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**SOME ADJUSTMENTS OF THE VIETNAMESE STUDENTS IN
AMERICA AS RELATED TO THE WESTERNIZATION
LEVEL OF THEIR FATHERS**

by

Pham Thi Ngo

**A Thesis Submitted to the Faculty of the Graduate School
of Loyola University in Partial Fulfillment of
the Requirements for the Degree of**

Master of Arts

May

1958

TO MY FATHER AND IN THE MEMORY OF MY MOTHER

LIFE

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CHAPTER I

THE PROBLEM

The United States of America attracts foreign students from all over the world. Only in recent years, however, Americans became aware of the increasing number of foreign students in their country. Today many Americans realize that foreign students are not just passing through the country like tourists but that they are also observing and studying American faults and virtues. The attitudes of these unofficial ambassadors to America may be colored by pleasant or unpleasant experiences during their visit. Beyond the personal differences, however, students can sense behind the kindness that Americans show them something of the old "Chinese complex" which once blinded oriental people to the achievement of other cultures. Often the American assumes that his way of life is the best and that every foreigner, if he is intelligent, will adopt it and take it back with him to his homeland. This attitude of superiority can lead to harmful propaganda for America. The foreign student often reacts negatively to this superiority or else, if he accepts and relays the American superiority, he often is looked upon with suspicion in his own country.

There are, of course, misunderstandings caused by the foreign students' lack of training in the English language. In addition, it is true that the expectations of many students who come to this country are far from reality. America often appeals to them as an ideal place where democracy,

prosperity and equality reign without compromise.

I was enamoured of American Democracy; I had a burning desire to go to a country which I believed was the leader of Today and Tomorrow, and which was so free from all burdens and complexes of old races. I wanted to die in America where democracy was practiced.¹

In trying to understand this problem of mutual interaction between foreign students and Americans, many cross-cultural committees have been founded in different universities and some sociological studies have been made.

According to the annual census of foreign students in the United States, student exchange increased tremendously during the period 1930-1955. There were 9,634 foreign students studying here in 1930, and 33,647 in 1955² representing an increase of three hundred per cent, while the number of American students increased only one hundred per cent.

Increases in the number of the "students from countries whose cultures differ markedly from our (American) own,"³ have been encouraged in recent years by the emphasis on scientific achievement of America and the contact of American citizens with the people of the Near East and Far East during World War II. The total number of foreign students in the United States in 1956 was 43,309, of these, 13,301 or thirty percent are from the

¹Norma Kiell, "Attitude of Foreign Students," Journal of Higher Education, vol. XX, (June, 1951), p. 198.

²Institute of International Education, Education for One World, (New York, March, 1955).

³Gora Du Bois, Foreign Students and Higher Education in the U.S.A., (Washington D.C., 1956), p. 4.

Far East, twenty-three percent from Latin America, fifteen percent from Europe, fourteen percent from Canada and Bermuda and thirteen percent from the Near and Middle East.⁴

Obviously these students coming from the Far East bring with them customs which differ radically from those of the United States and Europe. They have more socio-cultural adjustments to make than other students whose national cultures are based on European models. Studies referring to the adjustments in America of the students of one nationality group are rare. The American Experiences of Swedish Students⁵ and Indian Students on an American Campus⁶ or No Frontier of Learning⁷ are a few of the works which have attempted to do this. No studies, however, have been made of the adjustment problems of individual oriental nationalities. Difficulties in measuring cultural differences between East and West would be simplified.

This study is a small effort toward the understanding of the adjustments of one group of Oriental students in America. Being a foreign student from Viet Nam, the author has restricted this study to her own group — the

⁴Institute of International Education, Open Door, (New York, June, 1956).

⁵Scott D. Franklin, Committee on Cross-cultural Education, (University of Minnesota Press, 1956).

⁶Lambert and Bressler, Committee on Cross-cultural Education, (University of Minnesota Press, 1956).

⁷Ralph Leon Beals, Research Council, (University of Minnesota Press, (1956).

Vietnamese students in America. In considering the problem of adjustment of such students, it was thought that perhaps there might be a relationship between the adjustments of the Vietnamese students in America and the degree of Westernization of their parents which resulted from their contact with French people in Viet Nam. This Westernization will be measured by their education, profession, occupation, some customs in the family and some influences of parents upon their children.

Vietnamese culture has changed greatly during the last eighty years of French occupation. Though the French people are no longer in Viet Nam, their culture has left its imprint on the Vietnamese society and family, whether the Vietnamese like it or not.

Malgré le colonialisme et contre lui, la culture française a conquis le peuple Vietnamien.⁸

In spite of the opposition of the Vietnamese to French colonization, French culture has conquered the Vietnamese people.

In order to know how much the Vietnamese society and education have been changed under the French influence one must go back to the Vietnamese traditional family and the old education pattern of Viet Nam before the romanization⁹ of the Vietnamese written language. This may give some indications why Westernization of parents may be of benefit in the adjustment of Vietnamese students in America.

⁸Pham Quan Dan, Volonté Vietnamienne, Edition Thiet Thuo, (Paris, 1956), p. 13.

⁹The Vietnamese written language was romanized in the early nineteenth century by a catholic priest: Alexandre de Rhode, (Ibid., p. 10).

The Vietnamese Traditional Family

Like most of the Far Eastern societies, the family in Viet Nam was patriarchal, patrilocal and patrilineal. Of all the relationships in the family, the one between the father and son was the most important. The family was deeply influenced by Chinese traditions and philosophy. The teachings of Confucius were the basis for Vietnamese culture, morality and behavior. They played a major part in directing the Vietnamese family and the life of most individuals whether they were literate or not.

According to Confucius, everything should begin at home. Only a good son can become a good husband; a good husband, a good father; a good father in the family, a good subject in the court and in the service of his emperor. This teaching can be summed up in these relations:

Ruler-subject

Husband-wife

Older-younger

Friend-friend

Master-servant

The following norms of behavior were idealized in most traditional Vietnamese families: the absolute right of parents over children, the faith of a servant to his master, the everlasting and unchangeable bond between friends, the love and respect of people toward their king. The father and son relationship within the kinship solidarity is the basic unit of the family, and also of the society. The son has to revere and respect his parents. Parents and children are to love one another, but Confucius stressed the de-

vetion of children to parents which is called "Filial Piety" and which is also the "Root of all virtues."

This virtue was so well carried out by the Vietnamese in the old days that De Rosny remarked:

Le peuple jaune se distingue des autres moins par la couleur de sa peau or par la forme de ses yeux que par l'importance qu'il attache à la piété filiale.¹⁰

The yellow people differentiate themselves from other people less by the color of their skin or the shape of their eyes than by the importance they give to filial piety.

The devoted child was to fan his parents' bed in summer and warm it in winter. It was not enough for him to simply fulfill his filial obligations but he must do them with love and respect. Engraved in the minds of the people, this attitude was reflected in art, literature and law. The code of Le¹¹ even stated that a son must be severely punished if his lack of support to his parents caused their suicide:

Si les enfants sont pauvres et ne sont pas capables de se créer des ressources pour subvenir aux besoins de leur père ou mère et que de là résulte le suicide de ses parents qui finissent par se pendre, les enfants seront punis de 100 coups de Truong¹² et de l'exil de trois mille ly¹³."

¹⁰Nguyen Huy Lai quoted De Rosny in his article: "Le problème des rapports de la famille et de la personne humaine en pays d'Annam," *Cercles d'études sociales catholiques* (Hanoi, 1939), p. 26.

¹¹Old code of law originated under the dynasty of Le and was used in Viet Nam before the French occupation.

¹²Truong in Vietnamese means lashing.

¹³ly is a unit of four kilometers.

If the children were poor and were not capable of creating resources to meet the need of their mother or father, thus leading to suicide of their parents, the children will be punished with 100 Truong and exiled from their home 300 Ly.

Children were responsible for their parents' debts and were obliged to mourn them after their deaths.¹⁴ Article eighty of Code Gia Long proclaimed that:

Quiconque en deuil de son père ou de sa mère prend femme sera puni ... et le mariage sera casse.¹⁵

Whoever, while mourning his mother or father takes wife, will be punished . . . and the marriage will be invalid.

Although children had many filial duties, they did not have any rights in the family. Their marriage was family affair and not their own. Parents played an important part in the marriage of their son and daughter. It was a matter of taking a daughter-in-law or marrying off a daughter for the parents and not a matter of choosing a life-mate for the children.

Between husband and wife, the relation was not as romantic as it is in the Western societies. The wife in most cases was more of a procreation partner of her husband than a romantic and intellectual life-mate. In public, man and wife were to appear indifferent toward each other. During a quarrel between his wife and his mother, a man was always to side his mother even though he knew that his wife was perfectly right. When the wife died, the husband was expected to show some grief but never so much as to neglect his

¹⁴Three years of mourning for both parents. During this time the children were not to be seen in colorful clothes, in public entertainment places or wedding parties and so on, after: Luong Duc Thiep, Xa Hoi Viet Nam, (Hanoi, May, 1944), p. 259.

¹⁵Nguyen Huy Lai, "La famille annamite et la personne humaine," La famille annamite et la personne humaine, (Hanoi, 1939), p. 32.

filial duty.

A boy was always more esteemed than a girl because "girls do not belong to their family." When a boy grew up he would stay under the family roof, replace his father as head of the family, and promote the ancestors' worship, while the girl would marry and leave her paternal home. Confucius said, in regard to this matter: "Having ten daughters is having nothing, having a son is having a child." After marriage, the girl belonged totally to her husband's family. Her first duty as a married woman was the duty of a daughter-in-law and not of a wife. Of course, she owed her husband love and respect and unconditional obedience, but her obedience to his parents came first just as his did.

A good girl was supposed to have four virtues: fidelity, speech, appearance and work. In addition there were three subordinations: to parents when a maiden, to husband when married, to son when husband dies. It was only by her virtues and her good work that she could gain love in her new family and make her own mother happy to have such a good girl who could get along with her in-laws.

Since, as Confucius said, brothers and sisters "come from the same source," they were to love one another, help one another and support one another, if necessary. In a fatherless family, the eldest son had authority over the household even over his mother. The authority the eldest son held over his brothers became more stringent when applied to sisters. The effective content of this relation was what has been called loosely "Fraternal love" in the West. It was a disgrace for brothers to disagree or quarrel.

The family, therefore, as a result of this solidarity and because of its many important functions was the major unit of society. It was the place where children first learned how to live according to the customs of their family and the expectation of society.¹⁶ A son would learn social obligations from his father or his elder brother. Usually, in the family, the father was the model of his son, and the mother the model of her daughter. Their influence upon the children was so great that the children could readily be considered miniatures of their parents. "As the father so the son," or "As the mother so the daughter." These were popular proverbs in Viet Nam.

Another important function of the family was ancestor worship. A man's first duty was to revere his parents. This duty extended not only to living parents but even to one's forefathers. Death never separated people of the same family, since there was a belief that the souls of the dead remained alive in the family unit. The most unhappy man was the sonless father who left no one behind to give him honor after he died. Mencius said: "There are three things which violate filial piety, and to have no son is the worst." It meant having no one to perform the rite and secure the eternal life of the grandparents and parents.

The old Vietnamese family was very much like the Chinese family be-

¹⁶ Ilise Forest, Child Development, (New York, 1955), pp. 171-173.

If this is true of the socialization of the child in America, how much more important would this be in the Chinese and Vietnamese homes where the family plays a much greater part in the life of an individual.

cause of the long Chinese domination in Viet Nam¹⁷ and because of their common religion: Buddhism. The Vietnamese family, however, like any other family has been subject to changes. With the new influences from culture it has changed and the old organization of family is no longer the same. We will discuss its present form as a result of these social transformations, after a brief discussion of traditional Vietnamese education.

The Vietnamese Traditional Education

Although the Vietnamese had their own oral language, the Chinese characters constituted the official written language. The system of education was almost, if not exactly, the same as in China. Learned men were supposed to know how to write beautifully, compose poems, and knew thoroughly the Four Books and Five Classics which were the basis of Chinese life and philosophy. Only by being educated could a man make a place for himself in his society. For example, the king selected his ministers by means of difficult examinations.

When a child first began his schooling, he was taught how to write properly. His first effort at study was to memorize "Man is good by birth" -- the confucian primer -- which he learned by heart whether it made sense to him or not. As the child grew, the father or the teacher would teach him

¹⁷Viet Nam was on and off under the domination of China for centuries:

First domination lasted from 111 B.C. to 39 A.D.

Second domination lasted from 43 to 544 A.D.

Third domination lasted from 603 to 939 A.D.

For details, see:

Tran Trong Kim, Viet Nam Su Luoc, Edition Tan Viet, (Hanoi, 1951).

the sayings of Confucius in Lin Yu; to act according to Chung Hung, to believe in the divination written in I Chung, and to base his conduct on the moral textbook of Chu Shing. These four books were always studied in this order. He followed exactly the same routine as the Chinese student.

Education was highly valued and generally was given at home. Students enriched their memories, developed their intelligence, and learned to write poetry and to know the lives of China's ancient scholars. After these studies, the young scholars were expected to write philosophical dissertations. The number of students in a class grouping seldom exceeded twelve and they were constantly under the surveillance of their parents. If they went to a neighbor's house to study, they were under the eye of their parents' friends or under their teacher who was considered their second father. The family influence on its own members was strong everywhere, but strongest in higher class families.

Le clan familial l'enveloppait de son armature puissante et continuait à diriger sa vie surtout quand il gravissait les échelons de la hiérarchie mandarinale, car c'est dans cette classe de la société que la puissance de la famille atteinte son point le plus élevé.¹⁸

The family clan embraced the student within its strong framework and continued to direct his life, especially if he were climbing up the ladder of mandarinale hierarchy, because it is in that class of society that the family strength reached its highest point.

¹⁸R. P. Cardiere, "Elites annamites," Le problème social aux colonies, (Marseille, 1930), p. 436.

Since the formation of moral life was prior to formation of the intellectual life, a student was taught in the family and in the school how to conduct himself before he was taught to write and read. With this kind of education and traditional family organization, there were peace and order in the Vietnamese family and society, and the whole world outside was ignored.

The New Education

Much of the Vietnamese culture began changing as soon as French rule was established. The French language gradually replaced the Chinese characters. New schools were built and new customs were introduced to Viet Nam.

Le rideau de fer coloniste était la négation de la liberté d'échange culturel. Il brisait net les courants de pensées internationaux, leur interdisait l'accès au Viet Nam. La presse et la littérature française elles-mêmes étaient sévèrement censurées. Seuls avaient droit d'entrée les livres et les journaux "bien pensant" dépourvus des "idées subversives" de liberté nationale et de justice sociale.¹⁹

The curtain of colonialism prevented freedom of cultural exchange. Contact with other countries was forbidden in Viet Nam. Foreign press and literature were not allowed in Viet Nam and even French literature and press were severely censored. Only "right thinking" books and journals devoid of "subversive ideas" about national freedom and social justice had the right to exist.

Freedom to leave the country was restricted. Only with difficulty were the Vietnamese allowed abroad, and when they were, France was their only choice.

Yet, in spite of all its shortcomings, the new education brought into

¹⁹Pham Quang Dan, Volonté Vietnamienne, Edition Thiet Thuc, (Paris, 1951), p. 21.

Viet Nam by the French protectorate government was a progressive step. Vietnamese educated under the new plan became interested in science, new ideas, and occidental culture. The use of Chinese characters in writing, indeed every aspect of the old education of Confucius and Mencius were shaken by the new influence. The literary class, once highly respected in the old society, was unwanted in this changing society where "gold and bronze are mixed." Although still socially respected, it was difficult for them to obtain jobs and, therefore to be secure financially unless they "disgrace" themselves by co-operating with the new government.

Vietnamese society was for a long time torn between regret for the past and a desire for the new education. It became a good topic for discussion and writing. The well-known Vietnamese poet, Tu Xuong, who was a victim of his time, once uttered bitterly:

Biet ray di hee lam thay ky
Cung toi sam banh, sang sua bo.²⁰

I could have studied to become a mere clerk
And have champagne at night and milk in the morning.

Whether the Vietnamese liked this kind of education or not it made no difference. If they wanted their children to be educated, the only schools available were French governmental schools where the new education was given. Here, they learned Western ideas which were very different from, if not opposite to, what their fathers had believed. The Western idea in education was

²⁰Le Van Sieu, Van Minh Viet Nam, Pham Van Tuoi xuat ban, (Hanoi, 1955), p. 113.

to develop the child's ability to think independently, and moral formation, given first place in the old education, was neglected in the new. Virtues connected with the family and cherished by Confucian scholars were considered harmful to the progress of society. Children were taught to take part in society and to accomplish their duty as citizens not as members of the family.²¹

The influence of French culture in Viet Nam was and is still great. From grade school through the university, all subjects were taught in French. Many Vietnamese could speak French better than their mother tongue and they knew more about French literature than Vietnamese literature. As part of French history the Vietnamese learned the French Revolution of 1789 with its eloquent device "Vivre libre ou mourir"²² now engraved inside the Pantheon. The idea expressed in the motto appealed to many nations; it certainly left its imprints on the soul of many Vietnamese. A French writer has said: "C'est le plus beau fruit de la France au Viet Nam, celui dont elle a la plus raison d'être fière."²³ "It is the most beautiful result of French influence on Viet Nam, the one of which France has the most reason to be proud of."

The Modern Vietnamese Family

As might be expected, changes in education were felt in the family too. The Vietnamese family, stable and harmonious as it was, suffered conflicts between the older generation and the younger generation. The old

²²"Live free or die."

²³Pham Quang Dan's quotation in Volonté Vietnamienne, Edition Thiet Thue, (Paris, 1955), p. 9.

people still had the imprints of the past and the young people had all the fresh marks of a new formation. Family conflicts took place: disputes between parents who were faithful to the old traditions and children who wanted to adopt the new way of life. The conflicts happened more often in the city where children had more contact with the West than in the country where only a small number could afford to go to school. Yet, despite these conflicts, cultural differences within the family never became seriously disruptive. Children still generally respected and loved their parents, and the parents generally were broad-minded enough to avoid crises. Tolerance came from a deep desire to keep the family in peace and happiness.

Relationships within the family, however, were somewhat changed since it was no longer parents, but the school which told the children what to do. The old home education was replaced by school education. Children were left to themselves and their friends and were often sent away to school even as far as France. The family lost an important part of its control over the child.²⁴

The family remained united but its functions were diminishing or changing. Education was taken over by the school. The ancestor worship, once so dear to the people, was losing its importance in the family (because of the introduction of Christianity). Marriages were no longer arranged by parents in many cases, even though the parents were consulted in this matter.

²⁴Nguyen Huy Lai, "Le Problème des Rapports de la Famille et de la Personne en Pays d'Annam," La Famille Annamite et la Personne Humaine, (Hanoi, 1939), p. 39.

The relationship of the daughter-in-law to her mother-in-law became less strict and the old hardship was not tolerated. Usually the educated daughter-in-law wanted to be treated like an educated free woman. Yet, even now, if the husband is wise, he can satisfy both his mother and his wife, and keep the family peace.²⁵ Often the mother still listens to her son and the wife obeys her husband.

The mother, however, has lost her right in the family and is confused about the new way of life. She looks upon the new society as a degeneration of the one she used to know. She suffers to see her children, whom she has worked so hard to put through school, not seeing things the same way she does. What she gets from them is not what she has dreamed all her life.

Les parents souffrent amèrement de voir leur enfants qui ont été pendant leur jeune âge, l'objet de mille soins et tendresse, réagir contre eux, se détachent complètement d'eux quand ils deviennent grands.²⁶

Parents, who have given great care and love to their growing children now suffer bitterly as the children rebel against them and detach themselves from the family when they grow up.

The Vietnamese family was changed during almost a century under French influence, and it still is changing. Since the country became independent²⁶, it has had contact with Western countries other than Europe. With

²⁵Ibid., p. 41.

²⁶Viet Nam became independent after the end of the Second World War. But she only received her real independence at the end of 1954 after ten years of fighting with the French army in Viet Nam, and with the cost of the division of the country into two parts, the North part went to the Vietnamese communist authority.

the division of Viet Nam into two parts at the end of 1954, and with the migration of the Northern Vietnamese to the South in order to escape from the communist regime in the North, the family must have undergone even further changes. There is no way of knowing, however, what these changes have actually been.

These changes within the family structure and function were certain to express themselves in the socialization and education of the children. Westernized parents would transmit to their children Western ideas. Because of this, the author felt that there would be a relation between the adjustments of the Vietnamese students in America and the degree of Westernization of their parents at home. The degree of Westernization is related to the extent these parents have accepted the French influence in Viet Nam.

Since American culture has its basis in European culture, it seemed logical that the more Westernized the parents of the Vietnamese students were, the less difficult would be their adjustments in the "Western" United States. Whether this paper will support this hypothesis or not, will be answered in the following chapters.

CHAPTER II

METHODS AND TECHNIQUES

During the French protection in Viet Nam, which lasted for almost a century, the educated Vietnamese were deeply influenced by French education and French culture. We have noted in the previous chapter that France was the only place the Vietnamese could have gone if they wished to go abroad. The student though eager to know and to learn about the rest of the world was given no opportunity to do so. This was due partly to the French policy in Viet Nam and partly to the student's foreign language background. Because French was taught in all schools as the official language, many Vietnamese students spoke French fluently sometimes even better than their native tongue. Therefore, they would have been more inclined to go to France if they wanted to make their studies overseas even if the French had been more lenient in giving visas to go elsewhere than to France.

The number of Vietnamese students in France increased greatly every year. In Paris, they outnumbered any group of foreign students. There are so many of them in the student district, "Quarter Latin" in Paris, that it has been called "Colonie Vietnamienne en France." This shows, more or less the love of scholarship among the Vietnamese. There has never been a lack of interest in education in Viet Nam. However, up to 1945 when Viet Nam became independent, education was enjoyed only by a minority or elite group who could afford it. Since then, the governments, both communist and nationalist,

have tried to overcome this educational shortcoming. The program, however, was not carried out successfully due to the political crisis and the war between Viet Nam and France for nine years (1946-1954). The Vietnamese educational system remained almost the same until 1952 except for the switch from French to Vietnamese as the official language.¹

With the new political status of the country, more Vietnamese who wanted to go abroad were free to choose the host country. According to the Service Culturel de Haut Commissariat du Viet Nam en France, the number of Vietnamese students in France reached its highest point during the school year of 1950-1951. During this same year, some twenty Vietnamese first came to America.² They were grantees of the Vietnamese Catholic Educational Program. It was relatively a small number, if we compare it with the number of Vietnamese students in France. Excluding those who go to school in Paris there were 755 or 91.5 per cent men and 7 or 8.5 per cent women in schools in France.

This trend to go abroad was highly encouraged when the government scholarships were increased. The government had given 328 scholarships in 1951 while the total number of scholarships in both 1948 and 1949 was only 346.³

¹Information from the Vietnamese Catholic Educational Program. This organization is still at work under the direction of the Rev. Father Emmanuel Jacques (a Belgian missionary priest to Viet Nam), representative of the Vietnamese Bishops in America.

²According to Annuaire des Etats Associes: Camodge, Laos, Viet Nam, Edition Diloutremer et Hava (1953), p. 107.

³Information from the Service Culturel du Haut Commissariat du Viet Nam en France.

Since the independence period, the number of Vietnamese students in America has been increased every year because the United States openly backs the Republic of Viet Nam. It may also have resulted from the fact that young Vietnamese now can easily obtain information about America through the American Embassy and the American Information Service in Viet Nam. The students have turned to America, hoping that what they will learn in this technically advanced land will help them be useful to the reconstruction of Viet Nam. According to the Foreign Students record in the United States, there were eighty-four Vietnamese students in America during the school year 1952-1956 (see table I) which an increase of 66.6 per cent while the total increase of foreign students from the Far East in America increased only thirty per cent.⁴

TABLE I

NUMBER OF VIETNAMESE STUDENTS IN AMERICA - 1952-1957

School year	Male	Female	Total
1952-1953	59	25	84
1953-1954	68	27	95
1954-1955	74	27	101
1955-1956	68	32	100
1956-1957	100	40	140

The hypothesis of this paper involves the possible relation between

⁴ Institute of International Education, Foreign Students Census, (1952, 1953, 1954, 1955, 1956).

the adjustment of the Vietnamese students in America and the degrees of Westernization of their parents back in Viet Nam. With the assumption that there is a direct influence of parents on children, the author believes that the more Westernized (or French-like) the parents of Vietnamese students in America are, the less difficult would be the students' adjustment to American society and school life.

The author received the addresses of the Vietnamese students in America from the Vietnamese Catholic Students Association in America. This organization was founded in 1951 by a group of Vietnamese students who recognized the need to plan and work together to establish some kind of organization for the growing number of Vietnamese students who would come to study in America. It serves the purpose of strengthening the relations among the Vietnamese students in America and to help them later serve their country according to the Catholic spirit. All Vietnamese students in the United States and Canada can become members regardless of their religion, if they agree with the constitution of the organization:

Vietnamese students in the United States and Canada are eligible for membership regardless of whether they are Catholic or not, but they must agree with the basic principles of the Christian doctrine.⁵

Since the list of the association is most complete and up to date, it was used in preference to the list of addresses provided by the Embassy of Viet Nam in America. The total number on the list was 140, excluding those

⁵ Hoi sinh Vien Cong Giao Viet Nam Tai My, Chuong Viet, (May, 1956), p. 7.

who had gone home, the number was only 125.

A six-page questionnaire was sent to the 125 Vietnamese students now attending school in the United States.

Analysis of the Questionnaire:

General information was sought in the first section of the questionnaire. There were ten questions which dealt with the location of school attended, kind of school attended, status of student, date of birth, sex, length of the time the student has been in America, other countries visited, why he chose America rather than any other country, and extent of English known before coming to America.

The second part of the questionnaire consisted of eight questions directed at the background of the parents, their religion, education, occupation, and the attitudes concerning a few customs and ideas related to their Westernization.

The third part consisted of seven questions pertaining to impressions and experiences of the students in America. The first two consider the impressions of the student before coming to America, the next three deal with his experiences since he has been in America, and the last two concern his likes and dislikes in America.

The last section of the questionnaire concerns itself with the adjustments of the students in school and out of school. It considers what ideas and practices to which the student found it most, or least, difficult to adjust, his attitudes toward the student-teacher relationship in the

American school, and the clubs to which he belongs as a measure of his social adjustment. In addition, the informant is asked the degree to which he has adjusted to American food and customs, and which customs he would or would not definitely introduce to his homeland when he returned.

Five out of 125 questionnaires (four per cent) were returned to the sender because of faulty addresses or because the addressee had moved without leaving his (or her) forwarding address. Seventy-two questionnaires or sixty per cent were returned, out of which only 41 or 56.9 per cent can be used. The other twenty-one were too incomplete to be of use.

These forty-one students are from sixteen different states as shown in table II.

TABLE II

STATES IN WHICH THE VIETNAMESE STUDENTS IN THE SAMPLE GO TO SCHOOL

State	Number of students
Connecticut	1
Florida	1
Illinois	4
Indiana	4
Iowa	3
Kansas	1
Massachusetts	3
Montana	1
Minnesota	7
New York	2
Oklahoma	1
Ohio	1
Pennsylvania	2
Texas	1
Washington	1
Wisconsin	8
Total	41

Out of the forty-one students, 60.9 per cent or twenty-five attend a private school. It is interesting that the number of students in our sample is so well divided between men and women (see table III). This is surprising when we consider the percentage of Vietnamese girl students in France, which according to the Service Culturel du Haut Commissariat du Viet Nam en France was slightly below ten per cent, prior to 1951.

TABLE III

NUMBER OF VIETNAMESE STUDENTS IN AMERICA DURING THE SCHOOL YEAR
OF 1956 - 1957 AS DIVIDED BY SEX.

Sex	Number of students	Percentage
Male	26	63.4
Female	15	36.5
	<u>41</u>	<u>99.9</u>

This relatively high percentage of student girls shows a marked change in the status of women in Viet Nam nowadays. Our grandmothers and our mothers were to stay in the home and learn the duty of a wife and mother. They were given no chance to go to school according to the old tradition in Viet Nam. Reflecting the old tradition, thirty mothers out of forty-one in our group were housewives (85.3 per cent). Only one mother had a college education, while most of the others either have a grade school or a high school education. Slightly over half of them did not have any formal education at all or completed only the grade school (see table IV).

TABLE IV
EDUCATIONAL BACKGROUND OF THE MOTHERS OF THE VIETNAMESE STUDENTS
IN AMERICA

Level of education	Number of students	Percentage
No education	4	9.7
Grade school	18	43.9
High school	18	43.9
College	1	2.4
	<u>41</u>	<u>99.9</u>

Since the time of independence, Vietnamese girls have had equal opportunity with the boys to get higher education. This has been partly due to the organization of women formed under the sponsorship of the communist government. There was a trend among young women to ask for equal rights (such as the right to vote) with men. Shortly after the revolution of Viet Minh, the National Union of Vietnamese Women (Hoi Lien Hiep Phu Nu Viet Nam) was formed, aiming at the Emancipation of Women (Giai Phong Phu Nu). The new constitution of the republic of Viet Nam states:

Women enjoy full and equal rights as men under the Constitution in every respect.⁶

In addition, the relatively low percentage of male students in our sample may be due partly to the general mobilization and the restriction of sending

⁶ R. J. Coughin, The Position of Woman in Viet Nam, (1950), p. 38.

young men overseas since they may be needed any time for the defense of their country.

As far as religion is concerned, the sample is almost equally divided among Catholics and Buddhists: twenty-one or 51.2 per cent are Catholic and twenty or 49.8 per cent are Buddhist, although Catholics in Viet Nam represent only ten per cent of the whole population of twenty five million (see table V). This may be explained by the fact that many Catholic students came here under the auspices of the Catholic Educational Program in America.

TABLE V
VIETNAMESE STUDENTS IN THE SAMPLE ACCORDING
TO THEIR RELIGION

Religion	Number of students	Percentage
Buddhism	20	49.8
Catholicism	21	51.2
Total	41	100.00

In order to leave the country it is necessary to have either the first part or the second part of a Baccalaureat degree (equalling the Junior College in the American system of education). Therefore, all the informants are college students, working for a B.A., M.A., or Ph.D. (see table VI).

TABLE VI

STUDENTS' STATUS OF THE VIETNAMESE STUDENTS IN THE SAMPLE

Student status	Number of students	Percentage
Freshman	2	4.8
Sophomore	6	14.6
Junior	5	12.1
Senior	10	24.3
Working for a M.A.	15	31.7
Working for a Ph.D.	5	12.1
Total	41	99.9

The age ranges from 18 to 38 and the majority of them are from 20 to 29: thirty-four or 77.2 per cent; six or 14.6 per cent are over 29 (see table VII)

TABLE VII

VIETNAMESE STUDENTS IN AMERICA AS DISTRIBUTED BY THEIR AGE

Age	Number of students	Percentage
Less than 19	4	9.7
20 to 24	16	39.0
25 to 29	15	36.5
30 to 34	4	9.7
More than 34	1	2.4
No answer	1	2.4
Total	41	99.7

The number of years the Vietnamese students have been in the United States may have an important impact on their adjustments while in this

country. Most of them stated that they have been in America for more than two years: thirty or 73.1 per cent. Only nine students have been here for less than two years; four, less than one year; five, less than one year and a half (see table VIII).

Other characteristics of the sample that might be related to our problem would be: the reason why the students chose to come to the United States instead of going elsewhere (see table IX), their source of information before coming (see table X) and finally their ability to speak and to understand English when they first came (see table XI).

TABLE VIII

LENGTH OF TIME VIETNAMESE STUDENTS HAVE BEEN IN THE UNITED STATES.

Length of time	Number of students	Percentage
Less than one year	4	9.7
From 1 year to $1\frac{1}{2}$ years	5	12.1
From 2 years to $2\frac{1}{2}$ years	8	19.0
From 3 years to $3\frac{1}{2}$ years	6	14.6
From 4 years to $4\frac{1}{2}$ years	6	14.6
From 5 years to $5\frac{1}{2}$ years	2	4.8
From 6 years to $6\frac{1}{2}$ years	5	12.1
From 7 years to $7\frac{1}{2}$ years	3	7.3
No answer	2	4.8
Total	41	100.0

TABLE IX
REASON WHY THE VIETNAMESE STUDENTS IN AMERICA CHOSE TO COME
TO AMERICA

Reason	Number of students	Percentage
Scholarship	17	41.4
Leading country in sciences	15	36.5
Only chance to go abroad	2	4.8
Family's wish	2	4.8
American culture and civilization	2	4.8
To be able to work through school	2	4.8
Curiosity	1	2.4
Total	41	100.0

TABLE X
SOURCES OF INFORMATION ABOUT AMERICA OF THE VIETNAMESE STUDENTS
IN AMERICA BEFORE COMING.

Source of information	Number of students	Percentage
Books	21	51.2
Movies	11	26.8
American friends	6	14.6
Vietnamese graduates from American schools	3	7.3
Total	41	99.9

TABLE XI

ABILITY OF THE VIETNAMESE STUDENTS TO UNDERSTAND AND SPEAK ENGLISH
WHEN THEY FIRST CAME TO AMERICA

Capacity	Number of students	Percentage
Able to speak fluently	3	7.3
Able to speak fairly well	6	14.6
Able to speak very little	28	68.2
Not able to speak	4	9.7
	<hr/>	<hr/>
Total	41	99.9
<hr/>		
Able to understand perfectly lectures given in class	4	9.7
Able to understand partly lectures given in class	20	49.8
Not able to understand lectures given in class	13	31.7
No answer	4	9.7
	<hr/>	<hr/>
Total	41	99.9

It would seem that the expectation of the students before coming to the host country may have an impact on their adjustments. While it is not valid to say that if the student's experience were up to his expectations, he would be more adjusted than a student whose personal experiences were far from whatever he expected, these attitudes are indications of some satisfaction in the adjustment process. The expectations of the informants ranged from the ideas that America is a land of perfection to the idea that it is

a country of gangsters and cowboys (see table XII); but most of them (twelve or 29.2 per cent) thought of America as a rich country where freedom reigns (six or 14.6 per cent) and people do not have to work hard to earn a living (three or 7.3 per cent).

TABLE XII
IMPRESSIONS OF THE VIETNAMESE STUDENTS ABOUT AMERICA BEFORE
COMING TO THE COUNTRY.

Impression	Number of students	Percentage
Rich country	12	29.2
No hard work	3	7.3
Idealistic	6	14.6
Land of Freedom	7	17.0
Segregation and land of gangsters	3	7.3
Advanced sciences	<u>10</u>	<u>24.3</u>
Total	41	99.8

Ten of the students gave their impressions about America as an advanced country of sciences. This may be the reason why most of them are majoring in technology and the natural sciences (see table XIII).

With this basic data about our group of Vietnamese students in America, we turn our attention to the degree of Westernization of their parents. This will be followed by an analysis of the adjustments of the Vietnamese students in America, the conclusion found in the study concerning this adjustment and some suggestions for further research.

TABLE XIII
MAJOR SUBJECTS OF THE VIETNAMESE STUDENTS IN AMERICA IN OUR
SAMPLE

Subject	Number of students	Percentage
Literature and Arts	12	29.2
Social Sciences	9	21.8
Technology and Natural Sciences	<u>19</u>	<u>46.3</u>
Total	41	97.3



CHAPTER III

DEGREE OF WESTERNIZATION OF THE VIETNAMESE PARENTS.

In our first chapter we discussed the Vietnamese society before and after the French domination in Viet Nam. Although French ideas and customs were at first considered harmful to the traditional way of life and rejected by the people, they are now part of the Vietnamese culture. The Vietnamese people have learned to like them, and consciously or unconsciously, many of the Vietnamese people have become Westernized or French-like without realizing it:

The Vietnamese peasants no longer took upon Frenchmen as awful creatures. The literates no longer find their thinking and customs ridiculous, unfit for Vietnamese society and morality.¹

The Vietnamese society is no longer "pure Vietnamese," "Xã hội ngày nay là kết quả của ảnh hưởng văn hóa tây phương phủ vào cái nền tảng xã hội cũ."²

"The society (Vietnamese) of today is the result of Western influences, built upon the basis of the old society."

The French influence upon Vietnamese society of today is recognizable but this does not mean that all Vietnamese are Westernized nor that those

¹Đào Duy Anh, Viet Nam Van Hoa Su Quang., (Hanoi, 1951), p. 340.

²Ibid., p. 334.

who are Westernized are Westernized to the same degree. The degree of Westernization varies from person to person, from one part of the country to the other. People from the South part of Viet Nam are generally more Westernized than those of the North because of their direct contact with French people and because of the fact that they were French subjects.³

This chapter concerns itself with the extent of Westernized influences upon the parents of Vietnamese students in America. The purpose is to find out how Westernized they are, that is, to what degree the parents have accepted and adopted the French culture and its way of life. The degree of Westernization of the parents will be measured by their education, occupation, the foreign languages they speak, and their attitudes toward a few Western customs and ideas.

The educational background of the fathers of the Vietnamese students in America ranges from grade school (three or 7.3 per cent) and high school (nine or 21.1 per cent) to college (twelve or 29.2 per cent) and university (fourteen or 34.1 per cent). Ten fathers did not have any formal education at all (see table XIV).

This high level of parental education may be due to a selection of persons who attend college in America. It seems logical that the more educated the father the more likely he would be willing to send his children abroad to

³Under the French domination, Viet Nam was divided into three parts: the North, the Center and the South. The North and the Center were under the French protection only while the South belonged to France and was considered as French land since 1867. See: Tran Trong Kim, Viet Nam Su Luec, Tan Viet edition (1951), p. 449.

TABLE XIV
EDUCATIONAL BACKGROUND OF THE FATHERS OF THE VIETNAMESE STUDENTS
IN AMERICA.

Level of education	Number of parents	Percentage
No education	3	7.3
Grade school	3	7.3
High school	9	21.9
College	12	29.2
University (graduate work)	<u>14</u>	<u>34.1</u>
Total	41	99.8

It seems logical too, that the level of parental Westernization would be related to the occupation of the fathers. Occupation plays a great part in the ideals of the Western world. It is understandable that a medical doctor who has to do seven years of graduate work has more contact with Westerners (classmates, schoolmates and professors) and would thereby generally respond to more Western ideas and customs than a farmer who never goes out of his own village and knows little or nothing of the French culture and education.

Like education, the occupations of the fathers were quite varied and fell into the following seven groups: (see table XV) teacher, medical doctor, governor and civil servant, tradesman, engineer, farmer, miscellaneous. The first occupational category includes teachers in high school and professors in college or university. Although the prestige of professor is higher than that of the teachers in Viet Nam, the two are similar enough to be in the same occupational group. Medical doctors carry the same classification as in

TABLE XV
OCCUPATIONS OF THE VIETNAMESE STUDENTS' FATHERS.

Occupation	Number of fathers	Percentage
Teacher	7	17.0
Medical doctor	4	9.7
Governor and civil servant	9	22.0
Tradesman	7	17.0
Engineer	2	4.8
Farmer	6	14.6
Miscellaneous	6	14.6
Total	41	99.7

America. The third occupational category consists of governors and civil servants. These are officers of the government corresponding to Mayors and administrative officials in American local government. The farmers and the tradesmen have the same occupational category as the American small retail store owner. The mechanic and civil engineers are the same as in the United States. The miscellaneous group is composed of district manager (clerk), judge, accountant, laboratory technician, veterinarian and Chinese character teacher.

The language other than Vietnamese which was most spoken by the informants' fathers was French. French obviously would be more popular since it was used for many years as the official language in the schools. A clear relationship between education and language is also apparent in that the fathers who spoke no foreign language were those who also have no formal education. The rest of the fathers spoke French (thirty three or 80.3 per

cent) and few others spoke Chinese; only two spoke English, and one spoke Japanese (see table XVI). Six fathers spoke two languages other than Vietnamese. (See table XVII)

TABLE XVI

RELATIONSHIP BETWEEN EDUCATION AND THE NUMBER OF FOREIGN
LANGUAGES SPOKEN BY THE INFORMANTS' FATHERS.

Level of Education	Total number	No language	French	English	Chinese	Japanese
No education	3	3	0	0	0	0
Grade school	3	2	1	0	0	0
High school	9	2	6	0	0	0
College	12	0	12	0	0	0
Graduate school	14	0	14	0	0	0
Total	41	7	35	0	0	0

There were seven fathers who did not speak any foreign language: three of them belonged to the no education group, two have grade school education and two others, high school education. One hundred per cent of the fathers who had a college education and those who had gone through graduate school spoke French. The six fathers who spoke two foreign languages were college graduates (five of them); only one belonged to the high school education group and the second language he spoke happened to be Chinese. This language has never been taught in school as a foreign language and it should not, therefore, be considered as an indication of higher education.

TABLE XVII

TWO FOREIGN LANGUAGES SPOKEN BY THE INFORMANT'S FATHERS AS RELATED TO THEIR EDUCATION.

Level of education	Total number	French & English	French & Chinese	French & Japanese
No education	0	0	0	0
Grade school	0	0	0	0
High school	1	0	1	0
College	3	1	2	0
Graduate school	2	1	0	1
Total	6	2	3	1

It also seems that the attitudes of the fathers toward a few Eastern or Western customs would be an indication of the extent of their Westernization. Eastern ideas and customs were based on the characteristics of the traditional customs of Viet Nam with their Confucian basis. These emphasized that the wife owes her husband respect and submission, the children obey their parents without question and education for girls is unnecessary. Attitudes concerning dancing and music were also included since they were not desirable in the old Vietnamese family. Inclusion of this attitude as a measure of traditional Eastern values may be justified by the very popular saying in Viet Nam: "If there was a musical instrument in the family, the daughter could not be a virtuous one."⁴ Strange as it may seem to Western minds, this is still believed by a minority in Viet Nam today (see table XVIII). Among eighty-two parents, eighteen or 21.9 per cent still think that music is debasing. Nineteen mothers (46.3 per cent) in the group think that dancing (modern dance

introduced by French customs) is immoral. It is interesting to note that only twelve fathers share the same opinion. This may be explained by the education of the fathers in comparison with the education of the mothers.

TABLE XVIII
ATTITUDES OF VIETNAMESE STUDENTS' PARENTS TOWARD MUSIC AND DANCE

	Fathers		Mothers		Together	
	Number	Per cent	Number	Per cent	Number	Per cent
Music is not debasing	33	81.3	20	48.8	53	65.4
Music is debasing	8	18.7	10	24.3	18	21.9
No answer	0		11	26.8	11	13.4
Total	41	100.0	41	98.9	82	99.7
Dancing is not immoral	29	70.8	22	53.7	51	62.1
Dancing is immoral	12	29.2	19	46.3	31	37.8
Total	41	100.0	41	100.0	82	99.9

Twenty-six fathers have college and university (graduate school) education (63.4 per cent) while almost one hundred per cent of the mothers did not go further than high school (40 or 97.5 per cent). This difference of education was reflected in the attitudes of mothers and fathers concerning Eastern and Western ideas and customs. Yet, despite the difference in attitudes toward dancing and music, more of the parents prefer that girls should have a formal education (thirty-eight or 92.7 per cent of fathers and thirty-seven or

⁴Gia trung huu cam nu tu tuo dam.

TABLE XIX

EDUCATION OF BOTH PARENTS OF THE VIETNAMESE STUDENTS IN AMERICA

Level of education	Fathers		Mothers		Together	
	Number	Per cent	Number	Per cent	Number	Per cent
No education	3	7.3	4	9.7	7	8.5
Grade school	3	7.3	18	43.9	21	25.6
High school	9	21.9	18	43.9	27	32.6
College	12	29.2	1	2.4	14	15.8
Graduate school	14	34.1	0	00.0	14	17.2
Total	41	99.8	41	99.9	82	99.7

90.7 per cent of mothers), according to table XX.

Education has been always highly valued in Viet Nam, but education for girls has been traditionally neglected. The duty of Vietnamese women is that of a wife and mother. She is not to go out and work for money but to stay home and to take care of the household. For example, among the mothers in our sample only six of them are working, the rest are housewives and only one of them has a college education (see table XIX, p. 41).

TABLE XX

ATTITUDES OF VIETNAMESE STUDENTS' PARENTS TOWARD EDUCATION

FOR GIRLS

	Fathers		Mothers		Together	
	Number	Per cent	Number	Per cent	Number	Per cent
Education for girls should be encouraged	38	92.7	37	90.7	75	91.3
Girls should not have formal education	3	7.3	4	9.3	7	8.5
Total	41	100.0	41	100.0	82	99.9

Sending daughters to school, however, has become more popular. More schools are open for girls and many families even send their daughters abroad to study if they can afford it. In France for instance, according to Service Culturel de Haut Commissariat du Viet Nam en France, the total number of Vietnamese girls in schools (out of Paris) is 8.5 per cent of the total number of both boys and girls (825). In America, the percentage of Vietnamese girls enrolling in colleges is much higher; according to Open Door of the Institute of International Education (1956) there were forty girls (28.5 per cent) and 100 boys (71.4 per cent). While the lower percentage of Vietnamese boys enrolled in school relative to the percentage of girls may be due to the general mobilization in Viet Nam, this still indicates a change in the attitude of Vietnamese people concerning education for girls.

While it is true that the mothers have accepted some of the Western influence, there is evidence that much belief in the old society, where social control is based on morality and virtues, still exists:

Il faut noter d'abord la primauté de la morale. Elle révèle premièrement dans la famille, base de la société, qui n'est pas fondée sur un code de loi, mais la vertu...⁵

It is necessary to note the priority of moral considerations. It is revealed first in the family, the basis of society, which is not founded on a code of law but on virtue...

The influence of the mothers upon the student must be considered in relationship to the authority roles of mothers and fathers in the family. The informants were asked whether or not the husband and wife should have equal

⁵ Emmanuel Jacques Houssa, Le drame Vietnamien, Les Dossier de L'Action Sociales Catholiques, p. 412.

right in family authority or if it would be more desirable that the wife should respect and be submissive to the husband. Fifteen mothers out of forty-one (36.5 per cent) think that the wife and husband should not be equal in authority patterns. This would tend to indicate even in this somewhat Westernized sample of Vietnamese families, that fathers are still greatly respected as the head of the family. This is still more emphasized by the fact that the Vietnamese culture does not encourage mothers to participate in the society beyond the home. This also explains why so many of the mothers are housewives (see table XIV). With no other occupation, most of these mothers had not had the opportunity to take full advantage of more formal education which would encourage more participation in political and social life. The present group of female students may express different attitudes but as far as their mothers are concerned, even though the opportunities available to act outside of the family on Charity Work or Social Welfare (as a result of the long fight for independence from 1946 till 1954) have increased, they still prefer to stay home.

Although they were given more opportunities to act, the majority of women prefer to keep house unless the economic conditions of the family requires that they work. This attitude is rooted in the Confucian teachings.⁶

In considering the nine attitudes questions as a group, it was hoped that they might give some indication of the variations in Western influences upon parental attitudes. A father who preferred all nine of the Western ideas

⁶Hong Phuc Vo, "The Effect of Social Change on the Family in the Philippines and Viet Nam," M.A. thesis in Sociology at Chicago University, (Chicago, Sept., 1955), p. 60.

and customs would be more Westernized than the one who held fewer, at least in regard to these particular areas of behavior (see table XXI).

TABLE XXI
NUMBER OF EASTERN AND WESTERN CUSTOMS AND IDEAS PREFERRED BY THE
FATHERS OF THE INFORMANTS

Number of Eastern customs approved by each father	Number of fathers	Number of Western customs approved by each father	Number of fathers
0	13	0	0
1	10	1	1
2	8	2	0
3	2	3	2
4	5	4	7
5	2	5	11
6	0	6	8
7	1	7	3
8	0	8	5
9	0	9	4
	41		41

In relating occupational categories to these particular custom preferences, the teachers and governors were found to be more Westernized than the rest of the sample and the farmers the least Westernized of the group (see table XXII).

Since education for girls has been neglected in Viet Nam, the educational achievement of the mothers is surprisingly low. Out of forty-one mothers, four never went to school (9.7 per cent), eighteen had a grade school

TABLE XXII
DEGREE OF ATTITUDE OF WESTERNIZATION OF THE FATHERS ACCORDING
TO THEIR OCCUPATION.

Occupation	Number of Western customs approved by person in each occupation group									Total number of fathers in each occupational category
	9	8	7	6	5	4	3	2	1	
Teacher	1	1	1	0	1	4	0	0	0	8
Governor	1	1	1	2	2	1	0	1	0	9
Engineer	1	1	0	0	0	0	0	0	0	2
Tradesman	1	1	0	1	1	0	0	0	0	9
Medical doctor	0	1	0	1	2	0	0	0	0	4
Farmer	0	0	0	0	3	1	1	0	0	6
Miscellaneous	1	1	1	0	2	1	1	0	0	6
										41

education and eighteen a high school education (43.9 per cent). Only one obtained a college education (see table XXIII).

The occupation of the mothers also should give indications of Western influence. Thirty-five mothers out of the total of forty-one are housewives. Two of the rest are teachers, two are nurses, and two are merchants (see table XXIV).

TABLE XXIII

EDUCATIONAL BACKGROUND OF THE VIETNAMESE STUDENTS' MOTHERS

IN AMERICA.

Level of education	Number of mothers	Percentage
No education	4	9.7
Grade school	18	43.9
High school	18	43.9
College	1	2.4
Total	41	99.9

TABLE XXIV

DEGREE OF ATTITUDE OF WESTERNIZATION OF THE MOTHERS ACCORDING
TO OCCUPATION

Occupation	Number of Western customs approved by persons in each occupation group									Total number in each occupational category
	9	8	7	6	5	4	3	2	1	
Nurse	1	0	1	0	0	0	0	0	0	2
Teacher	0	0	1	0	0	0	0	0	0	2
Merchant	0	0	0	0	0	1	1	0	0	2
Housewife	2	2	4	7	7	7	3	0	1	35
										41

In addition, the education of the mothers, like that of the fathers, is related to the number of foreign languages they spoke. None of the mothers spoke more than one foreign language. French, which is very popular among fathers, was spoken by only thirteen mothers (31.6 per cent), and twenty-eight (68.2 per cent) did not speak any language besides Vietnamese (see table XXV).

TABLE XXV

FOREIGN LANGUAGE SPOKEN BY THE MOTHERS OF THE VIETNAMESE STUDENTS
IN THE SAMPLE.

Language	Number of mothers	Percentage
French	13	31.6
No foreign language	28	68.2
Total	41	99.8

In regard to custom preferences, the housewives approved the least number of Western customs and ideas, and the two merchants are less Westernized than the nurses and teachers. This may be explained for both the housewives and the merchants by the fact that they do not need to have the educational experiences of the teachers or the nurses, and thus, have been less influenced by Western culture (see table XVI). It is interesting to note that thirteen mothers did not approve any of the nine Western customs and ideas, while only three of them did not approve any of the Eastern ones.

TABLE XXVI

NUMBER OF WESTERN AND EASTERN IDEAS AND CUSTOMS APPROVED BY THE
MOTHERS OF THE INFORMANTS.

Number of Eastern customs approved by each mother	Number of mothers	Number of Western customs approved by each mother	Number of mothers
0	3	0	13
1	7	1	10
2	12	2	8
3	6	3	2
4	7	4	5
5	1	5	2
6	1	6	0
7	0	7	1
8	1	8	0
9	0	9	0
	<hr/> 41		<hr/> 41

Since the father's authority in the family is still so dominant and his background is so much more expressive of French influences, the father's Westernization influences and not the mother's were used in establishing the Westernization Index. The influences of the father is so much greater than that of the mother in both the authority roles, the determination of the student's behavior, and his adjustment in America.

The occupation, the number of foreign languages spoken by the father, the educational level, and a measure of their attitudes toward a few Western customs, were used as a basis for the index of Westernization of the fathers of the Vietnamese students in America in our sample. One hundred points were

given to these items to represent the highest degree of Westernization. Since each father will have one occupation, four levels of education (at the most), speak two languages (at the most) and prefer all nine Western customs (at the most), our one hundred points were divided according to sixteen units as follows: (table XXVII).

TABLE XXVII
HUNDRED POINTS REPRESENTING HIGHEST POSSIBLE WESTERNIZATION
ACCORDING TO EDUCATION, OCCUPATION, CUSTOM PREFERENCES AND
FOREIGN LANGUAGES SPOKEN BY THE FATHERS.

Item	Maximum number of units possible for each factor	Maximum number of points for all units
Occupation	1	10 (6 - 4)
Language	2	12
Education	4	16
Attitude	9	54
	16	100

We can thus give to each of the sixteen items six points which make the total of ninety-six. The remaining four points was allowed to occupation since it is a single unit and the pattern of occupational behavior is generally closely related to other behavior values and attitudes.

The actual value of each occupation was obtained by dividing the total number of both Western and Eastern replies. The rate of Western preferences according to occupational levels then ranged from four to ten. It

is interesting that the farmers have the lowest rate (4), and the engineers have the highest rate (10) in the group. The teachers and governors happened to have the same rate of eight, while the miscellaneous group has seven points (see table XXVIII).

TABLE XXVIII

RATE OF WESTERNIZATION IN ATTITUDES AS DISTRIBUTED BY OCCUPATION.

Occupation	Number of persons in the group	Rate of occupation
Engineer	2	10
Teacher	7	8
Governor and civil servant	9	8
Medical doctor	4	7
Tradesman	7	6
Farmer	6	4
Miscellaneous	6	7
	41	

The resulting index of Westernization based on the factors of Occupation, Education, Attitude and Language is as follows in table XXIX.

Since it would be more difficult to study the Westernization of each person as an individual, the sample was divided into three groups. The lowest group in our sample ranges from ten to forty-five points. The group ranges from forty-six to seventy-four, and the highest group from seventy-five to ninety-eight (see table XX).

TABLE XXIX

INDEX OF WESTERNIZATION OF FATHERS IN ORDER OF INCREASING
WESTERNIZATION

Code number of questionnaire	Language	Education	Attitude	Occupation	Total
1	0	0	6	4	10
16	0	0	18	7	25
31	0	0	24	4	28
27	0	6	30	4	40
28	6	12	18	4	40
30	0	6	30	6	42
32	0	12	30	4	46
15	0	12	30	7	49
14	6	12	24	8	50
26	0	12	36	4	52
29	6	12	30	4	52
13	6	12	30	6	54
24	6	6	36	6	54
25	6	18	24	8	56
2	12	18	24	7	61
33	6	24	24	7	61
17	6	18	30	8	62
34	6	12	36	8	62
36	6	24	24	8	62
3	12	12	24	7	65
11	6	18	36	6	66
35	6	24	30	7	67
9	6	24	30	7	67
12	6	18	36	7	67
10	12	18	30	8	68
37	6	18	36	8	68
4	6	18	36	8	68
38	6	24	30	8	68
18	6	24	36	7	73
21	6	18	42	7	73
5	6	18	48	7	79
40	6	24	42	8	80
39	6	24	42	8	80
20	6	18	54	7	85
8	12	18	48	8	86
2	6	24	48	10	88
22	6	24	42	8	90
6	12	24	48	7	91
7	6	24	54	8	92
23	6	24	54	10	94
41	12	24	54	8	98

TABLE XXX

DEGREE OF WESTERNIZATION OF THE FATHERS AS DIVIDED INTO GROUPS

Group	Degree of Westernization	Number of persons in the group
I	10 to 45	6
II	46 to 74	24
III	75 to 98	11
Total		41

CHAPTER IV

THE ADJUSTMENTS OF THE VIETNAMESE STUDENTS

The major problem in studying the adjustments of the Vietnamese students in America was defining adequate indices of adjustment. The informants were first asked to list ideas and customs in American life in which they generally found it difficult or easy to adjust; and then do the same for some of the ideas and customs encountered in college. Specifically students were asked about their reaction to American food, to the teacher-student relationship in school, the clubs to which they belonged in school and their opinion of the athletic programs in American colleges. In addition, they were asked to list three American customs or ideas they would like to bring back to Viet Nam if they returned, and which customs or ideas they definitely would not want to introduce into Viet Nam. Finally, the informants were asked under what conditions they would be willing to stay in America rather than return to Viet Nam. In addition, the students' ability to understand and speak English when they first came and their expectations of the United States or their impressions about the country before coming would have an important impact upon their adjustments while in America.

The adjustments of the students in our sample will be studied as a group in this chapter in respect to the data obtained on the following matters:

- 1- Most difficult things to which they had to adjust in school and

society;

2- Least difficult things to which they had to adjust in school and society;

3- Club memberships;

4- Student-teacher relationship in American schools;

5- Opinion of the athletic programs in American schools;

6- Acceptance of American food;

7- American customs they would or would not want to introduce into Viet Nam;

8- Conditions under which they would be willing to stay in the United States rather than go back to Viet Nam.

The three American ideas and customs to which our group of Vietnamese students in America found it most difficult to adjust according to their comments were: the dating concepts and boy and girl relationships, the "money" concepts, and the family relationships and patterns. Eleven students out of forty-one stated that they could not get used to the relationship between American boys and girls. The system of dating in America is not appealing to them, and they are shocked by the boy and girl relationship patterns in grade school and high school. Most Vietnamese students have never been exposed to such freedom for youth. The students cannot understand how American parents can let their teen-age daughters go out for a date at night without a chaperon. In spite of the Westernization trend in Viet Nam, girls are often not allowed to leave the house after dark unless they are accompanied by their father, mother or brother.

The second feature of American life to which it is difficult for Vietnamese students in this group to adjust is the "practical minds" of the Americans with their "clear-cut attitudes" about money. For example, a Vietnamese student is embarrassed to share a meal check with a friend after having a supper together or to even talk about money matters. In Viet Nam when some one invites another person to supper or to a movie, the one who asks will take care of the bill. As one student put it, "Here it is different, even if you are asked to go with them (American students), be sure to bring your wallet along."

Finally in regard to difficult matters to which to adjust, these Vietnamese students have been disturbed by the American family relationship patterns. They believe that the children in America have no sense of belonging in their homes, that they are not tied to their family by a sacred loving bond such as exists in the Vietnamese family. They believe that American children are too independent and that they do not give their parents sufficient respect. For example, one student in our sample thought it was shocking to see some children pay their parents for room and board, another to see children send their parents to homes for the aged. Others expressed the view that the American way of life definitely stresses the importance of the individual rather than the family of the society.

The most difficult things to which the students had to adjust in college life were: social activities, time and class schedules, and the English language. There are too many social activities at the schools, according to all students. A few Vietnamese from our group felt that American students are

often "more for fun than for study" and that "there is a lack of spiritual atmosphere at school." Sports in American schools were overemphasized, according to 10 (24.3 per cent) of our group, and this, they felt made studying difficult (see table XXXI). In addition to social and athletic events the Vietnamese students in our group found it hard to adjust to frequent quizzes and the time scheduling of classes.

TABLE XXXI

THE PLACE OF THE ATHLETIC PROGRAM IN AMERICAN SCHOOLS AS SEEN
BY THE VIETNAMESE STUDENTS IN AMERICA

	Number of students	Percentage
Like	13	31.3
Too much	10	24.3
Indifferent	1	2.4
No answer	17	41.4
Total	41	99.7

In Viet Nam students remain in the same classroom all the time and the teacher changes classrooms after each hour. The thirty or forty minute lunch, no siesta and the rush back to classes again are also problems to these students. In Viet Nam all offices and schools are open from eight o'clock in the morning until noon. At twelve o'clock everyone goes home for a big lunch, often made as a supper, has a siesta and goes back to work again at two or three o'clock in the afternoon until six o'clock in the evening. In addition,

the food itself caused much discomfort. Out of forty-one informants, thirty-one (75.6 per cent) do not like American food. Four of them thought it is all right and four others were indifferent. (See table XXXII.)

TABLE XXXII

ADJUSTMENT TO AMERICAN FOOD BY THE VIETNAMESE STUDENTS
IN AMERICA

Degree of adjustment	Number of students	Percentage
Like American food	4	9.7
Do not like American food	31	75.6
Indifferent	4	9.7
No answer	2	4.8
Total	<u>41</u>	<u>99.8</u>

Difficulty in language (twenty-eight or 68.2 per cent spoke very little English when they first came, and 20 or 49.8 per cent were able to understand partly lectures given in class see table XI, p. 31) was also listed by the students as a problem in adjustment.

In summary, the most difficult things to which the students had to adjust in American life and in school can be classified into three major groups as follows:

1. In society: individualism, materialism and prejudice;
2. In the family: freedom of children, relationship between parents and children;
3. In school: the overemphasis on sports, too many social activities,

insufficient interest in studies, different school schedules, test and quiz system, and language.

There were, however, also many phases of American social and school life to which the Vietnamese students in our group found it easy to adjust. Among them were: the friendliness of Americans, the student-teacher relationship, the cooperative attitude of students and the possibility of working while attending school. Twelve students (29.2 per cent) found it easy to get used to the friendliness and sincerity of American people. Unlike the Vietnamese, who are usually quiet, these students found Americans easygoing, informal and friendly. The student found it easy to feel at home when invited for a supper or given hospitality during long vacations like Christmas or Easter at the homes of Americans. The reflection of this friendliness in the relationship between teacher and student, and the teacher's respect for the opinion of the student was readily accepted by the students in our group. They preferred this pattern to the cold and formal one that exists in Viet Nam. (See more adequate analysis of this factor below, p. 59.)

In a similar manner the student-teacher relationship seems to be a bright spot in Vietnamese student adjustment. Most of the students, thirty-eight of them (92.6 per cent), think that this student-teacher relationship should be encouraged and even introduced into Viet Nam. Only two (4.8 per cent), do not like it, and the rest or 4.8 per cent did not answer (see table XXXIII).

This may be a reaction against the teacher-student pattern of relationship in Viet Nam. Teachers are considered to be a second father to the students. In traditional Vietnamese values one should pay one's respect first

TABLE XXXIII
STUDENT-TEACHER RELATIONSHIP IN AMERICAN SCHOOL AS CONSIDERED
BY THE VIETNAMESE STUDENTS IN U.S.A.

	Number of students	Percentage
Like	38	92.6
No answer	2	4.8
Dislike	1	2.4
Total	41	99.9

to the king, then to his teacher, and, only after those two, to his father. Since Viet Nam has undergone so many changes, the students do not give their teachers the respect that students in the past have given, yet there remains a semblance of that old respect even now, and this often makes the student-teacher relationship rather cold. The Vietnamese students in America found the relationship between American students and teachers relaxing and would like to introduce it to Viet Nam.

Another thing to which it was easy for the Vietnamese students in our group to adjust was the spirit of cooperation among the students which made group work interesting and pleasant. Through discussions, talks and workshops sponsored by the schools, the students in our group felt they gained much insight into their field of study as well as into American life. Finally, many of them gladly accepted the opportunity of working through school in America. This cannot be done in Viet Nam, and therefore the opportunity of many young people to get an education is limited if their family

cannot afford it.

The club membership of Vietnamese students in our group reflects somewhat the ease with which these students adjusted to extracurricular activities in American school life. Most of the students in our sample (thirty or 73.1 per cent, see table XXXIV) belong to one club at least.

TABLE XXXIV

CLUB MEMBERSHIP OF THE VIETNAMESE STUDENTS IN AMERICA

Number of clubs	Number of students	Percentage
No clubs	11	26.8
1 club	13	31.3
2 clubs	7	17.0
3 clubs	8	19.5
4 clubs	1	2.4
5 clubs	1	2.4
Total	41	99.4

Out of thirty students who have club membership in their school, eight of them are club officers, and fifteen of them participate actively in their clubs as follows: (see table XXXV)

TABLE XXXV

CLUB MEMBERSHIP OF THE VIETNAMESE STUDENTS IN AMERICA

ACCORDING TO THE DEGREE OF PARTICIPATION IN THE GROUP

Degree of participation	Number of students	Percentage
Club officer	8	26.6
Active in club	15	50.0
Member only	7	23.3
Total	30	99.9

The students' expectations of America before coming here could certainly have colored their adjustments in the host country. Their sources of information about America may also have had some influence on their expectations and the ultimate fulfillment of them. The majority of students in our sample got their information by reading (see Table XXXVI).

TABLE XXXVI

SOURCES OF INFORMATION FROM WHICH THE VIETNAMESE STUDENTS
GOT THEIR IDEAS AND IMPRESSIONS ABOUT THE U. S. A.

Sources	Number of students	Percentage
Books	21	52.2
Movies	11	26.8
American friends and Vietnamese graduates from the U.S.A.	6	14.6
No answer	3	7.3
Total	41	99.9

It is interesting that most of the students in our group thought of America as a land of great opportunity, a rich land where people do not need to work too hard to earn a living — the ideal land where democracy, freedom and equality reign (see table XXXVII). A few of them (three or 7.3 per cent), thought of America as a land of cowboys and gangsters where there is racial segregation and many murders.

These somewhat unreal expectations of the Vietnamese students about America can somewhat be explained by the fact that their first information

about the country was largely through books and movies. Slightly over half of them (51.2 per cent) received their information through reading, 26.8 per cent or 11 of them through movies and the rest from Americans and Vietnamese graduates from schools in the United States of America (see table XXXVII and table XXXVI, p. 61).

TABLE XXXVII

IDEAS AND IMPRESSIONS OF THE VIETNAMESE STUDENTS ABOUT
AMERICA BEFORE COMING TO AMERICA

Ideas and impressions	Number of students	Percentage
Rich country	12	29.2
Idealistic country	6	14.6
No hard work	3	7.3
Land of freedom	7	17.0
Advance in sciences	10	24.3
Land of gangsters and segregation	3	7.3
Total	41	99.8

It is interesting to note that in spite of their high expectation of the United States many of the students were not disappointed in their experiences (see table XXXVIII). This fact would show that they are somewhat adjusted at least insofar as their expectations have been partially realized.

Knowing what customs the Vietnamese students in our group would or would not be willing to take back to Viet Nam with them should also prove valuable in understanding their adjustment. These students thought it would be worth copying the relationship between American teachers and students, and

TABLE XXXVIII
EXPECTATION AND EXPERIENCE OF THE VIETNAMESE STUDENTS IN
U.S.A.

	Number of Students	Percentage
Experiences up to expectation	20	48.7
Experiences not up to expectation	7	17.0
Yes and No	10	24.3
No answer	4	9.7
	<hr/>	<hr/>
Total	41	99.7

the informality of American people and their friendliness. A few thought sports should be encouraged more in Vietnamese schools, American democracy should be brought to Viet Nam, together with the dignity of labor and the spirit of working hard. Other customs the Vietnamese students would like to bring back to Viet Nam are listed in our table XXXIX as follows:

TABLE XXXIX

AMERICAN IDEAS AND CUSTOMS LISTED BY VIETNAMESE STUDENTS AS
CUSTOMS AND IDEAS THEY WOULD LIKE TO BRING BACK TO VIET NAM

Customs and ideas	Number of times listed
Student-teacher relationship	5
American democracy	7
Hard work	4
Friendliness and informality	4
Practical mind	2
Parent-children relationship	2
Students' activities in school	1
Boy and girl relationship	1
Sports	3
Dating	1
American clothing	2
Dignity of labor	2
Part-time job for student	1
Total	35

Note: the number shown in each item is the number of times that item is preferred by one student. Since each student can list three different choices, the total number is not necessarily 41.

On the other side of the ledger there are many ideas and customs students do not want to take home to Viet Nam. A large number of them do

not want to bring back the dating and dancing customs. Other factors less frequently mentioned are included in table XL below.

TABLE XL
AMERICAN CUSTOMS AND IDEAS THAT THE VIETNAMESE STUDENTS WOULD
NOT WANT TO INTRODUCE TO VIET NAM WHEN THEY RETURN

Customs and Ideas	Number of time listed
Dating	10
Dancing	6
Relationship between boys and girls	5
Materialism and individualism	4
Worship of sports	2
Rush	3
Home for the aged	1
Freedom enjoyed by children	2
Prejudice	1
Rock and roll music	2
Smoking and drinking	1
Open demonstration of affection	2
Divorce and birth control	2
Division of working hours	1
Total	45

Note: The number shown with each item is the number of times that item was mentioned by any student. Since each student could have listed three things, the total number in the table will not necessarily be equal to the number of students in our sample.

The desire to stay in America rather than return to Viet Nam would be most relevant to the extent of adjustment, or an explanation of the adjustment, of the students in our group. To the question, "Under what conditions would you be willing to stay in America rather than go back to Viet

Nam?" some students answered as follows: "No condition whatsoever," "When the shrimps learn to whistle," or "When Viet Nam is blasted from the surface of the earth." These answers show the eagerness of some of the students to return to Viet Nam. Under no condition would eighteen (or 43.9 per cent) of them stay in America. Eleven or 26.6 per cent, however, would stay only if the Red Communists would take over the South Viet Nam. Only one student said he would stay if he had his family and friends here. Three students would not be willing to go back if they could not be actively useful to Viet Nam; eight did not answer (see table XLI).

TABLE XLI

CONDITIONS UNDER WHICH THE VIETNAMESE STUDENTS WOULD BE
WILLING TO STAY IN AMERICA RATHER THAN GO BACK TO
VIET NAM

Conditions	Number of students	Percentage
No condition	18	43.9
Communists take South Viet Nam	11	26.8
Cannot be actively useful in Viet Nam	3	7.3
Have family and friends here	1	2.4
No answer	8	19.5
Total	41	99.9

Judging the students from this question only, one could assume that they were not adjusted at all because of the fact many would not stay under any condition. Yet, many of them, from what we have discovered about their attitudes toward American life, are well adjusted in their role as students

in an American school. It may be that their role as Vietnamese citizens is more important to them than their role as American students. They may well be thinking of themselves as persons travelling through America, making the best adjustment possible on a temporary basis, but always keeping in mind their basic reason for coming to America. While they may find it hard to adjust to all American values, they may not find it too hard to adjust to the role of a student traveler in America for a temporary period. If we recall the reason why they came to this country, it helps to clarify this position. They came with the purpose of studying and learning so as to be able to help build a stronger independent Viet Nam. With this idea in mind the students came, and with this same idea they go back. From the information of the Vietnamese Catholic Students Association in America, the Vietnamese graduates from America who have gone back are doing wonderful work in Viet Nam:

Students that have returned to Viet Nam hold very responsible positions and render great services, especially in some important fields, where there had been a shortage of specialists: public finance, public administration, economics, foreign relations, education.¹

Were it not for this sense of dedication, they might think more in terms of total adjustment.

¹ Rev. Emmanuel Jacques, "Vietnamese Catholic Educational Program," Chuong Viet, (March, 1956), p. 3.

CHAPTER V

RELATIONSHIP BETWEEN THE ADJUSTMENTS OF THE VIETNAMESE STUDENTS IN AMERICA AND THE DEGREE OF WESTERNIZATION OF THEIR PARENTS

As a group, the Vietnamese students in America are fairly well adjusted, at least to their roles as students temporarily residing in the United States if not as potential full-time residents in the United States. Individually, however, the level of their adjustment varies. It was hoped that some relationship could be found between the level of the students' adjustment and the level of the fathers' Westernization. Using the index of Westernization developed in chapter III (p. 51) we will try to discover if there is any such relationship.

Although individual variation in degrees of Westernization of the fathers are often very slight, it is possible to compare the most Westernized with the least Westernized in relationship to student adjustment. Three group levels of Westernized parents will be compared. The most Westernized (index of 75-98 points), the moderately Westernized (index of 45-74 points) and the least Westernized (index of 10-44 points)(see table XLII).

Each group will be analyzed in terms of adjustment of students whose fathers are in that group and then the adjustment pattern of the groups will be compared in the hope of seeing if there is or is not a relationship be-

TABLE XLII

DIVISION OF THE INDEX OF WESTERNIZATION ACCORDING TO THE DEGREE
OF WESTERNIZATION OF THE FATHERS

Level of Westernization	Number of Parents	Percentage
Group I (75-89)	11	26.8
Group II (45-74)	24	58.5
Group III (10-44)	6	14.6
	41	99.9

tween Westernization of the fathers and adjustments of students. First of all there is no relationship between the degree of Westernization of fathers and the adjustments of the Vietnamese students as far as their willingness to stay in America (see table XLIII).

In a similar manner there is very little difference in the adjustment patterns of the the different groups in regard to teacher-student relations. There is no one of the first group who does not like the teacher-student relationship in American schools, and only one in each of the other two groups. This may be slightly indicative of more difficulty in adjustment among the last two groups but not enough to show any significant trend (see table XLIV).

TABLE XLIII

CONDITIONS UNDER WHICH THE VIETNAMESE STUDENTS WOULD STAY IN
AMERICA RATHER THAN GO BACK TO VIET NAM ACCORDING
TO WESTERNIZATION LEVEL OF THEIR PARENTS

Condition	GROUP I		GROUP II		GROUP III	
	Number	Percentage	Number	Percentage	Number	Percentage
Cannot be useful	0	0	2	8.3	1	16.6
Have Friends and Family	1	9.0	0	0	0	0
Communists take South						
Viet Nam	3	27.0	6	25.0	2	33.3
No condition	6	54.4	11	45.9	1	16.6
No answer	1	9.0	5	20.8	2	33.3
	—	—	—	—	—	—
Total	11	99.7	24	100.0	6	99.8

TABLE XLIV

ADJUSTMENTS OF VIETNAMESE STUDENTS TO THE AMERICAN STUDENT
TEACHER RELATIONSHIP

	GROUP I	GROUP II	GROUP III
Like	10	23	5
Dislike	0	1	1
No answer	1	0	1
	—	—	—
Total	11	24	6

Almost the same happens to their reaction to the athletic pre-

gram in American schools (see table XLV).

TABLE XLV
ADJUSTMENTS OF THE VIETNAMESE STUDENTS TO THE ATHLETIC PROGRAM
IN AMERICAN SCHOOLS

	<u>GROUP I</u>		<u>GROUP II</u>		<u>GROUP III</u>	
	Number	Percentage	Number	Percentage	Number	Percentage
Like	4	36.2	8	33.3	1	16.6
Indifferent	2	18.1	8	33.3	0	0.0
Too emphasized	1	9.0	0	0.0	0	0.0
No answer	4	36.1	8	33.3	5	83.3
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
	11	99.4	24	99.9	6	99.9

Only two or 18.1 per cent of the first group think that the athletic program is too extensive: 33.3 per cent of the second group share the same opinion while no one in the third group felt this way and 83.3 per cent of them did not answer. Certainly the first group is more favorable toward and perhaps more adjusted to the athletic programs in America than the second and third groups. The fact that 83.3 per cent of the third group did not answer may also be an indication of indifference toward the program, at least it is not a strong favorable positive opinion on sports or it would most likely have been expressed. This indifference toward sports on the part of the students with less Westernized fathers may result from the attitude in Viet Nam that sports are for the rich. Vietnamese students in the low Westernization groups may not give too much importance to athletics and may not be over-

concerned with them. In addition most of the students in our group are in private schools where large sport programs are not stressed.

There were many things to which the students found it difficult to adjust in America, but no evidence that these factors differed among the three groups. For instance the relationship between American boys and girls was listed by students of all three groups; the same is true about the American social life (see table XLVI).

TABLE XLVI

MOST DIFFICULT THINGS TO WHICH TO ADJUST IN AMERICAN LIFE AND SCHOOL
AS LISTED BY THE VIETNAMESE STUDENTS IN AMERICA

Item	Group I	Group II	Group III	All three groups
Materialism	0	2	1	3
Individualism	0	3	0	3
Social life	1	2	4	7
Boy-girl relationship	4	6	1	11
School extracurriculum	0	3	1	4
Work schedule	0	3	0	3
Way of life in general	1	2	0	3
Educational system	3	6	0	9
Overemphasis on sports	0	2	1	3
Work through school	0	1	1	2
Parent-child relation	0	1	0	1
Language	1	1	1	3
Selfishness	1	1	0	2
Prejudice	0	1	2	3
Food	0	3	0	3
<hr/>				
Number of items listed	11	38	12	61
per person:	1	1.5	2	

The number in each column is the number of times this item was listed by a student in the group as one of the most difficult things to which he had to adjust. Some students do not list any items, some listed one, others listed more than one. It would seem that the group which had the most difficulty adjusting to various phases of American life would have listed the largest number of items and the group having the least problems of adjustment would have listed the least number of items. On this assumption, the mean average number of items listed was completed for each group. The number of items listed being the most difficult to which group I had to adjust was one point ($11 \div 11=1$); the second group, 1.5 ($38 \div 24=1.5$) and the third group two points ($12 \div 6=2$). Thus the group with the most Westernized fathers listed the fewest number of difficulties. The second group listed more difficulties than the first group and the third group more than the second. It may certainly be possible that this is an indication of better adjustment among the students whose fathers are among the most Westernized. In listing the items to which they had least difficulty in adjusting, the group of most Westernized fathers has the highest rate per person: 1.3, second group was next, 0.8 and the last group had only 0.3 (see table XLVII). This definitely indicates that the students with fathers in more Westernized groups listed more items to which they found it easy to adjust than the students whose fathers are in the less Westernized group. Perhaps again it is an indication of better adjustment among the group with more Westernized fathers.

In comparing the averages of the listed items from the two tables, relationship between the trends in the average number of items listed for

the above two questions is clearly evident: (see table XLIII).

TABLE XLVII

LEAST DIFFICULT THINGS TO WHICH TO ADJUST IN AMERICAN LIFE AND SCHOOL
AS LISTED BY THE VIETNAMESE STUDENTS IN AMERICA

Item	Group I	Group II	Group III	Together
Family life	1	0	1	2
Work through school	0	1	0	1
Friendliness of people	1	3	0	4
Sincerity	2	2	1	5
Easy going attitude	2	0	0	2
School work	2	0	0	2
Cooperation between student and teacher	3	5	0	8
Delight in living	1	2	0	3
Material comfort	2	3	0	5
Freedom of expression	0	4	0	4
Total	15	27	2	44
Number of Items listed per person:	1.5	6.8	0.3	

TABLE XLVIII

RATE OF ITEMS LISTED BY THE VIETNAMESE STUDENTS IN AMERICA AS
MOST DIFFICULT AND LEAST DIFFICULT TO WHICH TO ADJUST IN
AMERICAN LIFE AND SCHOOL PER PERSON

	Group I	Group II	Group III
Most difficult to adjust	1	1.5	2
Least difficult to adjust	1.3	0.8	0.3

Club membership and activity also seems slightly related to Westernization of the fathers. While little difference in the number of membership in more than two clubs is seen between groups one and two there is a sharp drop in group three. The students whose fathers are in the more Westernized groups seem to have more club memberships. This is certainly indication of better adjustment. In addition students of fathers in group one definitely show a greater interest, activity and even leadership in the clubs to which they belong than those in group two, and those in group two show more than those in group three (see table XLIX).

TABLE XLIX

CLUB MEMBERSHIP AND CLUB ACTIVITY OF THE VIETNAMESE STUDENTS IN
AMERICAN SCHOOLS.

Club	Group I	Group II	Group III	Together
One club	4	5	2	11
Two clubs	2	8	3	13
Three clubs	2	5	1	8
Four clubs	0	1	0	1
Five clubs	1	0	0	1
Total	11	24	12	23
Club officer	2	5	1	8
Active in club	6	8	1	15
Total	8	12	2	23

Most of the Vietnamese students do not like American food (73 per cent according to table VI), but again there is one student in group one and one in group two also stated that they liked American food. Also two in the first group and two in the second group said they did not care whether they are Vietnamese food or American food. There was no one in the third group who either liked or did not mind eating American food. This again may be an indication that the first and second groups are more adjusted toward American food than the third group (see table I).

TABLE I

ADJUSTMENT OF VIETNAMESE STUDENTS IN AMERICA TO AMERICAN FOOD

	Group I	Group II	Group III	Together
Like	1	1	0	2
Dislike	8	16	6	30
Indifferent	2	2	0	4
No answer	0	5	0	5
Total	11	24	6	41

Variation of the adjustment of the Vietnamese students in America according to the degree of the Westernization of their fathers can be shown even more clearly in the listing of customs or ideas that the Vietnamese student would or would not want to take back with them to Viet Nam. In general, they want to bring back such things as the informality and friend-

liness of American people, some of the democratic procedures in American government, and the teacher-student relationship found in American schools. But, the three groups of students having different levels of Westernization among their fathers differ markedly from each other in the customs chosen or rejected. Again, as was true in the analysis of items to which the students found it most difficult and least difficult to adjust (pp. 71,72,73) the students of the most Westernized fathers listed more things that they want to take back to Viet Nam than did the students of the less Westernized fathers. Thus group one averages 1.2 customs per person that they would take back to Viet Nam, group two 0.7, and group three 0.6 (see table LI).

TABLE LI

AMERICAN CUSTOMS AND IDEAS THE VIETNAMESE STUDENTS WISH TO
BRING BACK TO VIET NAM

American customs and ideas	Group I	Group II	Group III	Together
Student-teacher relation	3	0	2	5
Parents-children relation	0	2	0	2
Students' activities	1	0	0	1
Friendliness and informality	4	0	0	4
Democracy	1	5	1	7
Boys and Girls relationship	1	0	0	1
Sports	1	2	0	3
Dating	1	0	0	1
Part-time job	1	0	0	1
Dignity of labor	1	1	0	2
Hard working spirit	1	3	0	4
Practical mind	0	2	0	2
American clothing	0	1	1	2
Total	14	17	4	35
Number of customs to bring home per person:	1.2	0.7	0.6	

The exact opposite trend occurs when the customs that the students would not like to bring back when they return to Viet Nam are considered. This rate is low with the first group (0.9) and higher in the second (1.1) and highest in the third group (1.3) (see table LII).

TABLE LII

AMERICAN CUSTOMS AND IDEAS THAT VIETNAMESE STUDENTS WOULD NOT
WANT TO BRING BACK TO VIET NAM

Ideas and customs	Group I	Group II	Group III	Together
Dating	3	7	0	10
Rush	1	4	1	6
Dancing	2	0	1	3
Boys and girls relationship	2	3	0	5
Worship of sports	2	0	0	2
Work schedule	0	1	0	1
Individualism	0	0	3	3
Materialism	0	3	0	3
Divorce and birth control	0	2	0	2
Home for the aged	0	1	0	1
Freedom for youth	0	2	0	2
Prejudice	0	1	1	2
Rock and roll music	0	1	1	2
Open demonstration of affection	0	1	0	1
Smoking and drinking	0	1	0	1
Total	10	27	8	45
Number of customs per person that they would not want to bring back to Viet Nam:	0.9	1.1	1.3	

Again this appears to indicate that the students of the more Westernized fathers are thinking more in terms of what they can take back to Viet

Nam, which certainly is an indication of a good adjustment. At least, it is an indication that they have absorbed or accepted more values which they are willing to make part of their native cultures than have the students of the less Westernized groups fathers. It is also true that the students of the most Westernized fathers list the least number of items per person that they would not want to take back with them and the students of the least Westernized fathers list the most number of items per person that they would not want to bring back to Viet Nam. This indicates a definite positive relationship between adjustment of the students of the highest level of Westernization and lowest level of Westernization of the fathers.

Although the data available are not as conclusive as might be desirable, a definite indication of a positive relationship between the level of Westernization of the fathers and the level of adjustment of the students is evident:

1- The higher the level of Westernization of the fathers, the fewer the problems of adjustment recognized and faced by the Vietnamese students in our group. The lower the level of Westernization of the fathers, the more numerous are the number of problems of adjustment for the students.

2- The higher the level of Westernization of the fathers, the more likely the students in our group will be to favor the student-teacher relationship and the athletic programs in the American schools which they attended, and more likely they will be to join and actively participate in college clubs.

3- The higher the level of the Westernization of the fathers, the

more numerous is the items of American culture that the Vietnamese students want to bring back to Viet Nam. The lower the level of Westernization of the fathers the less numerous are the items the students want to take back to Viet Nam.

4- Although these relationships are not true in a perfect inverse relationship the trend is evident that the students who have the most Westernized group of fathers (as defined in this study) are more adjusted in the factors considered than are the students of the fathers in the least Westernized group (as defined in this study).

On the whole, it may be said, that the students in our sample are generally adjusted to the American culture and American schools they are attending. This is probably due to the fact that most of them come from well-to-do families who are willing to send them abroad for their education and which are relatively Westernized in their orientation. It is probably also important to emphasize that the adjustment of the Vietnamese students may be closely related to the fact that their stay in America is temporary and that they, therefore, accept the American customs and ideas in so far as they have to live with them for a temporary time span. There is some indication that they are tolerating American values rather than absorbing them and adopting them. This seems true at least in terms of what they actually express. It is possible, however, that unconsciously, the Vietnamese students have absorbed many more American ideals and customs than they are willing to admit, since most of them feel they must return to their country and

therefore do not want to feel disloyal to their traditional values in which they were brought up and to which they will return.

In so far as they absorbed some Western values from their Westernized fathers there were more willing to accept and favor the more Western attitudes and values of America. The depth of the adaptability of the Vietnamese students to American values and customs will be measurable only in the practices of the Vietnamese students when they return to their own country. How much "Westernized Americanism" has rubbed off on them and remained with them will be answered only after a few years of living back in Viet Nam. It would be very interesting to follow up this kind of research and make a study of these same students when they go back to Viet Nam, to determine the extent of their Americanization as expressed in their problems of readjustment to the Vietnamese culture from which they have been away for a number of years. Such a study would give a more conclusive answer to the exact level of adjustment of the Vietnamese students in America.

APPENDIX I

Questionnaire for M.A. Thesis

LOYOLA UNIVERSITY

General information

1. Name of school _____
 Location of school _____ (City) _____ (State)
 Kind of school: Private school _____ State school _____
 School for men _____ School for women _____ Coeducational _____
 Catholic school _____ Non-catholic school _____
2. Date of birth: Date _____ Month _____ Year _____ Sex _____
 In what city or town did you spend most of your time ? _____
3. How long have you been in the U. S. A. ? _____
4. What other country have you visited ? _____ For how long? _____
5. Why did you come to America rather than going elsewhere?

6. What is your present status as a student? (Please check)
 Freshman _____
 Sophomore _____
 Undergraduate: Junior _____ Senior _____
 Graduate: Working for a Master's Degree _____
 Working for a Ph.D. _____

What are you or what do you intend to major in?

Major _____ Minor _____

Have you lived most of the time on campus _____ or off campus _____?

7. Did you speak English when you arrived ? Yes ____ No ____

If the answer is yes, how would you rate your ability to speak English at that time? (Please check.)

Able to understand perfectly lectures given in class _____

Able to understand partly lectures given in class _____

Not able to understand lectures given in class _____

Able to speak fluently _____

Able to speak fairly well _____

Able to speak very little _____

8. Did you have any formal education in English before coming to U.S.A. ? _____

If yes, how much? _____

9. Do you plan to go back to Viet Nam when you finish your studies here? _____

10. Your religion is _____

Degree of Westernization of parents

1. What is your father's profession or occupation? _____

His level of education (indicate number of years completed in each division)

Grade school _____ College _____

High school _____ Graduate _____

2. Language(s) other than Vietnamese spoken by your father _____

3. Which of the following ideas and customs would be favored by your father?

(Please check)

Modern dance is not immoral _____

Dancing is immoral _____

Music is not debasing _____

Music is not desirable in the family _____

Husband and wife are equal in family authority _____

Wife owes husband respect and submission _____

Love and understanding should be the bond between parents and children _____

Children ought to obey their parents blindly, doing whatever they are told to do _____

Fathers are to rule by love rather than fear _____

Fathers are to rule by fear rather than love _____

Education for girls should be encouraged _____

Girls should not have any formal education _____

Education beyond college should be encouraged _____

There is no need for education beyond college _____

Coeducational schools at all levels _____

Separate schools for men and women at all levels _____

Coeducational schools at college level and above _____

Separate schools for men and women below college level _____

Catholicism _____

Buddhism _____

Protestantism _____

Confucianism _____ Others _____

4. Your father's religion _____ How long has he held this faith? _____

5. Your mother's profession or occupation? _____

Her level of education (Please indicate number of years completed in each division) Grade school _____ College _____

High school _____ Graduate _____

6. Language(s) other than Vietnamese spoken by your mother _____

7. Which of the following ideas and customs would be favored by your mother? (Please check)

Modern dance is not immoral ____

Dancing is immoral ____

Music is not debasing ____

Music is not desirable in the family ____

Husband and wife are equal in family authority ____

Wife owes husband respect and submission ____

Love and understanding should be the bond between parents and children ____

Children ought to obey their parents blindly and do whatever they are told to do ____

Fathers are to rule by love rather than fear ____

Fathers are to rule by fear rather than love ____

Education for girls should be encouraged ____

Girls should not have any formal education ____

Education beyond college should be encouraged ____

There is no need for education beyond college ____

Coeducational schools at all levels ____

Separate schools for men and women at all levels ____

Coeducational schools at college level and above ____

Separate schools for men and women below college level ____

Catholicism ____

Buddhism ____

Protestantism ____

Confucianism ____ Others ____

8. Your mother's religion ____ How long has she held this faith? ____

Impressions and experiences in America

1. What were your impressions and ideas (good and/or bad) about America before you came here ? _____

2. What were your main sources of information upon which these impressions and ideas were based? _____

3. Which of these impressions and ideas were most appealing to you before you came? _____

4. Were your experiences in America up to the expectation of your impressions and ideas? Please explain: _____

5. What has impressed you most since you have been here ? _____

6. What do you like most in America? Give your first three preferences:
1. _____
 2. _____
 3. _____
7. What do you dislike most in America? Give your first three choices:
1. _____
 2. _____
 3. _____

Adjustments of the students

1. To what ideas or things that you encountered in American life did you find it most difficult to adjust ? _____

2. To what ideas or things that you encountered in American life did you find it least difficult to adjust? _____

3. To what ideas or things that you encountered in college life in America did you find it most difficult to adjust ? _____

4. To what ideas or things that you encountered in college life in America did you find it least difficult to adjust? _____

5. Clubs to which you belong

(Religious, Social, Academic, etc.)	Check the ones in which you actively participate	Check the ones in which you were of- ficer
_____	_____	_____
_____	_____	_____
_____	_____	_____
6. What do you think of the teacher-student relationship in American colleges? _____

7. What is your opinion of the place given to athletic programs in American colleges? _____

8. Do you generally prefer American food to Vietnamese food? _____
9. What American customs (if any) would you want to bring back to Viet Nam if and when you would return there? _____

10. What American customs (if any) would you definitely not want to take back to Viet Nam if and when you return there? _____

11. Under what conditions would you be willing to stay in America rather than return to Viet Nam? _____

12. Were any attempts made by the colleges or government or social agencies to help you to understand American culture and adjust to it? _____
What were they? _____

Thank you very much for your willingness and cooperation. Please feel free to write any other suggestions below or on the other side of this paper if necessary. THANK YOU.

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APPROVAL SHEET

The thesis submitted by Pham Thi Ngo has been read and approved by three members of the Department of Sociology.

The final copies have been examined by the director of the thesis and the signature which appears below verifies the fact that any necessary changes have been incorporated, and that the thesis is now given final approval with reference to content, form, and mechanical accuracy.

The thesis is therefore accepted in partial fulfillment of the requirements for the Degree of Master of Arts.

August 4, 1958
Date

Francis G. Cizon
Signature of Adviser