

Health Among 2nd Generation Vietnamese Americans

Brianne Do

ETHN 165, Fall 2019

Santa Clara University

Abstract

What are the experiences of health among second generation Vietnamese Americans? This research paper attempts to answer this question through semi-guided interviews with two members of my own family. I found that the participants were prone to suppressing or disregarding the stress and negative emotions that feel due to a sense of guilt or duty to the family or due to the adoption of the survival mentality that many Vietnamese refugees have adopted. This research could inform healthcare providers with some necessary information if they hope to fully address the health concerns of Vietnamese Americans.

*Health Among 2nd Generation Vietnamese Americans***Introduction**

The Southeast Asian American community is the largest refugee community in America. It is widely understood that survivors of war suffer from trauma that cannot be erased, scars that never heal. These traumas have a lasting effect on these survivors' lives which affects not only their mental well-being but also their physical state and the way they interact with others, especially their children. I believe the Vietnamese American community is an underserved and underrepresented community in terms of health and wellness as Vietnamese Americans, like much of the Asian American community, are unlikely to seek medical help. This is often due to a lack of access to health insurance, a lack of available Vietnamese speakers in the health industry for limited English proficiency Vietnamese Americans, and an aversion to admitting weakness. In this paper, I will address the question, what are the effects of the traumas of first generation Vietnamese American refugee parents on their second generation children? Does this trauma transfer between generations? Does it manifest in physical conditions as well as mental?

Literature Review**The Three Waves**

Immigrant cohort hypothesis is the idea that immigrants from the same country will have different circumstances depending on the wave they were part of and therefore have different experiences (Le and Su, 2017). It is helpful to understand the background of my participants while interviewing them to get a better sense of what they are talking about and to

have a historical context for these events. The first wave ranged from 1965 to around 1975 and included mostly upper class people and high-ranking officials of the South Vietnamese government. These were people who had the resources and the connections to leave as soon as possible. The second wave ranged from 1975 to around 1990s and included those who escaped through more dangerous means and became known as so-called “boat people.” This also included many families' first-born children sent to the US on their own in the hopes of sponsoring the rest of their families' in the future. Many of these children were as young as 12 or 13 years of age. The third wave was everyone who came after and includes people who left to find better economic opportunity in the US or who sought to reunite with family members who had been sent to the US years before in order to sponsor the rest of the family's migration. Waves 1 and 2 proved to lean mainly Republican as a reaction to move as far from communism as possible. More cohorts of wave 3 will lean Democrat as the young and recently immigrated will be more open to liberal policies and by wave 3, most of these younger Vietnamese people who immigrate for economic opportunity would not have been present for the war.

Acculturation, Family, and Gender

It is expected that the more acculturated members of an immigrant community would have the least amount of stress due to their ability to integrate themselves into this new society but a study by Shapiro et. al. suggests that the opposite may be true (Shapiro et. al., 1999). Varied psychological adjustment across different generations was investigated as a possible indicator of psychological distress. Despite having the highest levels of acculturation, the young adult generation showed the most dissatisfaction with their lives in the US, the most family conflict,

and poorer mental health outcomes. They also did not show fewer or reduced symptoms of PTSD than the middle-aged and elderly groups despite never having experienced the war. This could be due to mental symptoms of transgenerational trauma that are present in the younger generation.

Much of the literature on the relationship between immigrant parent and child has been focused on the effects of acculturation on the relationship. Acculturation gap-distress hypothesis tells us that often the more acculturated child is likely to have conflicts with their traditional parents due to the adoption of new and foreign cultural ideals causing their relationship to become strained (Nguyen et. al., 2018). Acculturation conflicts between parents and their children were linked to externalized behavioral problems which lead to practices of psychological control leading to further conflict. Psychological control has been known to cause problems in a child's emotional development and is known to be common in Vietnamese American parents, especially mothers, as a tool to inhibit self-expression for the sake of family values as dictated by collectivist Vietnamese society. The study explores conflicts and disciplinary techniques that arise due to acculturation gap distress as a possible indicator for mental illness in Vietnamese American children. Psychological control includes but is not limited to "shame, guilt induction, and the withdrawal of affection." Vietnamese American youths are often misunderstood by their parents who grew up with a different standard of behavior and parenting. It is instinct to punish a child who is lashing out rather than try to understand why that child is lashing out.

Although the family and the parents are often the source of psychological distress, they can also be a source of social support (Gellis, 2003). The dynamics of Vietnamese American

families are often complicated and this article provides insight into how those complications can create emotionally wounded children with a great sense of loyalty to their families. Those who offer support can also be the reason a person needs support. Social support within one's own ethnicity was associated with greater psychological distress whereas nonethnic/nonfamilial social support had a positive effect reducing depressive symptoms.

In Vu and Rook's study, they used the same acculturation gap-distress hypothesis and examined if these experiences might differ with gender. It was noted that conflict was more likely for daughters than for sons (Vu and Rook, 2012). Sons showed far less conflict and mental strain relating to parental relationships, regardless of how acculturated they were. A possible explanation is that women have greater expectations and have more responsibilities to the family as the ideal pillars of "filial piety and patriarchy." They found that when Vietnamese American women acculturated, they strayed from these expectations and neglected their duties. As Vietnamese American women, we are expected to be both "servants and saviors of the Vietnamese community" (Duong and Pelaud, 2012). Duong and Pelaud's article re-examined the protests that took place after an art exhibit for diasporic Vietnamese artists put on by the authors. As the child strays from what is perceived as the norm and the tried and true method of survival, the parent defaults to shaming their child to return to the "correct" path which echoes the findings of Nguyen et. al. The collectivism within Vietnamese culture means that all of the Vietnamese American community becomes family that the youth must appease and that have the right to discipline them if they see these youths going astray. In the context of gender and activism in the global Vietnamese community, elders of the Vietnamese community will use the same approach to shame the youth that they believe have strayed because they have forgotten the

struggles that those before them suffered during the war. But communism and the war are always brought up so it cannot possibly be forgotten. The constant reminders of communism and the war are a community-wide form of discipline which may have effects similar to those found in psychological control through guilt induction as discussed by Nguyen et. al.

Home, History, and Heritage

Historical amnesia is the selective deletion of the inconvenient parts of history and “an active refusal to remember history properly” (Bui, 2015). As Vietnamese Americans, it can be difficult to reconcile the pride of remembering their history with the need to relieve the pain and trauma that comes with it. Bui does a close reading of the book, *The Re-education of Cherry Truong*, in order to understand the importance of reconnecting with their own untold history as the second generation. It is difficult to form an identity when much of your own history has been hidden from you. The author, a second generation Vietnamese American herself, writes that her main character finds letter written by her mother that she debates returning to her mother but instead decides that these letters belong to her just as much as they do her mother as they have become part of her history, too. One can only assume that Cherry’s thoughts is a reflection of the author’s and that she is not alone in the feeling of responsibility that the second generation has to take on the burden of their parents’ history.

The Vietnamese community tends to silently deal with its trauma believing there is no reason to complain any further but at the same time sweeping they must remember what brought them here and displaced them from their homes in the first place or risk making mistakes that could alienate them from the community. It is also a deeply conservative communities and

promoting anything remotely leftist could brand them as a “commie collaborator.” The fight against historical amnesia is really a fight against communism (Duong and Pelaud, 2012). The anticommunist sentiment is stronger than the collectivist nature of the community. The only reason that Vietnamese diaspora will protest against other Vietnamese diaspora is when one side looks to be in support of communism or attacks the Vietnamese community's talent for assimilation and commitment to economic success in a capitalist society. The youth, gender, and class of the artists and the authors of the article made it easy for conservative members of the community to attack them ignorant youths and traitorous daughters and businesswomen with no conscience. Their experience shows the difficulties and subtle nuances of being an activist for the Vietnamese diaspora as women and as people who had never lived through the war. They view the war through a third person view and while true objectivity is not achievable anywhere, they can be more objective than the older members of the community who cannot see that this identity they have created was in large part a product of American imperialism.

Family, as defined by Vietnamese Canadians in a study by Dam and Eyles, is extended to the Vietnamese community as a whole which is a concept discussed by Duong and Pelaud (Dam and Eyles, 2012). Most find home in being with family, being near the Vietnamese community, (which is an extension of family) where life happens, and where people create and attach their identities. Home is a fluid concept. It is a place as well as an emotion. It challenges the Western notion of home and the nuclear family. This article shows the way Vietnamese immigrants adjust, where they feel most comfortable, and how they make their place as former refugees. Creating an identity and finding a place to feel belong is very important to mental stability.

Methodology

Research Method

In this project, I have interviewed my participants using semi-guided interviews. I compiled a list of ten open-ended topics that I left open-ended to allow participants to lead the conversation in any direction they wished but still be able to touch upon, even briefly, all the topics I had been curious about. These topics were simply a way of finding more topics to talk about with my participants. Not all questions about each topic were asked in the same way, I asked them in a way that felt natural to the conversation.

Community Setting

I contacted members of my own family for this interview. Our family is very traditional and conservative. They arrived in 1993 as political immigrants. My grandfather was a professor at a military academy and a major in the army so they were considered upper middle class before the war. Because of this, they are used to certain expectations such as the privilege of sending all their children to pursue higher education in rural Vietnam where higher education was uncommon and even more uncommon for a refugee community. Although it cannot be denied that they struggled and worked hard as everyone does, I am aware that they were granted a few more privileges than the average Vietnamese American refugee such as the ability to speak English prior to arriving because they had access to education. This kind of privilege is hard to accept because to them, it seems as if it diminishes their efforts. They had they are firm believers in the idea of pulling yourself up by your bootstraps and that hard work can take you anywhere in America, not unlike most Vietnamese Americans who were fed this kind of propaganda during

the war. There are also many different hierarchies at work in our family. Relationships change according to age, gender, and position in the family.

As this is my own family that I will be interviewing and discussing in my interviews, it is inevitable that I have biases about all of them. I am wary of my desire to protect them but at the same time I fear that I will overcompensate and be too harsh on my family. In terms of my positionality with respect to my participants, both are my younger cousins and normally with that fact alone I would have a disproportionate amount of power over them but their parents are older than mine which balances out that hierarchy just a bit. I am an insider among both as a family member and one of the people closest in age to them so they trust me to be less judgemental of whatever they may say. As this is a community setting I was already part of, the other participants have biases about me and my side of the family as well. Although I am close to them in age and they trust me more than they would if I was 15-20 years older, I know they would still want to withhold certain information from me or they may edit their answers as they say them as they may fear that it could spread and create gossip which I do not blame them for because I would do the same in their position. All I can do is take their words at face value.

Participants

As mentioned before, my participants are both relatives of mine. Neither of them asked for a pseudonym and instead requested that they remain as interviewee #1 and interviewee #2. Interviewee #1 identifies as a 16 year old Vietnamese American girl in high school. She lives in Virginia and describes her neighborhood as being a rich white suburb. Interviewee #2 identifies as a straight 19 year old Vietnamese American male currently attending university. He is

originally from a very liberal pocket of Texas. Both interviewees #1 and #2's parents immigrated as part of the first and second waves. Both participants were presented with Participant Consent Forms and have consented to participate in this study. Neither of the interviews were audio-recorded.

Data Analysis

For my results, I used thematic analysis because I had already used the theories and frameworks I found from the existing literature to form the list of topics. In doing this as well as keeping my questions open-ended, I can account for the categories that arose during the interviews that were not covered by the literature.

I split the topics we discussed in our conversations into the following categories: family, health, nationalism and heritage. All conversations with the words "Viet Nam" or "Vietnamese" were categorized as heritage. The word "stress," "health," any mention of physical ailments, and any words associated with emotion were labeled as health. And finally, any mentions of school or studying was grouped under education.

Results

Education

As in the literature review, the family dynamics play a large role in the emotional development and health of my participants as well. It may be more accurate to say that the family's influence affected the ways in which they think about and deal with the pressures of

daily life and because my participants were both students, school is one of the main sources of pressure. My first interviewer tells me, "My dad gets so absorbed in academics. My dad's view is so black and white. If I don't get into the right college it's like the end of the world... I'm going to a good college for my parents' sake. I know that wherever I go for college I'll be fine because I know I won't let myself be homeless. I'm also afraid that this side of the family will look down on me. I wouldn't have a conversation with [my uncle] if I knew they would look down on me" (interviewee #1). It is given that as a high schooler, school and college is at the top of both her and her parents' list of concerns. A good college makes it easier to find a good job and as with any immigrant parent, her parents worry for her survival and want to follow the tried and true method to achieving a stable job and a sustainable income but she, having lived in the US all her life, is not as concerned as with finding a guaranteed path to a comfortable life. With her next statement, I would guess that her belief that she would not "let herself be homeless" because of the environment she grew up in. She admitted that her neighborhood is very rich and well looked after so she has not been exposed to people of other socioeconomic statuses and does not understand the true causes of poverty and homelessness. I suspect that it is also due to the American propaganda that our family has been exposed to, as mentioned earlier. In a past interview with my mother, she told me, "We [Vietnamese people] all hoped to immigrate to America because they told us it was a land without discrimination and prejudice." Given this knowledge, if they were told that the system was created so that there were no barriers to success then it would follow that the problem lies with the people who did not succeed as their barriers could only be self-inflicted. When asked about experiences with racism, sexism, and other forms of discrimination, she revealed that she had never felt any of those barriers. Because she has not

seen any barriers, this might reinforce the notion that none exist. Shame also plays a role here. There can be no greater shame than having others believe that you were given all the opportunities and that you wasted it by failing to work hard enough to make good use of it. It is interesting then that although she says that she wants to avoid the family looking down on her, she also says, "[My dad] just doesn't know that [his parenting] doesn't work with my generation. I don't work the way he expects me to. I don't take shame the way he thinks I do. It might've worked with his generation. But not with me. And I won't give in" (interviewee #1). This reflects the results found by Nguyen et. al. on the effects of shame and psychological control. The shame tactics do not encourage her to improve in her studies but instead makes her react with defiance.

Interviewee #2 had a very different take on how the family encouraged him to study. He says, "I didn't feel like it was the tiger mom like it was the super abusive verbal parents. That wasn't a thing. I think it was because I quickly internalized the motivation on my own and they were more there for moral support to ease the pressure I put on myself. The most my parents have ever expressed is disappointment, they've never expressed anger. And even the disappointment is mild" (interviewee #2). He was not subjected to the shame that interviewee #1 experienced but he still felt a great pressure to succeed. This is a great burden, especially for interviewee #1 who has been made to believe that even something like homelessness is in her control. This becomes an internal source of pressure like it is for interviewee #2. The lack of "verbal abuse," as interviewee #2 calls it, may be due to his position as someone who is older than interviewee #1 and whose parents are older than hers as well. She will always be compared to him and never the other way around. Regardless of why he does not feel the shame that both interviewee #1 and I experience, he still feels the motivation to work hard on his own and we

learn together where this internalized pressure comes from when we talk about our family's history.

Heritage

In this section, I start this conversation by asking what their connection was to their Vietnamese American identity. Interviewee #2 said, "My parents tell me stories about their time in Viet Nam, and I get curious too, about their time during the war and way back of Vietnamese history as well. I feel like this pride has been growing over time like I'm proud to be American and I'm proud to be Vietnamese. I don't think I could ever fully appreciate the sacrifice of my parents I don't think it's possible to get a sense of what they've been through" (interviewee #2). I then asked if that pride affected his daily life: "I think it does affect my daily life actually it keeps me sober. I don't party. I don't find alcohol appealing and I don't see the point. I've opted out of that social circle and it's a pretty large social circle. It's interesting because my dad drinks. Plenty of the people in our family drink so I guess it's not so related" (Interviewee #2). As early as we can remember, we have it drilled into our heads that before we came to this country our family suffered and our people suffered and that they worked hard so we don't have to live like they did. It was instinctive for him to say that knowledge our family's past has kept him sober. It seems that it kept him sober both literally and figuratively. It was as if he knew there was a connection there subconsciously but he did not know what it was yet.

Interviewer: "Do you think maybe it is related? Because I feel the same about not wanting to party and drink because hearing our family's stories I always thought it

would be such a waste to throw away everything they couldn't have. Lemme know if you feel the same or you totally disagree."

Interviewee #2: "Yeah... I never really thought about it too much and then I realized I was kind of an ungrateful little... just kind of selfish so it feels like a waste to throw it away"

Perhaps it was careless of me to talk about my own experience during an interview but I was curious about his reaction. This is yet another burden that we, as the children of former refugees, must bear in that our concept of what is at stake and what we deserve is different. We cannot afford to make some of the mistakes others can afford to. Happiness was a luxury they could not afford. We cannot settle for less when we have to repay the people who sacrificed so much for us, who remind us of this every day.

Once again, interviewee #1 is on the opposite end of the spectrum on this. When asked the same question on her connection to her Vietnamese American identity, she said, "I'm kinda far away from [the Vietnamese American community] I'm not really proud of it. Okay you might hate me for this: There's nothing to be proud of. There's just these loud ass people at parties. And at supermarkets. I don't like the behavior of Vietnamese people. I don't wanna separate myself from it but I'm kinda drifting from it. All these countries are producing the best films and the best foods and what do we have? Nothing. I feel like I'm not exposed to enough Vietnamese things. I know there are so many good things but I've only seen bad things. But the problem is I've met a lot of bad Vietnamese people and it's the same thoughts over and over again so maybe it's all the same" (interviewee #1). It is possible that her position as an insider in the Vietnamese community means that other Vietnamese people assume that she is privy to the hierarchical

structure. As a teenager, most of the people she has interacted with have been significantly older than her so she will be expected to show a certain level of deference to them. These people also feel entitled to treat her a certain way. This is especially jarring from strangers but, as mentioned by Duong and Pelaud, members of the Vietnamese community are all treated as family increasing that sense of entitlement. However, she is not simply Vietnamese but Vietnamese American so many of these subtle transgressions she has not learned to internalize and normalize like she would have if she had grown up in Viet Nam instead. These were her thoughts when asked about the diasporic Vietnamese community. We spoke a bit about the Vietnamese community in Viet Nam and her parents work with a nonprofit Vietnamese news organization:

Interviewee #2: "I don't really know how to describe what my parents do. It's like supporting their home country and they just wanna bring awareness and stuff. And Viet Nam just needs help."

Interviewer: "Help with what?"

Interviewee #2: "Communism I guess. I heard that they're getting donations to build a bridge in Viet Nam. Students have to take the long route to school because there's no bridge."

This echoes elements of long distance nationalism. This is a concept that has been widely discussed amongst scholars. Long distance nationalism is where an immigrant will be invested in the politics of the country they immigrated from regardless of how long it has been since they have left that country. Interviewee #2's parents are concerned with the problems in Viet Nam not the problems that Vietnamese Americans face, she made that very clear. My mother likes to say that we are lucky to have arrived in this country, we should share that good fortune with those

less fortunate, in this case people in Việt Nam who are subjected to the communist government. Although she seems generally disinterested in the complexities of Vietnamese government, she is certainly aware that the Vietnamese community has had its struggles. The one commonality that both interviewees #1 and #2 have is that they both have varying degrees of awareness of the history of Viet Nam. The knowledge of this hardship affects the way they view their own hardships.

Health

Health is a very broad term but for the purposes of this study, I will include both physical and mental health. Under mental health, I have chosen to include emotional health, as well. For this category, When asked about her health, interviewee #1 said, "My body feels pretty healthy even if I don't work out. I'm stressed but I'm still happy. I've made myself happy. I can kinda just disregard it. Now I just look on the bright side I've been looking on the bad side and I'm so over it" (interviewee #1). It is a very good thing to be able to acknowledge and handle stress in a healthy way instead of sweeping it under the rug. It was concerning to hear that she simply "disregards" the things that cause her stress. She continues, "This is kinda conceited because I think I'm the least likely to break down in college. My friend gets stressed over the smallest things and I'm like, it's nothing... I can handle myself so much better than other people I know. I can tell when my friend is happy or sad. I'm glad I'm not like that. I don't snap at people when I'm upset. I'm pretty sure I don't show when I'm mad. I laugh a lot. I talk a lot. People can't tell when I'm stressed." Her idea of being mentally healthy is very different from mine. The appearance of looking calm while stressed seems to be very important to her. This, along with

the rest of the conversation I had with her such as where she says Viet Nam really needs help and where she says she has never experienced racism or sexism, makes it seem as if she does not feel that she has not had much hardship in her life at all by comparison and that she may not have a good reason to lash out and show emotion the way her friend does. I may be making assumptions based off insufficient data or based off what I have felt at times knowing that this is my reason for suppressing emotions at times. This thought is better supported by interviewee #2's quotes. I know that he has had chronic migraines since he started university and when I asked how they were, he said, "I'm glad [my migraines] are not [debilitating] I hope they go away forever which is kinda optimistic. I'm just content with them not getting worse. I think it's actually sleep-deprivation related... I've been a little bit sleep-deprived. What college student isn't. What American isn't really. It's such an epidemic" (interviewee #2). Not everyone has the time or resources to seek help for their medical problems but he also confirmed that he had "accepted his fate" When asked about his stress levels, he said, "Would you really be living if you weren't feeling stressed? How could you not be stressed? I think it's just the generic college student thing. Worried about the future. Worried about the next exam. Pretty self-centered, I'd say." Stress is an accepted part of life for him. He almost invalidates his own concerns by calling them self-centered.

His mentality is not the same as the mentality of the first generation members of our family who lived through the war for he dismisses his own stress because he does not feel he has a right to address them as "selfish" concerns and because of his duty to the family. Those family members do not talk about their stress partly due to the taboos associated with mental health as shown by Gellis but also because of their survivor mentality. They lived through a war and did

not have the time to stop and get in touch with their emotions. They are strong and they did not need to. As the second generation, when we show this kind of weakness we are reminded once more of everything our parents went through. Interviewée #1 spoke about being proud that she does not openly show emotion the way her friend does. Not showing emotion was a positive trait. Emotion makes people look unstable and she believes that she is stable. I cannot speak for my participants but I know that I refrain from showing weaknesses to prove that I can be almost as strong as my parents. When my mother heard that I ran shaking from a classroom after viewing a very graphic violent movie and was outed by the professor for doing so, she was concerned that I had too weak of a constitution and that perhaps there was something wrong with my heart instead of there being something wrong with what the professor had done. In fact, she saw nothing wrong with what the professor had done because I should have been able to handle something as small as that. She worries that I will never be strong enough to survive and certainly not as strong as her.

Discussion & Conclusion

I was surprised that neither of the participants had any experience with concerns relating to gender. The gendered effects of acculturation did appear to create different experiences but it is difficult to tell if gender was the cause with such a small sample size. I found age and history to be a greater factor than expected. Using the family's history as a form of guilt induction does fall under Nguyen et. al.'s topic but I would like to see data on this particular tactic as something unique to the Vietnamese American community. I was not able to address the question of whether their mental health status manifested in physical concerns except for a brief discussion

on migraines. I was not focused enough on that topic and I realized I had other interests while we spoke. I am interested to see what results I would get if I had a larger sample size as well. Would they be more concrete? If I could continue this study I would be interested in the ways in which history can be used as emotional manipulation. This, I believe, could apply to most POC immigrants.

Throughout this research, I found myself trying to interview myself as well. Many of the gaps in the conversation that I did not think to ask at the time, I filled with my own experiences. I do feel that the participants and I were able to exchange information rather than just having them give me material. I grew up without the experiences many of the experiences that they have had so hearing their experience informed my experience in a way as well. In the future, I hope to build on this topic once more in other classes while focusing on the idea while focusing on the idea of guilt and survivor mentality now that I can narrow down my topic and I know what I am looking for. It is clear to me that mental health services and the effort to let go of taboos on mental illness are in great need in the Vietnamese community and these are glaring gaps in our healthcare.

References

- Bui, L. T. (2015). The Debts of Memory: Historical Amnesia and Refugee Knowledge in The Reeducation of Cherry Truong. *Journal of Asian American Studies*, 18(1), 73–97. doi: 10.1353/jaas.2015.0007
- Dam, H., & Eyles, J. (2012). "Home Tonight? What? Where?" An Exploratory Study of the Meanings of House, Home and Family Among the Former Vietnamese Refugees in a Canadian City. *Forum: Qualitative Social Research*, 13(No. 2).
- Duong, L., & Pelaud, I. T. (2012). Vietnamese American Art and Community Politics: An Engaged Feminist Perspective. *Journal of Asian American Studies*, 15(3), 241–269. doi: 10.1353/jaas.2012.0034
- Gellis, Z. D. (2003). Kin and Nonkin Social Supports in a Community Sample of Vietnamese Immigrants. *Social Work*, 48(2), 248–258. doi: 10.1093/sw/48.2.248
- Le, L. K., & Su, P. H. (2017). Party identification and the immigrant cohort hypothesis: the case of Vietnamese Americans. *Politics, Groups, and Identities*, 6(4), 743–763. doi: 10.1080/21565503.2017.1289849
- Nguyen, D. J., Kim, J. J., Weiss, B., Ngo, V., & Lau, A. S. (2018). Prospective relations between parent–adolescent acculturation conflict and mental health symptoms among Vietnamese American adolescents. *Cultural Diversity and Ethnic Minority Psychology*, 24(2), 151–161. doi: 10.1037/cdp0000157
- Shapiro, J., Douglas, K., de la Rocha, O., Radecki, S., Vu, C., & Dinh, T. (1999). Generational differences in psychosocial adaptation and predictors of psychological distress in a population of recent Vietnamese immigrants. *Journal of Community Health*, 24(2), 95–113.

- Vu, H. Q., & Rook, K. S. (2013). Acculturation and intergenerational relationships in Vietnamese American families: The role of gender. *Asian American Journal of Psychology*, 4(3), 227–234. doi: 10.1037/a0029750

Appendix

- 1) Interview Protocol
- 2) Consent Forms
- 3) Interview Script

Interview Protocol

Hello! My name is Brianne. I am a student in Professor Jesica S. Fernandez's course, ETHN 165: Community Based Research Methods in the Ethnic Studies Department at Santa Clara University.

I am conducting a research project on the experiences of the second generation of Vietnamese Americans. My research topic is about the experiences of mental and physical health among Vietnamese Americans. I am interested in the following research question: How do Vietnamese Americans experience intergenerational trauma?

I am doing this research project because Vietnamese Americans are an underserved and understudied community despite being the largest refugee American community. I hope to understand their needs as a deeply traumatized community as well as my own family's traumas.

I am seeking out community members who might be interested in participating in this research. As a participant you will be answering a few questions. Your contributions will be important for this research project for studying health within the Vietnamese American community. I am asking for you to volunteer your time to participate, this will take approximately 1-2 hours of your time. Thank you for your interest! I look forward to hearing from you.

Participant Consent Form

I am conducting a research project on the experiences of different generations of Vietnamese Americans. My research topic is about the experiences of mental and physical health among Vietnamese Americans. I am interested in the following research question: How do Vietnamese Americans experience intergenerational trauma?

I am doing this research project because Vietnamese Americans are an underserved and understudied community despite being the largest refugee American community. I hope to understand their needs as a deeply traumatized community as well as my own family's traumas.

I am seeking out community members who might be interested in participating in this research. As a participant you will be answering a few questions. Your contributions will be important for this research project for studying health within the Vietnamese American community. I am asking for you to volunteer your time to participate, this will take approximately 1-2 hours of your time.

Your participation in this study is confidential and voluntary. You have a right to decline to participate or to withdraw from the project at any time, without any penalty. There are no right or wrong answers; I'm interested in learning from your experiences. The results of the research will be discussed in ETHN 165 in a Project Presentation and in a Final Research Paper, but your name will not be used in order to maintain confidentiality. All information that you disclose will remain private and confidential. In order to conduct the interview, I will have to audio-record it. Do I have your permission to audio record? (wait until person agrees for you to audio record). Do you have a pseudonym (fake name) that I can use in place of your real name? Thank you.

Dear Community member/Participant,

If you have any questions concerning the research project and the purpose of this Participant Consent Form, please email me (give your email if you are comfortable), or please email Professor Fernandez at jsfernandez@scu.edu. Before proceeding to the study, I will need you to please complete the Participant Consent Form. Thanks for your time!

Your signature below indicates that you consent to participate in the above study.

Participants Signature

Printed Name Date

"I certify that I have explained to the above person the purpose, the potential benefits and possible risks associated with participation in this research study, and I have answered and questions that have been raised, and have witnessed the above signature."

Researcher's Signature Date

Interview Script

1. How are you feeling today?
2. How is your health normally? How does it compare to others your age?
3. Do you feel pressure or stress? About what? Where does it come from?
4. How does this pressure/stress affect your daily life?
5. What do you do to relieve stress?
6. Who gives emotional support?
7. How do you identify yourself?
8. What is your connection to your Vietnamese American identity?
9. Have you ever been to Vietnam?
10. If yes, how was it? How did you feel? How did the people you travelled with feel?
11. If no, would you want to go? Why or why not?
12. Do you feel yourself being treated differently on account of your gender?