scenario, it was decided to design the tools for the purpose of the study. More details are given below.

3.1. Questionnaire

3.1.1. Design

Face – to – face questionnaire designed for this study has 11 parts. The contents of these parts are described below:

Part 1 asks about general values in Vietnam and in the world. This question will provide overall view about participants' values. Simultaneously, through the evaluation about general values, we also know the position of value of family among general values. The general values in part 1 included six values based on Pham (2007) study conducted in Vietnam (morality, knowledge, wealth, happy family, high social status, health) and 10 values based on Schwartz's study (2012) conducted around the world (security, tradition, conformity, self-direction, stimulation, hedonism, power, achievement, benevolence and universalism).

Part 2 collects participants' answers about several issues: Group A (14 items) - functions of family; Group B (11 items) - relation between parents and offspring; Group C (8 items) - sex issues; Group D (14 items) - everyday treatment in husband-wife relations. Furthermore, part 2 includes respondents' beliefs about gender equality (4 items) and modern life (5 items).

Part 3 focuses on respondents' behaviours. It includes: Group A (9 items) - functions of family; Group B (4 items) - relation of parents and offspring; Group C (4 items) - sex issues; Group D (8 items) - everyday relations of spouses.

Part 4 allows participants to express their personal views on values in their life. It has 2 columns. In the first column participants can write 10 important values in their life; in the second column they can arrange them from the most important to the least important. The aim of this part is to get acquainted with values important for participants and individual hierarchy of these values.

Participants listed many values and all of them were considered in further analyses. We calculated their scores based on the principle: The most important value scored 10 point and the least important scored 1 point. Then the scores for each value were summarized. In the result chapter, we present values listed by participants and the total score of each of these values.

Part 5 asks the respondents' reasons to go abroad and the plan to come back to Vietnam to live there. This question will provide more information about the respondents' situations, and also help to know the role of family in their decision to go abroad and to come back to Vietnam.

Parts 6, 7, and 8 are open questions. These questions ask about the person with whom respondents share their feelings (part 6), the first idea when they think about their family (part 7); respondents' opinions about faithfulness and attachment of spouses (part 8). Because the participants' answers could be diversified; hence, we listed all of their answers and included them into categories/ group of answers; and then we calculated percentage of all answers.

Part 9 is related to the preference for a son. It has two parts. Part A is about beliefs of respondents about this issue (12 items), and part B is about behaviour of respondents related to this issue (8 items).

The 5 - points scale from 1 (not at all) till 5 (definitely yes) was used to allow the participants to describe the level of their agreement with all items and their predictions concerning the level of other people's agreement with the same items.

Parts 10 and 11 are open questions. In part 10 participants are asked for their opinions about the situation when many generations live in the same house; part 11 asks about participants' views on the ideal family. The process of analysis of the results of data from these parts is the same as in parts 6, 7 and 8.

3.1.2. Translation and pilot survey

The questionnaire was originally designed in English and then translated from English into Vietnamese. When the final versions were ready the pilot survey was conducted. The results of the pilot survey indicated that the questionnaire needs amendments in some items, in some phrases, expression etc. The most important changes were related to part 4. Initially, it was planned to ask participants how much time within a week they spent for the actions needed for realization of the values they considered important to them. As they found it very difficult to provide such information it was decided to eliminate this aspect of values' characteristics.

3.1.3. Data collection

The process of data collection was conducted in Vietnam and in Poland.

Due to the characteristics of the Vietnam group some items in the questionnaire were irrelevant. So, we eliminated these items and part 5 when surveying in Vietnam.

The irrelevant items included number of years living in Poland (in part of general information); item C6 in part 2 ("While in Poland Vietnamese are not affected by public opinions as much as in Vietnam, thus they can live with other person like spouses fairly easily"); and item C4 in part 3 ("Live as a couple with the other person in spite of having husband/wife in Vietnam"); motives to live abroad (Part 5).

In Vietnam, data were collected within 2 months in Hanoi and Thanh Hoa city (from 15th of July 2015 till 15th of September 2015) what resulted in receiving 100 fully filled-in questionnaires.

In Poland the survey was conducted in some business centers in Lodz city (Ptak) and in Warsaw (Wolka Kosowska and Raszyn). After 2 months (from 10th October 2015 till 10th December 2015), we had 96 fully filled-in questionnaires. In general, process of data collection in Poland was more difficult than in Vietnam. Vietnamese participants in Poland are engaged mostly in manual labour, so they are very busy. Vietnamese could sometimes reject the researcher, as they considered filling-in the questionnaire as a waste of their time and returned many questionnaires with missing answers. So, to get the same number of participants as in Vietnam we had to continue the survey and search for other persons.

3.2. In-depth interview

The in-depth interview was designed to supplement contents which were hard or difficult to reach through the questionnaire. The in-depth interview was conducted with participants who got married to Poles both in Vietnam and Poland.

In-depth interview had 11 questions at first. Then, after a pilot survey with some people (1 person in Warsaw and 2 persons in Lodz), 2 questions were added. These included questions about preference of a son and the reasons of adultery in Vietnamese living in Poland.

The order of questions in the in-depth interview was flexible and adjusted to the situation and the rapport between the interviewer and participants.

The interview was conducted in Vietnamese. It was recorded, to what most of interviewees had agreed, although some people had disagreed. In such case the notes were made during and after the interview.

Then, the transcription of the interview was made and translated into English.

The detailed contents of the questionnaire and the in-depth interview are presented in the Appendix.

3.3. Methods of statistics

All the statistical analyses of the data collected from the questionnaire, were conducted with the statistical package SPSS for Windows, version 22.0.

The following procedures were used: frequencies, descriptive statistics, cross-tabulations and Chi-square analysis, Pearson correlation and t-test for independent samples. For all analyses $p < 0,05$ was considered significant.

4. Participants of the study

Participants of this study are 196 Vietnamese of which 96 people are living in Poland. Because the author has had no exact information on demography of Vietnamese people in Poland, the randomization of the sample was not possible. Therefore Vietnamese participants in Poland were chosen as the convenience sample.

We conducted data survey with Vietnamese in Poland from 10/2015 till 12/2015.

One hundred Vietnamese living in Hanoi participated in the survey and they formed the comparison group for Vietnamese living in Poland. The data for this group were collected from 7/2015 till 8/2015.

The in-depth interview was conducted with 15 Vietnamese who got married to Poles. In Vietnam there were 2 people and in Poland 13 people, who got the Polish spouse.

Table 5. Methods and participants

Participants' general information	Vietnam		Poland	
Number of participant filling questionnaire	100		96	
Number of participant in in-depth interview	2		13	
Average age	30,1		38,9	
Average time living in Poland			14,1 years	
Gender (male/female)	42	58	61	35
Occupation (Brain worker/ Manual labour)	74	26	13	83
Marital status (married/unmarried)	60	40	76	20

CHAPTER III – RESULTS OF THE STUDY

1. Family values of Vietnamese - comparison of two groups of participants

This chapter will focus on comparison of family values of two groups of Vietnamese participants, i.e. those living in Vietnam and in Poland. The main focus of the analyses here are: reasons to go to abroad, general values and family values as accepted by people in Vietnam and by Vietnamese immigrants; basic relations in Vietnamese families, preference of a son and alike.

1.1. The reasons given by Vietnamese participants to explain why they went abroad

First of all, we want to present the reasons given by Vietnamese participants to explain why they went to Poland. This is basic information to understand more about participants' motivation. It also reflects the position of family related reasons among other reasons for emigration to Poland.

Table 6. The reasons to go to Poland

Reasons	Mean	Rank	Std. Deviation
To make money	3,90	1	1,01
To enhance knowledge of the world	3,69	4	1,00
Not enough job in Vietnam	2,75	10	1,14
To reunite with family	3,00	8	1,33
Good living condition	3,88	2	0,99
Good climate	3,72	3	1,15
Political reasons	2,20	12	1,19
Dislike the life in VN	2,28	11	0,98
To have new experiences	3,37	6	1,05
To have new life	3,31	7	0,95

To escape difficulties, troubles in VN	2,82	9	1,23
To help your family	3,69	4	1,13
You were debauchery in VN	1,57	13	0,63
N = 96			

Note: 5-point scale was used: from 1 (not agree, e.g. not important for me) till 5 (very agree, e.g. very important for me)

From answers of 96 participants who are living in Poland, we can see that the most important reason go to Poland is to make money (Mean = 3,90).

Table 6 shows that item “to help your family” also has the high mark and position (Mean = 3,69, Rank = 4). In practice, Vietnamese working in Poland often think of their families and try to save and send money to their family in Vietnam. This can be interpreted as an illustration of family values accepted by participants of this study. The result of Pearson correlation continues to confirm the relation of these 2 items (to help your family and to make money) for which Pearson r is significant: $r = 0,479$ ($p < 0,01$).

1.2. Comparison of general values between two groups of participants

Before focusing on the detail contents of family values of two groups, we will consider the results of two groups of participants related to scores on general values. Here the lists of values designed for the studies that were conducted in Vietnam and in the world by Pham (2007) and by Schwartz (2012) were administered.

Table 7. Scores of two groups given to general values (adapted form Pham (2007), positions 1 - 6 and from Schwartz (2012), positions 7 - 16)

Ordinal	Values	Vietnam		Poland		p
		Mean/SD	Rank	Mean/SD	Rank	
1	Morality	4,76 (0,51)	2	4,69 (0,52)	3	0,40
2	Knowledge/ Learning	4,39 (0,60)	6	4,19 (0,76)	6	0,06
3	Wealth	3,94 (0,73)	11	3,71 (0,94)	12	0,05
4	Happy family	4,74 (0,50)	3	4,73 (0,58)	2	0,99
5	High social status/power	3,66 (0,80)	13	3,35 (1,06)	14	0,02
6	Health	4,87 (0,38)	1	4,86 (0,42)	1	0,80
7	Security	4,56 (0,65)	4	4,48 (0,68)	5	0,46
8	Tradition	4,00 (0,76)	10	3,98 (0,84)	11	0,92
9	Conformity	3,77 (0,76)	12	4,07 (0,82)	9	0,24
10	Self – direction	4,28 (0,73)	7	4,14 (0,88)	7	0,008
11	Stimulation	3,57 (0,74)	14	3,61 (1,01)	13	0,72
12	Hedonism	3,33 (0,92)	16	3,16 (1,05)	15	0,01
13	Power	3,39 (0,94)	15	3,00 (1,02)	16	0,25
14	Achievement	4,17 (0,68)	8	4,07 (0,82)	9	0,37
15	Benevolence	4,47 (0,59)	5	4,49 (0,74)	4	0,83
16	Universalism	4,08 (0,69)	9	4,12 (0,80)	8	0,68

Table 7 shows that all items have the high scores. The high results for all items can be explained by the fact that these items are related to general values that might be common and important values in many countries. Hence, everybody would agree with the importance of each item from the list presented in above table.

Six common values in Vietnam which are based on the study by Pham have high scores and high ranks. What are more 3 values, out of six common values in Vietnam, have the highest scores and the highest ranks in all 16 items given in the table.

In 6 common values in Vietnam, we can see 2 values that have the very low scores and low ranks. These are “wealth” and “high social status”. These two values are related more with individual orientation than other values. So, they are evaluated lower than values that reflect collective orientation. In everyday communication, Vietnamese people express collective values more often than individual values and that might be reflected in differences in scores and ranks.

The results of t-test show that for few items the differences between the two groups (Vietnamese living in Vietnam vs Vietnamese living in Poland) are statistically significant ($p < 0,05$). The means for the item “High social status/power” are significantly different (mean: 3,66 and 3,45; $p = 0,02$) and the mean for Vietnamese living in Vietnam is higher than for Vietnamese living in Poland. Vietnamese people always highly evaluated the high social status. It is reflected in traditional proverbs such as: Một người làm quan, cả họ được nhờ (A big fish/a leading light is the crutch of the whole village/area). Vietnamese living in Vietnam focus more on high social status than Vietnamese living in Poland, what might be a reflection of traditional Vietnamese culture. On the other hand as immigrants they have not much chance to have the high status/power in the Polish society and therefore do not consider high status as that much important. This line of analyses also

explains differences in items about achievement, power etc., scored higher (although not significantly different) by participants living in Vietnam.

The item “Self – direction” has $p = 0,008$ and means of two groups are: 4,28 (in Vietnam) and 4,14 (in Poland). The nature of value “self-direction” is the independence in thinking and action as one’s own way. In Vietnamese language, this word had the meaning the same as the word “self-regulating”, “self-control”. In Vietnamese culture, public opinion, collectivism has an important role to regulate individual. Meanwhile, group of participants in Poland are living in the society which highly emphasize the role of individualism. Hence, the two groups of participants have different scores.

Part 4 includes open questions: *“Please list 10 values that are important in your life”* and *“Please arrange from the most important to the least important the values you have listed on the side”*.

For some participants sometimes it was not possible / too difficult to list 10 values, so we suggested them to give as many values as they can. The numerous values listed by participant are included in table 8:

Table 8. List of values given by participants when asked to name 10 most important for them (part 4 of the questionnaire)

Vietnam			Poland		
Values	Total of scores	Average	Values	Total of scores	Average
1. Health	549	5,49	1. Health	501	5,21
2. Money	423	4,23	2. Ethics	307	3,19
3. Family	388	3,88	3. Parents, offspring	295	3,07
4. Ethics	319	3,19	4. Family	273	2,84
5. Parents, offspring	241	2,41	5. Money	273	2,84
6. Happiness	234	2,34	6. Happiness	236	2,45
7. Knowledge	213	2,13	7. Knowledge	211	2,19
8. Work	181	1,81	8. Tolerance/ Compassion	198	2,06
9. Friendship	166	1,66	9. Work	153	1,59
10. Tolerance/ Compassion	141	1,41	10. Social relation	142	1,47
11. Social position	129	1,29	11. Friendship	125	1,30
12. Merriness/ Comfortableness	100	1,00	12. Material	93	0,96

13. Success	82	0,82	13. Success	88	0,91
14. Love	80	0,80	14. Love	86	0,89
15. Social relation	72	0,72	15. Merriness/ Comfortableness	84	0,87
16. Power	60	0,60	16. Self	68	0,70
17. Honor	48	0,48	17. Gratefulness	63	0,65
18. Tradition	40	0,40	18. Belief	61	0,63
19. Beauty	30	0,30	19. Security	51	0,53
20. Tourism	30	0,30	20. Honesty	47	0,48
21. Security	29	0,29	21. Personality	40	0,41
22. Material	24	0,24	22. Tradition	40	0,41
23. Culture of eating and drinking	17	0,17	23. Faithfulness	30	0,31
24. Good environment	16	0,16	24. Time	29	0,30
25. Sport and culture	16	0,16	25. Emotion	25	0,26
26. Experience	14	0,14	26. Tourism	24	0,25
27. Emotion	12	0,12	27. Sport and culture	18	0,18
28. Self	6	0,06	28. Social position	17	0,17
29. Come in for	6	0,06	29. Power	15	0,15
30. Opportunity	4	0,04	30. Experience	12	0,12
			31. Come in for	11	0,11
			32. Honor	9	0,09
			33. Integration	9	0,09
			34. Homeland	5	0,05

The most important value was 10 points and the least important was 1 point. Then, the points were added and then divided by 96 with group in Poland, and by 100 with group in Vietnam.

Data from part 4 showed the similarity of two groups of participants. The listed values of two groups and the position of them are quite similar.

Group of values related to family such “family”, “parents, offspring”, “happiness” etc have high results in both two groups of participants.

In table 7 about general values, values of power, high social status have the difference between two groups and participants living in Vietnam have the higher marks in comparison with participants living in Poland. In table 8, these values once again are higher in participants in Vietnam. In detail, Vietnam: social position – 1,29, power – 0,60; in Poland: social position - 0,17 and power - 0,15.

Comparing two groups of participants, we can see that participants living in Poland have some different values such as: integration, homeland etc. These different values can be related to the process of integration of immigrants in host society, related to emotion of participants when working and living far from their homeland.

An open question: “*What is the first idea that comes to your mind when you think about your family?*” was asked. The results are in following table.

Table 9. The first idea when think about family – the most popular answers to the open question (numbers and percentages for both groups)

Answers	Vietnam		Poland	
	N	%	N	%
To get together/ reunite	14	14,0	19	19,8
A specific person in family (mother, father, offspring etc)	6	6,0	12	12,5
Wish everybody in family good health, safety	10	10,0	16	16,7
Gratefulness with parents	12	12,0	4	4,2
Safety, happiness, comfortableness	22	22,0	2	2,1
Attachment	34	34,0	18	18,8
Responsibility, take care of family, economic	19	19,0	12	12,5
Feel fault with family, parents	0	0	4	4,2
Unhappy	0	0	1	1,0
No answer	2	2,0	0	0

Table 9 shows that the first ideas that come to participants’ mind are quite similar; although are not recorded with equal frequency. Participants living in Poland, as they are far from family and homeland, more often express thoughts related to: reunion with their family, a specific person in their family, feeling fault with family/ parents etc. Meanwhile, participants living in Vietnam more express thoughts related to: gratefulness, safety, taking care of family, economics aspects of family life.

Clearly, answers in table 9 reflect situation and state of mind of participants. The desire to reunite with a family and feeling homesick can experienced by a person who is far from homeland, i.e. participants living in

Poland. Meanwhile, participants living in Vietnam, a society that has many problems such as hazardous food, accidents, and where the need to earn money to ensure the life of family is a typical one, more often think of safety, economics than participants living in Poland.

1.3. Functions of family - comparison of two groups

Family values can be expressed in various aspects. Function of family is one of these aspects. There were referred to in part 2. The table below shows the results of comparison of scores given to 14 items related to family functions.

Table 10. Beliefs of participants about functions of a family (mean and standard deviation, p for t-test comparisons)

Functions	Live in	Mean	SD	p
A1.In every family should be many children, grandchildren	Vietnam	3,08	0,81	0,66
	Poland	3,13	0,99	
A2.Having children brings parents more difficulty, no opportunity to enjoy good life	Vietnam	2,22	0,88	0,76
	Poland	2,26	1,03	
A3.Bringing up children is important for existence and development of a society	Vietnam	4,58	0,80	0,41
	Poland	4,66	0,65	
A4.Family is the best environment to raise children	Vietnam	4,01	0,89	0,10
	Poland	4,21	0,88	
A5.Family is where children are provided with food, clothing, housing etc, but the psychological development of children is due to themselves	Vietnam	2,47	0,97	0,01
	Poland	3,12	1,08	
A6.Family is where children learn about social standards, customs, values	Vietnam	3,67	0,79	0,06
	Poland	3,90	0,94	
A7.Family is where production, consumption, savings are performed	Vietnam	3,41	0,82	0,06
	Poland	3,65	1,01	
A8.Family is a place to sleep, the economic activity is not related to family	Vietnam	2,71	0,91	0,01
	Poland	3,43	1,08	
A9.Family members should use modern equipment	Vietnam	2,94	0,73	0,28
	Poland	3,07	0,98	
A10.Family is where members are sheltered, protected	Vietnam	4,06	0,74	0,01
	Poland	4,42	0,79	
A11.The family is where people relax, take care of each other, get support	Vietnam	4,46	0,62	0,98
	Poland	4,45	0,70	
A12.Friends are persons with whom we can share opinions and feel more secure than with family members	Vietnam	2,82	0,80	0,10
	Poland	3,04	1,07	
A13. Having brothers results in family harmony and solidarity	Vietnam	4,46	0,71	0,77
	Poland	4,48	0,71	
A14.Spouses should be faithful, share emotion, respect with each other	Vietnam	4,72	0,53	0,27
	Poland	4,62	0,68	

In comparison between two groups, group of participants in Poland have the higher results in 12 out of 14 items, but only in 3 items (A5, A8, A10) the differences are significant with $p < 0,05$. These 3 items refer first of all to protection and safety provided by a family to all its members. They

value less the other functions, like educational and economic role of a family. In our opinion, these differences can be related to the work of Vietnamese in Poland: they work all day in central business or restaurants, so they also have not much time to their children and their family to be able to fulfill all the requirements included in all functions of a family. Therefore they stress its protective role. Of course, this comment is only the first step in the process of study about family values of Vietnamese in Poland. We will continue the analyses by considering how the function of a family is reflected in a preferred behavior of respondents.

Table 11. Functions of family expressed in behaviors (mean and standard deviation, p for t-test comparisons)

Behaviors	Live in	Mean	SD	p
A1. Having a lot of children because children bring happiness to a family	Vietnam	2,64	0,96	0,81
	Poland	2,68	1,09	
A2. Always protecting, taking care carefully of offspring	Vietnam	4,36	0,79	0,01
	Poland	4,68	0,64	
A3. Supply food, clothing, shelter to offspring	Vietnam	4,22	0,81	0,01
	Poland	4,56	0,72	
A4. Teach offspring about standards, customs, and values of Vietnamese society	Vietnam	4,44	0,81	0,22
	Poland	4,29	0,88	
A5. Talk with offspring about homeland	Vietnam	4,22	0,81	0,10
	Poland	4,01	0,99	
A6. Use Vietnamese language in family	Vietnam	,	,	
	Poland	4,38	0,82	
A7. Discussing with other members in family about working, earning, spending, saving...	Vietnam	3,59	0,82	0,59
	Poland	3,66	1,01	
A8. Be tolerant for family members when they are in difficult situation, have made mistakes	Vietnam	4,19	0,81	0,01
	Poland	4,47	0,63	
A9. Take care, support family members	Vietnam	4,32	0,78	0,12
	Poland	4,48	0,63	

Apart from item A1, other items in table 11 have the high score and participants in Poland continue the trend of scoring higher than participants in Vietnam.

Item A1 “Having a lot of children because children bring happiness to a family” is a traditional belief of Vietnamese. This belief is also expressed in the proverb “Each day bring is our bread” (“Trời sinh voi, trời sinh cỏ”). The result in table 11 suggests that this traditional belief was changed.

Only for 3 items presented in table 11 (A2, A3, A8) the differences between the groups ($p < 0,05$) are significant. Two items are related to the protective role of a family, and either the need to provide care, shelter and food (A2, A3) or to provide support in difficult circumstances (A8). It seems possible that the higher scores on these items given by participants living in Poland can be explained in similar way as differences revealed by data in table 10. To have a comprehensive view about functions of a family as reflected in beliefs and behaviors, we should consider the contents of in-depth interview. Through participants’ opinions and statements, we can understand more about the functions of a family and how they are fulfilled in their homes. The excerpts from in-depth interviews below focus mostly on using language and on relation of Vietnamese parent with their children. Next, we will continue providing more about these relations in Vietnamese – Polish family. *Interviewer: Can your children speak Vietnamese?*

Interviewee: They don’t know Vietnamese language. Because my work is cook. On average, I’m in kitchen 12 hours per day. I don’t have time to teach my children Vietnamese. I have always intended to send my children to Vietnam for 1 – 2 years. It could help them understand and speak Vietnamese, but I and my wife are divorced. So, I couldn’t do my intention.

Interviewer: Before divorcing your wife, you lived with your Polish wife and your children; so, how did you do to keep habits and customs of Vietnamese?

Interviewee: As I said before, cooks have no time to arrange the family as they want.

(Participant 4, male, 61 years old, Lodz city)

Interviewer: Which language do your sons speak, Vietnamese or Polish language?

Interviewee: They speak Polish completely.

Interviewer: How do you do to preserve traditional family values in your family when living here?

Interviewee: In the past, I worked much so I didn't have time for my sons. I wanted my sons speak Vietnamese but I was so busy. I always wake up at 7.AM and I worked in restaurant until 10.00 PM. When I went to work, my sons didn't wake up yet; when I finished work and cameback home, my sons slept. I and my sons rarely communicated.

(Participant 2, male, 51 years old, Skienierwice city).

Interviewee: I always keep Vietnamese habits and customs in my family. For example, in lunar New Year, I also have ancestral altar, burn incense, cook Vietnamese food. My daughter speaks Vietnamese well.

(Participant 7, female, 61 years old, Warsaw)

Excerpts from in-depth interviews given above provide more about work, life and the reality of family life of Vietnamese in Poland. Two Vietnamese fathers (first and second excerpt above) are cooks. So, their work is very hard. The last interviewee is the Vietnamese mother. She works as the interpreter, so she has more time for her children and her family than others. To understand more about family values of Vietnamese, we continue considering basic relations in families of Vietnamese living in Vietnam and in Poland.

1.4. Opinions on basic relations in a family – comparison of two groups

Table 12. Comparisons of two groups' opinion on basic relations in a family (mean and standard deviation, p for t-test comparisons)

Opinions	Vietnam		Poland		P
	Mean	SD	Mean	SD	
B1. Young adults should be separated from their parents, do not depend on parents	2,83	0,88	3,11	0,90	0,02
B2. Filial piety, take care of parents... is duty of offspring. It can not be changed	4,49	0,67	4,44	0,75	0,64
B3. Parents must be responsible for the maintenance, financial support until their children get a job	3,42	0,90	3,58	1,04	0,25
B4. Relationship of parents and children over 18 years of age depends on family circumstances and living environment of the family.	3,45	0,70	3,64	0,87	0,10
B5. Parents must support their children until the children are married, have a steady job	3,04	0,86	3,38	1,03	0,01
B6. Parents always have to be hard-working, sacrifice	3,02	1,00	3,34	1,15	0,04
B7. Mother is always the most strenuous/hard while raising children	3,79	0,93	4,20	0,88	0,01
B8. The state will take care of the elderly, offspring will not have to take care of their parents	1,75	0,75	1,98	0,85	0,03
B9. When parents become older, their offspring must take care of them	4,37	0,83	4,37	0,75	0,96
B10. Offspring must be respectful, grateful to their parents	4,70	0,55	4,72	0,55	0,71
B11. Offspring can live according to their own desires, not necessarily listen to their parents	2,53	0,97	2,86	1,15	0,03
D1. In the couple partners cannot have their own property, private funds – all should belong to both of them	3,07	1,10	3,76	1,02	0,01
D2. Spouses link together both physically and mentally	4,20	0,84	4,34	0,86	0,22
D3. Spouses should be economically independent, each person should have an account, own property	2,73	0,93	2,63	1,01	0,51
D4. Spouses unfaithfulness, sex with others is acceptable	2,01	0,99	2,14	1,04	0,34
D5. Spouses have always to support each other. Property, money in the family belongs to both of them	4,08	0,73	4,29	0,74	0,04

D6. Benevolence and righteousness, emotions are one of the elements of spouses' attachment	4,26	0,73	4,43	0,81	0,11
D7. Spouses' consensus is the power to solve all problems in their family	4,43	0,74	4,75	0,52	0,01
D8. Benevolence and righteousness and faithfulness are backward perspectives, we should be flexible and adjust to current trends in the society	3,05	1,12	3,09	1,16	0,78
D9. When husband is angry, wife should keep calm	4,09	0,72	4,38	0,72	0,01
D10. When husband is forward, tempered, wife should give way	3,78	0,84	3,97	0,86	0,11
D11. Husband can have many wives, good wife does not marry twice	1,92	1,10	1,94	1,13	0,86
D12. If a wife has a stupid, ill-natured husband, she should accept her fate	1,81	0,96	1,96	0,95	0,24
D13. Wealth, success of a husband is by his wife	3,69	0,90	3,93	0,96	0,06
D14. When the spouses agree with each other, they can dry up the ocean with buckets	4,30	0,79	4,55	0,64	0,01

In general, we can see that scores for items related to basic family relations given by two groups of participants are significantly different for 11 out of 25 items ($p < 0,05$).

Vietnamese participants who are living in Poland often score higher in items which express traditional family values of Vietnamese. In detail, that concerns first of all parents – offspring relations (items B3, B4, B5, B6, B7 and B10). It indicates that participants living in Poland “protect” their offspring more than participants living in Vietnam. However only scores for items B5, B6, B7 are significantly different.

In husband – wife relations, the results are similar. Vietnamese participants in Poland have higher mark in items which express traditional views (D1, D2, D5, D6, D7, D9, D10, D11, D12, D13, and D14). Again, only scores on some of these items (D1, D5, D7, and D9) are significantly different.

These results are very surprising because participants who live abroad, in other culture, can change traditional family life and family values more than

others who still live in Vietnam. To explain why Vietnamese in Poland express more traditional family than those in Vietnam, we can consider some answers given during in-depth interview.

Interviewer: Do you realize the differences in relationship between parents and offspring when in Vietnam and in here? And what are these differences?

Interviewee: I see the differences. I feel in here, Vietnamese mother protect her offspring more than in Vietnam. Many Vietnamese children here are lonely in school. It is difference in culture, figure of body (black hair, smaller...). Many classmates tease him, so his mother pities him and takes care of him more than in Vietnam (Participant 10, male, 51 years old, Lodz city).

Interviewee: I invest and buy utensils for my two sons more than other Polish parents. I want Polish friends of my two sons have to respect my family. One time my two sons were teased by classmates "yellow skin", I had to meet headmaster of their school to discuss with him how to protect my children (Participant 2, male, 61 years old, Skierniewice).

On the other hand, Vietnamese living in Poland are in minority. So, in the process of communication with Poles and other ethnic groups, their Vietnamese's identity will be perceived and expressed more. As a result that might be reflected in higher scores given to items related to traditional family values.

Data in table 12 indicate that for 11 out of 25 items the scores are different ($p < 0,05$) in two groups of participants. These results are strong confirmation for the differences between two groups of Vietnamese participants in Vietnam and Poland. Now, items with significantly different scores will be analyzed in more details.

Out of these items with significantly different scores items B1 and B11 consider the independency of offspring and participants in Poland give higher scores to these items than participants in Vietnam. As we have mentioned in

the theoretical part of this dissertation, Vietnamese traditional values always confirm the filial piety of offspring and, according to such traditional values, offspring must respect their parents, obey opinions of parents etc. Items B5, B6, B7 express the support, sacrifice of parents to their offspring. For these 3 items participants in Poland gave higher scores than participants in Vietnam. These results indicate that Vietnamese express to great extent their support, care of their children. Traditional family values of Vietnamese also emphasize hard work, sacrifice of parents, especially the mother, to their offspring. This result indicates that Vietnamese in Poland highly value the proper treatment of their offspring, and they always work hard, try to do their best for their children.

Part 10 at the questionnaire we asked participants: *Do you like the model of a family in which many generations live in the same house?*

The figure below expresses the results (percentages) of that question:

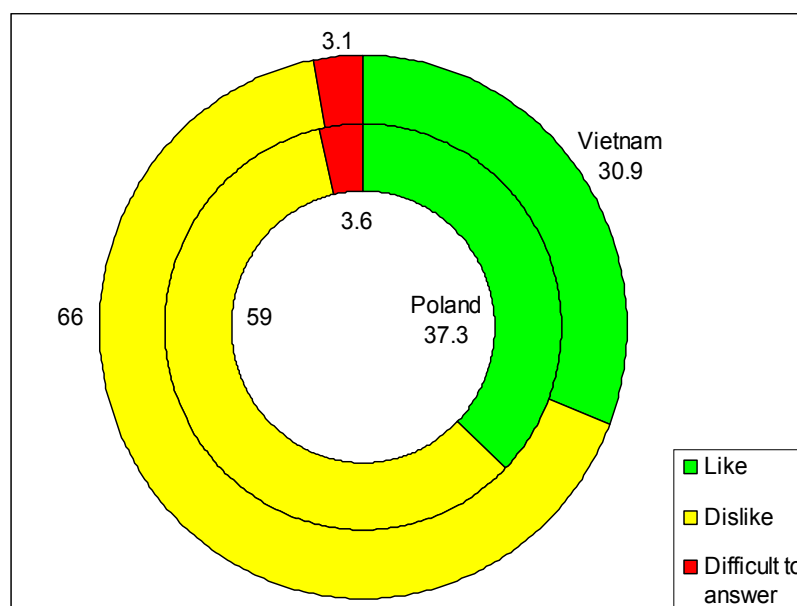


Figure 5. Attitude of participants to the model of family of many generations living in the same house (percentages, outer circle – participants in Vietnam, inner circle – participants in Poland)

In the past, Vietnamese society had the belief that if family has 3 – 4 generations living together, it is a happy family. Clearly, for the family in

which 3 – 4 generations can live together, the consensus of all members and the role of father in management of that family is of great importance. So, they must respect family values. On the other hand, traditionally Vietnamese society was the agricultural society. In the harvest time, family combined forces of all its members, what was beneficial for the prosperity of the family. That might be one of the reasons why such model persisted for a long time.

The data above show that majority of participants dislike the model of a family in which many generations live together. That indicates that opinions and traditional beliefs have changed. Comparison between two groups, shows that participants in Poland like this model more than group of participants in Vietnam (37,3% versus 30,9%). This result once again indicates that participants in Poland tend to keep traditional family values more than Vietnamese living in Vietnam.

Group D of part 2 includes items describing relations between spouses. Items D1 and D5 refer to their mutual support in economic activity and mutual ownership of any property. These two items reflect clearly traditional beliefs of Vietnamese. The means of these items (D1, D5) are higher for participants in Poland, what indicates stronger support to these values in comparison with participants in Vietnam.

Items D7 and D14 are the English version of two popular proverbs all Vietnamese are familiar with. From the results we can see the difference between two groups - again participants living in Poland share the opinion that reflects their stronger approval of traditional family values.

As we mentioned previously, sex is a sensitive topic in Vietnamese traditional families. The woman who keeps faithfulness to her husband is always praised. The concept of faithfulness is rarely used in the context of males. Below we compare two groups of participants on their opinions about sex related issues.

Table 13. Opinions on sex issues - comparison of two groups (mean and standard deviation, p for t-test comparisons)

Opinions	Vietnam		Poland		p
	Mean	SD	Mean	SD	
C1, Sex is not considered an ethical issue	2,61	1,10	2,87	1,09	0,094
C2, Openness about sex easily leads to break down of a family	3,82	1,15	3,77	0,97	0,708
C3, The fidelity/faithfulness is always the top value in a family	4,60	0,56	4,61	0,58	0,860
C4, We should be flexible in sexual matters, appropriate behavior depends on the circumstances	3,54	0,99	3,49	1,04	0,757
C5, Mentioning sex is contrary to the traditions and customs of Vietnam	2,53	0,97	2,69	1,10	0,271
C6, While in Poland Vietnamese are not affected by public opinions as much as in Vietnam, thus they can live with other person like spouses fairly easily	3,06	1,08	3,23	1,18	0,275
C7, Sex is only to resolve the physiological need	2,54	1,11	3,04	1,01	0,001
C8, Facile life style affects Vietnamese, who living here become also more “open” in sex	3,33	0,91	3,65	0,87	0,011

The data in table 12 about relations in a family showed the differences of two groups - participants in Poland emphasized more traditional family values than group of participants in Vietnam. Data in table 13, confirm that participants in Poland are more “open” in sex issues; however they score significantly higher on two items only (C7, C8).

An open question in questionnaire asked about the faithfulness and attachment of spouses: *“What do you think about the faithfulness and attachment of spouses in a modern society?”*

The main types of answers of participants to this question are depicted in figure 6 and expressed in percentages.

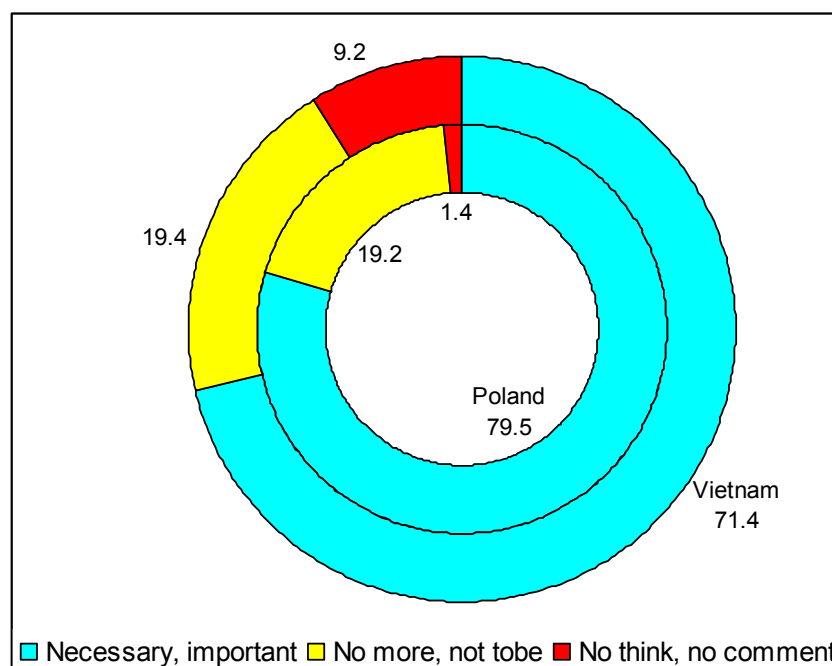


Figure 6. Opinions of two groups about faithfulness and attachment of spouses (in percentages, outer circle - participants living in Poland, inner circle - participants living in Vietnam)

Data in Figure 6 indicate that participants in both two groups highly evaluate faithfulness and attachment in spouses' relation. The difference between two groups in the frequency of the opinion "necessary/ important", though not much (79,5% versus 71,4%), also continue pointing out that participants in Poland emphasize traditional family values more often than the other group.

Some results from in-depth interview provide more details about this issue.

Interviewer: Do you agree with the opinion: when living abroad, the faithfulness and attachment of spouses of Vietnamese was different from when in Vietnam?

Interviewee: It is right because of the difference in culture, life style. For instance, in Vietnam, if a wife wants to go out, but her husband doesn't want, the wife has to be in home. In here, if the wife wants to go out, the husband

doesn't want, the wife will go out alone (Participant 2, male, 61 years old, Skierniewice).

Interviewer: Vietnamese living here although they got married in Vietnam, they still live with other as spouses. How do you explain this phenomenon?

Interviewee: I think this issue is normal, automatically. The mature people have need of sex. Before going here, they had had this need in Vietnam. They couldn't bear if the lack of sex. This issue is not an evil. The need of sex is normal to ensure the development of people. Lack of it will have negative effect to every problem of people (Participant 3, male, 45 years old, Lodz).

Interviewer: By contact with Vietnamese living here, we realize that Vietnamese living here are "open" in sex which is not based on marriage. What do you think of sex not based on marriage?

Interviewee: I think that I was prissy before. We must follow our traditional customs. In short, I didn't accept it before. Now, I think this problem is different. I have been lived here 28 years, so, I view the life differently. Now, I think sex not based on marriage is normal. They can be at ease to share their needs with each other (Participant 9, female, 51 years old, Warsaw).

Some opinions from in-depth interviews indicate more "open" attitudes towards sex in participants living in Poland.

In short, from the data presented above, we can see that Vietnamese living in Poland keep traditional family values which are expressed in their relations with offspring and with spouses. On the other hand they have different, more open, approach to sex issues. These findings on one hand confirm the values concordant with identities of a country and on the other hand point out to the change, adaptation of Vietnamese participants living in Poland that are in line with their life in Poland.

1.5. Two groups' behaviour related to basic relations in a family

In this study, family values were studied in two aspects: belief and behaviour. Next contents will consider two groups' behaviours about their family relation.

Table 14. Behaviors of two groups of participants related to basic relations in family (mean and standard deviation, p for t-test comparisons)

Behaviors	Live in	Mean	SD	p
B1. Let offspring be independent, do not intervene much in their business	Vietnam	3,40	0,78	0,742
	Poland	3,44	1,01	
B2. Take care of parents	Vietnam	4,37	0,83	0,284
	Poland	4,50	0,73	
B3. Hard-working because of the needs of offspring	Vietnam	3,76	0,84	0,003
	Poland	4,14	0,89	
B4. Rely on offspring when become older	Vietnam	3,26	0,92	0,143
	Poland	3,05	1,05	
C1. Having sexual relation outside marriage	Vietnam	1,69	0,85	0,567
	Poland	1,77	1,01	
C2. Keep fidelity with husband/wife	Vietnam	4,52	0,85	0,087
	Poland	4,28	1,04	
C3. Accept sex without marriage	Vietnam	2,22	1,19	0,828
	Poland	2,26	1,24	
C4. Live as a couple with the other person in spite of having husband/wife in Vietnam	Vietnam	,	,	
	Poland	1,61	1,02	
D1. Support each other	Vietnam	4,46	0,71	0,082
	Poland	4,63	0,60	
D2. Have your own money, property, be independent economically	Vietnam	2,89	1,14	0,042
	Poland	2,54	1,25	
D3. Keep good relations with husband/ wife to resolve problems in family	Vietnam	4,28	0,68	0,018
	Poland	4,51	0,61	
D4. Try to bear husband/wife although you don't love him/her	Vietnam	2,15	1,04	0,103
	Poland	2,42	1,21	
D5. Together decide on important issues in family	Vietnam	4,39	0,72	0,716
	Poland	4,43	0,72	
D6. Respect your partner	Vietnam	4,64	0,67	0,272
	Poland	4,73	0,48	
D7. Don't accept violence in family	Vietnam	4,47	1,02	0,156
	Poland	4,23	1,37	

Table 14 shows some differences between two groups of participants related to the behavior in basic family relationships, such as parents – offspring relations (items B) and husband –wife relations (items D). The means in table 14 show some group differences and indicate that Vietnamese in Poland take care of their offspring more than people who live in Vietnam. However, only few differences are statistically significant (items B3, D3).

Although the difference in scores for item B1 is not significant, but is worth comment. Participants living in Poland have higher results, so they are more “democratic” with their offspring, what might be interpreted as the influence of the Polish society. Those living in Poland where social welfare is better than in Vietnam, score lower on the item “rely on offspring when became older” (B4) than people in Vietnam. In general, Vietnamese have a belief: young rely on father, elder rely on offspring (Trẻ cậy cha, già cậy con). This proverb reflects the traditional value of Vietnamese, the difference in scores (although not significant) for this item demonstrates some change of family values of Vietnamese while living abroad.

Scores for item B3 “Hard-working because of the needs of offspring” given by two groups are significantly different ($p = 0,003$). In general, Vietnamese always emphasize the sacrifice of parents to children. The difference in this item can be explained by the feature of jobs of Vietnamese in Poland that was mentioned in the theoretical part of this dissertation. They mostly work as a cook or sale in business centers. Thus they work very hard and for long hours, mostly to provide for their families. Their situation – in our views – explains the difference in scores of two groups.

Group D consists of items that express behaviors in husband – wife relations. Results of participants in Poland are higher (although for most items $p > 0,05$) than of participants in Vietnam. It is demonstrated in items D1, D3, D4, D5 and D6. For two items (D2, D7) participants in Poland have lower scores.

Between groups comparisons provide the same results as previous comparisons. Both in case of opinions and behaviors, participants in Poland scored higher, but only for items D2 and D3 the differences are significant ($p < 0,05$).

Questionnaire has an open question: *“When you are sad or happy, who is the person you share your feeling with?”* Results (percentages of answers) of this question are expressed in the chart below:

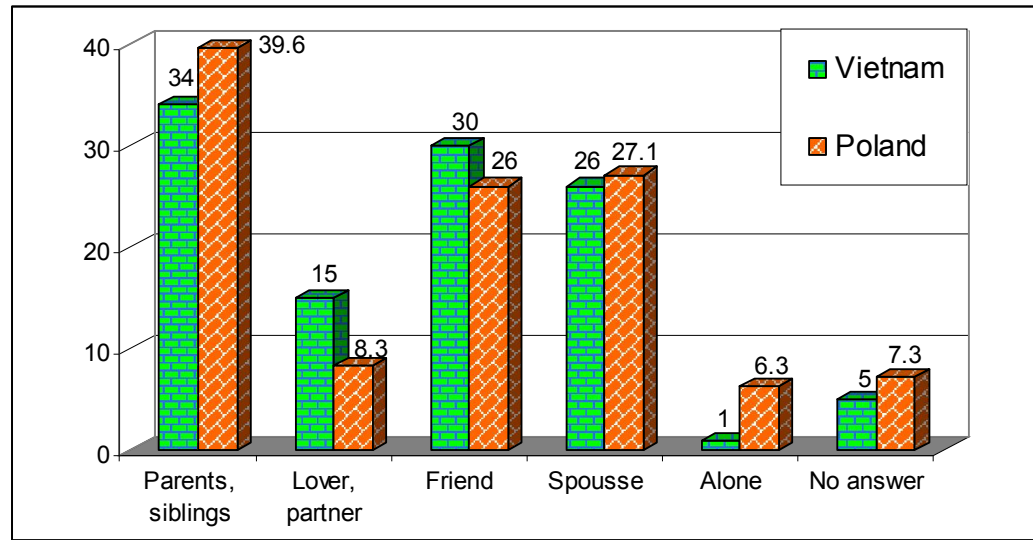


Figure 7. The person participants share their feelings with

Although this is an open question, answers of participants in two groups often focus on 6 types of people who they can share their emotion. These persons and the percentages of answers of both groups are given in Figure 7. We can see that the group of participants in Poland shares their feelings more often with people who are family members, such as parents, siblings, spouses.

These finding can be explained on the grounds on the features of Vietnamese immigrants in Poland. Their relations often focus on their family, and living abroad they can't have as many relations with friends as they might have while living in Vietnam. The development of communication technology facilitates contacts over long distances, thus sharing feelings with their parents, other members of their family is much easier. Information on who participants share their emotions with is in line with the data given previously,

and confirms that participants in Poland still keep traditional family links and values, evaluate family values stronger than those in Vietnam.

In table 14 items mark with C are related to sexual issues and cohabitation of Vietnamese in Poland. In general, faithfulness is an important value. However cases of adultery and cohabitation of Vietnamese in Poland are not rare and Vietnamese (men and women) might live together in Poland as a couple though in Vietnam they have a husband or a wife.

The results in table 14 showed that items related to sex have lower scores in comparison to other items in this table. Nevertheless participants living in Poland scored them higher than participants in Vietnam. For items marked with B and D participants in Poland gave scores that confirmed strongly the traditional family values; for those marked with C, the opposite trend was observed.

In in-depth interviews the adultery, extramarital relation issues were discussed as well. The table below (table 15) provides answers given by participants to questions about the rate of adultery/ cohabitation in Vietnamese in Poland

Table 15. Interviewees' answers about the prevalence of extramarital relationship

Name, city	Answer	Percent / Estimate
Participant 1, male, 62 years old, Lodz city	<i>In reality, they still have responsibility with the family in Vietnam; they still send money to Vietnam. They also can't live alone here. Maybe, the wife in Vietnam also has emotional relation with other person.</i>	Confirmative answer
Participant 2, male, 51 years old,	<i>This question is difficult. I don't mention about youth, it is about 30-40% (adultery in Vietnamese).</i>	35

Skierniewice		
Participant 7, female, 61 years old, Warsaw	<i>I think 70 – 80% of Vietnamese living here are adulterous, live with the other as spouse.</i>	75
Participant 3, male, 45 years old, Lodz	<i>I think this issue is normal, automatically. The mature people have need of sex. They couldn't bear if the lack of sex. This issue is not an evil. The need of sex is normal to ensure the development of people. Lack of it will have negative effect to every problem of people.</i>	Confir mative answer
Participant 4, male, 61 years old, Lodz city	<i>I haven't seen anyone living here without adultery yet. I haven't yet seen anyone live alone to be faithful with spouses in Vietnam. This thing I can confirm. The form can be different. I don't agree and disagree. This is their issue.</i>	100
Participant 5, male, 35 years old, Lodz city	<i>Because of emotional deprivation, so they live with each other.</i>	Confir mative answer
Participant 6, female, 46 years old, Lodz city	<i>(Smile) This thing I really don't know. I was here when I was very young; otherwise, I got married with Polish husband. So, I don't know much about Vietnamese. I think it is about 20%.</i>	20
Participant 8, male, 26 years old, Lodz city.	<i>I think it is bout 80-90%. Even, it is more.</i>	85
Participant 10, male, 46 years old, Lodz city	<i>I think almost all Vietnamese here are adulterous. Some people live with others for some years, then he/she brings his/her wife/husband from Vietnam to Poland normally.</i>	

Participant 11, female 32 years old, Hanoi city	(She and her Polish husband are living in Hanoi. It was not suitable to ask. So interviewer didn't ask this question related to these issues).	
Participant 12, male, 55 years old, Warsaw	<i>I think the reason it is the lack of religious belief. At the first time I lived here, I thought that people in here are easy to be adulterous. But in fact, it is not true. When they love, they are always faithful. Vietnamese can be adulterous and only think how to hide this information. So, Vietnamese are not faithful as people in here.</i> <i>The other reason is Vietnamese only live here for some time, then they will come back Vietnam, so they accept life together for a while.</i>	Confirmative answer
Participant 13, male, 46 years old, Lodz city	Participant 13 and his Vietnamese wife didn't agree to record. Hence, interviewer tried to remember and noted his opinion. He said that Vietnamese living here are often adulterous, live with other as husband/wife. The reasons of this problem are lack of emotions. They must rely on each other to live, to make money. He estimated the number of Vietnamese living with others as spouse about 85%.	85
Participant 9, female, 51 years old, Warsaw	<i>As I said above, Vietnamese living and working here are often lacking of emotions, need to cooperate each other to work, to do business... So, most of Vietnamese here are adulterous.</i>	
Participant 14, female, 37 years old, Hanoi	(She and her Polish husband are living in Hanoi. It was not suitable to ask. So we didn't ask questions related to these issues).	
Participant 15, male, 62 years old, Tarnow, Krakow city.	<i>This phenomenon is quite a lot in both men and women. The reasons can be two people live far from each other, the emotion is also less. Many couples live as spouses to help each other in work. They live with each other but they are independent in economics.</i>	

The results in table 15 provide some additional confirmation of adultery in some Vietnamese living in Poland. However these data are slightly different from results in table 14. Participants when giving answers to the questionnaire, especially, in the case of some sensitive issues such as extramarital, relation of spouses, often answered according to social expectation. Through contacts with Vietnamese living here, the author knows that Vietnamese can live in Poland with other person as with a husband or a wife, and at the same time continue their relation with spouses in Vietnam. In other words, they accept their temporary relations in Poland. If they can help their wife/husband to come from Vietnam to Poland, they will finish their temporary relationship and continue to live with their legal spouse. Below there is an example from the in-depth interview that illustrates this issue.

- In reality, I haven't seen anyone living here without adultery yet. I haven't yet seen anyone live alone to be faithful with spouses in Vietnam. This thing I can confirm. The form can be different. I don't agree or disagree. This is their issue. I haven't seen anyone living here 3 - 4 years without adultery. If they can pick his/her spouse up from Vietnam to here, they live together as normal (Participant 4, male, 61 years old, Lodz city).

From the results given above, we can better understand the opinions of participants in Poland related to sex issues. In everyday conversation, Vietnamese find it difficult to discuss sex matters. They often accept sexual activity as a normal phenomenon in their life. On one hand, they accept and respect their belief in faithfulness; on the other hand, their sexual behavior seems to be an adaptation to the reality of immigrants' life. Moreover, living far from their homeland, and typical mechanisms of the public control, Vietnamese find it easy to live with other person as with a spouse.

In in-depth interview, participants were asked about, the reasons of cohabitation. The answers below provide more information about this aspect of life of Vietnamese in Poland.

- *It is a difficulty problem. In here, because of distance family, lack of emotion, so, Vietnamese do like that. Even in Vietnam, they also do the same* (Participant 2, male, 51 years old, Skierniewice).
- *I think we must be sympathy for them, they can't avoid this issue. Each person has his/her own situation: far from family, lonely in Poland. At first, when I learned this phenomenon, I very disliked it, even if I couldn't believe it. But after time, I feel it is normal. It is not strange.* (Participant 9, female, 51 years old, Warsaw).

In short, analyzing family values of Vietnamese in Vietnam and in Poland, we can see the similarities and differences between two groups. The results of this study show that while living and working abroad, Vietnamese participants still keep basic Vietnamese family values. On the other hand, family values of Vietnamese in Poland have also changed because of their situation and work. Author of this dissertation must work, and live together with Vietnamese living in Poland to be able to understand better their opinions on family values of Vietnamese. Without sharing joys and sorrows with Vietnamese who live here, we can't conduct properly the study about these immigrants.

1.6. Comparison of two groups' in relation to the preference to a son

In relation of parents – offspring, the study also focused on the aspect of preference for a son. The results are given below.

Table 16. Comparison of two groups in relation to the preference for a son (mean and standard deviation, p for t-test comparisons)

Opinions	Live in	Mean	SD	p
A1. Family must have at least one son to continue family line/lineage	Vietnam	2,75	1,05	0,474
	Poland	2,86	1,14	
A2. Daughter – in – law must live in house of husband family	Vietnam	2,70	0,97	0,799
	Poland	2,66	1,03	
A3. Fortune of parents will be inherited mostly by sons	Vietnam	2,60	1,03	0,234
	Poland	2,43	0,93	
A4. Parents and family members arrange the marriage for offspring	Vietnam	1,79	0,83	0,094
	Poland	1,58	0,83	
A5. Women when getting married must be dependent on their husband	Vietnam	2,39	1,00	0,037
	Poland	2,10	0,88	
A6. Duty of daughter-in-law is to continue family line by giving birth/bearing children	Vietnam	2,91	1,11	0,153
	Poland	2,68	1,16	
A7. Only the son maintains kinship, the daughter is out side of lineage	Vietnam	2,32	1,11	0,926
	Poland	2,30	1,08	
A8. Daughter – in – law always has to focus on taking care of husbands' parents	Vietnam	2,88	1,01	0,237
	Poland	2,70	1,04	
A9. Daughter or son, daughter- in –law or son –in- law are also the offspring, they should be treated equally	Vietnam	4,26	0,82	0,462
	Poland	4,35	0,83	
A10. The son always worships ancestors	Vietnam	3,46	1,05	0,398
	Poland	3,59	1,09	
A11. If a man hasn't got a son, he is worthless	Vietnam	2,21	1,13	0,558
	Poland	2,11	1,10	
A12. When becoming older, parents rely on their sons	Vietnam	3,71	,90	0,207
	Poland	3,53	1,00	
B1. Try to have at least one son	Vietnam	2,75	1,05	0,415
	Poland	2,88	1,10	
B2. Taking care of husbands' parents (if you are a daughter-in-law)	Vietnam	3,73	0,89	0,427
	Poland	3,62	0,88	
B3. My son will inherit most of my fortune	Vietnam	2,83	0,94	0,062
	Poland	2,57	0,98	
B4. Getting married based on arrangement by parents	Vietnam	1,93	0,83	0,015
	Poland	1,64	0,84	
B5. Taking care of sons (in education, health) more than daughters	Vietnam	1,91	0,82	0,436
	Poland	1,82	0,92	
B6. Treat equally the son and the daughter	Vietnam	4,27	0,86	0,134
	Poland	4,45	0,83	

B7. Worship ancestors (if you are the son)	Vietnam	4,04	0,92	0,941
	Poland	4,03	0,99	
B8. Apply some ways to choose gender of foetus	Vietnam	2,38	1,02	0,132
	Poland	2,15	1,02	

Items that express the gender equality have the highest scores (A9, B6), although are not different in both groups. This result shows that besides the preference for a son, participants also consciously and fully implement equality in dealing with their children.

The second position in table are items expression the worship ancestors of son (B7: 4,03 and A10: 3,52). In Vietnamese society nowadays, although the daughter can also conduct worship ancestor (if the son lives far from family or the family have no son), this duty is often performed by son, specially the first-born/oldest son.

From table of data, we can see these items which express the preference of son have the same in results: A1: 2.80, B1: 2.81. These results though not much demonstrate the existing of preference for the son.

The same in results of two groups of participants living in Vietnam and Poland about the son preference can be related to the strongly uphold/ exist of this phenomenon in Vietnamese. Though living abroad where the value of son and daughter are equal, Vietnamese still express more or less their desire to have the son.

The concordance of beliefs and behaviors were analyzed with Chi² test. The results are given in table 17.

Table 17. Concordance of belief and behavior related to having a son – results of Chi² analysis

		9B1 (Try to have at least one son)			Total
		1	3	5	
9A1 (Family must have at least one son)	1	57	12	5	74
	3	19	40	14	73
	5	1	16	30	47
Total		77	68	49	194

Chi-Square Tests			
	Value	df	p (2-sided)
Pearson Chi-Square	100, 535	4	<0,001
Likelihood Ratio	104, 736	4	<0,001
Linear-by-Linear Association	80, 242	1	<0,001
N of Valid Cases	194		

Note: For the Chi² calculation scores for items were recoded, i.e.: 1 and 2 into 1 (disagree), 3 into 3 (irrelevant), 4 and 5 into 5 (agree)

The data expressed here show that: Among 74 participants, who disagree with the belief “Family must have at least one son to continue family line/lineage”, were 57 participants, who don’t behave “try to have at least a son”. Among 49 people, who “try to have at least a son”, were 30 people have the same belief. Among 73 participants, who choose the level 3 of belief, were 68 participants, who choose the level 3 of behavior (93.15%).

We can say that agreement with the item “Family must have at least one son to continue family line/lineage” is the clearest expression of the preference of a son. Strong link between such belief and related behavior (item “Try to have at least one son”) confirms that although Vietnamese person can always claim having a daughter or a son is equally important to him/her, but the desire of a son always exists. In everyday conversation, this desire can be expressed in teasing people who have only daughters.

Worship is one of the most important activities of Vietnamese. Many people still live in their village to take care of ancestral altar and ancestral graves. Therefore, the item A10 and B7 has the high score (3,46 - 3,59 in belief and 4,04 – 4,03 in behaviour). From this belief in worship ancestors, Vietnamese’s plans and efforts to have at least one son is easy to understand.

To have more information, we carried out the correlation analysis and Pearson r was calculated for items. This is the result:

Table 18. Correlation of beliefs and behaviors related to preference of a son - Pearson r coefficients and p values

		A1. Family must have at least one son to continue family line/lineage	A10. The son always worships ancestors	B1. Try to have at least one son	B8. Apply some ways to choose gender of foetus
A1. Family must have at least one son to continue family line/lineage	Correlation	1	0,274	0,570	0,382
	Sig. (2-tailed)		0,01	0,01	0,01
A10. The son always worships ancestors	Correlation	0,274	1	0,346	0,087
	Sig. (2-tailed)	0,01		0,01	0,249
B1. Try to have at least one son	Correlation	0,570	0,346	1	0,512
	Sig. (2-tailed)	0,01	0,01		0,01

In table 18 correlation coefficients for 4 items related both to belief and behavior were presented (A1, A10 and B1, B8). Item A1 expresses the preference for a son in a family. If no son was born then a family is not a “proper” one, have no son to worship ancestor (A10). This belief might lead to behavior - efforts to try to have at least one son (B1) and might even in applying some ways to choose gender of a foetus (B8).

In general, for items in table 18 correlation coefficients are mostly significant and high, i.e. for items A1 and B1 $r = 0,57$; for items B1 and B8 $r = 0,512$.

These results are confirmation for the existing preference of a son in Vietnamese participants of this study. Now, we will consider this issue drawing comparisons between two groups of participants.

Table 16 shows that the mean scores for differences in both groups of participants are mostly not significant, except items A5 and B4, but these items are related to marriage. Although those living in Poland can be more flexible and treat equally their daughters and sons, but they also keep opinions

and behaviors indicating preference of a son such as those represented in items A1, B1.

Out of 20 items of table 16 in 15 items participants in Vietnam have higher scores. These 15 items reflect the prejudice with daughters, and confirm that a son is more valuable than a daughter. From these items, we can see that the preference of son in Vietnamese living in Vietnam is stronger than in Vietnamese living in Poland, although this difference is not statistically significant.

In reality, it is not difficult to explain these findings. Living and working in Poland, they still keep some psychological features of Vietnamese society and culture; they also acquire values of the host society such as a respect towards women, equality of sons and daughters, men and women. The scores for items A9 and B6, which expresses the equality of a son and a daughter, are higher (although $p > 0,05$) for participants in Poland than for participants in Vietnam.

To explain these findings we must consider relations between Vietnamese community and the host society. It is very likely that Vietnamese participants in Poland are more concerned with their national identity than people living in Vietnam. Social context can help to explain the differences between two groups; especially why for these items participants in Vietnam have higher scores. Scores for item B8 (apply some ways to choose gender of foetus), A12 (When became older, parents rely on their sons) are particularly interesting. In Poland, choosing gender of foetus is forbidden and social welfare is better than in Vietnam. So, lower marks given by participants living in Poland might reflect their observations and experiences with the regulations and situation of the host society.

The data in table 16 point out two items (A5 and B4) with significant differences of mean scores ($p < 0,05$). These two items emphasize the role and independency of women in a family. Traditional values of Vietnamese request the women to depend on her parents and her husband. The woman

must always follow the rule of “tam tông” (three subjections of a woman: daughter to her parents, wife to her husband, and widow to her children). The lower results for the group living in Poland and significance of t-test in these two items confirm the change of perception of the role of a woman, i.e. the daughter is more independent in the decision about the marriage and also more independent in relations with her husband.

In in-depth interviews, preference of a son was also expressed and 2 different trends were revealed. The first trend is reflected in opinions of people who think a daughter and a son are equal. They even prefer daughters more than sons. These are some typical answers illustrating these lines of thinking:

- *Vietnam's custom is to have at least a son to maintain the continuity of a family line. In here, sons and daughters are equal. The daughter even takes care of parents more than the son. Son is not important to me. European even likes daughters more than sons* (Participant 3, male, 45 years old, Lodz city).
- *I don't want to have at least one son. Even, I like daughter more than son. The daughter is often closer with the mother than son is* (Participant 7, female, 60 years old, Warsaw).
- *As I think, everybody in Vietnam likes to have the son. If my husband was Vietnamese, we would have the son. But my husband is Polish. Polish treat the same a daughter or a son. I think both daughters and sons are also offspring although Vietnamese still express preference for the son* (Participant 9, female, 51 years old, Warsaw).
- *In my opinion, gender is not important. A daughter is more emotional than a son. Vietnamese like sons but daughters are more intelligent and take care of parents more than sons* (Participant 15, male, 61 years old, Tarnow, Krakow).

Below some opposite opinions are presented which confirm that a son is more valuable than a daughter.

- *I'm Vietnamese, I have lived abroad for 30 years, but I'm still a Vietnamese. This is continuity of a family. I have son and grandson in Vietnam. My grandson is intelligent, healthy. So, I don't worry about anything* (Participant 4, male, 62 years old, Lodz city).
- *I think I must have at least one son. My son born in here or in Vietnam is not important. But I must have a son* (Participant 8, male, 26 years old, Lodz city).
- *Yes, I like. I want a son. I don't want a daughter because I don't want her to be miserable like me* (Participant 11, female, 30 years old, Hanoi).

We have realized that people who confirmed the gender equality of children often were fully integrated with the Polish society: They are very good at Polish, live in Poland for a long time, their offspring was born and live in Poland (e.g. *Participant 7, Warsaw; Participant 9, Warsaw; Participant 3, Lodz; Participant 15, Tarnow, Krakow*). Meanwhile, 6 participants who have answered they must have a son and confirmed the desire for a son have lower education, worse economics situation and are less integrated with the host society.

The data and their comparisons given above indicate that for Vietnamese participants in Vietnam and in Poland exists some differences in opinions and behaviors related to traditional family values. Participants in Poland, although they are flexible in some issues such as sex, equality of spouses, equality in treating sons and daughters, express more strongly than participants in Vietnam some basic/identity related values such as preference of a son, faithfulness, filial piety. These confirm that they can be flexible to live and work in another country and at the same time continue to keep important values which express their Vietnamese identity in relationship with other ethnic groups.

1.7. Conclusions

The study of family values of Vietnamese, when comparison between those living in Vietnam and in Poland is conducted, reveals interesting results. In general, two groups of Vietnamese were not much different in the views on a family. However, we also saw some differences which reflected the process of living abroad.

Beside the general values that are popular in Vietnam and in the world and were used in comparisons between two groups, the study also focused on two basics relations of a family, i.e. between parents and children and between spouses. The results of the study indicate that immigrant participants could be more flexible in relation with their offspring, but they also have the trend to protect, take care of their offspring more than other participants. As far as relations of a husband and a wife are concerned Vietnamese immigrants also revealed tendencies to keep Vietnamese traditional values, despite living far from homeland. They can be flexible in some issues such as sex not based on marriage, the preference for a son, but they still confirm basic values such as faithfulness, benevolence and righteousness, support each other in work, in life. These results continue emphasizing strongly the national identity of Vietnamese. These contents confirm that under the influence of a new situation, they can be flexible to live and to work in another society and at the same time continue to keep important values which express their identity in contacts with other ethnic groups. Such expression is for them more vital than for those living in Vietnam. An interesting issue in relation of parents – offspring is the preference of a son. Studies about family issues in general and preference of a son in detail are always difficult and interesting research work. The data in this study showed that though preference of a son can be expressed subtly and not clearly in everyday activities, it still exists in beliefs and behaviors of participants, even if in a country they immigrated to such preference doesn't exist. The results from the comparison of two groups

indicate that group of participants living in Poland express such preference to the greater extent.

From study results above, we can see that the first hypothesis of the study “Vietnamese people living in Poland retain the basic traditional family values such as children filial to parents, faithfulness of spouses. These values reflect the cultural identity of Vietnam. Vietnamese are also flexible in some aspects of family values what helps them to adapt to the life far from homeland such as accept sex not based on marriage, more freedom in relation with offspring etc” was confirmed.

2. The effect of being male or female and duration of immigration on the perception and evaluation of family values – analyses conducted separately for Vietnamese living in Vietnam and in Poland

To clarify the effect of being male or female and duration of immigration on family values, we will analyze similar issues as above, but additional variables will be included in the analyses.

Table 19. Being male or female and its effect on evaluation of family values in the aspect relation of spouses (mean and standard deviation, p for t-test comparisons)

Items	Vietnam			Poland		
	Male (SD)	Female (SD)	p	Male (SD)	Female (SD)	p
C1, Sex is not considered ethical issues	2,95 (1,18)	2,36 (,98)	0,01	3,00 (1,14)	2,65 (0,99)	0,14
C2, Openness about sex easily lead to break down of a family	4,04 (1,04)	3,67 (1,20)	0,11	3,63 (0,96)	4,00 (0,97)	0,08
C3, The fidelity/faithfulness is always the top value in family	4,57 (0,63)	4,62 (0,52)	0,67	4,55 (0,59)	4,71 (0,57)	0,20
C4, We should be flexible in sexual matters, appropriate behavior depends on the circumstances	3,85 (0,84)	3,31 (1,04)	0,01	3,60 (1,06)	3,29 (0,97)	0,16
C5, Mentioning sex is contrary to the traditions and customs of Vietnam	2,64 (1,00)	2,44 (0,95)	0,32	2,68 (1,14)	2,71 (1,04)	0,89
C6, While in Poland Vietnamese are not affected by public opinions as much as in Vietnam, thus they can live with other person like spouses fairly easily	3,07 (1,14)	3,05 (1,04)	0,92	3,39 (1,14)	2,97 (1,22)	0,09
C7, Sex is only to resolve the physiological need	2,80 (1,06)	2,34 (1,11)	0,03	3,19 (1,02)	2,77 (0,94)	0,04
C8, The effects of lifestyle abroad, so the Vietnamese here are more open about sex issues,	3,26 (0,88)	3,37 (0,93)	0,52	3,81 (0,88)	3,40 (0,81)	0,02
D1, In the couple partners cannot have their own property, private funds – all should belong to both of them	3,26 (1,12)	2,93 (1,07)	0,14	3,75 (1,02)	3,79 (1,03)	0,85
D2, Spouses link together both physically and mentally	4,19 (0,77)	4,20 (0,89)	0,92	4,34 (0,89)	4,35 (0,81)	0,96
D3, Spouses should be economically independent, each person should have an	2,30 (0,81)	3,03 (0,89)	0,01	2,55 (1,07)	2,78 (0,89)	0,29

account, own property						
D4, Spouses unfaithfulness, sex with others is acceptable	2,02 (1,08)	2,00 (0,93)	0,90	2,18 (0,95)	2,08 (1,19)	0,68
D5, Spouses have always to support each other, Property, money in the family belongs to both of them	4,28 (0,77)	3,93 (0,67)	0,01	4,31 (0,78)	4,26 (0,66)	0,77
D6, Benevolence and righteousness, emotions are one of the elements of spouses' attachment	4,23 (0,79)	4,27 (0,69)	0,80	4,36 (0,82)	4,55 (0,78)	0,27
D7, Spouses' consensus is the power to solve all problems in their family	4,57 (0,66)	4,32 (0,78)	0,10	4,74 (0,57)	4,78 (0,42)	0,75
D8, Benevolence and righteousness and fidelity are backward perspectives, we should be flexible and adjust to current trends in the society	3,11 (1,17)	3,00 (1,09)	0,60	3,13 (1,11)	3,02 (1,26)	0,68
D9, When husband is angry, wife should keep calm	4,19 (0,71)	4,01 (0,73)	0,23	4,40 (0,71)	4,35 (0,73)	0,76
D10, When husband is forward, tempered, wife should give way	3,80 (0,84)	3,77 (0,84)	0,84	4,01 (0,78)	3,91 (0,99)	0,57
D11, Husband can have many wives, good wife does not marry twice	2,16 (1,20)	1,74 (1,00)	0,05	1,93 (1,16)	1,97 (1,08)	0,88
D12, If a wife has a stupid, ill-natured husband, she should accept her fate	2,14 (0,95)	1,56 (0,90)	0,01	1,96 (0,99)	1,97 (0,86)	0,98
D13, Wealth, success of a husband is by his wife	3,92 (0,92)	3,51 (0,86)	0,02	3,88 (0,96)	4,02 (0,96)	0,48
D14, When the spouses agree with each other, they can dry up the ocean with buckets	4,35 (0,82)	4,25 (0,78)	0,54	4,49 (0,72)	4,67 (0,47)	0,18
Behaviors						
C1, Having sexual relation outside marriage	1,90 (0,91)	1,54 (0,78)	0,04	2,06 (1,01)	1,25 (0,78)	0,01
C2, Keep faithfulness with husband/wife	4,41 (0,89)	4,59 (0,82)	0,30	4,04 (1,16)	4,70 (0,62)	0,01
C3, Accept sex without marriage	2,60 (1,28)	1,94 (1,06)	0,01	2,56 (1,21)	1,77 (1,16)	0,01
C4, Live as a couple with the other person in spite of having husband/wife in Vietnam				1,86 (1,09)	1,17 (0,71)	0,01
D1, Support each other	4,51 (0,63)	4,43 (0,77)	0,58	4,60 (0,66)	4,67 (0,47)	0,59
D2, Have your own money, property, be independent economically	2,43 (1,11)	3,22 (1,05)	0,01	2,35 (1,21)	2,88 (1,27)	0,04
D3, Keep good relations with husband/ wife to resolve problems in family	4,39 (0,58)	4,21 (0,74)	0,20	4,48 (0,65)	4,55 (0,56)	0,57
D4, Try to bear husband/wife although you don't love him/her	2,12	2,17	0,81	2,43	2,41	0,94

	(0,96)	(1,10)		(1,20)	(1,25)	
D5, Together decide on important issues in family	4,43 (0,77)	4,36 (0,69)	0,63	4,45 (0,64)	4,41 ,85	0,80
D6, Respect your partner	4,70 (0,67)	4,59 (0,67)	0,42	4,77 (0,42)	4,67 (0,58)	0,37
D7, Don't accept violence in family	4,48 (0,81)	4,47 (1,16)	0,94	4,27 (1,29)	4,14 (1,52)	0,65

In some items which imply basic family values the differences are quite clear. For item C7 (“Sex is only to resolve the physiological need”) and C8 (“The effects of lifestyle abroad, so the Vietnamese here are more open about sex issues”) women participants living in Poland have higher scores than women living in Vietnam, due to the fact that they have relevant observations to form their opinion.

Other items with the same pattern of results are items D4 (“Spouses unfaithfulness, sex with others is acceptable”), D5 (“Spouses have always to support each other. Property, money in the family belongs to both of them”), D1 (“Support each other”), and D3 (“Keep good relations with husband/ wife to resolve problems in family”).

The results of t-test indicate that for many items the scores are significantly different ($p < 0.05$), i.e. items C7 and C8 related to opinions and C1, C2, C3, C4 related to behavior. These scores continue to confirm the differences between men and women in both groups of participants in relation to values that in Vietnamese tradition reflect the dignity and ethical issues. In Vietnamese society, traditional values, public opinions and even women's evaluation themselves always request and emphasize on the faithfulness and devoting of woman for her family, her husband. If the man and woman have the same behavior such as extramarital, the woman will be criticized more than the man. Hence, results of items C1, C2, C3, and C4 in behavior of participant women living in Poland reflect clearly these features: They keep faithfulness more than man immigrants and also less behaviors of extramarital than group of men immigrants.

**Table 20. Preference of a son – point of view of men and women
(mean and standard deviation, p for t-test comparisons)**

Items	Vietnam			Poland		
Opinions	Male (SD)	Female (SD)	p	Male (SD)	Female (SD)	p
A1. Family must have at least one son to continue family line/lineage	3,16 (1,05)	2,44 (0,95)	0,01	2,88 (1,21)	2,82 (1,02)	0,80
A2. Daughter – in – law must live in house of husband family	3,02 (0,94)	2,46 (0,94)	0,01	2,72 (1,05)	2,55 (1,02)	0,46
A3. Fortune of parents will be inherited mostly by sons	2,90 (1,07)	2,37 (0,95)	0,01	2,47 (0,90)	2,35 (0,98)	0,54
A4. Parents and family members arrange the marriage for offspring	1,92 (0,86)	1,68 (0,79)	0,15	1,50 (0,78)	1,73 (0,89)	0,20
A5. Women when getting married must be dependent on their husband	2,73 (0,93)	2,13 (0,98)	0,01	2,27 (0,91)	1,79 (0,72)	0,01
A6. Duty of daughter-in-law is to continue family line by giving birth/bearing children	3,28 (1,11)	2,64 (1,04)	0,01	2,72 (1,12)	2,61 (1,25)	0,68
A7. Only the son maintains kinship, the daughter is out side of lineage,	2,59 (1,10)	2,12 (1,09)	0,03	2,44 (1,16)	2,05 (0,88)	0,09
A8. Daughter – in – law always has to focus on taking care of husbands' parents	3,16 (1,08)	2,67 (0,92)	0,01	2,72 (1,08)	2,67 (0,97)	0,84
A9. Daughter or son, daughter- in – law or son –in- law are also the offspring, they should be treated equally	4,28 (0,86)	4,24 (0,80)	0,81	4,27 (0,87)	4,48 (0,75)	0,25
A10. The son always worships ancestors	3,76 (1,12)	3,24 (0,96)	0,01	3,68 (1,09)	3,42 (1,09)	0,27
A11. If a man hasn't got a son, he is worthless/issueless	2,59 (1,28)	1,93 (0,91)	0,01	2,24 (1,16)	1,88 (0,97)	0,12
A12. When becoming older, parents rely on their sons	3,80 (0,89)	3,63 (0,91)	0,35	3,42 (1,05)	3,73 (0,89)	0,15
Behaviors						
B1. Try to have at least one son	3,12 (1,05)	2,50 (0,97)	0,01	2,88 (1,11)	2,88 (1,12)	0,99
B2. Taking care of husbands' parents (if you are a daughter-in-law)	3,83 (0,93)	3,68 (0,86)	0,44	3,38 (0,92)	3,97 (0,71)	0,01
B3. My son will inherit most of my	3,02 (0,96)	2,70 (0,91)	0,10	2,57 (0,95)	2,58 (1,05)	0,97

fortune						
B4. Getting married based on arrangement by parents	1,90 (0,80)	1,96 (0,85)	0,71	1,65 (0,89)	1,61 (0,77)	0,83
B5. Taking care of sons (in education, health...) more than daughters	1,97 (0,79)	1,87 (0,85)	0,57	1,78 (0,89)	1,88 (0,97)	0,63
B6. Treat equally the son and the daughter	4,51 (0,63)	4,10 (0,96)	0,02	4,44 (0,82)	4,48 (0,87)	0,81
B7. Worship ancestors (if you are the son)	4,43 (0,80)	3,72 (0,89)	0,01	4,08 (0,97)	3,93 (1,04)	0,50
B8. Apply some ways to choose gender of foetus	2,36 (1,06)	2,39 (1,00)	0,88	2,05 (1,01)	2,35 (1,04)	0,17

Except two items A9 and B6 that reflect the equality of offspring, remaining items express the preference of son.

The results indicate that preference of a son is a strong belief in Vietnamese and although it is not expressed in daily behavior, but it still exists in their mentality. We can expect that preference of a son is expressed more strongly in men than in women. In reality, many of Vietnamese women also express the desire to have a son. They will feel secure if they have a son. It is a long lasting belief in Vietnamese, equally important for women and men.

The results of t-test in this table showed that only for few items the differences are significant ($p < 0,05$). In such items often scores for women are lower than scores for men.

In short, table 20 also points out, though not clearly, that female participants express less preference of a son than men; and also, immigrant participants express less preference of a son than non-immigrant group. Specially, women immigrants have lower scores than group of non-immigrant women.

The results of in-depth interviews showed that among 15 people, there are 6 people who have confirmed they want to have at least one son and 2 of them are women (1 living in Hanoi, Vietnam and 1 living in Lodz, Poland).

The reasons given by two women are quite similar: they don't want their offspring have as hard life as them. So, in their views, the life of women has more disadvantages, is harder than the life of men.

Table 21. Duration of time lived in Poland and family values (mean and standard deviation, p for t-test comparisons)

Opinions	Duration of time	Mean	SD	p
C1, Sex is not considered ethical issue	1.00 (*)	2,60	1,11	0,04
	2.00	3,07	1,05	
C2, Openness about sex easily lead to break down of a family	1.00	3,87	0,84	0,35
	2.00	3,69	1,06	
C3, The fidelity/faithfulness is always the top value in family	1.00	4,65	0,57	0,52
	2.00	4,58	0,59	
C4, We should be flexible in sexual matters, appropriate behavior depends on the circumstances	1.00	3,27	1,15	0,07
	2.00	3,65	0,92	
C5, Mentioning sex is contrary to the traditions and customs of Vietnam	1.00	2,53	1,05	0,22
	2.00	2,81	1,13	
C6, While in Poland Vietnamese are not affected by public opinions as much as in Vietnam, thus they can live with other person like spouses fairly easily	1.00	3,07	1,29	0,23
	2.00	3,36	1,09	
C7, Sex is only to resolve the physiological need	1.00	2,97	1,03	0,58
	2.00	3,09	1,00	
C8, Facile life style affects Vietnamese, who while living here become also more "open" in sex	1.00	3,68	0,84	0,82
	2.00	3,64	0,90	
D1, In the couple partners cannot have their own property, private funds – all should belong to both of them	1.00	3,50	1,10	0,02
	2.00	3,96	0,92	
D2, Spouses link together both physically and mentally	1.00	4,40	0,87	0,61
	2.00	4,30	0,85	
D3, Spouses should be economically independent, each person should have an account, own property	1.00	2,74	1,04	0,40
	2.00	2,56	0,99	
D4, Spouses unfaithfulness, sex with others is acceptable	1.00	1,92	0,97	0,07
	2.00	2,30	1,06	

D5, Spouses have always to support each other, Property, money in the family belongs to both of them	1.00	4,35	0,76	0,53
	2.00	4,25	0,72	
D6, Benevolence and righteousness, emotions are one of the elements of spouses' attachment	1.00	4,52	0,75	0,36
	2.00	4,37	0,85	
D7, Spouses' consensus is the power to solve all problems in their family	1.00	4,82	0,38	0,28
	2.00	4,70	0,60	
D8, Benevolence and righteousness and fidelity are backward perspectives, we should be flexible and adjust to current trends in the society	1.00	3,20	1,24	0,45
	2.00	3,01	1,11	
D9, When husband is angry, wife should keep calm	1.00	4,35	0,81	0,78
	2.00	4,40	0,65	
D10, When husband is forward, tempered, wife should give way	1.00	3,97	0,89	0,97
	2.00	3,98	0,84	
D11, Husband can have many wives, good wife does not marry twice	1.00	2,00	1,24	0,70
	2.00	1,90	1,05	
D12, If a wife has a stupid, ill-natured husband, she should accept her fate	1.00	1,92	0,99	0,70
	2.00	2,00	0,92	
D13, Wealth, success of a husband is by his wife	1.00	3,75	1,10	0,10
	2.00	4,07	0,83	
D14, When the spouses agree with each other, they can dry up the ocean with buckets	1.00	4,47	0,81	0,29
	2.00	4,61	0,49	
Behaviors				
C1, Having sexual relation outside marriage	1.00	1,60	0,89	0,17
	2.00	1,89	1,08	
C2, Keep fidelity with husband/wife	1.00	4,35	1,09	0,60
	2.00	4,23	1,01	
C3, Accept sex without marriage	1.00	2,19	1,20	0,65
	2.00	2,31	1,28	
C4, Live as a couple with the other person in spite of having husband/wife in Vietnam	1.00	1,67	1,16	0,64
	2.00	1,57	0,92	
D1, Support each other	1.00	4,67	0,69	0,55
	2.00	4,60	0,53	
D2, Have your own money, property, be independent economically	1.00	2,71	1,14	0,25
	2.00	2,41	1,32	
D3, Keep good relations with husband/ wife	1.00	4,53	0,55	0,71

to resolve problems in family	2.00	4,49	0,66	
D4, Try to bear husband/wife although you don't love him/her	1.00	2,22	1,14	0,17
	2.00	2,57	1,25	
D5, Together decide on important issues in family	1.00	4,55	0,67	0,19
	2.00	4,35	0,75	
D6, Respect your partner	1.00	4,77	0,47	0,51
	2.00	4,70	0,49	
D7, Don't accept violence in family	1.00	4,35	1,29	0,47
	2.00	4,14	1,43	

* 1. Living in Poland for fewer than 10 years; 2. Living in Poland for more than 10 years.

Participants were divided in two groups according to the number of years lived in Poland. The results described in table 21 indicate many differences between the two groups of immigrants. In belief items, participants of Group 2 (more than 10 years in Poland) often have higher scores than Group 1 (up to 10 years in Poland). For example, items C1, C4 and C2, C3. On items describing husband –wife relations (D), participants of Group 1 scored higher than others.

In behavior items, participants with longer stay in Poland have also “more open” views on items marked with C (extramarital, sexual issues) and those with shorter stay year have higher scores on items marked with D (support between husband and wife).

Only for two items (C1 and D1) the means are significantly different ($p < 0,05$). Item C1 (Sex is not considered ethical issue) is a different opinion than traditional opinion of Vietnamese. Clearly, Vietnamese living abroad must be flexible in this issue to meet the demand of their bio-psychology. In the part of comparison between two groups living in Vietnam and Poland, we also saw the results of item that confirmed “Sex is only to resolve the physiological need” (C7) has t-test $p < 0,05$. These two items (C1 and C7) have the same meaning and also $p < 0,05$. These results pointed out the clear effect of living abroad. The explanations in in-depth interviews given for the adultery, cohabitation also agreed with these results of questionnaire.

The result t-test of item D1 (“In the couple partners cannot have their own property, private funds – all should belong to both of them”) was also different between two groups based on the time lived in Poland. The motivation of Vietnamese to immigrate to Poland is economic, the wish to make money. This motivation is stronger in younger participants who have saved not much yet.

To explain the differences above, we must consider the features of life and work of these 2 groups/generations. Participants of Group 2 are immigrants, who came to Poland during the period of the 2000s. Their life was really difficult to live, to work and to adapt to the new society. The condition to work and make money became more difficult than early generation; they also didn’t accumulate/save much. So they must be flexible and “more open” in life. Otherwise, Group 1 consists of people who came here fewer than 10 years ago. These people are young and gradually start to have the stable work and life. After a time working abroad, they try to bring their husband/wife to Poland to support each other in work etc. So, they always emphasize importance of support and highly evaluate the values of spouses’ relations.

We will continue with the analysis of preference of a son in both groups of participants.

Table 22. Duration of time lived in Poland and preference of a son (mean and standard deviation, p for t-test comparisons)

	Duration of time	Mean	SD	p
Opinions				
A1, Family must have at least one son to continue family line/lineage	1.00 (*)	2,75	1,12	0,41
	2.00	2,94	1,16	
A2, Daughter – in – law must live in house of husband family	1.00	2,97	0,97	0,01
	2.00	2,43	1,03	
A3, Fortune of parents will be inherited mostly by sons	1.00	2,57	0,84	0,20
	2.00	2,32	0,98	
A4, Parents and family members arrange the	1.00	1,55	0,74	0,69

marriage for offspring	2.00	1,61	0,89	
A5, Women when getting married must be dependent on their husband	1.00	2,17	0,84	0,51
	2.00	2,05	0,91	
A6, Duty of daughter-in-law is to continue family line by giving birth/bearing children	1.00	2,67	1,14	0,94
	2.00	2,69	1,19	
A7, Only the son maintains kinship, the daughter is out side of lineage,	1.00	2,45	0,95	0,26
	2.00	2,20	1,16	
A8, Daughter – in – law always has to focus on taking care of husbands’ parents	1.00	2,77	1,02	0,58
	2.00	2,65	1,05	
A9, Daughter or son, daughter- in –law or son –in-law are also the offspring, they should be treated equally,	1.00	4,20	0,78	0,13
	2.00	4,24	0,86	
A10, The son always worships ancestors	1.00	3,82	1,07	0,08
	2.00	3,42	1,09	
A11, If a man hasn’t got a son, he is worthless	1.00	2,15	1,12	0,79
	2.00	2,09	1,11	
A12, When becoming older, parents rely on their sons	1.00	3,72	0,87	0,12
	2.00	3,40	1,08	
Behaviors				
B1, Try to have at least one son	1.00	2,95	1,10	0,62
	2.00	2,83	1,11	
B2, Taking care of husbands’ parents (if you are a daughter-in-law)	1.00	3,90	0,70	0,02
	2.00	3,46	0,95	
B3, My son will inherit most of my fortune	1.00	2,70	0,99	0,29
	2.00	2,48	0,98	
B4, Getting married based on arrangement by parents	1.00	1,70	0,88	0,57
	2.00	1,60	0,82	
B5, Taking care of sons (in education, health...) more than daughters	1.00	1,85	1,00	0,79
	2.00	1,80	0,86	
B6, Treat equally the son and the daughter	1.00	4,55	0,87	0,36
	2.00	4,38	0,81	
B7, Worship ancestors (if you are the son)	1.00	4,28	0,76	0,03
	2.00	3,84	1,09	
B8, Apply some ways to choose gender of foetus	1.00	2,22	0,94	0,59
	2.00	2,11	1,09	

*1 = living in Poland for fewer than 10 years; 2 = living in Poland for more than 10 years

Comparison of the results of two groups in aspects of opinions and behaviors continue to indicate the differences - group of participants who live in Poland more than 10 years have higher scores than others.

Most items in table 22 are related to opinions and behaviors that emphasize bias toward daughters, confirmation of how sons are valuable. Except item A1 on which participants who live in Poland for less than 10 years score higher, on most other items participants who live in Poland more than 10 years scored higher. The lower scores on these items reflect less bias towards daughters.

The t-test results indicated 3 items with significant differences (A2, B2 and B7) between groups. These 3 items say that daughter in law must live with a husband's family, take care of husband's parents and that the son's duty is to worship ancestors. In all 3 items, group 2 has higher scores.

The differences in table 22 can be explained by process of acculturation of Vietnamese immigrants. The host society, Poland, have no belief and behavior with bias towards daughters, in other words, the equality of gender in this country is clear. Hence, Vietnamese immigrants might absorb this feature while living here. So, the longer time spent in Poland, the less visible it the preference of a son. In previous part related to the preference of a son it was also demonstrated that participants who lived here for a long time, adapt well to the Polish society, have good command of the local language, good economic condition and high level of education, always confirm that they don't want to have at least one son.

Time living in Poland and participants' gender were combined in analysis of relation of spouses and preference for a son. The results of this analyzing are long and presented in the appendix part. So, brief table that follows will describe the typical scores (items have $p < 0,05$).

Table 23. Combination between two factors gender and time living in Poland – results of two-ways ANOVA

Source	Dependent Variable	Type III Sum of Squares	Mean Square	F	p	Gender		Duration	
						Male (SD)	Female (SD)	<10 (SD)	>10 (SD)
GENDER * DURATION IN POLAND	D14. When the spouses agree with each other, they can dry up the ocean with buckets	1,14	1,14	4,10	0,04	4,49 (0,72)	4,67 (0,47)	4,47 (0,81)	4,61 (0,49)
	C1. Having sexual relation outside marriage	2,22	2,22	2,98	0,03	2,06 (1,01)	1,25 (0,78)	1,60 (0,89)	1,89 (1,08)
	C3. Accept sex without marriage	7,87	7,87	6,91	0,01	2,56 (1,21)	1,77 (1,16)	2,19 (1,20)	2,31 (1,28)
	D3. Keep good relations with husband/ wife to resolve problems in family	1,68	1,68	4,58	0,03	4,48 (0,65)	4,55 (0,56)	4,53 (0,55)	4,49 (0,66)
	9A2. Daughter – in – law must live in house of husband family	4,66	4,66	4,62	0,03	2,72 (1,05)	2,55 (1,02)	2,97 (0,97)	2,43 (1,03)

The scores in this table reflected interaction effect of time living in Poland and gender of immigrants.

Item D14 “When the spouses agree with each other, they can dry up the ocean with buckets” is an idiom that is very popular in Vietnam. The harmony, support each other in husband - wife relation is always emphasized in belief, behavior of all Vietnamese. Scores in this table in connection with previous tables, for item D14 confirmed that participants who are females and have the time living in Poland more than 10 years have higher score.

For two items C1 and C3 participants who are females and live longer in Poland have the trend of confirming strongly the value of faithfulness. Vietnamese traditional values always highly evaluate the value of faithfulness and virtue of women. This is the most important value of Vietnamese women and is expressed in many aspects such as public opinion, education in family, custom etc. So, the women immigrants in spite of living abroad, they still keep these values strongly.

The last item in the table, 9A2 “Daughter – in – law must live in house of husband family” is one expression of preference for son in Vietnam. Clearly, this traditional custom is not suitable in the modern life. The difference in this item in which the longer time group, the women group have better results confirmed for the change of society and change of family values of immigrant participants.

In summary, through the analyses of family values conducted in two groups of immigrant participants, we can see some trends in opinions of Vietnamese immigrants related to treatment of spouses, respect to traditional values and adaptation to the new situation. An important characteristic of Vietnamese is flexibility that allows them to absorb values of others and to keep their own values. So, Vietnamese living in Poland still have their identity in spite of the process of living abroad.

Results given above confirm though not strongly the hypothesis “The preference of traditional family values is more often expressed by Vietnamese men, both by those living in Vietnam and in Poland”. Immigrant men express the desire of son more often than immigrant women; immigrant men support more patriarchal opinions and behaviours related to partnership. However, the requirement of faithfulness is stronger in women immigrants.

The results of participants who live in Poland for longer time support less the traditional family values, i.e. they have “more open” view on sex issues; son preference is not that strong as in others. These features can be related to the process of absorbing the host society’s culture even when they are the first generation settled in Poland. These results don’t confirm the third hypothesis “Those who live in Poland for longer time express more support for traditional family values, but do not organize their own life according to such values”. With the time they live in Poland, they absorb Polish culture to some extent and revise their traditional values and beliefs. Therefore, the level of agreement with traditional values is lower.

3. Process of acculturation – whether and how the Vietnamese immigrants adapt to the Polish culture

In this section, we will consider some expressions of the process of acculturation of Vietnamese in Poland. Acculturation always has two processes: 1) acquirement of the host culture; and 2) preservation of the original cultural identity. In practice, these two processes connect closely. The division is to be advantage to study of acculturation. Some expressions below can highlight the aspect of preservation of immigrant culture such as teaching Vietnamese language to children; however, Vietnamese children always communicate in Polish language.

3. 1. Trend of retaining Vietnamese traditional culture

Teach Vietnamese language for their children: In Warsaw, Vietnamese established a school to teach Vietnamese language to children. Each year, hundreds of children are taught. However, Vietnamese children living in Poland are often very good at Polish language.

In general, participants of the study often expressed their desire in teaching their offspring Vietnamese language. Typical example of teaching Vietnamese language to offspring is the participant number 7, living in Warsaw. When we were conducting the in-depth interview, her daughter called in and they spoke Vietnamese language normally.

Some other people have the flexible opinions in language matter such as:

“My children will have freedom. When became an adult, if they have interest in Vietnamese culture, they will learn. If they haven’t got anywhere to learn, they can ask me. I don’t force my offspring about language, religion. This is their choice. When maturing, if they wanted, they would learn Vietnamese language” (Participant 5, 35 years old, Lodz).

“I think whether my children want to learn what language depends on their need. So, I didn’t force them to learn Vietnamese. My daughter liked

learning Vietnamese language, so she learned Vietnamese language in 1 year” (Participant 12, 55 years old, Warsaw).



Vietnamese arranged traditional game (lion dance) for children.



A game was guided by a Polish artist, using Polish language. Vietnamese children were very interested in this game because it was funny and Polish language was used to guide the game

Worship ancestors, celebration of Lunar New Year in a family, Vietnamese food: In interviews and contacts with Vietnamese, author can confirm that 100% Vietnamese execute these actions above. This is a picture which participant provided to demonstrate for this matter. From these behaviors, offspring can learn, understand more about Vietnamese family and Vietnamese customs.



Vietnamese foods in a Vietnam-Polish family

Spirituality, religion: Vietnamese together built pagoda Nhan Hoa. The pagoda was built from 2014 to now; it has an area of 8000m². The cost of this work is millions of USD dollars.



Vietnamese arranged the “Vu Lan” celebration (15th July of lunar calendar). During this event, offspring express their gratefulness, filial piety to their parents. They will pray for the health and happiness of their parents. In this celebration, people whose parents are alive will be given the red rose. People, whose only father or mother is alive, will be given the pink rose. People, whose parents died, will be given the white rose.

Organizing meeting, parties for Vietnamese: This is rather common for Vietnamese. In these events, Vietnamese can use Vietnamese language, food, sing Vietnamese songs and their Polish husband/wife and their offspring can understand more about Vietnamese culture. Through contacts with Vietnamese living in Poland, author of this study can confirm organization of

such events. The contents of in-depth interviews also confirmed this very clearly.

3.2. Trend of adjustment to Polish culture

Vietnamese adapted well to the Polish society. This is demonstrated in the following way:

Business: Many Vietnamese are very successful in business. They built some business center such as EACC, ASEAN EU in Wolka Kosowska, Warsaw.

From Warsaw, some Vietnamese companies supply Vietnamese foods to all cities of Poland. Not only in big cities, but in small towns too, Vietnamese can integrate well with Polish community and do business successfully.

Immigrants' offspring and adaptation: The offspring of Vietnamese who are second generation immigrants have good jobs and good life in Poland; they even understand Polish culture more than Vietnamese culture.



Vietnamese and Polish children in a school

Academic activities: Many Vietnamese intellectuals are studying and teaching in universities of Poland. Four Vietnamese professors in Poland are “full professor” who have received this title from the Polish President.



The Vietnamese professor was admitted full professorship by the Polish President

3.3. Presentation of some features of Vietnamese culture to the Polish society

Beside the process of acculturation, Vietnamese also present their culture features to the host society. Some other pictures following will be evidences.



Vietnamese Ambassador in Poland Pham Kien Thiet gave present to Faculty of International and Political Studies



Vietnamese students who were studying in University of Lodz



Some Vietnamese foods were served to foreign researchers and students



Vietnamese traditional dress

These four pictures was taken in event “Vietnamese’s culture day” in University of Lodz held at Faculty of International and Political Studies in April 2016. In this event, Vietnamese culture and history were presented by Vietnamese and Polish researchers in Polish language.

CHAPTER IV – CONCLUSION AND DISCUSSION

This study was conducted in a purpose to compare family values of two groups of participants, one living in Vietnam and one living in Poland. In recent years, many comparative studies about family values of immigrants were conducted. Most of these comparisons involved Latino immigrant family and European American families and considered socialization and development of personal achievement values (Greenfield, et al., 2013). Other studies were conducted among ethnic groups in the United States and were about the feature of interdependence and independence. The findings confirmed that ethnic minority group tends to promote the interdependence while European American minority group tends to promote independence (Anne Suizzo, 2007). In yet another study Asian adolescents expressed strongly responsibilities while disagreed with parents about their independence (Berry, et al., 2001). The similarities and differences between generations in families were also looked at. Phinney and his colleagues (2006) studied obligations and rights in a family and confirmed that obligations were expressed more in parents' cohort while rights were expressed more in adolescents' cohort. Immigrant and non-immigrant groups were also compared and such comparison confirmed that obligations in family were stronger in parents than in their offspring in all groups (Phinney, Ong, Madden, 2000). Very few of studies have dealt with Vietnamese immigrants. Therefore the study that focuses on family values of Vietnamese immigrants living in Poland and Vietnamese living in Vietnam will particularly contribute to the knowledge about family values of immigrants as well as to the knowledge on family values of Vietnamese in the world. Our study focused also on the research question whether the similarities and differences between two groups are related to gender and duration of immigration.

To answer research questions, the methods of questionnaire and in-depth interview were used. Using suitable methods in a study with immigrants was

important to ensure the success of study. The published studies about immigrant family used many different methods such as questionnaires (Lackland Sam et al, 2003; Rosenthal et al, 1996; Hassan et al, 2008), semi-structured interviews (M.Kobeyshi et al, 2009), intensive interviews (Refaie et al, 2007). Researchers contacted their participants in many ways such as through schools, through family. Participants in previous studies expressed themselves easily even if sensitive topics such as sex, conflicts between generations were discussed. The way in which researchers conducted their studies with non – English – speaking participants; with children in school, with members of family are important experiences in process of study about family values of immigrants (Rosenthal, 1989; Phinney, 2000).

In reality, job of Vietnamese participants living in Poland are often as cook in restaurants and sale in central business. They are very busy. Hence, the questionnaire was the most suitable way to gather data from them. The method of intensive-interview was also considered and such interviews were conducted. Close contacts and work with Vietnamese living in Poland helped the author of this study to understand more about their life, their family values. Some issues such as cohabitation, adultery between Vietnamese really needed to be studied more because these phenomena are also expression of the family values. These sensitive issues can be fully explained and studied deeply by interview.

The results of this study confirmed general values of Vietnamese as in the study by Pham (2007) as well as in the study of global values by Schwartz (2012). We also saw some differences which reflected process of living abroad in a group of participants living in Poland. Family and family values are even more difficult to analyze when the changes of family values of two groups in two or more countries are considered. From that reason, to study family values of immigrants, each author applied their own approach, contents and procedure. These contents could be acculturation and adaptation of immigrants (Georgas, 1996; Sam, 2003; Berry, 1997; Zhou 1994; etc),

identity of immigrants (Rosenthal, 1996), achievement of immigrants' children (Sandra, 2011); parents – children conflict and the way to resolve such conflict (Kobayshi, 2010; Choi, 2008; Goebel, 1996; etc). The various topics about family values of immigrants reflected the diversity of family values of immigrants in the world. Our study used traditional family values of Vietnamese expressed in two basic relations of family (relation of parents-offspring and relation of husband-wife) as basic contents to compare two groups of participants. The results of the study confirmed that Vietnamese immigrant participants could be flexible in relation with their offspring, but they also have the trend to protect, take care of their offspring more than other participants. Relation of husband and wife of Vietnamese immigrants also expressed the tendencies of keeping Vietnamese traditional values even while living far from their homeland. They can be flexible in some issues such as sex not based on marriage, less strong son preference, but they still confirm basic values such as faithfulness, benevolence and righteousness, support for each other in work, in life. These results continue emphasizing strongly the ethnic identity of Vietnamese. They also confirmed that under the influence of new situation, Vietnamese living in Poland can be flexible to live, to work and continue to keep important values which express their identity, especially in relationships with other ethnic groups.

This study focused on two basic family relations. Furthermore, the contents of son preference in relation between parents-offspring; extramarital, cohabitation between participants living in Poland (relation husband-wife) were also covered. These sensitive issues were investigated not only by questionnaire, but also by in-depth interview.

The results of the study confirmed the existing of extramarital, cohabitation in Vietnamese living in Poland. The answers from in-depth interview even confirmed strongly this phenomenon with the rate of cohabitation as very high. This helped to understand more about the life, the work of Vietnamese immigrants in Poland. They need to support each other in

work, in life in condition of being far from homeland, hard working etc. They accepted this phenomenon and always emphasized the importance of family in their life. Many studies about Vietnamese immigrants in Poland (Boski, 2003) and Vietnamese immigrants in other countries (Tingvold, 2012 Kwak & Berry, 2001; Matsouka, 1990; etc.) also confirmed the trend of thrift, filial piety of Vietnamese immigrants. However, the phenomenon called cohabitation was not mentioned in any studies. This issue was realized in process of contact and finding out about Vietnamese living in Poland and thus included in the study.

Preference of a son was an important aspect of parents – offspring relations. This phenomenon still persists (Jonathan, 1998; Cies, 2011) and has its origin in condition of economics and public opinion of Vietnamese society (UNPF, 2011; Belanger, 2002). It has its consequences such as imbalance of sex of children, discrimination based on gender (UNPF, 2011; Binh L.T., 2012; Nguyen T.A., 2010). Results of this study showed that though preference for a son can be expressed subtly and not clearly in everyday activities; it still exists in beliefs and behaviors of participants, even of Vietnamese living in Poland, a country where the phenomenon called son preference doesn't exist. In comparison between two groups, group of participants living in Poland expressed less preference for a son than participants living in Vietnam. The son preference results based on in-depth interview method showed that 6 respondents who confirmed the desire of at least a son often were not well educated; integrate not well as well into Polish society such not good at Polish etc. This is also an explanation for the difference in son preference between two groups of participants living in Vietnam and Poland. The son preference was expressed in participants living in Poland less than in participants living in Vietnam that can be related to the process of acquirement Polish culture of Vietnamese immigrants.

In short, we can say that son preference in parents – offspring, cohabitation spouses are interesting results of study relations. Discovery these

phenomena in life and using suitable methods to study them were an important contribution to knowledge of immigrant family values in general and Vietnamese immigrants in Poland in particular.

In summary, the results of this study were always put in the context of the comparison of two groups of participants. Thus we could see that participants living in Poland adapt to the new society and also keep features of Vietnamese mentality. Some studies of Vietnamese living abroad also confirmed the tendency of Vietnamese immigrants to keep values of filial piety (Nguyen & William, 1989; Pyke, 2000; Rosenthal et al, 1996; Zhou & Bankston, 1994); to keep harmony in a family (Tingvold, et al., 2012); encourage girls and boys to pursue their career differently (Min Zhou, et al, 2001). These results were demonstrations both at the changes and at the stability of Vietnamese culture and Vietnamese family values around the world.

The results of the study also confirmed the hypothesis that Vietnamese people living in Poland retain the basic traditional family values that reflect the cultural identity of Vietnam and they are also flexible in some aspects of family values what helps them to adapt to the life far from homeland are right. Moreover, the study results confirmed the trend of confirmation of traditional family values in men immigrants more than in women immigrants. The immigrant participants who live in Poland for longer time expressed the flexibility in contents such as sexual issue, son preference. This feature can be explained by process of absorb Polish culture.

Some proposals to the next studies

The results of the study also pointed out some trends, experiences which can be applied to the next studies.

1. Survey by questionnaire administered in Poland showed that Vietnamese living in Poland are so busy and are not used to answering questionnaire. That suggests that questionnaire for immigrants should be short, focused on the main contents of a study.

2. The results of this study pointed that interesting contents such as son preference, the change and persistence of faithfulness, filial piety etc. of Vietnamese participants in both countries completely continued to study more as an independent study. A study that focuses on the origin, expression, prediction etc. about one of these interesting issues will be really useful to understand more about Vietnamese culture and Vietnamese community living abroad. For example, a study about son preference with its various expressions in comparison between participants living in many cultures these have even opposite views about the values of offspring based on their gender will be provide much interesting contents about this issue in the world.

3. Participants of this study are 196 people living in Vietnam and Poland. In practice, Vietnamese community living abroad is millions of people in many countries (America, Russia, France etc). So the study about family values of Vietnamese immigrants which will be conducted in many countries will be useful to understand more about this aspect.

4. To conduct this study effectively, the researcher must be involved deeply with Vietnamese community in Poland. From the process of contacting, working with Vietnamese living in Poland, many sensitive contents were detected and studied more such as cohabitation. Clearly, this is an experience in process of study about immigrants in context of abroad.

5. This study was an interesting topic; however, it was conducted by Ph.D student who had not much experience and met many difficulties in process of studying abroad such as the differences in culture, language, limit in economic condition, difficult in work and contact with participants etc. These limits and difficulties influenced much on the quality of study's results such the limit of the number of study's sample; the volunteers participants can affect the results of the study etc. The author of this study hope can continue to study about contents related to this study in the future effectively.

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APPENDICES

1. Questionnaire

QUESTIONNAIRE FOR VIETNAMESE PEOPLE IN POLAND AND IN VIETNAM

You can answer almost all the questions by putting (X) in the suitable place or circle the suitable contents. In some cases you are asked to write your answer. Try to answer each question quickly without stopping to think too long. If you wish, you may also write your own comments in the questionnaire.

Please give some general information about you:

Gender: 1. Male 2. Female

Age:.....

Number of years you have lived in Poland:.....

Country where you were born: 1. Vietnam 2. Poland

Marital status: 1. Married 2. Unmarried

Occupation: 1. Brainworker 2. Manual labour

Part 1. How do you assess the importance of values below?

Level: 1. Not important at all, 2. A little important, 3. Moderately important, 4. Important, 5. Very important

Contents	Level of your agreement					Level of other people agreement				
1. Morality	1	2	3	4	5	1	2	3	4	5
2. Knowledge/ Learning	1	2	3	4	5	1	2	3	4	5
3. Wealth	1	2	3	4	5	1	2	3	4	5
4. Happy family	1	2	3	4	5	1	2	3	4	5
5. High social status/power	1	2	3	4	5	1	2	3	4	5
6. Health	1	2	3	4	5	1	2	3	4	5
7. Security	1	2	3	4	5	1	2	3	4	5
8. Tradition	1	2	3	4	5	1	2	3	4	5
9. Conformity	1	2	3	4	5	1	2	3	4	5
10. Self – direction	1	2	3	4	5	1	2	3	4	5
11. Stimulation	1	2	3	4	5	1	2	3	4	5
12. Hedonism	1	2	3	4	5	1	2	3	4	5
13. Power	1	2	3	4	5	1	2	3	4	5
14. Achievement	1	2	3	4	5	1	2	3	4	5
15. Benevolence	1	2	3	4	5	1	2	3	4	5
16. Universalism	1	2	3	4	5	1	2	3	4	5

Part 2. Here are some opinions, please give your level of agreement with these opinions

Levels of agreement: 1. Very disagree, 2. Disagree, 3. A little agree, 4. Agree
5. Very agree

Opinions	Level of your agreement	Level of other people agreement
A.		
A1.In every family should be many children, grandchildren	1 2 3 4 5	1 2 3 4 5
A2.Having children brings parents more difficulty, no opportunity to enjoy good life	1 2 3 4 5	1 2 3 4 5
A3.Bringing up children is important for existence and development of a society	1 2 3 4 5	1 2 3 4 5
A4.Family is the best environment to raise children	1 2 3 4 5	1 2 3 4 5
A5.Family is where children are provided with food, clothing, housing... but the psychological development of children is due to themselves.	1 2 3 4 5	1 2 3 4 5
A6.Family is where children learn about social standards, customs, values...	1 2 3 4 5	1 2 3 4 5
A7.Family is where production, consumption, savings are performed	1 2 3 4 5	1 2 3 4 5
A8.Family is a place to sleep, the economic activity is not related to family	1 2 3 4 5	1 2 3 4 5
A9.Family members should use modern equipment	1 2 3 4 5	1 2 3 4 5
A10.Family is where members are sheltered, protected	1 2 3 4 5	1 2 3 4 5
A11.The family is where people relax, take care of each other, get support	1 2 3 4 5	1 2 3 4 5
A12.Friends are persons with whom we can share opinions and feel more secure than with family members.	1 2 3 4 5	1 2 3 4 5
A13. Having brothers results in family harmony and solidarity	1 2 3 4 5	1 2 3 4 5
A14.Spouses should be faithful, share emotion, respect with each other	1 2 3 4 5	1 2 3 4 5
B. Relations parents - offspring	Level of your agreement	Level of other people agreement
B1. Young adults should be separated from their parents, do not depend on parents	1 2 3 4 5	1 2 3 4 5
B2. Filial piety, take care of parents... is duty of offspring. It can not be changed.	1 2 3 4 5	1 2 3 4 5
B3. Parents must be responsible for the maintenance, financial support until their children get a job	1 2 3 4 5	1 2 3 4 5
B4. Relationship of parents and children over 18 years of age depends on family circumstances and living environment of the family	1 2 3 4 5	1 2 3 4 5
B5. Parents must support their children until the children are married, have a steady job	1 2 3 4 5	1 2 3 4 5

B6. Parents always have to be hard-working, sacrifice themselves for their children	1 2 3 4 5	1 2 3 4 5
B7. Mother is always the most strenuous/hard while raising children	1 2 3 4 5	1 2 3 4 5
B8. The state will take care of the elderly, offspring will not have to take care of their parents	1 2 3 4 5	1 2 3 4 5
B9. When parents become older, their offspring must take care of them	1 2 3 4 5	1 2 3 4 5
B10. Offspring must be respectful, grateful to their parents	1 2 3 4 5	1 2 3 4 5
B11. Offspring can live according to their own desires, not necessarily listen to their parents	1 2 3 4 5	1 2 3 4 5
C. Sexual issues	Level of your agreement	Level of other people agreement
C1. Sex is not considered ethical issues	1 2 3 4 5	1 2 3 4 5
C2. Openness about sex easily lead to break down of a family	1 2 3 4 5	1 2 3 4 5
C3. The fidelity/faithfulness is always the top value in family	1 2 3 4 5	1 2 3 4 5
C4. We should be flexible in sexual matters, appropriate behavior depends on the circumstances	1 2 3 4 5	1 2 3 4 5
C5. Mentioning sex is contrary to the traditions and customs of Vietnam	1 2 3 4 5	1 2 3 4 5
C6. While in Poland Vietnamese are not affected by public opinions as much as in Vietnam, thus they can live with other person like spouses fairly easily.	1 2 3 4 5	1 2 3 4 5
C7. Sex is only to resolve the physiological need	1 2 3 4 5	1 2 3 4 5
C8. The effects of lifestyle abroad, so the Vietnamese here are more open about sex issues.	1 2 3 4 5	1 2 3 4 5
D. Spouses relationship	Level of your agreement	Level of other people agreement
D1. In the couple partners cannot have their own property, private funds – all should belong to both of them	1 2 3 4 5	1 2 3 4 5
D2. Spouses link together both physically and mentally	1 2 3 4 5	1 2 3 4 5
D3. Spouses should be economically independent, each person should have an account, own property	1 2 3 4 5	1 2 3 4 5
D4. Spouses unfaithfulness, sex with others is acceptable	1 2 3 4 5	1 2 3 4 5
D5. Spouses have always to support each other. Property, money in the family belongs to both of them	1 2 3 4 5	1 2 3 4 5
D6. Benevolence and righteousness, emotions are one of the elements of spouses' attachment	1 2 3 4 5	1 2 3 4 5
D7. Spouses' consensus is the power to solve all problems in their family	1 2 3 4 5	1 2 3 4 5
D8. Benevolence and righteousness and fidelity are backward perspectives, we should be flexible and	1 2 3 4 5	1 2 3 4 5

adjust to current trends in the society		
D9. When husband is angry, wife should keep calm	1 2 3 4 5	1 2 3 4 5
D10. When husband is forward, tempered, wife should give way	1 2 3 4 5	1 2 3 4 5
D11. Husband can have many wives, good wife does not marry twice	1 2 3 4 5	1 2 3 4 5
D12. If a wife has a stupid, ill-natured husband, she should accept her fate	1 2 3 4 5	1 2 3 4 5
D13. Wealth, success of a husband is by his wife	1 2 3 4 5	1 2 3 4 5
D14. When the spouses agree with each other, they can dry up the ocean with buckets	1 2 3 4 5	1 2 3 4 5
E. Gender equality is manifested by	Level of your agreement	Level of other people agreement
E1. Decision on important issue in family	1 2 3 4 5	1 2 3 4 5
E2. Making money, decision on spending money	1 2 3 4 5	1 2 3 4 5
E3. Organization and administration of all activities in family	1 2 3 4 5	1 2 3 4 5
E4. Cooking, cleaning, childcare... are responsibility for all family members	1 2 3 4 5	1 2 3 4 5
F. Opinion on modern life	Level of your agreement	Level of other people agreement
F1. Due to concentration on working, earning money, members of a family are rarely at home together	1 2 3 4 5	1 2 3 4 5
F2. Discussing, sharing activities with family members	1 2 3 4 5	1 2 3 4 5
F3. In free time, each person follows his/her own hobbies (TV, Facebook, internet...)	1 2 3 4 5	1 2 3 4 5
F4. Each person has his/her private space to relax, to rest...	1 2 3 4 5	1 2 3 4 5
F5. Each day, all members of a family eat, talk together	1 2 3 4 5	1 2 3 4 5

Part 3. Here are some behaviors, please choose the level of performance which is suitable to you

Level of performance: 1. Never, 2. Rarely, 3. Sometimes, 4. Often, 5. Always

	Do you behave like this?	Do other people behave like this?
A. Function		
A1. Having a lot of children because children bring happiness to family	1 2 3 4 5	1 2 3 4 5
A2. Always protecting, taking care carefully of offspring	1 2 3 4 5	1 2 3 4 5
A3. Supply food, clothing, shelter to offspring	1 2 3 4 5	1 2 3 4 5
A4. Teach offspring about standards, customs, and values of Vietnamese society.	1 2 3 4 5	1 2 3 4 5
A5. Talk with offspring about homeland	1 2 3 4 5	1 2 3 4 5

A6. Use Vietnamese language in family	1	2	3	4	5	1	2	3	4	5
A7. Discussing with other members in family about working, earning, spending, saving...	1	2	3	4	5	1	2	3	4	5
A8. Be tolerant for family members when they are in difficult situation, have made mistakes	1	2	3	4	5	1	2	3	4	5
A9. Take care, support family members	1	2	3	4	5	1	2	3	4	5
B. Relation of parents – offspring	1	2	3	4	5	1	2	3	4	5
B1. Let offspring be independent, do not intervene much in their business	1	2	3	4	5	1	2	3	4	5
B2. Take care of parents	1	2	3	4	5	1	2	3	4	5
B3. Hard-working because of the needs of offspring,	1	2	3	4	5	1	2	3	4	5
B4. Rely on offspring when become older	1	2	3	4	5	1	2	3	4	5
C. Sexual issues										
C1. Having sexual relation outside marriage	1	2	3	4	5	1	2	3	4	5
C2. Keep faithfulness with husband/wife	1	2	3	4	5	1	2	3	4	5
C3. Accept sex without marriage	1	2	3	4	5	1	2	3	4	5
C4. Live as a couple with the other person in spite of having husband/wife in Vietnam										
D. Spouses' relationship										
D1. Support each other	1	2	3	4	5	1	2	3	4	5
D2. Have your own money, property, be independent economically	1	2	3	4	5	1	2	3	4	5
D3. Keep good relations with husband/ wife to resolve problems in family	1	2	3	4	5	1	2	3	4	5
D4. Try to bear husband/wife although you don't love him/her	1	2	3	4	5	1	2	3	4	5
D5. Together decide on important issues in family	1	2	3	4	5	1	2	3	4	5
D6. Respect your partner	1	2	3	4	5	1	2	3	4	5
D7. Don't accept violence in family	1	2	3	4	5	1	2	3	4	5

Part 4.

Please list 10 values that are important in your life	Please arrange from the most important to the least important the values you have listed on the side
1...	1...
2...	2...
3...	3...
4...	4...
5...	5...
6...	6...
7...	7...
8...	8...
9...	9...
10...	10...

Part 5. Why did you go abroad?

1. Very disagree, 2. Disagree, 3. A little agree, 4. Agree 5. Very agree.

Reasons	Level of agreement				
1. To make money	1	2	3	4	5
2. To enhance knowledge of the world	1	2	3	4	5
3. Not enough job in Vietnam	1	2	3	4	5
4. To reunite with family	1	2	3	4	5
5. Good living condition	1	2	3	4	5
6. Good climate	1	2	3	4	5
7. Political reasons	1	2	3	4	5
8. Dislike the life in Vietnam	1	2	3	4	5
9. To have new experiences	1	2	3	4	5
10. To have new life	1	2	3	4	5
11. To escape difficulties, troubles in Vietnam	1	2	3	4	5
12. To help your family	1	2	3	4	5
13. You were experienced debauchery while in Vietnam and wanted to escape	1	2	3	4	5

Different reasons (please give them here):

.....
.....

Do you intend to go back to your country? When and why?

.....
.....

Part 6. When you are sad or happy, who is the person you share your feelings with?

.....
.....

Part 7. What is the first idea that comes to your mind when you think about your family?

.....
.....

Part 8. What do you think about the faithfulness and attachment of spouses in the modern society?

.....

.....

Part 9. Please express your opinions about issues below:

1. Very disagree, 2. Disagree, 3. A little agree, 4. Agree 5. Very agree.

A. Opinions	Level of your agreement	Level of other people agreement
A1. Family must have at least one son to continue family line/lineage	1 2 3 4 5	1 2 3 4 5
A2. Daughter – in – law must live in house of husband family	1 2 3 4 5	1 2 3 4 5
A3. Fortune of parents will be inherited mostly by sons	1 2 3 4 5	1 2 3 4 5
A4. Parents and family members arrange the marriage for offspring	1 2 3 4 5	1 2 3 4 5
A5. Women when getting married must be dependent on their husband	1 2 3 4 5	1 2 3 4 5
A6. Duty of daughter–in–law is to continue family line by giving birth/bearing children	1 2 3 4 5	1 2 3 4 5
A7. Only the son maintains kinship, the daughter is out side of lineage.	1 2 3 4 5	1 2 3 4 5
A8. Daughter – in – law always has to focus on taking care of husbands’ parents	1 2 3 4 5	1 2 3 4 5
A9. Daughter or son, daughter- in –law or son – in- law are also the offspring, they should be treated equally.	1 2 3 4 5	1 2 3 4 5
A10. The son always worships ancestors	1 2 3 4 5	1 2 3 4 5
A11. If a man hasn’t got a son, he is worthless/issueless	1 2 3 4 5	1 2 3 4 5
A12. When becoming older, parents rely on their sons	1 2 3 4 5	1 2 3 4 5
B. Behavior	Do you behave like this?	Do other people behave like this?
B1. Try to have at least one son	1 2 3 4 5	1 2 3 4 5
B2. Taking care of husbands’ parents (if you are	1 2 3 4 5	1 2 3 4 5

a daughter-in-law)		
B3. My son will inherit most of my fortune	1 2 3 4 5	1 2 3 4 5
B4. Getting married based on arrangement by parents	1 2 3 4 5	1 2 3 4 5
B5. Taking care of sons (in education, health...) more than daughters	1 2 3 4 5	1 2 3 4 5
B6. Treat equally the son and the daughter	1 2 3 4 5	1 2 3 4 5
B7. Worship ancestors (if you are the son)	1 2 3 4 5	1 2 3 4 5
B8. Apply some ways to choose gender of foetus	1 2 3 4 5	1 2 3 4 5

Part 10. Do you like the model of a family in which many generations live in the same house? Why?

.....
.....

Question 11. Please describe your opinion about the ideal family?

.....
.....

Thank you very much for your cooperation!

2. Questions of in-depth interview

IN-DEPTH INTERVIEW QUESTIONS

General information about participants:

Gender: 1. Male 2. Femal

Age:.....

Number of years live in Poland:.....years

Number of years live in other country:..... years.

Country were born: 1. Vietnam 2. Poland 3. Other.

Question 1. Could you tell me 5 things, which are the most important, the most significant to you?

Question 2. Could you share some thought of you about significant, roles of family with you?

Question 3. What are the reasons which motivate/impulse you go to Poland? Do you have intend/plan come back Vietnam? And why?

Question 4. Contac with Vietnamese living here, we realize that Vietnamese living here are “open” in sex which is not base on marriage. What do you think of sex not base on marriage?

Question 5. It is said that living and working in oversea, the view on fidelity and attachment spouses of Vietnamese people also change. Do you agree with this view? Why?

Question 6. How do you think of need to have a son in many Vietnamese?

Question 7. Do you realize the differences in relationship between parents and offspring when in Vietnam and in here? And how are the differences?

Question 8. Do you realize the differences in relation of siblings when in Vietnam and in here? How are the differences?

Question 9. What do you think of issue that Vietnamese got married in Vietnam, but in Poland they live together as a couple?

Question 10. As your evaluation, how many percent of Vietnamese living in Poland are adultery or live together as spouse?

Question 11. As your opinion, what are the reasons of adultery of Vietnamese living here?

Question 12. How do you do to conserve traditional family values in your family when living here?

Question 13. In your opinion, what are the reasons which make Vietnamese-Polish couples often divorce?

Thank you very much for your cooperation!

3. The results from in-depth interview

1. Participant 1

General information

Year of birth: 1955

Work: cook in Lodz city. He is owner of a restaurant in Lodz.

He went to Poland in 1991 as a trainee.

He and his Polish wife (Joanna) get married 18 years. They have a daughter.

Their daughter is 2 years old.

Before going to Poland, he had wife and 2 offspring in Vietnam.

Contents of interview

- What was the reason which motivated you go to Poland?

Answer: I want to Poland to study. I was an on – the – job trainee. When I was here, in 1991, there were only 500 Vietnamese in Poland.

- Do you intend to comeback Vietnam?

Answer: I have no way to comeback Vietnam. I had Polish citizenship, moreover, my wife and offspring in Vietnam gave away. If I came back Vietnam, I would live alone. I just live here.

- Many Vietnamese living in Poland although had spouses in Vietnam, they still live with other as spouses. In your opinion, why?

Answer: In reality, they still have responsibility with family in Vietnam, they still send money to Vietnam. They also can't alone here. Maybe, the wife in Vietnam also has emotion with other. In general, 90% of Vietnamese – Polish couples divorced.

- In your opinion, what is the reason of this issue?

Answer: Because of economic condition. Vietnamese are laborious; they don't come in for life. They work hard and don't have day of rest. Second, Vietnamese husband is small-minded meanwhile, the wife is easy-going.

- In your family, some occasions such as New Year, holiday... does your family follow the style of Vietnam?

Answer: My wife is Christian, but her style is like me. I believe in ancestors. In my house, we have ancestral altar. When the life is difficult, we are tired... My wife also stands near the altar and prays. One time, she wore traditional Vietnamese dress.

- Do you realize the differences in relationship between parents and offspring when in Vietnam and in here? And how are the differences?

Answer: In Vietnam, offspring who don't obey parents can be punished. My offspring when grow up must follow habits and customs of Vietnam. She will not allow go out all night.

- Do you realize the differences in relation of siblings when in Vietnam and in here? How are the differences?

Answer: In general, it is also emotion. Siblings of my wife, their parents died. So, they have no parent's house. On 1/11, they meet each other in cemetery, then, together, they go to restaurant to eat. Siblings are in harmony with each other, but they are always in due.

- And how are the relations of Vietnamese siblings in Poland?

Answer: My siblings still love each other. When I had some difficulty, my old brother gave me 5000 USD and he didn't give back.

Thank you for your answer!

2. Participant 2

General information

Year of birth: 1966, male.

Work: cook.

Live in Skierniewice city.

In 1988, he went to Russia to work. In 1992, he went to Germany. In 1996, he was in Poland. Now, he is living and working in Skierniewice. He is a owner of restaurant. He and his Polish wife have 2 sons. In the future, he intend comeback Vietnam when he become older. He is finding a Vietnamese wife to live together when he turn back Vietnam.

Contents of interview

- What is the reason which motives you go to Poland?

Answer: because of economy. It is a truth.

- Do you intend to turn back Vietnam to live? when?

Answer: I have 2 sons here. I must look after them. When my children mature, I will think of this issue. Now, I have responsibility with my sons.

- How many years do you get married your Polish wife?

Answer: From 2003.

- What do you think of significance, role of family?

Answer: Anywhere, everybody must have family, have husband/wife and offspring.

- It is said that living in abroad, the faithfulness and attachment of spouses of Vietnamese was different with in Vietnam. Do you agree with this opinion?

Answer: It is right because of the difference in culture, life style. For instance, in Vietnam, if wife want to go out, but her husband don't want. The wife has to be in home. In here, if the wife wan to go out, the husband doesn't want, the wife will go out alone.

- What do you think of issue that Vietnamese got married in Vietnam, but in Poland they live together as a couple?

Answer: It is a difficulty problem. In here, because of distance family, lack of emotion, so, Vietnamese do like that. Even in Vietnam, they also do the same.

- As your evaluation, how many percent of Vietnamese living in Poland are adultery or live together as spouse?

Answer: This question is difficult. I don't mention about youth, it is about 30-40% Vietnamese adultery.

- Do you realize the differences in relationship between parents and offspring when in Vietnam and in here? And how are the differences?

Answer: I don't have wife and offspring in Vietnam. But when I saw family of my brothers, I realized that children in here are more self-discipline than in Vietnam. As my eldest son, he is 13 years old. He had a tour 3-4 days. He prepared his things him-self. It is more dependent than in Vietnam.

- Do you think you must have a son to continue family?

Yes. I have two.

- Which language do your sons speak? Vietnamese or Polish language?

Answer: They speak Polish completely.

- Do you realize the differences in relation of siblings when in Vietnam and in here? How are the differences?

Answer: I don't know about this thing. I live in a small city, so I don't know much.

- In your opinion, what are the reasons which make Vietnamese-Polish couples often divorce?

Answer: That is right. Life has many differences, contradictions. Two people are not sympathy, they will break. Their culture is different. For example, in life, Vietnamese often miserly/are thrift, calculation before spending. Making 10, Vietnamese only spend 3 – 4, then, saving. Polish wives are different. They don't accumulate as us. So, it is not suitable in the way of think, living.

In Vietnam, parents must have responsibility with offspring even they are more than 18 years old. In here, until 18 years old, offspring will take care himself. If he has partner, he hire a room to live with his girl. From that, the

emotion will be tasteless. In Vietnam, parents always take care of offspring, so, their emotion is also deep-felt.

- How do you do to conserve traditional family values in your family when living here?

Answer: In the past, I worked much so I didn't have time to my sons. I wanted my sons speak Vietnamese but I was so busy. I always wake up at 7.AM and I worked in restaurant until 10.00 PM. When I went to work, my sons didn't wake up yet; when I finished working and going my home, my sons slept. I and my sons rarely communicated.

- That is in language, and how are the different aspects such as food, holiday?

Answer: I still keep as in Vietnam. In anniversary of grandparents' death, I also do Vietnam food and incense. Wife and offspring are tasteless than me. For example, in New Year as lunar calendar, they don't have more emotion like me.

- Thank you so much for your answer!

3. Participant 3

He used to work in Russia, and then he went to Poland.

Year of birth: 1972

Time live in Poland: 26 years.

In 2002, he divorced his Polish wife after 15 years live together.

Cuong and his Polish wife have a offspring. Their offspring is 18 years old.

Now, Cuong is living with his Vietnamese wife. They are selling clothes in Ptak.

- Question: How long did you live in Poland?

Answer: 26 years.

- Question: How long did you divorce your Polish wife?

Answer: I divorced her 15 years.

- What are the reasons which make Vietnamese Polish couple often divorce?

Answer: In my opinion Vietnamese often save for the future. Meanwhile, Europe people are not similar. Vietnamese often try to work hard. When become older, Vietnamese will enjoy their life; meanwhile, European live with present; they don't worry much of future. Their life style are more pragmatic than Vietnamese. European can be poor, but they still have holiday. Vietnamese in Poland and in around the world use 99% their time to make money. European must have day of, for example at the weekend. Vietnamese work all of year. They work from morning to evening 12 hours....

- Question: What is the reason which motive you go to Poland?

I went to Russia to study of actor. Then, I went to Germany and Poland and live here. I only sell clothes.

- Question: Do you intend come-back Vietnam?

Vietnamese abroad have a problem in study of children. I meant language of children. If your children study here, they can't study in Vietnam. They can't understand Vietnamese language. Program of education here is lighter than in Vietnam. If our children were come-back Vietnam, they would not study as

friends in Vietnam. For example, your child is studying class 1 – 2 -3 – 4, you try to live here because of study of your child. So, the more your child study here, the more you must live here.

- Question: Do you like having a son? What do you think of preference of son in Vietnam?

Vietnam's custom is to have at least a son to maintain the continuity of a family line. In here, son or daughter is equal. Daughter even takes care of parents more than son. Son is not important to me. European even likes daughter than son.

- Vietnamese living here although they got married in Vietnam, they still live with other as spouses. How do you explain this phenomenon?

Answer: I think this issue is normal, automatically. The mature people have need of sex. Before going here, they had had this need in Vietnam. They couldn't bear if the lack of sex. This issue is not evil. The need of sex is normal to ensure the development of people. Lack of it will negative effect to every problem of people.

4. Participant 4

Time living in Poland: 19 years.

Year of birth: 1956.

Work: cook.

He has two daughters with Polish wife. They divorced.

Contents of interview

- Question: When did you go to Poland?
- Answer: At the end of 1996. Earlier, in 1988, I went to Germany to work.

Then, I got married with Polish wife in 2000. In 2008, we divorced.

- Have you got any offspring with Polish wife?
- Yes. I have 2 daughters. I want to bring up my children, but my wife disagrees. In Poland is matriarchy. I only have obligation to contribute.
- Do you often meet your children?
- I haven't met them for 18 months. My children and their mother are working in England. I hope that this December, when they are in Poland, I can meet them.
- Can your children speak Vietnamese?
- They don't know Vietnamese language. Because my work is cook. Average, I'm in kitchen 12 hours per day. I don't have time to teach my children Vietnamese. I have ever intended send my children to Vietnam 1 – 2 years. It can help them understand and speak Vietnamese, but I and my wife divorced. So, I couldn't do my intention.
- Before divorcing your wife, you lived with your Polish wife, your children, so, how did you do to keep habits and customs of Vietnamese?
- As I said before, cooks have no time to arrange the family as they want.
- Do you intend come back and live in Vietnam?
- No. I'm sure. I have children in 4 countries: Germany, England, Poland and Vietnam. It is not necessary marriage, but in these countries, I have

offspring. So, I can live anywhere I like. I don't have intention to come back Vietnam. Turning back Vietnam, I don't know how I can do to live. And, climate here is more comfortable than in Vietnam.

- Living here, do you realize that the view of faithfulness of Vietnamese is difference with in Vietnam?
- Asian people always heighten the faithfulness. Here is matriarchal society; the wife has much power in family. The husband must listen to his wife. He must give his salary for wife... The habits and customs of Vietnamese and Asia are different. Hence, many Vietnamese – Polish couples finally divorce.

Language can be learned, but habits and customs are difficult to learn, so family is easily broken. 100 people who marry with Polish, 80 – 90 people divorce. Very few people are happy.

Contents mentioned above are Vietnamese – Polish couples. Vietnamese – Vietnamese couples are also trouble in emotion. I know many people who pick his wife up from Vietnam to Poland. But when the wife living a time, she is also adultery. In Vietnam, the husband is the master of family, but here, his wife can don't listen to him. In Vietnam, he can beat wife, but here, he can't...

- Although Vietnamese living here had wife, spouse in Vietnam, they still live with other as spouse. In your opinion, what are the reasons of this issue?
- It is the demand of life. For example, a woman trade alone, she must have a man to help the hard job. Second, it is emotional needs. Physiological need is normal in life. The importance is to make money to send to family in Vietnam. Earning money for family, this is problem we must thing much. The emotion issue, living here we must accept like that. It is need. It does not fall within the category of morality.
- How many percent of Vietnamese living here are adultery?

- In reality, I haven't seen anyone living here without adultery yet. I haven't yet seen anyone live alone to be faithful with spouses in Vietnam. This thing I can confirm. The form can be different. I don't agree and disagree. This is their issue. I haven't seen anyone live here 3 - 4 years without adultery. If they can pick his/her spouse up from Vietnam to here, they live together as normal.
- Do you realize the difference in relation of parents and offspring of Vietnamese in Vietnam and in here?
- In fact, even children in Vietnam also change much; they are different much with the past. Children living here with their parents are lazy. Their family here is good condition (wealthy), so they don't want to do. The biggest risk with Vietnamese young people is losing the origin/traditional values. I just talk about children of Vietnamese parents living here. Children of Vietnamese – Poles are even more problems in keeping Vietnamese culture.
- In your opinion, do you like have at least a son?
- I'm Vietnamese, I have lived in abroad 30 years, but I'm still a Vietnamese. This is continuity of family. I have son and grandson in Vietnam. My grandson is intelligent, health. So, I don't worry anything.
- The other relation of family is relation of siblings. Do you realize the difference of this relation?
- Vietnamese siblings living here have both sides. Some people can defraud each other, but some others can help each other.

5. Participant 5

Year of birth: 1982, male

Work: sale in Ptak, Lodz.

He is living in Poland with his wife (Dina). They have two children.

His mother was a garment worker. She went to Poland 26 years ago. She was one of these first came to Poland. He went to Poland to live with his mother when he was 9 years old. His father-in-law was a immigrant, too. He came from Iraq.

The way in which he thinks of life and speaks Vietnamese language has some differences with other Vietnamese.

- Question: How long did you go to Poland?

Answer: I went Poland when I was 9 years old.

- It is such a long time, but your Vietnamese language is very good. The general information, Dung shared in questionnaire, so now, I only asked more some detail information.

- Question: From your experience, how are the differences in relation of parents – offspring?

Answer: I'm sure the difference. In Vietnam, everybody must work; they haven't got time for children. Now, the life is better so, parents take care of offspring because of their interest, not because of economic as before.

- Question: Do you realize the change in relation of siblings in Vietnam and in here?

Answer: I'm not sure. In Vietnam, everybody is closer, so it is different. In my family, siblings are living in different countries, so the emotion doesn't change.

- Question: In your opinion, why do many Vietnamese live as spouses with other in here although they had husband/wife in Vietnam?

Answer: Because of emotional privation, so they live with each other.

- Question: In your opinion, why does Vietnamese – Polish family often divorce/broken?

Answer: Because they marry because of situation, not because of love. For example, they need to have document residence. It doesn't originate from love. Vietnamese can be because of individual interest, because of document residence; Polish can be because of economic. Two people take unfair advantage of each other. One has document residence and doesn't need the other and the other has money or hasn't got money... They divorce.

The other reason is if you live here from you was very young, then, you have enough Polish to communicate, if you came here late, your Polish is not enough to communicate, to teach your children...

- Question: What do you do to conserve Vietnamese culture in your family?

Answer: In reality, I have lived here since I was a baby, so I know not much about Vietnamese culture. Conserving or not is not important to me. I want my children understand Vietnamese culture, but I will not force them. In fact, their origin is Vietnam, but they weren't born in Vietnam, they will not live in Vietnam. Now, in short, they are Pole, they must acquire Polish culture. In the future, if they interest in their origin (Vietnamese culture), they will learn themselves. My children will be freedom. When became a adult, if they interest in Vietnamese culture, they will learn. If they haven't got anywhere to learn, they can ask me. I don't force my offspring about language, religion. This is their choice. When they mature, if they want, they will learn Vietnamese language.

6. Participant 6

Year of birth: 1971, female

Live in: Lodz city

Work: Garment worker

Hien is living with her Polish husband in Lodz city. They have a son. Their son is learning in university.

Contents of interview

- How long do you live in Poland?
- I lived here from 1988. I went to Poland to work (garment worker) when I was 18 years old.
- Do you intend come back Vietnam to live?
- I don't know because my family live here.
- What were the reasons which fostered you go to Poland?
- At this time, I failed an exam and had opportunity to go Poland, so I did. Then, I got married. I have a son.
- Living with Polish husband, do you find your family is different with families in Vietnam?
- It has some differences, but not much. My husband is easy-going. He doesn't ask me what I do, who I meet... He often comeback home earlier than me. So, he is ready to do housework. Who has free time, this person will do housework. In general, my husband is comfortable.
- What do you do in your family to keep Vietnamese habits and customs such as language, food...?
- I'm busy, so I don't have time to teach my son Vietnamese language. I vocation such as lunar New Year, I often make Vietnamese food such as Saigonki, steamed glutinous rice... My family very likes Vietnamese foods.
- Do you like have a son?
- Yes, I like. I want a son. I don't want daughter because I don't want she is miserable/hard like me.

- Vietnamese living here is often adultery, live with other as spouses. In your opinion, why is this issue?
- I don't know, but I think they are emotional privation. And they help each other in earning money.
- As your evaluation, how many percent of Vietnamese living there are adultery?
- (Smile) This thing I really don't know. I was here when I was very young; otherwise, I got married with Polish husband. So, I don't know much about Vietnamese. I think it is about 20%.
- Do you accept phenomenon above?
- (smile) My neighbor divorced. But sometime, they meet and very "familiar". I can't do like that.
- In your opinion, what are reasons Vietnamese and Polish couple often divorce?
- It can be different in culture, not suitable, money or anything. They can marry because of economic or to have resident document...
- How is the difference in culture? And in your family, what is the difference?
- The different in culture in my family is not much. We married 24 years. We can argument, but my family is comfortable. Every people are equal.
- How is the difference in relation of Vietnamese parents and siblings in Poland and in Vietnam?
- It has some differences. My son is more self-reliant than in Vietnam. He dislike me asked him, take care of him much. He knows what he must do. When I was in Vietnam, my father always forced me do as he wanted.
- And how is relation of siblings?
- I think it is the same. Some people can love and attach each other, some people are not.

7. Participant 7

Year of birth: 1956

Gender: female

Live in: Warsaw

Time in Poland: 41 year (in 1974, she went to Poland to study).

We met each other in a conference in Warsaw. So, we talked while a conference was holding. Although we talked in corridor, it was noise, so, I couldn't record. After discussion something about the life, work of Vietnamese in Poland, when we were closer, I asked her some opinions about family of Vietnamese in Poland.

- Question: In your opinion, why do Vietnamese – Polish couples often divorce?
- They divorce because their marriage bases on economic, money. Many cases, the girl is from countryside, she hasn't got job, learning... The girl must live with a Vietnamese. After that, of course, they will have offspring. Then, they will divorce.
- What do you think of issue that Vietnamese got married in Vietnam, but in Poland they live together as a couple?
- Because of emotional deprivation and Vietnamese living here also need to support each other to work, to live. In my opinion, I think 70 – 80% Vietnamese living here are adultery, live with the other as spouse.
- Do you like to have a son?

I don't want to have at least a son. Even, I like daughter than son. The daughter is often closer with mother than son.

- How do you do in your family to keep Vietnamese traditional culture?

I always keep Vietnamese habits and customs in my family. For example, in lunar New Year, I also have ancestral altar, burn incense, cook Vietnamese food...

(My discussion was broken because Hoa's daughter calls for her. They used Vietnamese language in that call).

- Do you intend comeback Vietnam to live?

No. My children, grandchildren live here. So, I also live here.

8. Participant 8

Year of birth: 1991, male.

Occupation: cook.

Living in Poland: 3,5 year.

He married in Vietnam. Then he went to Poland. He was arrested because of illegal residence in Poland. Then, he married Polish girl. Now, they are living in Lodz city.

- Question: Could you tell me 5 things which are the most important to you?

- Family, work, friend and.... Now, I can't remember.

- Question: Family was mentioned above as number 1. So, could you tell me more about significance of family to you?

Answer: Family is very important to Vietnamese. I think we must leave wife free to work, we can't make wife stay at home, not work. I and my wife are always cheerful. After a day working, we can be tired, but going home to be happy, comfortable.

- Question: so, in your opinions, family is number one and family is more democracy, don't impose like Vietnamese family before. Right?

- Yes. That is right.

- Question: What were the reasons which motive you go to Poland?

Answer: I tell the truth, I have "problem in law" in Vietnam so, I must go. In fact, I went to here not because of money.

- Question: Do you intend comeback Vietnam to live?

Answer: I think when I became an old, I will comeback.

- Question: Contac with Vietnamese living here, we realize that Vietnamese living here are "open" in sex which is not base on marriage. What do you think of sex not base on marriage?

Answer: In Vietnam, this issue doesn't accept. In here, we must follow the life style, culture here. For instance, in club, sometimes only a cup of beer we can sex.

- Question: so, do you accept sex not base on marriage?

Answer: yes.

- Do you realize that the view of faithful of Vietnamese living here is different?

Answer: different, very different.

- Question: How do you think about Vietnamese try to have at least a son?

Answer: I think I must have at least a son. Son in here or in Vietnam is not important. But I must have a son.

- Question: Do you realize the differences in relationship between parents and offspring when in Vietnam and in here? And how are the differences?

Answer: In Poland, the relation of parents – offspring is no longer as in Vietnam. For instance, in here, mother order her child go to buy to her something. If the child answers: “I’m busy”, the mother must accept. In Vietnam, this child can be beaten, but in here, the mother can’t.

- Question: Do you realize the differences in relation of siblings when in Vietnam and in here? How are the differences?

Answer: Difference. Difference is because of money. Living and working here, Vietnamese only think of money, making a lot of money. First, they help their siblings go to here. Then, because of money, they disgrace each other. I know many cases like that.

- Question: What do you think of issue that Vietnamese got married in Vietnam, but in Poland they live together as a couple?

Answer: This thing depends on each person. I think, having family here, we must keep it in secret. We still worry and have responsibility with our family in Vietnam. In here, you have “need” and I also have “need”. We live together. Need in here is need of sex, need of sharing in life.

- Question: As your evaluation, how many percent of Vietnamese living in Poland are adultery or live together as spouse?

Answer: I think it is bout 80-90%. Even, it is more.

- Question: What do you do to conserve traditional family values in your family when living here?

Answer: I must understand my wife culture and of course, my wife also understands my culture. For example in cooking, she learned and cooked Vietnamese foods.

- Question: In your opinion, what are the reasons which make Vietnamese-Polish couples often divorce?

Answer: Because of economic. In detail, the husband (Vietnamese) works but not enough to pay for living of wife, children. They get rid of. Vietnamese – Polish couple here, almost only the husband work, the wife doesn't work or work little. In other word, she relies on economic of husband. If he can't supply enough, she will go.

On the other hand, Vietnamese living here have many 'problem' such as gamble, drug addiction...

One other reason is to have legal residence card. Vietnamese marry Polish to have residence card. Then, he divorce his wife, even, he doesn't take care of his offspring.

9. Participant 9

General information about participant:

Gender: Female

Age: 51 years old

Number of years live in Poland: 28 years

Number of years live in other country: 0 years.

Husband of participant 9 was an engineer. He had gone to Vietnam to help building Vinh city. Participant 9 and her husband met and loved each other. Then, together they went to Poland and lived here. Now, her husband was died. Participant 9 lives in Warsaw with their daughter.

Country were born: 1. Vietnam

- Interviewer: Could you tell me 5 things, which are the most important, the most significant to you?
- Interviewee: 5 things which the most important, it is interesting. First is health; second wealth work; offspring, offspring is very important and the last is emotion, friendship to share.
- Interviewer: Could you share some thought of you about significant, roles of family with you?
- I'm first is the wife, the mother. Performance the duty with husband and wife is very important.
- Interviewer: What are the reasons which motivate/impulse you go to Poland?
- Interviewee: I met my husband in Vietnam. We had the truth love. I first did not think of economic reason. Love is the most important to me. In love, I thought whether could we live together? Could we be happy? Of course, I must assume the responsibility for my life. Because when I was here, I didn't know Polish, so my husband must have a work to support me. In short, two people must love, share emotion with each other. The

most important is two people love each other. Both love and economic my husband has, so I got married to him.

- Interviewer: In general, do you satisfy with your marriage?
- Interviewee: I satisfy.
- Interviewer: Do you have intend/plan come back Vietnam? And why?
- Interviewee: In the future, if my daughter gets married here, I will live here to be close her. And, I had a attachment to Poland as second fatherland, so, I only comeback Vietnam to meet my family, friends... My situation is different.
- Interviewer: Contac with Vietnamese living here, we realize that Vietnamese living here are “open” in sex which is not base on marriage. What do you think of sex not base on marriage?
- Interviewee: I think that I was prissy before. We must follow our traditional customs. In short, I didn’t accept it before. Now, I think this problem is different. I have been lived here 28 years, so, I view the life differently. Now, I think sex not base on marriage is normal. They can be easy to share with each other.

When I was young, we met and loved in Vietnam. I didn’t accept sex not based on marriage. So my husband must be accepted. Because of our custom, we couldn’t do differently.

- Interviewer: As you said before, living and working abroad, the fidelity and attachments spouses of Vietnamese also change. Is it right?
- Interviewee: It changed clearly. A person can very love her/his husband/wife in Vietnam, but contact with this environment, public opinion and finally, they accept living with other as spouses.

I think we must be sympathy for them, they can’t avoid this issue. Each person has his/her own situation: far from family, lonely in Poland. At

first, when know this phenomenon, I very disliked, even if I can't believe it. But after time, I feel it is normal. It is not strange. Keeping the fidelity with spouses in Vietnam is good. But we also should be sympathy because of society, they must be changed. Vietnamese here, I'm sure they will betray spouses in Vietnam.

- Interviewer: What do you think of need to have at least a son in many Vietnamese?

- Interviewee: As I think, everybody in Vietnam likes have the son. If my husband is Vietnamese, we will have the son. But my husband is Polish. Polish treat the same with daughter or son. I think both daughter and son are also offspring although Vietnamese still preference for the son.

- Interviewer: Do you realize the differences in relation of siblings when in Vietnam and in here? How are the differences?

- Interviewee: Right. It is right. In my opinion, emotion is the most important. I often help other. But many Vietnamese, they evaluate lowly the relation of siblings because they come here first to make money. Even they (siblings) can conflict in business.

- Interviewer: Beside the relation of siblings, Do you realize the differences in relationship between parents and offspring when in Vietnam and in here? And how are the differences?

- Interviewee: I think it depends on each family. In general, it is the same in Vietnam. It can't differentiate, It can't change. Siblings can be dependent but relation of parents and offspring still like before.

- Interviewer: As your evaluation, how many percent of Vietnamese living in Poland are adultery or live together as spouse?

- Interviewee: As I said above, Vietnamese living and working here are often lacking of emotion, need to cooperate each other to work, business... So, most of Vietnamese here are adultery.

- Interviewer: What do you do to conserve traditional family values in your family when living here?
- Interviewee: when my daughter was young, I had a mistake that I didn't teach my child Vietnamese language. But now, I still keep our traditional values such as decorating Vietnamese furniture in house, cooking Vietnamese food, inviting Vietnamese guest to our house...

10. Participant 10

Work: cook.

Age: 46 years old, male.

Time living in Poland: 15 years.

He went to Poland on 2000. Two years latter, his wife in Vietnam was adultery. So, he divorced his wife. His parents brought up two his daughters. In Poland, on 2008, he married with his polish wife. They haven't got any child. On 2015, they divorced. Now, Participant 10 is working in Lodz city, Poland.

- Could you tell me 5 things, which are the most important, the most significant to you?

Answer: Family, health, economic, good relation with everybody. The most important is family.

- So, please talk more clearly about significance, role of family with you?

Answer: Family is "highest". Happiness or sadness, I also think of family. I am ready to be hard-working to help my family to be happy.

- What are the reasons which motivated you went to abroad?

Answer: first is because of money, to make money. Second, I was young, so, I want to go to abroad to discover a new prospect.

- When you went to abroad, how did it affect to your family?

Each person has own situation. But many problems happened to family. Many things were out of my control. My family, when I was here 2 years, my wife in Vietnam was adultery. Then, my wife leaved home. Two my daughters must live with paternal grandparents. I was sad and couldn't work. I became debauchery. At first, I thought I would work in Poland 4-5 years and comeback. Time elapsed, it was late to comeback. I'm sad with myself. I don't talk with anybody.

- Many Vietnamese living here often live with others as spouses, although they had husband/wife in Vietnam. What does your explain of this issue?

Because of emotional deprivation, so they are easy to sympathize to share each other. They rely on each other to live. Some people can take unfair advantage of economic, resident document, but almost are emotional deprivation. In addition, Vietnamese living here are isolated in culture. The difference in culture, language, Vietnamese are hard to confide everything to native people. So, when meeting Vietnamese, they sympathize and live together fast.

- As your evaluation, how many percent of Vietnamese living in Poland are adultery or live together as spouse?

Answer: I think almost Vietnamese here is adultery. Some people live with others some years, then he/she fetches/pick up his/her wife/husband from Vietnam to Poland normally.

- Do you realize the differences in relation of siblings when in Vietnam and in here? How are the differences?

Answer: I don't have siblings here, so I don't know much. I only know some cases. There are some siblings be attack to each other, but most was influenced of money, work then, they don't protect and help mutually any more. Maybe siblings all year don't meet. Only a person is ill, they just meet.

- Do you realize the differences in relationship between parents and offspring when in Vietnam and in here? And how are the differences?

Answer: I see the differences. I feel in here, Vietnamese mother protect her offspring more than in Vietnam. Many Vietnamese children here are lonely in school. It is difference in culture, figure of body (black hair, smaller...). Many classmates tease him, so his mother pities him and takes care of him more than in Vietnam.

The culture of bringing up children of Vietnamese is also difference. In here, people focus on independence, freedom of children. My child (he meant the child of Polish wife) goes herself to buy cake. If in Vietnam, parents must oversee carefully.

- In your opinion, what are the reasons which make Vietnamese-Polish couples often divorce?

The first difference is culture. Our culture is different with Europe culture. Vietnamese is often put the emphasis on family and rarely to express. But my Polish wife want me express my emotion with her. From this reason, we misunderstand each other. In fact, I can love her, but she said I don't love because I don't praise her that she is beautiful.

Second reason is the difference in direction of life. If Vietnamese spouse live here, they will have the some direction in future: comeback Vietnam. But Vietnamese – Polish couple, one will comeback Vietnam when having much money, one will still live in Poland. It is not problem in the short time, but in a long period, it is a big difference. I became older, I want to comeback Vietnam. I became easy to be surly and we argued. Many times, when arguing, I talk that want to comeback Vietnam. Gradually, she thinks it is better if we divorce soon.

The other reason is when we fall into ruin, many pressures about economic, if in Vietnam, the wife will worry and take care her husband, in here, she will divorce.

- How do you think of need to have a son in many Vietnamese?

Answer: I like to have a son. My parents want me to turn Vietnam because they want to have a son as paternal grandchild.

- How do you do to conserve traditional family values in your family when living here?

Answer: I teach her some Vietnamese language, the way to eat, communicate. For example: having party in family of my friend, women must tidy up house... In lunar new year, holiday, I want to burn incense, but she disagrees. I must accept.

- Do you intend to turn back Vietnam?

Answer: Yes. I think after 5- 10 year latter. When I feel tired, I came here on 2000 and didn't comeback Vietnam anytime.

11. Participant 11

Age: 30, female

Living: Hanoi.

Her Polish husband studied in Hanoi National University. Then, he worked in Hanoi and married with participant 11. Now, they are living in Hanoi. They have a son.

Content of interview

- Interviewer: Could you tell me 5 things, which are the most important, the most significant to you?

Answer: Family. Family is the most important to me. Then career, health and friend.

- Interviewer: Could you tell me more about the role, significance of family with you?

Answer: Family is my life.

- Interviewer: What is the reason your husband go to Vietnam?

Answer: He went to here to study. We met and married.

- Interviewer: Do you intend comeback to live in Poland?

Tomasz: No.

- Why do you intend live long-term in Vietnam?

Answer: In fact, we realize the life in Hanoi more suitable with us than Poland especially with me, I'm difficult to adapt the life in Poland. Tomasz can adapt better than me.

- Interviewer: Do you accept the trend of sex which not base on marriage?

Answer: If they love each other, it is Ok. If having spouse, we must be absolutely faithful to our husband/wife.

- Interviewer: People who are living, working in abroad, they must bear solitary/loneliness, do you feel reasonable if they live with other?

Answer: It is not reasonably. Family is the most important to me. I don't accept living with other as husband/wife in spite of in abroad. It is lie and not faithful.

- Interviewer: What do you think about preference of son in Vietnamese?

Answer: This thing was psychology of the old. Some people who are older than me often like son. But I and my friend, we don't differentiate boy or girl. The importance to me is bringing up the offspring.

- Interviewer: Do you intend to born any child? Do you hope your second child is boy?

Answer: In reality, I want to have both boy and girl. I don't want to have only girl. I want to become mother of husband/mother in law. I like having both son and girl but it is not necessary to have at least a son. Girl or son is good, but it is better if having both. But I worry my girl can have a hard life.

- Interviewer: Tomasz, Do you realize the difference in relation of parents and offspring between Vietnam and Poland?

Tomasz: It is the same, but in Poland is more independent than here. For example, student in Poland will be independent with parents when finishing university.

- Interviewer: T. do you realize the difference in relation of siblings between Vietnam and Poland?

T.: It is quite similar, but in Poland is more independent than in Vietnam.

- Interviewer: In some occasions such as New Year, do you realize any difference between two people?

Answer: No. My husband feels that it is very holy to me. It is like I understand Christmas is very important with him.

- Interviewer: The last question, in your opinion, why are Vietnamese-Polish couples often disharmony?

Answer: First is thinking. I take an example; Vietnam has a phenomenon called "under the table". Before, Tomasz didn't accept. It was very difficult to him to accept it. But, he gradually accepts it. The other example, Vietnamese are often curious. They often ask us because we are Vietnamese-Polish couple. They even hold my child. Tomasz is often unwelcome. Now, he understands that it is because of love for beautiful child. For example in eating, it has different, but we gradually adapt ourselves. Sometimes, my family goes to restaurant to eat Polish food.

12. Participant 12

Year of birth: 1962, male

They studied and loved each other in Wroclaw

Now, participant 12 is living with his wife and his two offspring in Warsaw.

His daughter was born in 1986. His son was born in 1990.

Work: translator

Contents of interview

- Question: How long did you go to Poland?
- I have been in Poland since 1980. It was 35 years.
- How long did you get married?
- We loved each other from 1982. In 1986, we had first child. When my child was 2 years, we just married.
- Do you intend come back and live in Vietnam?
- If I had a good job in Vietnam, I was ready to comeback Vietnam. In reality, I can't work well as young generation in Vietnam. So, I have to work here.
- What language do you use in your family?
- When my children were young, we lived in province, it has not much Vietnamese, so we almost used Polish. Thus, my children can't speak Vietnamese. I think my children want to learn what language depends on their need. So, I didn't force them learn Vietnamese language.

My daughter liked learning Vietnamese language, so she learned Vietnamese language in 1 year. .

- In some occasions such as: lunar New Year, celebration... How do you organize?
- My family and some other families held together. We also had Chung cake, decorated Tet flower... But we often used Polish. My friends, who married with Poles, their families also often used Polish. In fact,

language is one aspect. Many different aspects I must talk with wife, offspring to help them understand the life of Vietnam.

For example I explained to my wife that the wife in Vietnam often takes care of her husband more than here. In Poland, the wife is often taken care more, but in Vietnam the wife must take care of her husband. In general, both husband and wife, we must correct our self to be suitable. Many Vietnamese – Polish couples divorce because they only want his/her spouse correct to be suitable to her/him.

I know many Vietnamese – Polish couples, the Vietnamese husband just focuses on earning money. When the life became difficult, earning money is more difficult than before, he could think why I must do much? His wife also thinks that what my Vietnamese husband all day just only focuses on earning money; he has no time to relax, to go around with wife...

In short, we must facilitate for them to accept our culture and they must facilitate for us to accept their culture. Only that way, we can harmonize the differences of Asia and Europe culture.

In many families, parents and children don't talk much. I'm very comfortable with my children. We often talk, share with each other. On Facebook, we are friends. Asian often doesn't talk with children. They think adult talk with adult, children talk with children; so they can't share together much.

- Another thing, Vietnamese living here, although they had spouses in Vietnam, they still live with other as spouses. In your opinion, why is this?
- I think the reason it is the lack of religion belief. At the first time I lived here, I thought that people in here are easy to be adultery. But in fact, it is not true. When they love, they are always faithful. Vietnamese can be adultery and only think how to hide this information. So, Vietnamese don't faithful as people in here.

The other reason is Vietnamese only live here a time, then they will come back Vietnam, so they accept live together for a while.

Vietnamese can think that people live here (Polish, European people) don't have emotion much like us, offspring when become 18 years old are not related to parents. It is not true. My children, at the weekend, they still comeback with us, together we eat, go for a walk etc.

- How is the relation of Vietnamese siblings living here? Is difference with this relation in Vietnam?
- As I know, they live as European. They are independence on economic. When they have just been in here, they could think they have responsibility for his siblings. Gradually, they will think money which they earn is very hard, so they have no reason to share for his siblings. Each person will be more self-reliant than in Vietnam. It is simpler than this relation in Vietnam.

13. Participant 13

Gender: male

Age: 46 years old.

Work: Cook

Living: Lodz, Poland.

Participant 13 used to live and work in Germany Democratic Republic as a labour export. Then, he moved to Poland to work.

He used to live with his Polish wife. They had a child. After that, Participant 13 and his Polish wife divorced. Now, he has a Vietnamese wife. He and his Vietnamese wife are living and working in Lodz, Poland. They haven't got child. His Vietnamese wife dislike we talk about the child and Polish wife of Nguyen.

When discussing, Nguyen didn't agree to record. We talk with each other so comfortable.

Our discussion focuses on think of him about the life, the family of Vietnamese in Poland. He said that Vietnamese living here are often adultery, live with other as husband/wife. The reasons of this problem are lacking of emotion. They must rely on each other to live, to make money. He estimated the number of Vietnamese living with others as spouse about 85%.

Talking about the relation of siblings, Nguyen claimed that money cut the relation of Vietnamese siblings here. Because of money, many siblings give up each other even disgrace each other. He underestimates that case. He said that: beside mother, siblings are the closest people.

When I asked he about the reasons of divorce in Vietnamese – Polish couples, he claimed that: it can because of the differences in language and culture. For example, after working, the husband goes to home. Vietnamese wife can cook for him, but Polish wife is not. The differences in language, culture make people be difficult to share.

In relation of parents and children, now, he child is living with mother (Polish). His Vietnamese wife dislike he mention about this issue. He likes having a son.

In general, in our meeting, he and his wife are close and comfortable.

14. Participant 14

37 years old, female.

Lives in Hanoi.

Participant 14 and her husband studied in Norway, they met and loved each other. Now, they are living in Hanoi, Vietnam.

- Interviewer: Could you tell me 5 things, which are the most important, the most significant to you?

Interviewee: First is husband, second is offspring, third is buying a house and... I don't think yet. In short, in my life, parents, husband and offspring are the most important.

- Interviewer: Could you share some thought of you about significant, roles of family with you?

It is very important, number one to me. In the past, when I was young, I thought that it was not important, but now, I'm ready to follow my husband anywhere. Having children, having family makes me sacrifice myself for my family more.

- Interviewer: Now, if your husband wants to comeback Poland to live, perhaps you also go to Poland, right?

Answer: Yes, I'm sure.

- Do you accept the trend which is called sex not base on marriage?

Answer: I completely support this issue. In reality, this thing is not important. It is the same eating, sleeping. We should live with our partner, if having agreement in characteristics, sex, we can get married.

In my opinions, family is not necessary base on getting wed. I and my husband lived together 3 years and then we arranged wedding ceremony.

- Interviewer: as you shared to me, your life style is similar to the style of European. Right?

Yes!

Interviewer: It is said that living and working in overseas, the view on fidelity and attachment spouses of Vietnamese people also change. Do you agree with this view? Why?

Answer: In fact, It depends on situation. For example, in Vietnam the effect of family on women is more than in abroad. In Vietnam, women must bear if her husband beat, be abandoned... In abroad, if they are not agreement, they can divorce. I think that it is good.

- Interviewer: How do you think of need to have a son in many Vietnamese?

Answer: I don't agree with this opinion. Son or daughter is our offspring. In abroad, offspring can have surname of father or mother. It is not important.

- Interviewer: Do you realize the differences in relationship between parents and offspring when in Vietnam and in here? And how are the differences?

Answer: It is difference much. Because of the different society, so parents in abroad must be respect their offspring. For example, in abroad, parents have violent behaviors with their offspring, offspring can call police. In Vietnam is not the same. Vietnamese parents living in abroad must integrate with current society and they must allow their children have his own development instead of making them obey like in Vietnam.

Interviewer: Do you realize the differences in relation of siblings when in Vietnam and in abroad? How are the differences?

Answer: I feel it has differences because social environment is different, so siblings became more independent.

- Interviewer: What do you think of issue that Vietnamese got married in Vietnam, but in Poland they live together as a couple?

Answer: If my husband does like that, I will not accept. Distance of spouses are difficult, I meant the need of sex. They must live together. Other people can accept adultery, but I do not.

- Interviewer: in communication, education your children, you follow/use Polish or Vietnamese style?

Answer: both. Mother speaks Vietnamese with offspring and father speaks Polish with offspring. Going to school, my son speaks English. In public holiday such as Noel, Lunar New year, my family arranges normally. My child understands both language and culture. When meeting Vietnamese, my child uses Vietnamese, when meeting foreigner, he uses Polish or English.

- Interviewer: In your opinion, what are the reasons which make Vietnamese-Polish couples often divorce?

Answer: I know two couples now they divorced.

The wife lived in Binh Duong (a city of Vietnam) and she doesn't know Polish. They contacted and loved each other through internet. So, I think the culture is definitely different. I met her. She didn't love him. She married with her Polish husband simply to go to Poland. They had a child. Then, her husband couldn't bear her and she also couldn't bear the life in Poland. They divorced. Now, she is living in Vietnam.

- Where does the child live now?

Answer: The child is living in Poland with his father.

- As you said, the difference in this situation is culture. They didn't understand their own culture. Right?

- Yes. That is true.

- Interviewer: And how is the second case?

Answer: The second case is old people. Through act as go-between, they married. Vietnamese is woman. Living together 1-2 years, the wife was unfamiliar with life in Poland and then they divorced. They hadn't child.

- Interviewer: Are you contacting with them now?

Answer: No.

Ok. Thank you so much for your enthusiasm!

15. Participant 15

Live in: Tarnow, Krakow, male.

Place of work: Institute of European cooperation.

They had two offspring, one son and one daughter.

Participant 15 was born in 1956. In 1974, he went to Poland to study. Now, Participant 15 and his Polish wife are living together.

- In relation of husband and wife, do you realize the differences between Vietnamese – Polish couple and Vietnamese – Vietnamese couple?

Answer: In reality, it is a difficult question because I haven't got Vietnamese wife and each generation has their own view. Now, I think the women who are faithful are not much. Polish women are often Christianity. Christian permits people get married only once. So Polish girl when get married, they are faithfulness, sacrifice because of family.

- Vietnamese living in Poland although they had spouse in Vietnam, they still live with other as spouse/ cohabitation. What do you think about this phenomenon?

Answer: This phenomenon is quite a lot in both not only man but also woman. The reasons can be two people live far from each other, the emotion is also less. Many couples live as spouses to help each other in work. They live with each other but they are independent in economics etc.

- In your opinions, what are the reasons that make Vietnamese – Polish couple often divorce?

Answer: Vietnamese husband are often patriarchal. So, the Polish wife must be good-natured.

And 90s of XX century and earlier, Vietnamese people were almost doctoral students and students. They knew Polish language and had a high level of education, culture. In family relation, if the language difference, they couldn't exist.

Then, there were Vietnamese who went to Poland to work and to do business. They also got married with Polish though they didn't understand much in Polish language and Polish culture. When the situation was difficulty, many things would happen. They didn't understand each other, didn't integrate each other. In every day family, language is important. It is not only making money. In short, they don't understand language, culture and then, divorce.

- Do you want to have at least one son?

Answer: In my opinion, gender is not important. The daughter is more emotion than son. Vietnamese like son but daughter is more intelligent and take care of parents than son.

4. Results ANOVA gender and duration living in Poland

Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	p
Gender* Time living in Poland	C1, Sex is not considered ethical issues	1,755	1	1,755	1,654	0,203
	C2, Openness about sex easily lead to break down of a family	0,118	1	0,118	0,119	0,731
	C3, The fidelity/faithfulness is always the top value in family	0,002	1	0,002	0,005	0,944
	C4, We should be flexible in sexual matters, appropriate behavior depends on the circumstances	0,095	1	0,095	0,092	0,762
	C5, Mentioning sex is contrary to the traditions and customs of Vietnam	0,007	1	0,007	0,005	0,942
	C6, While in Poland Vietnamese are not affected by public opinions as much as in Vietnam, thus they can live with other person like spouses fairly easily	0,067	1	0,067	0,046	0,830
	C7, Sex is only to resolve the physiological need	0,680	1	0,680	0,650	0,423
	C8, Facile life style affects Vietnamese, who while living here become also more “open” in sex	0,275	1	0,275	0,367	0,547
	D1, In the couple partners cannot have their own property, private funds – all should belong to both of them	1,332	1	1,332	1,618	0,208
	D2, Spouses link together both physically and mentally	0,088	1	0,088	0,156	0,694
	D3, Spouses should be economically independent, each person should have an account, own property	0,367	1	0,367	0,320	0,573
	D4, Spouses infidelity, sex with others is acceptable	0,264	1	0,264	0,260	0,611
	D5, Spouses have always to support each other, Property, money in the family belongs to both of them	0,011	1	0,011	0,024	0,878
	D6, Benevolence and righteousness, emotions are one of the elements of spouses’ attachment	0,610	1	0,610	0,877	0,352
	D7, Spouses’ consensus is the power to solve all problems in their family	0,120	1	0,120	0,422	0,518
	D8, Benevolence and righteousness and fidelity are backward perspectives, we should be flexible and adjust to current trends in the society	0,156	1	0,156	0,116	0,734
	D9, When husband is angry, wife should keep calm	0,247	1	0,247	0,474	0,493
	D10, When husband is forward, tempered, wife should give way	0,040	1	0,040	0,054	0,817
	D11, Husband can have many wives, good wife does not marry twice	0,118	1	0,118	0,087	0,769
	D12, If a wife has a stupid, ill-natured husband, she should accept her fate	0,047	1	0,047	0,050	0,824
	D13, Wealth, success of a husband is by his wife	0,000	1	0,000	0,000	0,983
	D14, When the spouses agree with each other, they can dry up the ocean with buckets	1,146	1	1,146	4,104	0,047
Gender*Ti me living in Poland	C1, Having sexual relation outside marriage	2,222	1	2,222	2,984	0,031
	C2, Keep fidelity with husband/wife	0,772	1	0,772	0,837	0,363
	C3, Accept sex without marriage	7,870	1	7,870	6,910	0,010
	C4, Live as a couple with the other person in spite of having husband/wife in Vietnam	1,316	1	1,316	1,601	0,210
	D1, Support each other	0,625	1	0,625	2,284	0,135

	D2, Have your own money, property, be independent economically	0,106	1	0,106	0,065	0,799
	D3, Keep good relations with husband/ wife to resolve problems in family	1,682	1	1,682	4,581	0,036
	D4, Try to bear husband/wife although you don't love him/her	1,122	1	1,122	0,753	0,388
	D5, Together decide on important issues in family	0,878	1	0,878	1,747	0,190
	D6, Respect your partner	0,711	1	0,711	3,288	0,074
	D7, Don't accept violence in family	3,259	1	3,259	1,950	0,167
Gender * Time living in Poland	A1, Family must have at least one son to continue family line/lineage	0,053	1	0,053	0,040	0,841
	A2, Daughter – in – law must live in house of husband family	4,660	1	4,660	4,621	0,035
	A3, Fortune of parents will be inherited mostly by sons	1,021	1	1,021	1,176	0,282
	A4, Parents and family members arrange the marriage for offspring	0,235	1	0,235	0,297	0,588
	A5, Women when getting married must be dependent on their husband	0,260	1	0,260	0,383	0,538
	A6, Duty of daughter-in-law is to continue family line by giving birth/bearing children	1,734	1	1,734	1,271	0,264
	A7, Only the son maintains kinship, the daughter is out side of lineage,	0,506	1	0,506	0,421	0,519
	A8, Daughter – in – law always has to focus on taking care of husbands' parents	1,821	1	1,821	1,701	0,197
	A9, Daughter or son, daughter- in –law or son –in- law are also the offspring, they should be treated equally,	0,214	1	0,214	0,356	0,553
	A10, The son always worships ancestors	1,130	1	1,130	0,949	0,334
	A11, If a man hasn't got a son, he is worthless	0,107	1	0,107	0,085	0,772
	A12, When becoming older, parents rely on their sons	0,679	1	0,679	0,738	0,393
	B1, Try to have at least one son	1,675	1	1,675	1,349	0,250
	B2, Taking care of husbands' parents (if you are a daughter-in-law)	1,290	1	1,290	1,985	0,164
	B3, My son will inherit most of my fortune	0,248	1	0,248	0,262	0,610
	B4, Getting married based on arrangement by parents	0,588	1	0,588	0,678	0,413
	B5, Taking care of sons (in education, health...) more than daughters	0,379	1	0,379	0,447	0,506
	B6, Treat equally the son and the daughter	0,152	1	0,152	0,226	0,636
	B7, Worship ancestors (if you are the son)	0,076	1	0,076	0,077	0,783
	B8, Apply some ways to choose gender of foetus	0,136	1	0,136	0,123	0,727