

A NEW LOOK AT VIETNAMESE FEMALE IMMIGRANT'S SOCIAL ADAPTATION: INTEGRATED VIETNAM CULTURE AND ART WITHIN SCHOOLS

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ABSTRACT

With advent of internationalization, among the new immigrant groups, new immigrant females in Taiwan show a new pattern called “innovative adapters” by this research. This research aims to discuss the issues relative to a new Vietnamese immigrant female in order to further understand the new immigrant females who leave their hometown due to marriage relationship, and who experience the cultural adaptation following another life career in the immigrant country. This research adopted case study method, and started with representing the case's life story through narrative method to focus on the issue for understanding her inner conflict in the process of cultural identity and social adaptation. Then, with guidance project supported by spiritual support from family members, activity design scaffold discussed by school teachers together, and resource assistance from juridical persons, the new immigrant female was encouraged to walk into the campus and classroom of her two children. She was also encouraged to share Vietnamese culture, art, music, and drama with children. In order to understand the activity process, problem solution strategy's drawing up and retrospection, this research tackled with the original data, applied to videos and recordings, collected each detailed record and unstructured interview carefully with participant observation. Data gathered in the study is qualitative, and the tools were used systematically and properly to collect data, including surveys, interviews, documentation review, observation, and the collection of children's art work. This research lasted for one year, and this Vietnamese new immigrant female entered the campus to lead the children proceed the cultural and artistic themed creative activities. It is found that as an innovative adapter, this new immigrant female had changed from “recipient observer” to instrumental adapter”, and “purposeful innovator”. Between the reality of “respecting” and “insisting” the children's education, it is found that she interacted with family members even more closely and substantially, raised her social adaptation, and gradually developed a sense of belonging to the living community.

Keywords: Vietnamese Immigrant Female, Social Adaptation, Innovative adapters, Culture.

INTRODUCTION

With increasing globalization, it is not uncommon for massive populations from one country to move to a different one in search for a better life and economic prosperity.(Suarez-Orozco et al, 2009) This has been the case in Taiwan in the past few years, as many immigrant from the south eastern Asia region have been moving into the country, fleeing economic hardships in their home countries (Armingeon & Bonoli, 2007;Sarkar, & Bera, 2015; Tuyen, & Nguyen, 2016; Yang, Wang, & Anderson, 2010). Government data indicates that there has been a growing inflow of immigrants from Indonesia and Vietnam, most of whom are women looking for jobs such as housekeeping and childcare.

As immigrants come into the country, they bring aspects of their culture with them (Carruthers, 2001). Indonesian and Vietnamese women alike have introduced some of the activities they practiced back home into the Taiwan, even as they try to adopt the local culture and practices (Berry, et al, 2006; Lin, & Hung, 2007; Maiter & Stalker, 2011; Scott et al, 2006; Scott, & Scott, 2013). These immigrants come from places with rich cultures that are different from the Taiwanese culture, and they contribute to the improvement of the local culture by introducing aspects such as delicacies, clothing trends and even dialects from their homeland (Burke et al, 2004; Malarney, 2002; Yang, Wang, & Anderson, 2010).

The Vietnamese immigrants for their part are also making contributions to the culture of Taiwan. They however face a lot of challenges as they try to assimilate themselves into their new communities in the country. The difficulties they face include language barriers as well as socioeconomic problems (Crisp, & Turner, 2011; Wu & Wu, 2015). Due to the fact that they outsiders in the view of many, they are treated a little differently by the locals on matter such as consideration for employment (Sarkar & Bera, 2015). However, the children of the immigrants are more likely to have a smoother transition into the adaptation of the local culture since they are still at a formative stage, and they are therefore more likely to learn the local languages and to practice local cultures. While the children learn their first language and mannerisms from their mother, they usually are able to absorb information from other people that they interact with such as their peers in school and their teachers (Malarney, 2001; Maiter & Stalker, 2011). However, their mothers still remain the most important influence in their cultural initiation and integration, and they are the primary determinants of the level of success their children experience in turn of adapting to the Taiwanese culture (Sarkar & Bera, 2015).

The women and the children who emigrate from Vietnam to Taiwan could have a smoother transition in their attempt to adapt to the local culture if they were offered more support by the locals (Wang et al, 2010; Wei, 2009; Wu, Wu, & Chiang, 2015). This means that the children of immigrant can benefit from interacting with Taiwanese children and teachers as well as neighbors if they wish to have an easier time understanding and adapting the Taiwanese culture. The economic contribution that these immigrants make has been determined to be a positive one, and it is therefore vital that the locals lend their support to help the immigrants in their efforts to adapt local cultural values. In many other countries, there are always concerns that an influx of immigrants could lead to the erosion of the local culture, rise in unemployment among citizens of the host country, or even the over burdening of social systems such as schools and hospitals (Sarkar & Bera, 2015; Troclett. & Jones, 2007; Myers, 2007). This has not been the case in Taiwan as the Vietnamese immigrant women are a welcome addition to the country.

The aim of this research is to find out ways in which the immigrant women can be aided as they attempt to navigate the local culture. The research is targeted at helping them find ways to enroll their children in schools so that they can learn alongside the local children, which will help them fully integrate into the local community (Porters, & Rivas, 2011; Wu, Wu, & Chiang, 2015). The research also aims to solve the problem of cultural barriers by reviewing the benefits of teaching school children multiple cultures to that they may learn to be more receptive and respectful to immigrants. Research Question is as follows: 1. What is the general concern for Vietnamese migrant women in Taiwan? 2. In what way will integrated Vietnam Culture and Art within schools influence Vietnamese migrant women's social adaptation? 3. In what way will Vietnamese migrant women's innovative adapters change after her sharing Vietnam culture with more children at school?

RELATED LITERATURE**The social adaptation process undertaken by Vietnamese migrant women in Taiwan**

Social adaptation of Vietnamese women into Taiwan has several aspects to it. These aspects include religious adaptation, language adaptation, lifestyle changes, and education and parenting practices.(Hoang, 2016; Lawrence, 2013) Most of the women immigrants are originally of the Vietnamese folk religion, which has aspects of Buddhism and Taoism (Hoang, 2016). However, when they move to Taiwan, some of them have had to switch to religions that are purely Buddhist, Taoist or even Confucianism (Hoang, 2016). These women often have to shed the traditional aspects of the Vietnamese religion, but the change is often quick in many cases because their initial and their new religions are fundamentally similar in many ways.

Although there are crash programs designed to train the migrant women on aspects of the local culture, the best and most effective process of social adaptation involves learning from observation (Fernandez-Kelly, 2008; Friedman, 2010). These migrant women are best placed to adapt to the local culture when they live among the locals and observe the cultural dynamics that exist in Taiwan. When it comes to cultural adaptation, progressive learning through observation is more effective than classroom learning (Tuyen & Nguyen, 2016). This learning by living process is usually enhanced by putting support systems at the disposal of the immigrants. Support systems include placing them in groups or with people they are familiar with to help them transition in a more friendly and receptive environment (Jasso et al, 2008; Kim, 2014; Montgomery, & Foldspang, 2008).

Roles Played by Immigrants in Taiwanese society

Immigrants usually bring with them a wealth of culture in terms of delicacies, language, and even cultural activities, which can add value to the local culture. The Vietnamese immigrants are important to Taiwan from both a social and economic point of view (Tuyen & Nguyen, 2016). They have brought in a lot of cultural diversities, and many of the women have ended up intermarrying with local men to create families that are multicultural. As for value to the economy, the immigrants have taken up low income jobs that most of the local workers would not readily take (Friedman, 2010). These jobs include housekeeping and factory labor, and the result of the contribution of the immigrants is that the Taiwanese factories are thriving and the parents are able to have more time for their careers and their children as the Vietnamese women serve as housekeepers at affordable rates.

Most Vietnamese immigrants can be categorized as “Innovator adapters” because of the positive nature of their adaptation process into the local culture. These women have been able to essentially adapt to the local culture in a way that innovative, which has in turn added positive value to the original Taiwanese culture such as the introduction of new food choices and a new outlook on aspects such as religion (Tuyen & Nguyen, 2016). In order to adequately quantify the contribution that these Taiwanese women have made to the local culture, their “innovator adapters” characteristics can be categorized into three (Maiter & Stalker, 2011). These include: Recipient observers, which refer to the category of immigrants who learn the local culture and contribute to the economy by observing what others are doing, the instrumental adapters, who are those immigrants that both adapt aspects of the local culture and are instrumental in effectively introducing aspects of the culture of their homeland to their host country, and the purposeful innovators who set out with the intention

of making contributions to bridge the deficiencies in the local culture which they notice because of their foreign cultural background (Le Espiritu, & Tran, 2002; Wang, 2011).

The recipient observer category is the one that contains most of the migrant women in the country. These immigrants usually teach themselves the local culture and adapt to most aspects of the culture by observing and copying the mannerisms of the locals. (Petersen et al, 2013/2014) In a bid to fit in and to lead normal lives, these immigrants end up actively or passively mimicking the behavior of the locals, and they end up incorporating most of the culture of the host country into their lives and the lives of their children (Massey, & Taylor, 2004; Porters, & DeWind, 2007; Wang, 2011). The instrumental adapters are the immigrants who have actively tried to bring new aspects of the culture of their homeland into their new country. Both their original and their adapted cultures are important to them, and these immigrants seek to create a hybrid of their two cultures which they can then practice with members of their family (Wu, Wu, & Chiang, 2015). The purposeful innovators are more vocal and public about their cultural integration efforts as they seek to change the Taiwanese culture into a more diverse and inclusive one. These are the kinds of immigrants who are responsible for advancing a more interactive culture, which aims to merge aspects of both the local and the Vietnamese culture into a more modern and global culture.

The culture of the Vietnamese immigrants is becoming more integrated with time as they spent more time in Taiwan. However, the influence of culture cuts both ways as more of the local people are adapting aspects of the foreign culture that they find appealing. The children of immigrants are more highly adapted to the local culture than their parents, and the second generation immigrants are therefore in many ways similar to the local children of their age group (Wang, 2011). In general, the cultural integration of the Vietnamese and the Taiwanese people has led to a blend of traditions, delicacies and even clothing styles that are richer and more global. In fact, the effect of the cultures of immigrants from all the southern Asian countries has led to Taiwanese cities being diverse cosmopolitan centers that are a melting point of Asian cultures (Maiter & Stalker, 2011).

As Vietnamese immigrants spend more time in Taiwan, their cultural identity continues to merge with that of the people of Taiwan as it deviates with that of the people of their Vietnamese homeland (Maiter & Stalker, 2011). This is to be expected in any case where an individual moves to a new country. The social adaptation of these women, has been found by researchers to be quick and effective, and it only takes a few years for an immigrant to fully understand the practices of the Taiwanese people. Finally, most of the immigrant women have formed a social network around them, from which they draw support during their cultural adaptation process. Having a social network of family members, friends, neighbors and even colleagues has been good for Vietnamese immigrants because the people around them have the ability to offer them support as they learn the Taiwanese culture.

Research Method

In accordance with Yin, (2013), for organizing and conducting the research successfully, six steps of case study research should be used:

1. Determine and define the research questions. The questions in this study are targeted to a limited Vietnam immigrant woman and her inter-relationships with family members, teachers, and school children. To assist in targeting and formulating the questions, the researcher firstly conduct a literature review, after establishing what research has been previously conducted, the insightful questions about the problem is formed.

2. Select the cases and determine data gathering and analysis techniques. In order to determine whether the study case is considered typical and may represent a variety of geographic regions and a variety of size parameters. The researcher repeatedly back to the purpose of the study in order to focus attention on where to look for case and evidence that will satisfy the purpose of the study and answer the research questions posed. And the Vietnam immigrant woman is selected. Data gathered in the study is qualitative, and the tools to systematically and properly collect data include surveys, interviews, documentation review, observation, and the collection of children's art work. Throughout the design phase, researcher ensures that the study is well constructed from internal validity and external validity, and reliability. In order to form the certain conditions lead to other conditions and requires the use of multiple pieces of evidence from multiple sources to uncover convergent lines of inquiry, the researcher strives to establish a chain of evidence forward and backward. External validity reflects whether or not findings are generalizable beyond the immediate cases; the more variations a case study can withstand the same findings, the more external validity. Therefore, the study focuses on the natural situations setting and arranging to increase external validity. The study adopts Observer Reliability to ensure whether two observers records consistent level information toward the same fact, which also refers to the stability, accuracy, and precision of measurement.

3. Prepare to collect the data. For the large amount of data generated from multiple sources, systematic organization of the data is important from losing sight of the original research purpose and questions. Categorizing, sorting, storing, and retrieving data for analysis are adopted. Further, the researcher need to be flexible in real-life situations and to grasp the issues related to the purpose of the study.

4. Collect data. The researcher is always carefully observing the object of the case study and identify causal factors associated with the observed phenomenon. Interviews with the mother, the teachers and the children, observation, video, tape recording, and the teachers' recording documents for 2 children's learning in schools are the sources for data collection.

5. Evaluate and analyze the data. The researcher examines raw data using many interpretations in order to find linkages between the research object and the outcomes highly related to the original research questions. Throughout the evaluation and analysis process, the researcher remains open to new opportunities and insights to triangulate data in order to strengthen the research findings and conclusions. The study adopts placing information into arrays, creating categories, creating charts and recording frequency of events.

6. Prepare the result findings. The researcher critically examine the document and look for incomplete through representative audience groups to review the draft document. Based on the feedback and comments, the researcher revise them till complete.

In this study, there are many beautiful things related to social adaptation happening, the one is parent-child interactions, the other is Vietnamese migrant women's innovative adapter role, and another is the agency of Vietnamese migrant women. The data collection includes observations, recording, videoing, questionnaires, children's works, and interviews for parents, children and educators.

The role of the researcher is not only practitioners, guider, but also observers, the subjective and objective ideas will be included for data collection for the research. In order to avoid excessive self's subjective consciousness, the research adopts continuous self-reflection on the log among researches.

Concerning the "Spreading Vietnam Aesthetic Seeds into Children's Art Program," the process includes: (1) Exploration & Awareness of multi-culture, (2) Expression & Creation of Vietnamese culture, and (3) Response & Appreciation: Say Love out Loudly. Concerning educators' scaffolding the mother's integrated into school classrooms, the following plans are included. Plan A: Promoting Parents-Children Playing and Reading, Plan B: Motivating Children's Reading in School, Plan C: Advance Children's Interaction with Parents, Plan D: Respecting and Inclusiveness, Plan E: Implementation and Observation, Plan F: Reflection and Plans Adjustment, Plan G: Results Evaluation: Records, Interviews, Children's Works, Questionnaires, Observations, Parents' Sharing and Feedback, and Plan H: Conclusion and Discussion.

Research Project and Strategy

While the researcher is planning research project and strategy, it will be a long time of thinking, searching information and references. Therefore, considered level of parents' cooperation, availability and values, there were four projects and related strategies were determined. In the following paragraph, we will look at Vietnamese art firstly to realize what topics does the mother adopt in school art activities.

Vietnamese art

Vietnamese art absorbs a great quantity of factors from China. In their art, a lot of profound and unique Vietnamese characteristics are preserved. Since 19th century, French art starts to affects Vietnam, and pushes the birth of the modern Vietnamese art. In the artistic calligraphy dimension, modern Vietnamese calligraphy often write the Chinese characters established on Latin alphabets, which are quite popular in Vietnam. Besides, Vietnam calligraphy still plays an important role in Vietnamese life, and often used in some holidays and celebrations. (Lin, & Hung, 2007) For example, writing New Year Couplets, writing prayers in the ritual. As for music, a little difference exists in the Vietnamese music in three major regions—North, Middle, and South. Classical music in North are the oldest, most traditional, and formal. Classical music in Middle exists some elements of Champa culture, and there are some melancholy tune differing from North music. (Carruthers, 2001) As for Classical music in South, it has some factors of daily life and *laissez-faire*. In the part of drama, (1) Helga Werle. One of the main traditional dramas in ancient Vietnam. It is different from Ca Tru popular among the literary circle and upper class. Instead, it is well accepted by the general public. Ca Tru performance does not demand much for the stage background, and the actors do not have to well dress up. Helga Werle's content mainly relates to criticism and sarcasm of the then current society. (2) Water Puppetry: It is similar with the "Palace Water Puppet" in each dynasty in Chinese palace. Water Puppetry is a kind of palace art performing mostly on the emperor's birthday celebrative show, and common people in the lower class seldom contacted it. It is puppet play performing on water. No doubt, each puppet is skillful at water, so dragon, unicorn, turtle, and phoenix adored by Vietnamese can freely swim in the world of water. The performers use long bamboo pole or rope to control the puppets under water, and the stories often relate to Vietnamese historic stories or legends. Since 20th century, water puppetry has been considered by the Vietnamese government as a vital Vietnamese cultural heritage. Currently, water puppetry has become an important touring resource in Vietnam, and appeals to a great quantity of overseas tourists.

Project I Advocating Parent-Child Interrelationships at home

Teachers scaffold the mother and her children in successfully cooperating in reading, playing, and exploring some assigned topic homework, including realizing children's interests, needs, and the mother's original culture. The following activities are help in the research. 1. A Letter to Parents 2. Kid Master of Reading 3. Reading is Fun: Kids' Works 4. Playing Games for Parent-child at home.

Project II Inspiring the New Immigrant Mother's Motivations to Participate School Speech and Class Activities

In order to bring the new immigrant mother into children's learning and development culture, the study builds a group of Mom Storytellers or Work Creators to Unify the Team Spirit for Class. Firstly, the researcher invites some active mommies to do the presentations, and then encourage the new immigrant mother to try to develop an activity related to her original culture, and accompanying her to practice, to discuss the environmental setting, materials preparation, challenges, and difficulties and then figure them out, finally, put the program into her daughters' classrooms.

Project III Enhancing the New Immigrant Mother's Interactions with Family Members and Community Institute/Organization

This project aims to enhance the mother's open opportunities and abilities to interact with more people in Taiwan. Through the sharing, the interaction, the experimenting activities, to enhance the mother's culture belongs and social adaption ability.

RESULTS AND DISCUSSION

Through the one year program, the researcher finds out the following amazing things happening.

1. Parent-Child Interrelationships at home

In accordance with children's interviews, they share with the classmates what they have learned from their mother, and the children make more friends for their sharing with Vietnam culture, drama, dancing, and stories. In comparison with original interrelationship between daughters and mother, after the program, the parent-child interrelationship becomes more true and solid, and they would love to share with what happens at school to their mother, which brings the mother confidence in culture adaptation process. Furthermore, with the progress of mother's Chinese language expressing ability and problem solving problem abilities, children would have more opportunities to talk, to share, to discuss with their mother. And the children are also willing to learn Vietnam language and culture.

2. The New Immigrant Mother's Motivations to Participate School and Class Activities

With the immigrant mother's participating in school activities, she make more friends, including friends from Taiwan and other Southeast multi-culture. From the cognitive perspective, she finds out that everyone has the same problem, which helps her to change her recognition toward positive and optimistic thinking transformation, and she also learns how to accommodate herself in the new environment; from the behaviorist perspective, through her passionately sharing Vietnam culture activities in schools, children always give her positive feedback, which makes her persistently in preparing more interesting art work

experimentation and stories to share with children; from emotion perspective, she learns how to realize, to express, to control, and to love herself. She realizes that to agency herself positive energy is to way to find out more opportunities in any new environment.

3. Enhancing the New Immigrant Mother's Interactions with Family Members and Community Institute/Organization

With the agency exploration, the mother realizes that the interaction with family members is as important as the one with Community organizations. The mother learns to make great use of her advantages in making mini books with Vietnam culture, which bridges her with others friends in her daily life, with mini books, though her speaking Chinese language is not as good as local teachers; however, her attitude and her passionate always attracts children's attention and children love to ask so many questions about her country, her culture and herself. And the children's creativity, originality, and imagination from mini books activities are excited, and the whole process turned out being very happy. With gathering children's work, the teachers finally decide to develop a corner in classroom to exhibit the children's work, which now develops into so many variety culture topics of Vietnam, including food, clothing, music, drama...etc. Take dramatic play for example, the mother, the teachers, the other family parents, and children finally hold a dramatic play in school. There are four steps in implementing dramatic play. In first step, teacher picks up a topic the children are interested in Vietnam culture context as the script, and use a lot of body movement to help everyone realize it. After generating the turning points and conjunctions of such story based on approach of movement narratives, preschool educators adopt the rules of moment, such as stop, mechanical movements to inspire kids' interests. For second step, parents and teachers add up voice and language by emphasizing emotion, points or make up echo, responses or staring to each other, even opposing voices. Thirdly, team activities such as children's retelling stories or performing stories by groups is so amazing for this program, which excites young children aesthetic, language, and social ability. It not only creates a situation to let kids learn cooperation, emotional regulation, negotiation, expressing, sharing the feelings as performers, and communication within the process of playing, but also learn to be respect others and appropriate interpersonal relationship.

RECOMMENDATIONS

From the implementation of new immigrant woman's integrating school aesthetic art program, the art and reading program in schools are successfully promoted. Furthermore, through the continuously recorded process for children, the interviews with parents and teachers, the discover of children's work and the self-reflection in solve problems, the results and suggestions mentioned above have offered practical ideas for the other new immigrant women in Taiwan. For the further future program, it is expected that with new immigrants women's passion, children's multicultural literacy would be unconsciously elevated, including the virtue of character education cultivation in exploring, expressing, creating, responding, listening, respecting, comprehending, appreciating, and communicating. Lingering in a art creating and co-reading will also increase children's wills to share their feelings to parents and other children. From the family education perspective, the research also found out that the parent-child reading activities does elevate parent-child interrelationship in Taiwan local family and in New Immigrant family in Taiwan. Therefore, with the fact that though most of the new immigrants are situated in the closed social community network system, this is our responsibility to agency their passion and ability. With the social community network system construction, the cultural industry in native country has appeared in Taiwan. From celebrative holidays, food, to beliefs, such culture has

formed new immigrant culture and economic clusters. Therefore, the education and the government administration need to promote the diversified cultural concept that the new immigrants have been no longer confined to the laboring manpower and commercialized marriage. People in Taiwan cannot see them with bias, and we need to remove the tag of problem producer on them. We should implement treating the new immigrants with a new concept that they are an element of diversified group integration and social capital. Besides, the oppression and bondage put on the immigrant society should be shattered, so that a diversified cultural industry and education, economic development can be equally created.

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