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## FAMILY VALUES OF VIETNAMESE LIVING IN VIETNAM AND POLAND

**Abstract.** This article focuses on the results of the study on family values of Vietnamese living in Vietnam and Poland. The participants were 196 Vietnamese (100 people in Vietnam, 96 people in Poland) and 15 people who got married with Poles. The methods used included questionnaire and intensive interview. The study used traditional family values of Vietnamese as the background for data analyses and comparison of two groups. The study results showed that Vietnamese participants continued to confirm basic traditional family values such as filial piety, respect for parents, especially in parents – offspring relations; faithfulness, benevolence and righteousness in husband – wife relations. Besides, some differences were revealed such as participants living in Poland having more freedom than other group in relationships with offspring, and are more flexibility in opinions and behavior about sex issues. These findings confirm that living and working overseas bring some changes to the system of accepted family values.

**Key words:** family value, traditional value, Vietnamese, family relations, immigrant.

### 1. INTRODUCTION

In recent years, the number of arrived immigrants in European countries has been increasing continuously: more than 200.000 in 2014, more than 1.000.000 in 2015 and approximate 400.000 in 2016 (source: theguardian.com). The Eurobarometer' survey confirmed immigration is top of the most important concerns facing EU with 38% of agreement (European Commission, 2016). That might be the effect of the migration crisis in 2015 when people from Syria, Iraq were migrating to EU countries. Hence, it has become compelling to enrich the knowledge on the effect of migration on immigrants and their family.

Many studies of immigrant family values were carried out and they established the following: immigrants' acculturation and adaptation (Berry et al., 2006; Sam et al., 2003); changes in immigrants' identity in host countries (Nguyen & William, 1989; Phiney & Vedder, 2006); changes in relations within immigrant

families (Tajima & Harachi, 2010; Arcia & Johnson, 1998). Besides, some studies also investigated the processes within immigrant's families and noted filial duty of children to older parents (Kobayashi & Funk, 2012); parent-child conflicts and bonding in immigrant families in America (Choi & Harachi, 2008). This article, a part of the large study of family values of Vietnamese living in Poland and Vietnam, will help to understand more about family values of Vietnamese and immigrants' values in general.

Vietnamese community living in Poland is quite large, with the estimated number of 25.000–35.000 people (Szymanska, 2015). It has been indicated that family is really important for Vietnamese people both in Vietnam and overseas (Hac, 2010; Long, 2004). In recent years, some studies were conducted with Vietnamese participants living in Poland (Boski, 2013; Szymanska, 2015). These studies claimed that their key motivations for living in Poland were economics and the desire for better life. The main aim of this study was to clarify whether living and working overseas affects immigrants' family values. The envisaged findings might make important contribution to the knowledge related to Vietnamese immigrants in Poland and to immigrants in general.

Because of the important role of values in human life, many studies about values were conducted. Inglehart and his colleagues (2010) gave two major dimensions of cross-cultural variation of values in the world: traditional values versus secular – rational values; and survival values versus self – expression values. Traditional values focus on religion, parents – offspring relations, family; while, secular – rational values put less emphasis on these basic family relations and religion. Survival values emphasize economy, security; while, self – expression values are related to individuals, gender equality, environmental protection, tolerance. Hofstede (2015) developed his global values theory with six dimensions of cultural values: power distance, individualism – collectivism, masculinity – femininity, uncertainty avoidance, long – term orientation and indulgence – restraint. Schwartz (2012) in the study of values in 82 countries found ten global values, that included: *security* (safety, harmony, and stability of society, of relationships, and of self), *tradition* (respect, commitment, and acceptance of the custom and ideas that one's culture or religion provides), *conformity* (restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms), *self-direction* (independent thought and action-choosing, creating, exploring), *stimulation* (excitement, novelty, and challenge in life), *hedonism* (pleasure or sensuous gratification for oneself), *power* (social status and prestige, control or dominance over people and resources), *achievement* (personal success though demonstrating competence according to social standards), *benevolence* (preserving and enhancing the welfare of those with whom one is in frequent personal contact), and *universalism* (understanding, appreciation, tolerance, and protection for welfare of all people and for nature) (Ha, Luot, & Rózycka-Tran,

2015; Schwartz, 2012). Previous study conducted with Vietnamese living in Vietnam and abroad (5300 participants living in Vietnam and 450 participants living abroad) indicated that the highly accepted values included: morality, knowledge, wealth, happiness of a family, high social status, and health (Hac, 2007). Values, as well as family values, can be defined in several ways (Hac, 2011; Schwartz, 2012). In this study, family values of immigrants are defined as a system of beliefs and behaviors of immigrants in basic relations of family such as parents – offspring and husband – wife relations.

As far as parents – offspring relations are concerned traditional family values of Vietnamese are expressed in a belief that parents must work hard, and sacrifice for their children; on the other hand, offspring must respect filial piety, take care of elderly parents to repay the parents' kindness. In the husband – wife relations, Vietnamese's traditional family values express clearly beliefs in benevolence and righteousness, faithfulness; and the role of a wife, a mother who is expected to serve her husband and children (Long, 2004).

This study was aimed to answer the following question: What are the similarities and the differences of the family values between Vietnamese living in Vietnam and in Poland? It was hypothesized that: (1) Vietnamese people living in Poland uphold the basic traditional family values such as children filial to parents, faithfulness of spouses as these values reflect the cultural identity of Vietnam; (2) Vietnamese adapt to the life far from homeland and become more flexible in relation to traditional family values, e.g. they accept extramarital relations, more democracy in relation with offspring.

## 2. METHODS

### 2.1. Participants

196 Vietnamese respondents participated in the questionnaire survey: 100 people living in Vietnam and 96 people living in Poland for more than 3 years (average: 14,1 years). Because the author has had no exact information on demography of Vietnamese people in Poland, the randomization of the sample was not possible. Therefore, Vietnamese participants in Poland were chosen as the convenience sample. Data on gender and marital status of participants are given in table 1.

In addition, 15 respondents who got married to Poles participated in the semi-structured interview (2 people living in Vietnam, and 13 people living in Poland; 5 females and 10 males).

**Table 1.** Gender and marital status of participants

Gender	Male	Female	Total
Vietnam	42	58	100
Poland	61	35	96
Marital status	Married	Unmarried	Total
Vietnam	60	40	100
Poland	76	20	96

Source: own data.

## 2.2. Measures

### 2.2.1. Questionnaire

Because there is no questionnaire related to family values of immigrants in general and of Vietnamese immigrants in particular the author decided to design it for the purpose of the study.

The questionnaire focused on two types of relations in families (parent-offspring, husband-wife) and concentrated separately on beliefs and behaviors that expressed traditional Vietnamese family values. Questions were organized in groups: part A included items related to general values, accepted in the world as well as in Vietnam; part B – items linked to parent – offspring relation; part C – items related to sexual issues and part D – items linked to relation of spouses. Respondents expressed their agreement on 5-point Likert scale (from 1 – strongly disagree to 5 – strongly agree).

As the questionnaire was used both in Vietnam and in Poland, some items were changed to be appropriate for situation and participants. For example, item C4 (Table 2) “Live with the other person as a couple/husband and wife in spite of having husband/wife in Vietnam” was only used with participants living in Poland.

The questionnaire includes items: 1) related to traditional beliefs and values (25 items: B2, 3, 4, 5, 6, 7, 9, 10; C2, 3, 5, 8; D1, 2, 3, 4, 5, 6, 7, 9, 10, 11, 12, 13, 14); 2) related to non-traditional beliefs and values (9 items: B1, 8, 11; C1, 3, 4, 6, 7; D 8). Internal consistency of each of these two sets of items is acceptable. Cronbach’s  $\alpha$  are 0,807 and 0,668, respectively. For part A of the questionnaire (general values) Cronbach’s  $\alpha$  is 0,81.

### 2.2.2. Semi-structured interview

The interview was designed to collect data on sensitive issues such as cohabitation, preference of a son. The problems were recognized by the author during contacts and work with Vietnamese in Poland. To simplify our investigation,

the author did not ask the participants whether these problems exist or not, but did ask about the rate of cohabitation, the reasons for it.

Participants were contacted and recruited through the “snow-ball” method. Each interview lasted about 1–2 hours and took place in home, office or elsewhere depending on participants’ preferences. The interviews were conducted in Vietnamese, tape-recorded and transcribed. There was one respondent who did not agree to record and researcher made notes during and after the interview.

### 2.3. Analyses

The statistical analyses included independent groups comparisons with Student t-test and two-way ANOVA. The level of significance was accepted as  $p < 0,05$ . All computations were done with SPSS for Windows v. 22 software.

## 3. RESULTS

### 3.1. General values

The first part of the analysis deals with the general values included in part A of the questionnaire. The descriptive statistics and results of t-test are given in table 2.

The mean scores in table 2 are high with three values (health, morality and happy family) having the highest scores among all 16 values. Two values (wealth, high social status) have the lowest scores.

**Table 2.** Evaluation of general values – comparison of two groups of participants

Values	Vietnam	Poland	t	p
	Mean (SD)	Mean (SD)		
1	2	3	4	5
Pham’s 6 Vietnamese values				
Morality	4,76 (0,51)	4,69 (0,52)	0,83	0,40
Knowledge/Learning	4,39 (0,60)	4,19 (0,76)	1,96	0,06
Wealth	3,94 (0,73)	3,71 (0,94)	1,85	0,05
Happy family	4,74 (0,50)	4,73 (0,58)	0,01	0,99
High social status/power	3,66 (0,80)	3,35 (1,06)	2,27	0,02
Health	4,87 (0,38)	4,86 (0,42)	0,24	0,80
Schwartz’s 10 global values				

Table 2 (cont.)

1	2	3	4	5
Security	4,56 (0,65)	4,48 (0,68)	0,73	0,46
Tradition	4,00 (0,76)	3,98 (0,84)	0,09	0,92
Conformity	3,77 (0,76)	4,07 (0,82)	-2,66	0,24
Self-direction	4,28 (0,73)	4,14 (0,88)	1,15	0,01
Stimulation	3,57 (0,74)	3,61 (1,01)	-0,35	0,72
Hedonism	3,33 (0,92)	3,16 (1,05)	1,13	0,00
Power	3,39 (0,94)	3,00 (1,02)	2,77	0,25
Achievement	4,17 (0,68)	4,07 (0,82)	0,89	0,37
Benevolence	4,47 (0,59)	4,49 (0,74)	-0,20	0,83
Universalism	4,08 (0,69)	4,12 (0,80)	-0,41	0,68

Source: own data.

The significant differences between two groups of participants were found for 3 items only – “high social status/power”, “hedonism” and “self – direction”. All these values were scored higher by Vietnamese living in Vietnam. It is worth to note that “happy family” were scored high with no significant difference between two groups of participants.

### 3.2. Family values of Vietnamese as expressed in opinions on two basic family relations

Views on family’s values in two groups are not the same. Many significant differences are presented in table 3. The participants living in Poland often scored higher on items that expressed traditional family values. Scores on some items linked to parents – offspring relations (e.g. items B3, B4, B5, B6, B7, B10) indicate that the participants living in Poland “tend to protect” their offspring more than those in Vietnam.

In relation of spouses the results are the same – Vietnamese participants in Poland scored higher on items related to traditional values.

Table 3. Basic relations in the family – comparison of two groups

Opinions	Live in:	Mean (SD)	t	p
1	2	3	4	5
B1, Young adults should be separated from their parents, do not depend on parents	Vietnam	2,83 (0,888)	-2,22	0,028
	Poland	3,11 (0,909)		

1	2	3	4	5
B2, Filial piety, taking care of parents... is the duty of offspring, It cannot be changed	Vietnam	4,49 (0,675)	0,46	0,646
	Poland	4,44 (0,752)		
B3, Parents must be responsible for the maintenance, financial support until their children get a job	Vietnam	3,42 (0,904)	-1,13	0,256
	Poland	3,58 (1,042)		
B4, Relationship of parents and children over 18 years of age depends on family circumstances and living environment of the family	Vietnam	3,45 (0,703)	-1,64	0,101
	Poland	3,64 (0,874)		
B5, Parents must support their children until the children are married, have a steady job	Vietnam	3,04 (0,868)	-2,51	0,013
	Poland	3,38 (1,039)		
B6, Parents always have to be hard-working, and making sacrifice	Vietnam	3,02 (1,004)	-2,06	0,040
	Poland	3,34 (1,150)		
B7, Mother is always the most strenuous/tough while raising children	Vietnam	3,79 (0,935)	-3,14	0,002
	Poland	4,20 (0,886)		
B8, The state will take care of the elderly, offspring will not have to take care of their parents	Vietnam	1,75 (0,757)	-2,08	0,039
	Poland	1,98 (0,852)		
B9, When parents become older, their offspring must take care of them	Vietnam	4,37 (0,836)	-0,44	0,965
	Poland	4,37 (0,757)		
B10, Offspring must be respectful, grateful to their parents	Vietnam	4,70 (0,559)	-0,36	0,714
	Poland	4,72 (0,552)		
B11, Offspring can live according to their own desires, not necessarily listen to their parents	Vietnam	2,53 (0,979)	-2,16	0,032
	Poland	2,86 (1,150)		
D1, Among couple partners cannot have their own property, private funds – all should belong to both of them	Vietnam	3,07 (1,103)	-4,57	0,000
	Poland	3,76 (1,025)		
D2, Spouses link together both physically and mentally	Vietnam	4,20 (0,840)	-1,21	0,228
	Poland	4,34 (0,860)		
D3, Spouses should be economically independent, each person should have private account and property	Vietnam	2,73 (0,930)	0,65	0,512
	Poland	2,63 (1,014)		

Table 3 (cont.)

1	2	3	4	5
D4, Spouses' unfaithfulness, sex with others is acceptable	Vietnam	2,01 (0,994)	-0,93	0,349
	Poland	2,14 (1,041)		
D5, Spouses have to support each other, Property, money in the family belongs to both of them	Vietnam	4,08 (0,734)	-2,03	0,044
	Poland	4,29 (0,741)		
D6, Benevolence and righteousness, emotions are one of the elements of spouses' attachment	Vietnam	4,26 (0,733)	-1,58	0,114
	Poland	4,43 (0,810)		
D7, Spouses' consensus is the power to solve all problems in their family	Vietnam	4,43 (0,742)	-3,50	0,001
	Poland	4,75 (0,523)		
D8, Benevolence, righteousness and faithfulness are backward perspectives; we should be flexible and adjust to current trends in the society	Vietnam	3,05 (1,122)	-0,27	0,785
	Poland	3,09 (1,167)		
D9, When husband is angry, wife should keep calm	Vietnam	4,09 (0,729)	-2,79	0,006
	Poland	4,38 (0,720)		
D10, When husband is forward, tempered, wife should give way	Vietnam	3,78 (0,840)	-1,57	0,117
	Poland	3,97 (0,862)		
D11, Husband can have many wives, a good wife does not marry twice	Vietnam	1,92 (1,107)	-0,17	0,865
	Poland	1,94 (1,133)		
D12, If a wife has a stupid, ill-natured husband, she should accept her fate	Vietnam	1,81 (0,960)	-1,15	0,249
	Poland	1,96 (0,950)		
D13, Wealth, success of a husband is by his wife	Vietnam	3,69 (0,906)	-1,84	0,067
	Poland	3,93 (0,965)		
D14, When the spouses agree with each other, they can dry up the ocean with buckets	Vietnam	4,30 (0,797)	-2,47	0,014
	Poland	4,55 (0,647)		

Source: own data.

These results are so surprising as one can assume that those who live abroad will change their views on family values and accept less traditional approach. Data from the interview provided some insight into this phenomenon.

When commenting on differences in relationships between parents and offspring in Vietnam and in Poland, respondents stated as follows:



I see the differences. I feel here (Poland), Vietnamese mother protects her offspring more than in Vietnam. Many Vietnamese children here are lonely in school. It is different in culture, figure of body (black hair, smaller). Many classmates tease him, so his mother pities him and takes care of him more than in Vietnam (N.D.L, Lodz city).

I invest; I buy clothes, belongings for my two sons more than their classmates do. I want Polish friends of my two sons to have respect for my family. One time my two sons were teased by classmates “yellow skin”, I had to meet school rector and expect him to protect my children (Tr.Ch, Skierniewice city).

Sex is a sensitive topic in Vietnamese traditional family values. Opinions of both groups on this issue are presented in table 4.

The data in Table 4 indicate that participants in Poland and those in Vietnam share similar views on sex as most of the differences in scores are not significant. Scores for two items are significantly different and indicate that Vietnamese living in Poland are more “open” about sexual activity.

**Table 4.** Opinions on sex issue – comparison of two groups

Opinions	Live in:	Mean (SD)	t	p
1	2	3	4	5
C1, Sex is not considered ethical issues	Vietnam	2,61 (1,109)	-1,68	0,094
	Poland	2,87 (1,097)		
C2, Openness about sex easily leads to a family breakdown	Vietnam	3,82 (1,152)	0,35	0,708
	Poland	3,77 (0,978)		
C3, The fidelity/faithfulness is always the top value in family	Vietnam	4,60 (0,568)	-0,17	0,860
	Poland	4,61 (0,587)		
C4, We should be flexible in sexual matters, appropriate behavior depends on the circumstances	Vietnam	3,54 (0,999)	0,31	0,757
	Poland	3,49 (1,040)		
C5, Mentioning sex is contrary to the traditions and customs of Vietnam	Vietnam	2,53 (0,979)	-1,10	0,271
	Poland	2,69 (1,101)		
C6, While in Poland Vietnamese are not affected by public opinions as much as in Vietnam, thus, they can live with other person like spouses fairly easily	Vietnam	3,06 (1,082)	-1,09	0,275
	Poland	3,23 (1,185)		
C7, Sex is only met to resolve the physiological need	Vietnam	2,54 (1,113)	-3,29	0,001
	Poland	3,04 (1,014)		

Table 4 (cont.)

1	2	3	4	5
C8, Facile life style affects Vietnamese, who living here become also more “open” in sex	Vietnam	3,33 (0,910)	-2,56	0,011
	Poland	3,65 (0,874)		

**Source:** own data.

The results of interviews supply more information:

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

Answer: It is right because of the difference in culture and life style. For instance, in Vietnam, if a wife wants to go out, but her husband does not want, the wife has to stay at home. In Poland, if the wife wants to go out and the husband does not want, the wife will go out alone (Tr.Ch, Skierniewice city).

Question: although the Vietnamese living in Poland are married in Vietnam, they still live with others as spouses. How do you explain this phenomenon?

Answer: I think this issue is normal, automatically. The mature people have sexual needs. Before coming here, they had had this need in Vietnam. They couldn't bear if they lack sex. This issue is not evil. The need for sex is normal to ensure the well-being of people. Lack of it will bring negative effect to people (Ng.C, Ptak, Lodz city).

Question: While contacting Vietnamese living in Poland, we realized that Vietnamese living here are “open” to sex, which is not based on marriage. So, what do you think of extramarital sex?

Answer: I was prissy before. We must follow our traditional customs. In short, I didn't accept it before. Now, I think of this problem differently. I have been living here for 28 years, so, I view life differently. Now, I think extramarital sex is normal (N.K.K, Warsaw).

Some opinions from the interviews, given above, confirm the “openness” about sex of participants living in Poland.

In short, we can see that Vietnamese living in Poland, still accept traditional family values, but at the same time are more liberal in relation to sexual behavior. These things rightly confirm the values that are identities of a country, and on the other hand, point out the difference, adaptation of Vietnamese participants living in Poland to be suitable with their life in Poland.

### 3.3. Family values of Vietnamese as expressed in behaviors related to two basic family relations

Data concerning behavior in parent-offspring relations are given in table 5.

Table 5 showed some, mostly nonsignificant, differences between groups of participants. In relation with offspring, participants in Poland scored significantly

higher on the item “Hard-working because of the needs of offspring”. That confirms previous findings that Vietnamese in Poland take care of offspring more than people in Vietnam. As far as relation between spouses is concerned the scores of participants in Poland are higher, although the differences are seldom significant. The only significant differences concern views on spouses being economically independent and keeping good relationships with each other. The first was more important for participants in Vietnam, the second for participants in Poland.

**Table 5.** Behaviors of two groups of participants in basic family relations

Behaviors	Live in:	Mean (SD)	t	p
1	2	3	4	5
B1, Let offspring be independent, do not intervene much in their business	Vietnam	3,40 (0,781)	-0,33	0,742
	Poland	3,44 (1,011)		
B2, Take care of parents	Vietnam	4,37 (0,831)	-1,07	0,284
	Poland	4,50 (0,733)		
B3, Hard-working because of the needs of offspring	Vietnam	3,76 (0,843)	-3,05	0,003
	Poland	4,14 (0,891)		
B4, Rely on offspring when become older	Vietnam	3,26 (0,925)	1,47	0,143
	Poland	3,05 (1,052)		
C1, Having extra-marital sexual relation	Vietnam	1,69 (0,854)	-0,57	0,567
	Poland	1,77 (1,010)		
C2, Keep fidelity with husband/wife	Vietnam	4,52 (0,852)	1,72	0,087
	Poland	4,28 (1,048)		
C3, Accept sex without marriage	Vietnam	2,22 (1,199)	-0,21	0,828
	Poland	2,26 (1,248)		
D1, Support each other	Vietnam	4,46 (0,718)	-1,75	0,082
	Poland	4,63 (0,602)		
D2, Have your own money, property, be independent economically	Vietnam	2,89 (1,144)	2,04	0,042
	Poland	2,54 (1,258)		
D3, Keep good relations with husband/wife to resolve problems in family	Vietnam	4,28 (0,688)	-2,37	0,018
	Poland	4,51 (0,617)		
D4, Try to bear husband/wife although you don't love him/her	Vietnam	2,15 (1,044)	-1,63	0,103
	Poland	2,42 (1,215)		
D5, Decide on important issues in family together	Vietnam	4,39 (0,728)	-0,36	0,716
	Poland	4,43 (0,726)		

1	2	3	4	5
D6, Respect your partner	Vietnam	4,64 (0,677)	-1,10	0,272
	Poland	4,73 (0,488)		
D7, Don't accept violence in family	Vietnam	4,47 (1,027)	1,42	0,156
	Poland	4,23 (1,371)		

Source: own data.

The issue of cohabitation was investigated more through the interview. Rate of cohabitation of Vietnamese living in Poland is – according to our findings – quite high (table 6).

**Table 6.** Interviewees opinions about the frequency of cohabitation

Ordinal	Name, city	Responses	Percentage
1	2	3	4
1	N.V.B, Lodz	<i>In reality, they still have responsibility with family in Vietnam; they still send money to Vietnam. They also cannot alone here. Maybe, the wife in Vietnam also has emotion with other</i>	not given
2	Tr.Ch, Skierniewice	<i>This question is difficult. I do not mention about youth, it is about 30–40% Vietnamese adultery</i>	35
3	Th.H, Warsaw	<i>I think 70–80% Vietnamese living here are cohabitation, they live with others as spouse</i>	75
4	Ng.C, Lodz	<i>I think this issue is normal, automatically. The mature people have need for sex. They could not bear if there lack of sex. This issue is not evil. The need for sex is normal to ensure the development of people. Lack of it will bring negative effect to every problem of people</i>	not given
5	P.V.D, Lodz	<i>I haven't seen anyone living here without cohabitation yet. I have not yet seen anyone living alone to be faithful with spouses in Vietnam. This thing I can confirm. The form can be different. I do not agree and disagree. This is their issue</i>	100
6	D, Ptak, Lodz	<i>Because of emotional privation, so they live with each other</i>	not given
7	H, Lodz	<i>(Smile) This thing I really do not know. I was here when I was very young; otherwise, I got married to a Polish husband. Therefore, I do not know much about Vietnamese. I think it is about 20%</i>	20
8	H.V.N, Lodz	<i>I think it is about 80–90%. Even, it is more</i>	85

1	2	3	4
9	N.D.L, Lodz	<i>I think almost Vietnamese here is cohabitation. Some people live with others some years, and then he/she fetches/picks up his/her wife/husband from Vietnam to Poland normally</i>	almost
10	L.D, Hanoi	(She and her Polish husband are living in Hanoi. It was not suitable to ask. So we did not ask this issue)	
11	N.H.M, Warsaw	<i>I think the reason is the lack of religious belief. At the first time I lived here, I thought that people here are prone to be cohabitation. However, in fact, it is not true. When they love, they are always faithful. Vietnamese can be cohabitation and only think of how to hide this information. Therefore, Vietnamese are not faithful as people in here.</i> (The other reason is that Vietnamese only live here a time, then they will come back to Vietnam, so they accept life together for a while)	not given
12	N.X.Ng, Lodz	<i>Vietnamese living here are often live with other as husband/wife. The reasons of this problem are lack of emotion. They must rely on each other to live and to make money. He estimated the number of Vietnamese living with others as spouse about 85%</i>	85
13	N.K.K, Warsaw	<i>As I said above, Vietnamese living and working here are often lacking of emotion, need to cooperate with each other to work, do business... So, most of Vietnamese here are cohabitation.</i>	most
14	Tr.T.Ng, Hanoi	(She and her Polish husband are living in Hanoi. It was not suitable to ask. So we did not ask this issue)	

**Source:** own data.

Through contact with Vietnamese living here, the author knows that Vietnamese can cohabit in Poland, and continue as well the relationship with a partner in Vietnam. If their wife/husband from Vietnam comes to Poland, they will end the relation with a temporary partner and resume the relation with a real spouse. It is illustrated by the excerpt from the interview.

In reality, I have not seen anyone living here without adultery yet. I have not seen yet, anyone living alone to be faithful to a spouse in Vietnam. This thing I can confirm. The expression can be different. I have not seen anyone living here 3–4 years without adultery. If he/she brings his/her spouse from Vietnam to here, they live together as normal (P.V.D., Lodz city).

### 3.4. The effect of gender and duration of time living in Poland

To have comprehensive view about immigrants' family values, factors such as gender (male, female) and time living in Poland (fewer or more than 10 years) were considered. Table 7 gives scores for items where interaction effect (gender and duration of time) was significant.

The findings in table 7 indicate that Vietnamese women who live in Poland for 10 years or longer accept traditional family values to greater extent than men or women who live in Poland less than 10 years.

**Table 7.** Family values in relation to gender and duration of time spent in Poland – results of two-ways ANOVA

Source	Dependent Variable	Gender		Duration		F	p
		Male (SD)	Female (SD)	< 10 (SD)	> 10 (SD)		
GENDER* DURATION IN POLAND	D14. When the spouses agree with each other, they can dry up the ocean with buckets	4,49 (0,72)	4,67 (0,47)	4,47 (0,81)	4,61 (0,49)	4,10	0,04
	C1. Having sexual relation outside marriage	2,06 (1,01)	1,25 (0,78)	1,60 (0,89)	1,89 (1,08)	2,98	<b>0,03</b>
	C3. Accept sex without marriage	2,56 (1,21)	1,77 (1,16)	2,19 (1,20)	2,31 (1,28)	6,91	<b>0,01</b>
	D3. Keep good relations with husband/ wife to resolve problems in family	4,48 (0,65)	4,55 (0,56)	4,53 (0,55)	4,49 (0,66)	4,58	<b>0,03</b>

**Source:** own data.

#### 4. DISCUSSION AND CONCLUSION

The findings indicate that Vietnamese participants living in Vietnam and in Poland express different opinions related to their traditional family values. Although the differences in scores were detected, but few of them were statistically significant. In particular, participants living in Poland were significantly more flexible in issues such as extramarital sex, equality of spouses, and equal treatment of sons and daughters, but at the same time they also expressed more strongly than those in Vietnam the views that indicated greater acceptance of traditional values such as faithfulness, filial piety etc. Thus the results of this study confirmed the success of Vietnamese immigrants in keeping values traditional for their culture. Some previous studies also confirmed the flexibility and stability of Vietnamese culture in relation to other cultures (Them, 1996; Vuong, 2006). Studies of Vietnamese living abroad also confirmed the trend of keeping traditional Vietnamese values such as filial piety (Rosenthal, 1996; Zhou & Bankston, 1994) and harmony in a family (Tingvold et al., 2012). Our results confirm that under the influence of new situation, the immigrants could be flexible to be able to live and work in another country and at the same time they could continue to keep important values that express their national identity, especially in relationship with other ethnic groups. To have the more general view on accepted values, this study also used ten general global values by Schwartz (2012) and six common values by Hac (2007; 2010; 2011). The results indicated that participants from Vietnam scored higher on most of these values, and significantly higher on values related to wealth, social status and hedonism. Such findings are in line with results of the study by Boski (2013) who have stressed the economic reasons of Vietnamese immigration.

In recent years, many authors focused on the study of families of immigrants. Their results pointed to isolation of the elderly immigrants in many aspect of daily life (Treas et al., 2002); differences in acculturation among younger and older generations (Rubinstein, 2010); generational differences in perception of obligation and rights of family members (Phinney et al., 2006). However, there is a lack of systematic studies on family values in basic relations, such as parent-offspring and spouses relations, with the focus on beliefs and behavior and with comparison of immigrants and non-immigrants. In this study such approach was applied and that is a novelty of the study.

This study has some limitations, but also points to issues that should be considered in next studies with Vietnamese immigrants. Firstly, the sample size. The present study was conducted with a limited sample of participants living in Vietnam and Poland. In reality, Vietnamese community living abroad includes millions of people. So, the study with larger number of participants from several countries would provide more adequate information about the life and values

of Vietnamese around the world. Secondly, the self-selection character of the sample, as it contained volunteers. Future studies should be conducted with representative and random samples. Vietnamese people living in Poland are not only intellectuals (former students, professors, and businessmen), but also are physical workers (cooks, salesmen). This second group might be less used to answer questionnaires. Therefore, researchers should consider a variety of methodological approaches, suitable for different groups of participants.

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MAI VAN HAI

**WARTOŚCI RODZINNE W OPINII WIETNAMCZYKÓW MIESZKAJĄCYCH  
W WIETNAMIE I W POLSCE**

**Abstrakt.** Artykuł przedstawia wyniki badań przeprowadzonych w grupie Wietnamczyków mieszkających w Wietnamie i w Polsce, a dotyczących wartości rodzinnych. Badaniami objęto 196 osób (100 osób w Wietnamie, 96 osób w Polsce) oraz 15 osób narodowości wietnamskiej, które zawarły związek małżeński z Polakami. Zastosowano w nich autorskie kwestionariusze oraz wywiad pogłębiony. W badaniu odwołano się do wartości silnie zakorzenionych w wietnamskiej kulturze, porównywano stosunek do nich w obydwu badanych grupach. Uzyskane rezultaty potwierdziły silne przywiązanie do tradycyjnych wartości rodzinnych, takich jak: szacunek dla rodziców, wierność małżeńska, posłuszeństwo żony wobec męża. Stwierdzono także różnice pomiędzy porównywanymi grupami – uczestnicy badania mieszkający w Polsce akceptowali mniej formalne relacje między rodzicami i dziećmi oraz byli bardziej tolerancyjni wobec pozamałżeńskich relacji seksualnych. Wyniki badania wskazują, że zamieszkiwanie i praca w innym kraju zmieniają system akceptowanych wartości rodzinnych.

**Słowa kluczowe:** wartości rodzinne, tradycyjne wartości, Wietnamczycy, relacje w rodzinie, imigranci.