

Université de Montréal

**Psychological impact of parenting style and acculturation in
Vietnamese young adults from Montreal**

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Résumé

Les trois études recensées sur le style parental et la santé mentale chez des jeunes Vietnamiens démontrent qu'une perception du style autoritaire parental était reliée à une plus faible estime de soi ainsi qu'à un plus haut niveau de dépression. Dans cette étude, nous examinons l'acculturation et les styles parentaux des mères et des pères en relation avec la santé mentale chez de jeunes adultes Vietnamiens âgés de 18 à 25 ans ($N = 53$). Les résultats obtenus indiquent que le modèle de style parental que les jeunes attribuent le plus à leurs parents est autoritaire. Le niveau de fermeté (*authoritativeness*) des mères est plus élevé que celui des pères. Les styles parentaux n'ont aucun effet sur le niveau d'estime de soi, de détresse psychologique et d'affiliation ethnique chez les jeunes. Ceux qui adoptent une stratégie de marginalisation démontrent une plus faible estime de soi que ceux qui adoptent celle d'intégration, d'assimilation ou d'ethnocentrisme. Les résultats sur le style parental démontrent que les jeunes ayant des parents autoritaires ne sont pas plus maladaptés que ceux ayant des parents fermes ou permissifs. Les résultats concernant les différences entre les quatre modes d'acculturation selon la détresse psychologique ne sont pas significatifs. Adopter une stratégie de marginalisation semble être associé à une plus faible estime de soi, mais non à une plus faible adaptation psychologique chez les jeunes Vietnamiens.

Mots-clés : Vietnamiens, style parental, modèle bidimensionnel de l'acculturation, santé mentale, jeunes, psychologie interculturelle.

Abstract

The three studies that have been carried out on parenting style and mental health outcomes in Vietnamese youth showed that adolescents' perception of their parents using the authoritarian style was related to lower self-esteem and higher depression. In this study, we examined acculturation and parenting styles of mothers and fathers in relation to mental health outcomes in Vietnamese young adults aged 18 to 25 years old ($N = 53$). It was found that the parenting style youth attributed the most to their parents was authoritarian. Mothers' levels of authoritativeness were higher than fathers'. Parenting styles had no effect on youth levels of self-esteem, psychological distress and ethnic affiliation. Youth who adopted the marginalization strategy showed lower self-esteem than those who adopted integration, assimilation or ethnocentrism. Parenting style results show that youth with authoritarian parents are not less maladjusted compared to youth with authoritative or permissive parents. Differences between the four acculturation modes on psychological distress were not significant. Adopting the marginalization strategy seems associated with lower self-esteem but not with poorer psychological adjustment in Vietnamese youth.

Keywords : Vietnamese, parenting style, bidimensional model of acculturation, mental health, youth, cross-cultural psychology.

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*À ma chère maman pour avoir été la meilleure
mère qu'elle ait pu être. Et qui continue à l'être.*

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1. Introduction

A frequent limitation raised by studies on child development is the inability to generalize findings because samples are not culturally diverse. This remark shows the relevance and need for more research on different ethnic groups, to better understand the parent-child relationship. Moreover, within the cross-cultural literature, a number of studies have examined the adaptation of immigrants. Given the fact that these immigrants often have children, the adjustment of these children should not be overlooked.

The very few studies that have been carried out on parenting style and mental health outcomes in Vietnamese youth were held in the United States and Australia (Herz & Gullone, 1999; Nguyen, 2008; Nguyen & Cheung, 2009). They have shown that adolescents' perception of their parents using the authoritarian style was related to lower self-esteem and higher depression. In the present study, we are interested in the psychological adjustment of second generation Vietnamese-Canadian youth in relation to parenting style and acculturation.

2. Theoretical context

This literature review focuses on acculturation, the Vietnamese in Canada, family and parent-child relationship, and parenting styles with their outcomes in different cultures.

2.1 Acculturation: definition and strategies

An important term in cross-cultural psychology is acculturation. It is a process that occurs whenever there is contact between groups of different cultures; this interaction follows with an alteration in the original cultural templates of both groups (Redfield, Linton & Herskovits, 1936). In Berry's review (1997) on immigration, acculturation and adaptation, he explained his model of acculturation, which involves two dimensions. Cultural maintenance represents the aspects of the culture of origin that are important to the individual, and to what degree they are conserved ("Is it considered to be of value to maintain one's identity and characteristics?"). Contact and participation is the willingness of individuals to engage with

members of the host society or to stay mostly within members of their own culture (“Is it considered to be of value to maintain relationships with the larger society?”).

The following four acculturation strategies can be derived from Berry’s two questions (1997). When the reference point is the non-dominant group (e.g., immigrants), low participation in the culture of origin and high involvement in the host culture is called *assimilation*. *Integration* is when characteristics of the culture of origin are maintained, and contact and participation happens with both members of the host and culture of origin. It is considered to be the strategy that is linked with the most positive outcomes: long term health and well-being measures (Berry & Kim, 1988; Berry, 1997; Berry, Phinney, Sam, & Vedder, 2006). *Separation* is when there is high original cultural maintenance and involvement with members of the dominant group is kept to a minimum. Lastly, when both cultural maintenance and contact and participation with either host or culture of origin are not considered important, there is *marginalisation*. This strategy has been associated with poorer mental health when compared to the three other modes (Berry & Kim, 1988; Berry, 1997; Berry et al., 2006).

The spoken language is another measure that studies use to measure acculturation levels (Plunkett & Bamaca-Gomez, 2003). Studies have shown that bilingualism and academic performance have a positive association (Peal & Lambert, 1962; Portes & Rumbaut, 1990; 2006), and Rumbaut (2008) suggested that “fluent bilingualism facilitates educational achievement.” However, in their review on ethnic identity, immigration and well-being, Phinney, Horenczyk, Liebkind and Vedder (2001) presented inconsistencies between studies on youth acculturation and school adjustment. For example, Nguyen, Messé and Stollak (1999) found a positive relation between ethnic identity and academic performance only for American identification but not the Vietnamese. Therefore, the link between acculturation and academic indices deserves further exploration.

In their review of acculturation models, Lasry and Sayegh (1992) criticized Berry’s two-dimensions, as one assesses an attitude (identification with the heritage culture) while the other assesses behaviour (contact with members of the host society). Lasry and Sayegh insist on the fact that the two questions should be “assessing the same concept: ethnic identity”. Whether one identifies oneself with the heritage culture should not affect one’s participation in the host culture. Another study mentioned in the review of Lasry and Sayegh (1992) was from

Zak (1973), who examined the dimensions involved in Jewish-American identity. He proposed that ethnic identity can be characterized with two orthogonal dimensions and found that result when he tested his acculturation model.

Therefore Lasry and Sayegh (1992) proposed and validated a model combining Berry's two questions with Zak's idea of orthogonal, unrelated dimensions (1973). Contrary to the unilinear model based on only one question in which both identifications are stated (e.g., "*Do you consider yourself Canadian or Vietnamese?*"), the bidimensional model involves two questions about ethnic identity. There is one vector of identification towards the host culture and a second one, towards the heritage culture (for an example, see Figure 1). Lasry's model was validated with an adapted version of Zak's Ethnic Loyalty scale (1973) (Lasry & Sayegh, 1992; Sayegh & Lasry, 1993). The correlation between the two dimensions (heritage and host cultures) was null ($r = 0.03$), revealing orthogonal dimensions. Also, to avoid the underlying political innuendo in Canada, the *separation* strategy was relabeled *ethnocentrism* in Lasry's model.

2.2 The Vietnamese in Canada

The Vietnamese population is an important ethnic group in Canada. According to Statistics Canada (2007), "[i]n 2001, the Vietnamese community was the 5th largest non-European ethnic group in Canada after Chinese, East Indian, Filipino, and Jamaican." Quebec was among one of the four provinces where most Canadians of Vietnamese origin establish themselves (19%), and Montreal was the second city where most Canadians of Vietnamese origin reside. Most of the people from Vietnamese origin living in Canada emigrated from another country, as more than 70% of them reported being born outside of Canada, and of those, 93% were born in Vietnam. "In 2001, children under the age of 15 represented 25% of the Vietnamese community, versus 19% of the overall population." (Statistics Canada, 2007) Moreover, 16% percent of the Vietnamese community were aged from 15 to 24, in contrast to 13% of the overall population. Compared to the national Canadian average, the Vietnamese population is therefore younger (Statistics Canada, 2007).

2.2.1 Immigration

The Vietnam War (1954 to 1975) was the catalyst to massive emigration of Vietnamese people (Canadian Museum of History, 2010). Over 1.5 million have left the country since 1975, when the war ended. Many fled by boat to escape the Communist regime, hence the appellation “boat people”. Many countries served as refugee camps countries (e.g., Hong Kong, Indonesia, Malaysia, and Philippines) or resettlement countries (e.g., Thailand, United Kingdom, Australia, France, Germany, United States, and Canada) (Canadian Museum of History, 2010).

2.2.2 Family and parent-child relationship

The family is a core element in the Vietnamese culture (Leichty, 1963; Haines, 1988; Haines, 2002). Elders and parents hold a high position in the Vietnamese social structure (Haines, Rutherford, & Thomas, 1981; Mestechkina, Nguyen, & Shin, 2014). Since this culture is influenced by the Confucian tradition, high value is granted to hierarchy. Family cohesion is the emotional bonding between family members (Olsen, Russell, & Sprenkle, 1983; Lam, 2005). A cohesive relationship with a warm and accepting family provides youth with better psychological functioning (Walker & Greene, 1987; Greenberger & Chen, 1996). Barber (2002) associated parental support with “nurturance, warmth, responsiveness, acceptance, [and] attachment”, and linked these dimensions with positive child development. Darling and Steinberg (1993) referred to parenting style as the emotional climate between parent and child, and emphasized the importance of differentiating parenting style from parenting practices.

Parenting practices are related to specific behaviours that assist children in reaching their goals. If the goal is for the child to retain heritage cultural identity, an example of parenting practice would be the parent speaking with the child in the language of origin. On the other hand, parenting style includes both behavioural and emotional components, and therefore represents “more global parenting characteristics” (Darling & Steinberg, 1993). The authors added that parenting style “describes parent-child interactions across a wide range of situations, whereas practices are by definition domain specific.” They concluded that

measuring parenting style instead of parenting practices would be more meaningful in studies investigating more general features of parent-child relationships.

It was shown in the study of Dinh, Sarason and Sarason (1994) that Vietnamese college students of second generation have lower quality parent-child relationships when compared to their American counterparts. The authors suggested that this difference might be due to parental overcontrol and overprotection, in addition to a disagreement in the way in which acceptance and care is received. Although parents' and students' acculturation levels were not measured directly, these results support the idea that discrepancy in parent and child's degree of acculturation increases conflict (Dinh et al., 1994).

2.3 Parent-child relationship and parenting styles

Authority is defined as “the power to give orders or make decisions: the power or right to direct or control someone or something” (Merriam-Webster online dictionary, 2016). Parents' level of authority and the way in which it is exercised differs evidently from parent to parent. Baumrind (1966) has linked the concept of authority with parenting and categorized parental control into three models or prototypes: permissiveness, authoritarianism and authoritativeness.

Permissiveness is characterized by low parents' demand, since controlling children tends to be avoided. Instead, reason and manipulation are used to influence children. Parents do not seem to be responsible for the modification of their children's behaviour, since children are viewed as capable of regulating their own activities and are encouraged to do so. Furthermore, parents' nonpunitive, acceptant and affirmative behaviour demonstrates high warmth.

Authoritarianism is characterized by high demand. Parents think they can influence children's behaviour through control, and the authority that parents hold is absolute. Children's verbal input is discouraged, since they should conform to anything parents say because their words are right. Thus, parent-child relationship is unequal, hierarchical. Obedience is valued, and restriction of autonomy is the preferred strategy.

Authoritativeness is the conciliation of the parent's perspective with that of the child. Just like the authoritarian parent, the authoritative parent has the complete authority in the relationship, but recognizes that the child has a will of his or her own. Verbal exchange is therefore encouraged; parents share their intentions and are open to children voicing their opinions. Autonomous self-will and disciplined conformity are highly regarded.

2.4 Parenting styles outcomes in American, European and Quebec cultures

The models of Baumrind are interesting since research has shown that the prototype used by parents will affect children's behaviour and outcomes. It demonstrated that permissiveness from parents does not cultivate self-determination, while authoritarian control leads to maladaptive functioning in children as opposed to authoritative control (Baumrind, 1978). Also, authoritarian control limits autonomy while authoritative control facilitates independence. Thus, the authoritative prototype seems to be related to the best outcomes. Other studies are consistent with those findings (Lamborn, Mounts, Steinberg, & Dornbush, 1991; Kaufmann et al., 2000).

In terms of mental health outcomes, research has shown that the authoritative model promotes optimal effects. College students who identified an authoritative style in their parents reported higher self-esteem than students who perceived their parents using the authoritarian style (Buri, Louiselle, Misukanis, & Mueller, 1988). Milevski, Sclechler, Netter and Keehn (2007) found the same results in terms of self-esteem and also depression in their sample of 9th and 11th graders. The authoritarian style was associated with increased depression while it was the opposite for the authoritative style. Moreover, the authors draw attention to the importance of gathering data separately from parents as there was a difference in permissiveness between mothers and fathers. Permissive mother style had more negative effects on self-esteem, life satisfaction and depression.

Research on parenting style in other cultures has demonstrated the above results do not apply to all cultures. Maccoby and Martin (1983) made a distinction between two types of permissiveness: the indulgent and the neglectful style. Both are characterized by low control,

but with the indulgent style, there is high warmth in contrast to the neglectful one that has low warmth. Martinez and Garcia (2007) explored parenting styles and adolescents' self-esteem in Brazil and found that the authoritative style seemed to be similar to the indulgent style but was not associated with the best outcome. This study contradicts the generalization across cultures of the association between authoritativeness and better adjustment in youth.

Dwairy, Achoui, Abouserie and Farah (2006) found that the negative psychological outcome of authoritarianism in Arab culture was minimal. While the authoritative style was related to fewer psychological disorders, there was hardly a relationship between the authoritarian style and higher psychological problems. They suggested the negative effects might not apply in a culture where the authoritarian parenting style is common.

Saint-Jacques and Lépine (2009) studied parenting style in stepfamilies, focusing on the stepfather-stepchild relationship with adolescents from Quebec City. They found that one third of teenagers identified their stepfathers as authoritarian, one third as authoritative and another third as permissive. The authoritarian style was positively associated with internalized behaviour problems, while there was no relationship with the two other parenting styles. For externalized behaviour problems, there was again a positive association with the authoritarian style whereas the relationship was negative for both the permissive and authoritative prototypes. This suggests that in stepfamilies where stepfathers were authoritarian, there were more incidences of adolescents having internalized and externalized problems. In contrast, families with stepfathers who were permissive or authoritative had lesser incidents of externalized behaviour problems, and there were no effects on internalized problems. These results also suggest that the control component of stepfathers' parenting prototype may not be compatible with the bond formation that is attempted to be made with their stepchildren (Saint-Jacques & Lépine, 2009). Even though the study was not on fathers from intact families, it still suggests that the authoritarian style is more related to youth maladjustment compared to the authoritative and permissive styles in the culture of Quebec.

2.5 Parenting styles outcomes in Vietnamese culture

Three studies have explored parenting style outcomes with Vietnamese adolescents and have found a negative relationship between authoritarian style and mental health outcomes (Herz & Gullone, 1999; Nguyen, 2008; Nguyen & Cheung, 2009). Focusing on self-esteem, Herz and Gullone (1999) carried out their study in Australia and had a comparison group of Anglo-Australians. The two other studies were held in the United States and did not have a comparison group. Nguyen (2008) focused on the parenting style of fathers while Nguyen and Cheung (2009) collected data on both parents.

Herz and Gullone (1999) found that a higher number of Vietnamese Australian adolescents perceived their parents as being authoritarian compared to their Anglo-Australian controls. Moreover, both groups reported lower self-esteem when parents were identified as authoritarian, compared to authoritative. Vietnamese Australian adolescents' results were explained by their acculturation to the Australian society.

In the study of Nguyen (2008), adolescents who were born in Vietnam were more likely than those born in the U.S. to perceive their fathers having an authoritarian style. These data concur with Herz and Gullone's suggestion that parents maintain their traditional parenting methods after immigration.

Nguyen and Cheung's aim (2009) was to compare fathers' and mothers' parenting styles, but 83% of the adolescents chose to respond only to their father's parenting style. In the Vietnamese culture, fathers thus seem to be the reference figure when it comes to parental control (Locke, Nguyen, & Nguyen, 2012; Mestechkina et al., 2014). Despite the fact that acculturation scores were lower for mothers, teenagers who focused on their mother's parenting style reported higher self-esteem and lower depression scores. It was suggested that adolescents might feel closer to their mother since she has the caretaker role (Locke et al., 2012; Mestechkina et al., 2014).

2.6 Objective and hypotheses

People of Vietnamese origin form an important part of the Canadian population, and their members are young. Acculturation strategies adopted by immigrant parents and their

children do not usually coincide, and can affect their relationship. Berry's model provides a framework to conceptualize strategies immigrants resort to in their adaptation to their new environment. In her analysis of parenting, Baumrind (1966) identified three authority prototypes and differentiated the authoritarian style from the authoritative one. Authoritarian parents have absolute control in the parent-child relationship, while authoritative parents also have full control, but acknowledge the child's individuality. Better mental health outcomes have been related to the authoritative style in contrast to the authoritarian one; however, studies across cultures show mixed results.

Only three studies on parenting styles and mental health have been reported in the Vietnamese population, two in the United States and the other one in Australia (Herz and Gullone, 1999; Nguyen, 2008; and Nguyen and Cheung, 2009). Since not much attention has been given to the differentiation between mothers' and fathers' parenting styles in those studies, the aim of the present study is to better understand the relationship between mothers' and fathers' parenting styles and mental health outcomes, particularly in Vietnamese youth.

The more specific objectives are to identify which parenting style Vietnamese youth attribute to their mothers and to their fathers, and to assess the effects of the young adults' perception of parenting style on their mental health and acculturation. We will also examine the role of youth acculturation on mental health and academic performance outcomes.

Based on the three studies referred above, we predicted that the parenting style that young Vietnamese will attribute to their parents will mostly be authoritarian. We also hypothesized that youth who perceive their parents as authoritarian will show lower self-esteem and higher psychological distress compared to those with authoritative or permissive parents. Thirdly, according to the bidimensional model of acculturation, we anticipated a null statistical correlation between the heritage and the host cultural identification questions. In reference to the findings of Berry and Kim (1988), Berry (1997), and Berry et al. (2006), we expected that young adults who adopt the marginalization strategy will manifest lower self-esteem and higher psychological distress in comparison with those adopting the three other strategies. Despite the ambiguous findings between acculturation and academic performance (Phinney et al., 2001), we anticipate that youth identifying with the marginalization style will have lower academic performance.

3. Methods

3.1 Procedure

Participants were recruited from associations where Vietnamese youth can be found (e.g., through community organizations' lists, and attending Vietnamese cultural events) and also through snowball sampling and personal contacts. Interested youth contacted the researcher by phone or email. A phone interview was then scheduled where more details about the study were given, as well as a very short screening questionnaire, to find out whether the caller fitted the inclusion or the exclusion criteria (see Appendix A). Since the target population was Vietnamese youth influenced by the culture of the country their parents had emigrated to, participants had to be born in Quebec or Canada. In other words, they had to be second generation immigrants of Vietnamese parents born in Vietnam or, if the youth was born in Vietnam, she or he would have to have emigrated to Montreal young enough to have received at least a partial elementary schooling in Quebec. Respondents had to be between 18 and 25 years old. Exclusion criteria were the same as Nguyen's (2008): having been discharged from a psychiatric hospital in the previous three months, having suffered a loss or death in the three months preceding the testing, being currently on psychotropic medication, and not living with at least one parent. An appointment was then scheduled at a mutually agreed time and place.

The consent form was signed before the questionnaire was answered and a copy given to the participant (see Appendix B for the consent form and Appendix C for the questionnaire). The researcher remained present to answer questions or concerns. If participants would not feel well during or after having answered the questionnaire, they would be able to speak with the researcher and a list of resources was found at the end of the consent form. Respondents were also told that, by participating, they would automatically be entered in a draw to win a Nexus 7 electronic tablet, which would take place at the end of recruitment. The tablet was won by a 22 year-old female youth.

3.2 Participants

Of the 53 participants recruited from March to October 2015, there were 28 females and 25 males, with age ranging from 18 to 25 ($M = 21.5$, $SD = 2.30$). The mean age between females and males was not significantly different (respective M s: 21.7 and 21.3; respective SD s: 2.37 and 2.25; $t_{(51)} = 0.68$, $p > .05$). The age of the participants' fathers ranged from 44 to 75 ($M = 56.9$, $SD = 5.90$), and that of the mothers from 40 to 65 ($M = 53.7$, $SD = 5.66$). The mean numbers of years the fathers lived in Canada/Quebec is 29.5 ($SD = 7.47$), and for mothers, 27.5 ($SD = 7.67$). Close to 90% of respondents were born in Canada, while 11% were born in Vietnam. The great majority of the sample lived with both parents (90%), while four participants lived with their mother, and one lived with his father. Half of the sample (51%) were university students, one quarter were cegep students and the other quarter were part of the work force. Females and males were just as likely to be in cegep, university or in the work force. The chi-square test was not significant ($\chi^2 = 1.43$, $p > .05$). The mean number of education years for the respondents' fathers was not significantly different between males and females (respective M s: 12.5 and 13.3; respective SD s: 6.50 and 4.67; $t_{(50)} = 0.51$, $p > .05$). The same result was found for the participants' mothers' education (respective M s: 10.8 and 11.5; respective SD s: 6.77 and 4.17; $t_{(50)} = 0.46$, $p > .05$). The most frequent occupation of fathers was liberal or scientific (27%), and was homemaker (24.5%) for mothers. This was followed by the occupations of artisan and manual labourer, and of sales and services for fathers (25% and 15%) and mothers (21% and 17%). For more details on participants' characteristics, refer to Appendix D.

3.3 Instruments

The respondents were interviewed in French and filled French questionnaires. General socio-demographic questions were asked of the participants, such as age, education, occupation, mother tongue, number of years lived in Canada/Quebec, parents' education and occupation. A cegep academic achievement variable was created from the cegep raw R score and the number of failed courses during cegep. The respondents had also to determine to whom they attributed parental authority.

To assess the participants, the following questionnaires were used: the *Parental Authority Questionnaire*, a parental support scale from Claes, Debrosse, Miranda, & Perchee (2010), the *Rosenberg Self-Esteem* scale, the 14-item *Psychological Distress Index* from Santé-Québec, Lasry's modified version of the bidimensional model of acculturation, Lasry's *Ethnic Affiliation* scale, and the short form of the *Marlowe-Crowne Social Desirability* scale. All Cronbach alpha coefficients from these instruments can be found in Appendix E.

Parental Authority Questionnaire (PAQ - Buri, 1991): This questionnaire assesses separately the parenting style of mothers and fathers, as perceived by the young adult, in accordance with Baumrind's three prototypes (1966): permissiveness, authoritarianism (absolute control from the parent) and authoritativeness (conciliation of the parent's perspective with that of the child). The questionnaire comprises 30 items rated on a 5-point Likert scale, ranging from never (1) to always (5). Higher scores denote a "greater [...] appraisal level of the parental authority prototype used" (Buri, 1991). The test-retest coefficients for authoritarianism, authoritativeness and permissiveness were over 0.80. The scale criterion validity was verified with a parental nurturance scale (Buri, Misukanis, & Mueller, 1988). The correlations went in the expected directions: positive for authoritativeness (0.56 for mothers and 0.68 for fathers), negative for authoritarianism (-0.36 for mothers and -0.53 for fathers) and not significant for permissiveness (0.04 for mothers and 0.13 for fathers). The Cronbach coefficients in Buri's study (1991) and in Soucy's research (1996) were also fairly good (> 0.70). Soucy reduced the PAQ to 23 items after a factor analysis of her French translation of the scale. As we reflected on Soucy's translation (which did not resort to the procedure of back-translation: Brislin, 1970; Vallerand, 1989; van de Vijver & Tanzer, 2004), we found quite a few instances where the original meaning was not properly conveyed. For example, item #21, "*My mother did not view herself as responsible for directing and guiding my behaviour as I was growing up*", was rendered in French as "*Ma mère décline la responsabilité de diriger et de guider mon comportement*". Item #28, "*As I was growing up my mother did not direct the behaviors, activities, and desires of the children of the family*", was rendered as "*Ma mère laisse les enfants libres de leurs comportements, activités et désirs*". We thus retranslated Soucy's 23 items into French, and then had this French version back-translated into English by another translator. As in Soucy's, the subscales included the same number of items:

authoritative and permissive with 8 items each, and authoritarian with 7. In the present study, the Cronbach's alpha coefficients are: for permissiveness, 0.67 for mothers and 0.78 for fathers, for authoritarianism, 0.84 for mothers and 0.92 for fathers, and for authoritativeness 0.88 for mothers and 0.87 for fathers.

Parental Support scale: Claes and his colleagues (2010) developed a French scale to measure parental practices of mothers and fathers. Responses are rated on a 4-point Likert scale ranging from never (1) to very often (4). The authors verified the instrument's construct validity with samples of adolescents in Quebec and France, and demonstrated that it was sufficiently robust for both cultures. The support factor from the emotional closeness scale (5 items) and rejection factor from the parental rejection scale (5 items) were selected for this study to complement the themes covered by the PAQ. Items from the rejection scale were reverse coded to be combined with the support factor items, to create the Parental Support scale. The overall Cronbach coefficients in the present study for this scale are 0.89 for mothers and 0.86 for fathers.

Self-Esteem scale: The Rosenberg Self-Esteem measure (1965) is a well-known 10-item scale of how the individual perceives his or her worth, i.e., in a positive or negative light. The scale has been translated in French and validated (Vallières & Vallerand, 1990). The items are rated on a 4-point Likert scale ranging from strongly agree (1) to strongly disagree (4). Higher scores indicate higher self-esteem. Vallières and Vallerand (1990) have demonstrated that the psychometric properties of the French version are fairly similar to the English version. Construct validity was supported with self-esteem being positively correlated with life satisfaction and negatively correlated with depression (respective coefficients: 0.20 and -0.32). The test-retest coefficient over a period of three weeks was 0.84 in their research. The Cronbach's alpha in this study is 0.84.

Psychological distress: Prévaille, Boyer, Potvin, Perrault, and Légaré (1992) adapted into French the 29-item scale of the *Psychological Symptom Index*, originally developed by Ilfeld (1976). This instrument assesses psychological distress, and includes four subscales: depression, anxiety, anger and cognitive disturbance. Prévaille and his colleagues (1992) have shown that the reliability of a shorter 14-item version is similar to the longer one. Hence, the 14-item form was used in this study. Responses are rated on a 4-point Likert scale ranging

from never (1) to very often (4). A global score can be obtained as well as scores for each subscale. Higher scores indicate greater distress, greater symptomatology. The psychometric properties of this scale have been verified in both adult and adolescent samples (Préville et al., 1992; Deschesnes, 1998). In the large scale investigation of Préville and his colleagues (1992), the overall alpha coefficient was 0.89. Criterion validity was also demonstrated with mental health measures. The proportion of respondents with higher psychological distress scores was greater compared to the proportion of those with lower distress scores regarding hospitalization for a psychological problem, suicidal thoughts, and drug consumption (respective odd-ratios: 6.47, 8.98, and 1.90). The Cronbach coefficient in the present study is 0.85.

Acculturation strategies: The acculturation strategies adopted by the participants were assessed with a version of Berry's bidimensional model of acculturation (1980), modified by Lasry and Sayegh (1992; Brami and Lasry, 1999; Benoit, 2002). Participants answer the three following identification questions, on a scale ranging from 0 (not at all) to 10 (completely): (a) "To what extent do you feel Vietnamese?"; (b) "To what extent do you feel Canadian?"; and (c) "To what extent do you feel Québécois?" The answer to the heritage culture (Vietnamese) was crosstabulated with each of the host cultures (Canadian and *Québécois*). The midpoint 5.5 is used to distinguish high and low levels of identification. Like Zak (1973), the above studies validated the orthogonality of the model with a null correlation between the two questions pertaining to identification with culture of origin and host culture. Participants who identify highly with the heritage and a host culture are considered using the *integration* strategy, whereas those who poorly identify themselves with these cultures use the *marginalization* one. Those who highly identify with the host culture and less with the heritage one have adopted the *assimilation* strategy, while the reverse, high identification with the heritage culture and a low one with the host culture, reflects the acculturation strategy of *ethnocentrism*.

Lasry's Affiliation scale: This measure expands on the identification questions by adding eight items assessing values rather than behavior related to identification, for example: "Being Vietnamese plays an important part in my life"; "If I were to be born all over again, I would wish to be born Vietnamese"; "I feel very proud to be Vietnamese". The scale items were culled from Zak's factor analysis (1973), El Haïli and Lasry (1998), Brami and Lasry

(1999) and Benoit (2002). The Likert scale responses range from strongly disagree (1) to strongly agree (5). Higher scores indicate higher identification. The Benoit study involved Montreal cegep students from five ethnocultural groups: for all three identification scales (heritage and two host cultures), Cronbach's alphas were above 0.85. In the present study, the three Cronbach coefficients are also above 0.85 for the Quebec, Canada and Vietnam ethnic affiliation scales.

Social desirability: The Marlowe-Crowne Social Desirability Scale (1960) measures individuals' tendency to camouflage their responses with socially acceptable ones on self-report measures. The 13-true/false item short version of Reynolds (1982) yielded a validity coefficient of 0.76 (Kuder-Richardson, KR-20, 1937), and a Cronbach alpha of 0.66 in the present study. The concurrent validity was verified with the standard Marlow-Crowne form and the Edwards Social Desirability Scale in Reynolds's research (1982). The coefficients obtained were respectively 0.93 and 0.41. The test-retest coefficient over a period of 6 weeks was 0.74 in the study of Zook II and Sipps (1985).

4. Results

The socio-demographic variables will first be examined, followed by the parent related variables and the acculturation strategies. Then, the hypotheses for the effects of parenting styles and the effects of the four acculturation strategies on youth adjustment will be tested. Variables predicting the psychological outcomes will also be explored.

4.1 Socio-demographic variables

Table 1

Socio-Demographic Variables by Gender

Variables	Gender	<i>n</i>	<i>M</i>	<i>SD</i>	<i>t</i>
Age	Females	28	21.71	2.37	0.68
	Males	25	21.28	2.25	
Academic performance	Females	28	8.64	2.11	1.24
	Males	21	7.71	3.12	
Fathers' education	Females	28	13.25	4.67	0.51
	Males	24	12.46	6.50	
Mothers' education	Females	28	11.50	4.17	0.46
	Males	24	10.79	6.77	

As presented in Table 1, there were 28 females and 25 males, with a mean age of 21.5, not significantly different between females and males. To create the cegep academic result variable, recoded R scores were added to reverse recoded number of failed courses. Higher results denote better academic achievement. The mean academic performance was also not significantly different between females and males. Finally, the mean number of education years of fathers was not significantly different between females and males, just like for mothers. Since females and males are not different from each other in terms of socio-demographic variables, they will be considered as an ensemble, except in the regression analyses.

4.2 Mothers' and fathers' parenting styles

Before answering the study's questionnaires, participants had first to determine to whom they attributed parental authority: to their father, their mother or both. More than half of the sample (53%) perceived the father as the authority figure, while 41% perceived that figure as being the mother. Only 3 participants declared both father and mother as the authority figure. Fathers were no more likely than mothers to be attributed parental authority by either males or females. The chi-square test was not significant ($\chi^2 = 1.47, p > .05$). The Parental Authority Questionnaire (PAQ) was then used to assess how participants perceive the parenting styles of their mother and father. To complement the themes covered in the PAQ, a 10-item parental support scale was employed (described above).

4.2.1 Relationship between parenting styles and parental support

Table 2

Intercorrelations for the Three Parenting Styles and the Parental Support Scale

Measure	Parental support	Authoritarian	Authoritative	Permissive
Parental support scale	—	-0.51***	0.73***	0.44**
Authoritarian style	<i>-0.13</i>	—	-0.38**	-0.53***
Authoritative style	<i>0.63***</i>	<i>-0.34*</i>	—	0.41**
Permissive style	<i>0.34*</i>	<i>-0.66***</i>	<i>0.59***</i>	—

Note. Mothers' coefficients are presented **above** the diagonal line, and fathers' are in italics **below** the diagonal.

* $p < .05$. ** $p < .01$. *** $p < .001$.

All three mothers' parenting style subscales were significantly correlated with mothers' parental support. Mothers' authoritarian subscale was negatively related to mothers' support ($r = -0.51$), i.e., as mothers' authoritarian scores increase, mothers' support scores decrease. Meanwhile, mothers' authoritative and permissive subscales were positively related to mothers' support (respectively $r = 0.73$ and $r = 0.44$). The same pattern of results was found for fathers' parental support and fathers' authoritative and permissive subscales (respectively $r = 0.63$ and $r = 0.34$). As mothers' and fathers' authoritative and permissive scores increase, mothers' and

fathers' support scores also increase respectively. However, the correlation between fathers' support and fathers' authoritarian subscale was not significant.

Mothers' authoritarian subscale was negatively correlated with mothers' authoritative and permissive subscales (respectively $r = -0.38$ and $r = -0.53$). Similarly, fathers' authoritarian subscale was also negatively correlated with fathers' authoritative and permissive subscales (respectively $r = -0.34$ and $r = -0.66$). In contrast, mothers' permissive and authoritative subscales were positively correlated with each other ($r = 0.41$), and the same was found with fathers' permissive and authoritative subscales ($r = 0.59$). These results are similar to those of Soucy (1996).

4.2.2 Comparisons between mothers' and fathers' parenting styles

Table 3

Paired Sample t-tests Comparing Mothers' and Fathers' Parenting Styles According to their Raw Scores (N = 53)

Parenting variables	Mothers'		Fathers'		$t_{(52)}$	p
	M	SD	M	SD		
Authoritarian	24.21	5.81	24.77	7.18	0.61	.54
Authoritative	23.68	6.90	20.43	6.81	-2.95	.005
Permissive	17.36	4.27	17.64	5.62	0.44	.66

Results from paired samples t-tests showed that the mean authoritarian scores of mothers and fathers were not significantly different. The same result was found for the mean permissive scores of mothers and fathers. However, the mean authoritative scores were significantly different between mothers and fathers (respective M s: 23.7 and 20.4). Effectively, mothers' authoritative scores were higher than fathers'. In other words, the sample reported that mothers use the authoritative style more frequently than fathers.

4.2.3 Method used to categorize parenting style

Aside from the three raw scale scores, we also categorized participants' parenting scores into a predominant parenting style. To do this, we first followed the same method as that of Buri et al. (1988), Smetana (1995), Soucy (1996), and Saint-Jacques and Lépine (2009). It consists in transforming the PAQ raw scores into standardized Z scores. To become a predominant parenting style, a positive Z score had to be above the mean and one-half standard deviation greater than the two other scales. In other words, any Z score of 0.49 or lower (including negative values) were excluded from the analysis.

This procedure is similar to that of Soucy (1996) who noted that no category could be determined if the scores of each subscale were too low. Smetana (1995) found that the “one-half standard deviation above the other two scores” rule yielded 16% of participants in the undefined category. To minimize the number of undefines, we thus looked only at the highest score to determine the predominant category. But this procedure still generated a too high number of participants in the undefined category (34% for mothers, 32% for fathers and 19% for parental couple). In changing the cutoff from 0.50 to 0.10, we arrived at the following proportions of undefines: 13% for mothers, 9% for fathers and 4% for parental couple. We thus adopted 0.10 as a cutoff.

To define a predominant style for a parental couple (Soucy, 1996), we used the highest Z score of either the mother or of the father. As shown in Table 4, for all three groups, the parenting style that young adults attributed most frequently to their parents was authoritarian. The percentages ranged from 38% to 44%. This was followed by the authoritative style for parental couple and mother, representing respectively 34% and 26%, while it was permissive for fathers, with 30% of the participants.

4.2.4 Parenting style mostly attributed

Table 4

Frequencies and Percentages of Parenting Style Perceived by Subjects (N = 53)

Variables	<i>n</i>	%
Mothers		
Authoritarian	20	38
Authoritative	14	26
Permissive	12	23
Undefined	7	13
Fathers		
Authoritarian	23	44
Authoritative	9	17
Permissive	16	30
Undefined	5	9
Parental Couple		
Authoritarian	20	38
Authoritative	18	34
Permissive	13	24
Undefined	2	4

4.3 Acculturation strategies

The next section examines the acculturation and ethnic affiliation variables.

Table 5

Paired Sample t-tests Comparing Quebec and Canada Scores on Identification and Ethnic Affiliation (N = 53)

Variables	<i>n</i> of items	Quebec		Canada		<i>t</i> ₍₅₂₎	<i>p</i>
		<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>		
Identification	1	5.52	2.46	7.09	2.07	4.04	.000
Ethnic affiliation	8	17.44	5.26	21.87	5.11	6.01	.000

Results from paired samples t-tests showed that the mean identification scores of Quebec and Canada, based on a 10-point scale, were significantly different (respective *M*s: 5.5 and 7.1). Identification with Canada was higher than for Quebec. In other words, participants identify

more with Canada than with Quebec. The same significant difference was also found for the mean sum of ethnic affiliation scores (based on 8 items) of Quebec and Canada (respective *M*s: 17.4 and 21.9). Ethnic affiliation with Canada was higher than with Quebec; Vietnamese youth feel more affiliated with Canada than with Quebec.

As presented in Figure 1, the most prominent acculturation style was integration whether the host culture was Canada (70%) or Quebec (42%). When the host culture was Quebec, the strategy of ethnocentrism was almost as frequent as integration (38% versus 42%). Six respondents identified with marginalization when the host culture was Quebec, and four, when the host culture was Canada. The McNemar's chi-square test was significant ($\chi^2 = 13.90$, $p < .01$): participants reported adopting different acculturation strategies according to their levels of identification with the host cultures, Canada being higher than Quebec. Of the 37 youth who have high identification with Canada and Vietnam (integration), 21 maintained their high identification levels with Quebec and Vietnam (integration), while 16 reported low identification with Quebec and high identification with Vietnam (ethnocentrism).

The correlations between identification with Vietnam and identification with Canada and with Quebec were null (respectively $r = 0.03$ and $r = 0.02$), validating the premise of the orthogonality of the acculturation model. In other words, those two identifications were independent of each other: one can identify as highly (or as little) with the host country as with the home country.

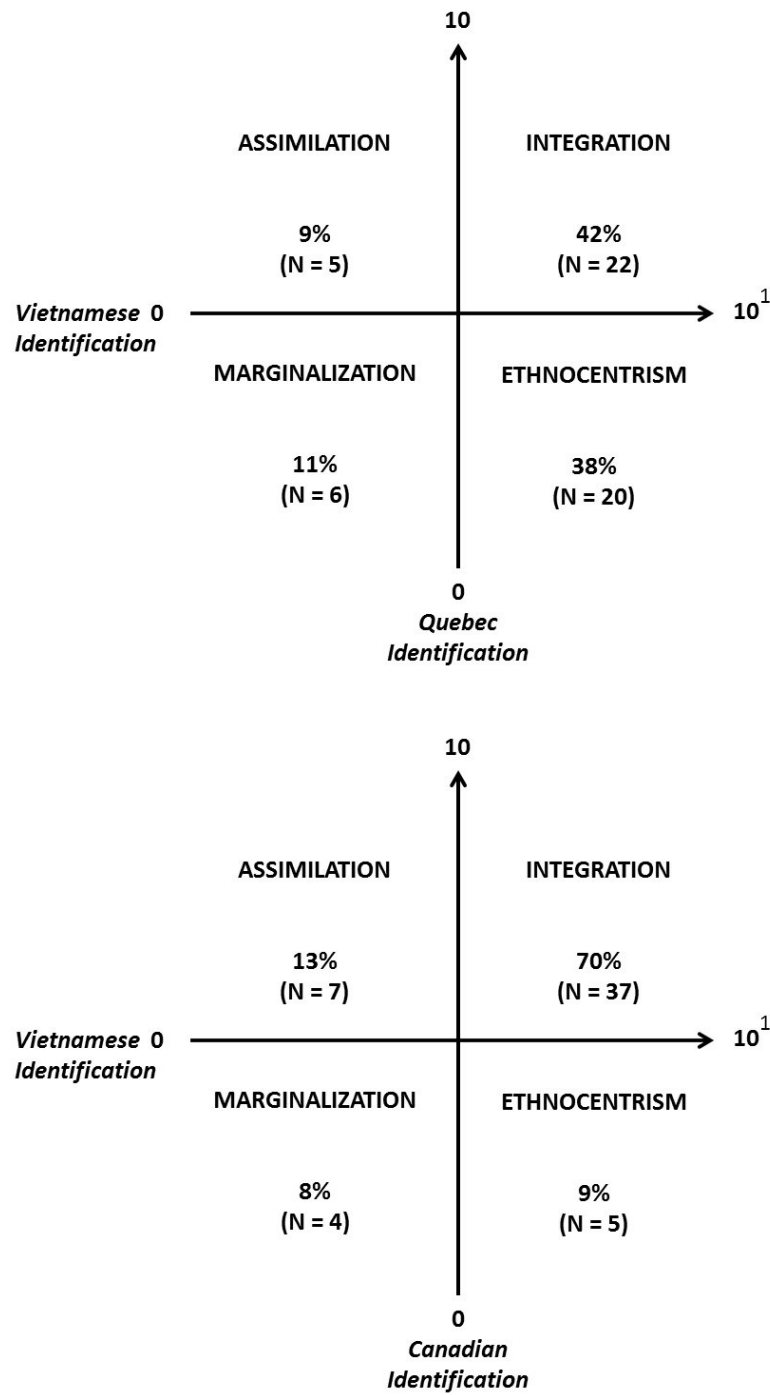


Figure 1

Acculturation Strategies among a Sample of 53 Vietnamese Young Adults According to the Identification to Quebec and the Identification to Canada

¹The middle point 5.5 is used to distinguish high and low levels of identification.

4.4 Effects of parenting style on self-esteem, psychological distress and ethnic identity

One-way ANOVAs were performed to compare the effect of the four parenting styles on the psychological and acculturation variables. They showed no significant effect of parenting style on psychological distress and self-esteem for mothers, fathers and parental couple. No significant effect of parenting style on affiliation to Vietnam, Canada and Quebec were found for mothers, fathers and parental couple. In all three groups, the authoritarian, authoritative, permissive and undefined styles were not significantly different from one another. This suggests that the main parenting style that participants attribute to their parents does not have an effect on their levels of psychological distress, self-esteem, and ethnic affiliation.

Table 6

Means, Standard Deviations, and One-Way Analyses of Variance for the Effects of Parenting Styles on Self-Esteem and Psychological Distress

Variables	$F_{(3, 49)}$	Authoritarian		Permissive		Authoritative		Undefined	
		<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Psychological distress									
Mother	1.45	26.97	6.19	24.92	6.57	26.50	6.67	21.29	7.16
Father	0.38	26.26	6.66	26.00	7.16	24.83	6.04	23.00	6.88
Couple	1.58	25.55	6.39	27.23	7.69	25.58	5.82	16.50	3.54
Self-esteem									
Mother	2.35	29.80	5.68	31.75	5.91	33.14	2.85	34.86	3.72
Father	0.45	32.22	4.80	30.56	5.47	32.33	6.04	32.80	4.32
Couple	1.29	31.65	5.91	29.77	5.25	33.11	3.74	34.50	4.95

Table 7

Means, Standard Deviations, and One-Way Analyses of Variance for the Effects of Parenting Styles on Ethnic Identity

Variables	$F_{(3, 49)}$	Authoritarian		Permissive		Authoritative		Undefined	
		<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Vietnam Identification									
Mother	0.20	22.38	4.07	21.50	8.49	21.57	4.83	20.57	4.12
Father	1.03	21.17	4.62	23.31	5.33	21.94	8.18	18.80	1.64
Couple	0.67	21.15	4.10	22.85	6.58	22.03	6.08	17.50	2.12
Canada Identification									
Mother	2.42	23.05	5.06	19.83	5.31	23.43	3.80	18.86	5.79
Father	1.38	22.78	4.66	22.31	4.33	20.89	6.94	18.00	5.29
Couple	0.54	21.15	5.32	21.62	5.38	23.06	4.93	20.00	4.24
Quebec Identification									
Mother	2.42	17.78	5.57	16.92	6.64	16.71	4.43	18.86	3.72
Father	1.38	17.04	5.35	18.00	4.73	17.61	6.63	17.20	5.31
Couple	0.54	17.47	5.71	17.69	5.41	17.47	5.71	17.00	2.83

4.5 Effects of acculturation styles on the well-being measures and academic performance

Table 8

Means, Standard Deviations, and One-Way Analyses of Variance for the Effects of Acculturation Strategies on Psychological Distress, Self-Esteem, and Academic Performance Based on Quebec

Variables	Psychological distress			Self-Esteem			Academic Results		
	<i>M</i>	<i>SD</i>	<i>F</i> _(3,49)	<i>M</i>	<i>SD</i>	<i>F</i> _(3,49)	<i>M</i>	<i>SD</i>	<i>F</i> _(3,49)
Assimilation	28.60	3.91		31.60	5.27		6.40	4.10	
Marginalization	30.83	6.94		26.17	8.28		8.50	1.00	
Integration	23.77	5.41		32.82	3.83		8.60	2.60	
Ethnocentrism	25.37	7.51		32.40	4.44		8.30	2.36	
			2.33			3.17*			0.98

* $p < .05$. ** $p < .01$. *** $p < .001$.

One-way ANOVAs were conducted to compare the effect of the four acculturation strategies on psychological distress, self-esteem and academic results. When acculturation was related to Quebec as the host culture, a significant effect of acculturation style on self-esteem was found (the level of self-esteem reported is different between at least one group compared to the three others), but not for psychological distress nor for academic performance.

No significant effect of acculturation style was found when acculturation was based on Canada as the host culture on psychological distress ($F_{(3, 49)} = 2.55$), self-esteem ($F_{(3, 49)} = 2.34$) and academic performance ($F_{(3, 45)} = 0.83$).

The following planned comparisons and post-hoc tests were therefore based on the acculturation strategies with Quebec as the host culture and were performed on self-esteem. Planned contrasts revealed that participants who reported a low identification with the culture of origin (assimilation and marginalization) have significantly lower self-esteem ($t_{(49)} = 2.28$, $p < .05$) compared to those who identified with the Vietnamese culture (integration and ethnocentrism).

The second planned comparisons between the assimilation style and the other three showed no significant differences for self-esteem ($t_{(49)} = -0.49$). The third planned comparisons between the marginalization strategy and the other three modes revealed a significant difference for self-esteem ($t_{(49)} = 2.84, p < .01$). Participants who adopt the marginalization style have lower self-esteem compared to those who adopt the three other strategies.

Post-hoc Tukey's HSD tests specified that youth who identify with the marginalization mode have significantly lower self-esteem scores compared to the scores of those who adopt the integration and ethnocentrism strategies at the .01 level of significance. The comparisons with the assimilation style were not significant.

4.6 Variables predicting the psychological outcomes

Multiple regression analyses were conducted to examine the variables that predict psychological distress and self-esteem. Self-esteem was the first variable identified in the regression equation predicting psychological distress. However, since it explained most of the variance (30%), we decided to exclude it from the analysis. Psychological distress was also the first variable identified in the self-esteem equation, with the same amount of explained variance, hence its exclusion from the analysis. The final variables we entered in both equations were: gender, father's education, mother's education, authoritarian father, authoritative father, permissive father, authoritarian mother, authoritative mother, permissive mother, father's parental support, mother's parental support, and social desirability.

Father's parental support significantly predicted psychological distress scores. When there is one standard deviation of change in father's parental support, there is a decrease of 0.37 standard deviation in psychological distress. This variable also explained a significant proportion of variance in psychological distress (14%, $F_{(1, 51)} = 7.84, p < .01$).

Three variables significantly predicted self-esteem scores: mother's parental support, permissive father, and father's parental support. When there is one standard deviation of change in mother's parental support, there is an increase of 0.34 standard deviation in self-esteem. The increase is of 0.31 standard deviation for one standard deviation of change in father's parental support, and there is a decrease of 0.36 standard deviation with one standard

deviation of change in permissive father. Like for psychological distress, father's parental support predicted in part self-esteem ($SE \beta = 0.14$). When mother's parental support and permissive father style are added to the equation, 29% of self-esteem variance can be explained ($F_{(3, 48)} = 6.59, p < .01$).

Table 9

Regression Analyses Summary for Variables Predicting Psychological Distress and Self-Esteem

Variables	<i>R</i>	β	<i>SE</i> β	<i>t</i>	<i>p</i>
Psychological distress					
Father's parental support	0.37	-0.37	0.13	-2.80	.007
Self-esteem					
Mother's parental support	0.38	0.34	0.13	2.60	.013
Permissive father	0.47	-0.36	0.13	-2.78	.008
Father's parental support	0.54	0.31	0.14	2.21	.032

5. Discussion

The objectives of this study were to investigate more extensively the associations between mothers' and fathers' parenting styles and mental health outcomes in a sample of Vietnamese young adults. In particular, we wanted to find which parenting style Vietnamese youth attributed to their mothers and fathers, and to examine the effects of youth's perception of parenting style on their levels of self-esteem, psychological distress and acculturation. In addition, we explored the role of youth acculturation on their mental health and academic performance outcomes.

It was found that a little more than half of fathers were considered as the authority figure compared to mothers, when participants were asked, before answering the PAQ, to whom they attributed parental authority. This finding is a little different from what Nguyen and Cheung (2009) found when their participants were given the choice to respond to the questionnaire with either their father or mother as the authority figure; their respondents mostly chose their fathers. Nguyen and Cheung's findings are corroborated by Locke et al. (2012) and by Mestechkina et al. (2014). Therefore, in the Vietnamese culture, fathers are the reference figure when parental authority is concerned. Moreover, in our study, there were no differences between males and females for parental authority attribution: males were no more likely than females to attribute parental authority to their mothers or their fathers. Parental authority attribution is thus independent of gender.

A relationship between mothers' parental support and all three mothers' parenting styles was found. As the young adults' perception of their mother's levels of authoritativeness or permissiveness increases, their perception of mother's level of support also increases; the same results about fathers' levels of support were found with fathers' authoritativeness and permissiveness. As for mothers' authoritarianism, as it increases, mothers' level of support decreases. This result was not significant for fathers. The implications of these findings are that both mother and father parental support play a role in the perception of parenting style, the only exception being fathers' authoritarian level being not related to fathers' level of support. Therefore, it seems that only mothers' authoritarian level is negatively related to

mothers' level of support. Both higher levels of mothers' authoritativeness and permissiveness are respectively related to a higher level of mothers' support.

In terms of the relationships between the three parenting styles, our results were similar to those of Soucy (1996). A negative relationship was found between mothers' authoritarianism and mothers' authoritativeness and permissiveness. As mothers' authoritarianism increases, levels of authoritativeness and permissiveness decrease. The same patterns were found for father. This suggests that mothers and fathers who demonstrate higher levels of authoritarianism also demonstrate lower levels of authoritativeness and permissiveness. Furthermore, there was a positive relationship between mothers' authoritativeness and permissiveness. As authoritativeness increases, mothers' level of permissiveness also increases. The same result was found for fathers. These findings suggest that parents' levels of authoritativeness and permissiveness are not independent from each other. Surmised by Soucy (1996), another explanation would be related to the sample's culture of origin. Since "strict" authority is highly regarded in the Vietnamese culture, it is possible that differentiating between permissive and authoritative styles is less important, since both center on the child. In both styles, the saying of the child matters, his or her opinion is taken into consideration.

Our data show that young adults report that their mothers and fathers demonstrate similar levels of authoritarianism and permissiveness. The only significant result found was between mother's and father's authoritative style: mother's level of authoritativeness was higher than father's. This finding suggests that mothers use a more flexible style of authority that takes into consideration the will, the opinion of the child. Given that mothers assume more often the caretaker role in the Vietnamese culture (Locke et al., 2012; Mestechkina et al., 2014), demonstrating this kind of behaviour might facilitate bonding with the child. Mothers' and fathers' comparable levels of authoritarianism might be explained by what youth associate with that prototype. Nguyen and Cheung (2009), in addition to questionnaires, recorded qualitative data on their participants' relationship with the parent whose parenting style was focused upon. Despite the fact that there was less data in the mother group compared to the father group, the authors found two commonalities: "freedom and autonomy seem[ed] to be what these adolescents most wanted and open communication seemed to be difficult to

achieve.” Thus, it is possible that our sample of youth also perceived their mother’s and father’s authoritarian levels to carry similar themes among themselves.

In categorizing participants’ parenting scores into a predominant parenting style, it was found that whether it was for the father or the mother, young adults attribute more frequently the authoritarian prototype to their parent. Our first hypothesis is thus confirmed: the authoritarian style was the most frequently attributed by the Vietnamese respondents to their authority figure, being either father or mother. These findings corroborate the fact that authority holds an important place in Vietnamese culture: elders and parents are highly regarded in the social structure. This fact reflects the influence of the Confucian tradition, especially in reference to the value given to hierarchy (Haines et al., 1981; Mestechkina et al., 2014).

No effects of parenting style were found for psychological distress, self-esteem and ethnic affiliation for all three groups (mother, father and parental couple). Contrary to our hypothesis, youth who identified their parents with the authoritarian style were no different from those who identified their parents with the authoritative or the permissive prototypes. Also, those who perceived their parents as authoritative did not have higher self-esteem and lower psychological distress compared to the other two styles. In other words, youth reporting their parents being authoritarian are not less maladjusted and youth reporting their parents being authoritative are not better adjusted. This means that parenting style has no psychological impact in our sample of Vietnamese young adults, infirming our second hypothesis.

Identification with Canada was higher than with Quebec. This result is similar to that of Benoit (2002), who also found that, when the host culture was Canada, integration was the highest chosen strategy while, when it was Quebec, the preferred strategy was ethnocentrism. Benoit suggested the idea of a larger ensemble is preferred to a smaller one. Ethnic minorities might feel a greater sense of security and fulfillment by identifying themselves with a country rather than a province. Whether the host culture was Canada or Quebec, four out of five respondents chose to retain a high identification with Vietnam, their parental culture of origin, rather than to reject it. Therefore, for most participants, the heritage culture is as important as

the host culture. These results might reflect Canada's policy of multiculturalism, which has acceptance of diversity as a core component (Berry, 2005).

The acculturation model of orthogonality was validated by the null correlations between the two identification questions. Our third hypothesis is thus confirmed. One's participation in the culture of origin is independent of one's participation in the host culture.

It is evident that youth are more acculturated than their parents (Herz & Gullone, 1999). But, as it appears in Figure 1, they could identify more with the host culture to the detriment of the heritage culture (assimilation) or they could identify highly with both (integration). Youth adopting these two strategies might perceive parental authority in different ways, as Herz and Gullone have surmised. Assimilated youth might focus on the differences in control between the Vietnamese culture and the Western culture, whereas integrated youth, highly identified with the parental culture, might consider authority differently, as more acceptable, as it is the norm in the Confucian tradition. Thus why the authoritarian style might not have the negative impact we expected.

While no effects of acculturation strategies were found for psychological distress or academic performance, planned contrasts and post-hoc tests showed that young adults adopting the marginalization strategy for Quebec reported lower self-esteem compared to those adopting integration and ethnocentrism. Therefore, in our study, those who reject to identify with both the host and the culture of origin seem to be more at risk to have lower self-esteem, but not to have higher psychological distress and lower academic performance. The results pertaining to marginalization and self-esteem give partial support to our fourth hypothesis.

5.1 Limitations

Taking into account the small number of participants (28 females and 25 males), our sample is most likely not representative of the Vietnamese young adults in Montreal. Personal contacts and the snowball sampling method might also be contributing factors to the latter limitation. Therefore, we might not be able to generalize our findings to second generation Vietnamese youth in Quebec, in Canada or elsewhere.

Statistical analyses that could be used (i.e., factor analysis) were also limited due to the small number of participants. We were unable to verify the factorial structure of the PAQ, since a minimum sample size of 100 is recommended (MacCallum, Widaman, Zhang, & Hong, 1999). We did assume the existence of the three factors based on Soucy's study (1996) in Quebec on more than 500 high school students. Lack of power might also have been an issue, especially in assessing the effects of parenting styles or of acculturation strategies on symptomatology. Based on Cohen's table (1992), with a statistical power of .80 and an alpha error of .05, the minimum number of participants needed in each of our four acculturation groups would have been to be 45 to detect a medium effect size difference.

Difficulty in recruitment resulted in our small number of participants. We originally planned on recruiting second generation Vietnamese youth in four cegeps, but two refused after having led us to believe they would accept. Moreover, within the two consenting cegeps, recruitment was limited to advertisement flyers. The researcher was not even allowed to be personally present on the consenting cegep sites.

Nevertheless, we were able to show that Vietnamese young adults report their parents as mostly authoritarian, and that the father is to some extent more likely to be perceived as the authority figure rather than the mother. Furthermore, four out of five respondents choose to retain a high identification with Vietnam, their parental culture of origin, rather than to reject it, while most of them are highly identified with Canada and with Quebec. We were also able to show that youth who report their parents as authoritarian are not less maladjusted compared to youth reporting their parents as authoritative or permissive, and that only those who adopt the marginalization strategy are more at risk of poorer adjustment.

6. Conclusion

Our findings suggest that the authoritarian style is the parenting prototype that Vietnamese young adults attribute the most to their parents. Contrary to what we anticipated, our results imply that young adults who identify their parents as authoritarian are not less maladjusted compared to youth identifying their parents as either authoritative or permissive. And youth reporting their parents as authoritative are not better adjusted in comparison with those reporting authoritarian and permissive parents. Since most of our sample chose the integration strategy, and integrated individuals consider themselves as both members of the host and culture of origin, it is possible that our sample of Vietnamese young adults have a more flexible perception of parental authority. Especially concerning authoritarianism, they might not view it as negatively as how it is perceived in Western cultures. It would be interesting for future studies on this ethnic community to explore this idea.

Moreover, there was no difference between mothers' and fathers' parenting styles regarding youth mental health outcomes and acculturation. Nevertheless, youth reported a difference in the levels of authoritativeness of their mothers and fathers, and fathers were the parent to whom parental authority was more frequently attributed to. Therefore, even though there was no difference in the outcome, these suggest that mothers and fathers contribute differently in the parenting of their children. Thus, more studies are needed to clarify the links between mothers' and fathers' parenting style.

Our study suggests that acculturation plays a role in youth well-being. It was found that young adults who adopted the marginalization strategy appeared to be more vulnerable to have lower self-esteem in comparison to the three other groups. However, they did not seem to be more at risk for higher psychological symptoms. This implies that retaining a sense of identity with the culture of origin and identifying oneself with the host culture are important aspects to youth well-being. This means that youth of Vietnamese origin should be encouraged to retain a sense of their heritage identity but also to have a sense of identification with the host culture. This raises the significance of parents' and society's role in helping youth in their adaptation to the host country.

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Appendix A
Preliminary questions

Questions préliminaires

1. Habitez-vous avec vos parents? 1- NON : Je vous remercie vraiment mais les participants doivent habiter avec au moins un de leurs parents.
 2- OUI : Avec qui ? 3- les deux 4- Mère 5- Père

2. Êtes-vous né-e au Canada ? : 1-OUI 2-NON -> : Avez-vous fait tout ou une partie de votre cours d'école primaire au Québec ou au Canada?
 3- OUI 4- NON
Si OUI : *Continuer avec Q3.*
Si NON : Je vous remercie de l'intérêt que vous avez porté à ma recherche, mais les participants doivent être né au Québec ou au Canada ou bien avoir fait une partie de leur école primaire ici.

3. Où est né votre père ? (ville-pays) :
.....
Si né au Vietnam : *Continuer avec Q4.*
Si pas né au Vietnam : Je vous remercie de l'intérêt que vous avez porté à ma recherche, mais les deux parents doivent être nés au Vietnam.

4. Où est née votre mère ? (ville-pays) :
.....
Si née au Vietnam : *Continuer avec Q5.*
Si pas née au Vietnam : Je vous remercie de l'intérêt que vous avez porté à ma recherche, mais les deux parents doivent être nés au Vietnam.

5. Dans les 3 derniers mois, avez-vous été hospitalisé dans un service psychiatrique?
 1- NON 2- OUI

Si NON: *Continuer avec Q6.*
Si OUI : Je vous remercie de l'intérêt que vous avez porté à ma recherche, mais les participants ne doivent pas avoir été hospitalisés.

6. Dans les 3 derniers mois, avez-vous souffert d'une perte ou d'un deuil?
 1- NON 2- OUI
Si NON: *Continuer avec Q7.*
Si OUI : Je vous remercie de l'intérêt que vous avez porté à ma recherche, mais les participants ne doivent pas avoir été éprouvés par un deuil ou une perte.

7. Au cours des trois derniers mois, avez-vous pris des psychotropes/médicaments psychiatriques?
 1- NON 2- OUI
Si NON: Bravo, vous êtes un participant idéal pour ma recherche. Quand serez-vous disponible pour répondre à mon questionnaire?
Si OUI : Je vous remercie de l'intérêt que vous avez porté à ma recherche, mais les participants ne doivent pas avoir pris des psychotropes.

Appendix B
Consent form

FORMULAIRE DE CONSENTEMENT

Le style parental chez les jeunes Vietnamiens

Bonjour,

Mon nom est Dieu-Ly Trân, étudiante en maîtrise au Département de psychologie de l'Université de Montréal, avec le professeur Jean-Claude Lasry, Ph.D., comme directeur de recherche.

Je sollicite votre aide pour mener à bien mon projet de recherche, qui a pour but de comprendre les répercussions de l'autorité parentale chez les jeunes Vietnamiens.

Ma recherche vise des jeunes Vietnamiens, nés au Québec ou au Canada, de 18 à 25 ans, dont les deux parents sont nés au Vietnam. Elle vise aussi les jeunes nés au Vietnam mais qui ont fait au moins une partie de leur école primaire au Québec. Les participants doivent également vivre avec au moins un parent, ne pas avoir été hospitalisés dans un hôpital psychiatrique, avoir vécu une perte ou un deuil au cours des trois derniers mois, ni prendre présentement des psychotropes.

Si vous répondez à ce profil, vous aurez à remplir un questionnaire portant sur l'autorité parentale, sur l'identité culturelle, ainsi que sur le fonctionnement psychologique. Cette tâche devrait durer entre 20 et 30 min.

Les risques reliés à la participation à cette étude sont minimes. Il est possible, quoique peu probable, que le questionnaire évoque des souvenirs ou des sentiments difficiles. Si tel était le cas, veuillez vous adresser à la chercheuse. Vous pouvez aussi communiquer avec les services psychologiques de votre cégep, université ou lieu de travail. Une liste de ressources d'aide se retrouve à la dernière page de ce document.

Les résultats de cette recherche seront tout-à-fait anonymes. Même s'ils étaient utilisés dans une publication ou une communication, il ne sera jamais possible d'identifier une personne ou de relier des résultats à une personne en particulier.

Toutes les réponses seront absolument confidentielles. Les questionnaires seront gardés dans un classeur fermé et seul mon directeur de recherche et moi-même y auront accès. Toute information permettant d'identifier une personne sera détruite 7 ans après la fin du projet.

Vous pouvez décider de ne pas répondre à une ou plusieurs questions. Vous pouvez aussi à tout moment décider d'arrêter de répondre au questionnaire, et même après avoir répondu, vous pouvez me demander de ne pas utiliser vos réponses pour ma recherche et les détruire. Cependant, une fois que le processus de publication des données sera mis en route, je ne pourrai pas détruire les analyses et les résultats qui incluent vos données.

Pour toute question, vous pouvez me contacter au numéro suivant ##### ou à l'adresse suivante «dieu-ly.tran@umontreal.ca». Vous pouvez aussi contacter mon directeur de recherche au numéro #####, ou à l'adresse «lasry@psy.umontreal.ca». Ce projet de recherche a été approuvé par le Comité d'éthique de l'Université de Montréal et celui du Collège de Maisonneuve. Si vous avez des plaintes concernant votre participation à cette recherche, vous pouvez communiquer avec l'ombudsman, le « protecteur des citoyens » de l'Université de Montréal, au (514) 343-2100 (l'ombudsman accepte les appels à frais virés) ou à l'adresse courriel «ombudsman@umontreal.ca». Vous pouvez communiquer avec Michel Paquette, le président du comité d'éthique du cégep à l'adresse courriel «michel.paquette@cmaisonneuve.qc.ca» ou au #####.

Pour remercier les participants, une tablette électronique Nexus 7 sera tirée au sort à la fin du recrutement. Si vous désirez recevoir par courriel un résumé des résultats obtenus, s.v.p. inscrivez votre adresse courriel en dessous de votre nom, ci-dessous.

En signant ce formulaire et en me le remettant, vous consentez à participer à cette étude. Je vous laisserai une copie de ce formulaire.

CONSENTEMENT

J'ai pris connaissance des informations ci-dessus.

Je comprends en quoi consiste cette recherche et je suis satisfait des réponses à mes questions.

Je sais que je peux arrêter ma participation à tout moment sans devoir justifier ma décision.

Je consens librement à prendre part à cette recherche en répondant au questionnaire. Oui Non

NOM en MAJUSCULES

Signature

Date

Si vous désirez participer au tirage au sort d'une tablette électronique Nexus 7, inscrivez votre adresse courriel ci-dessous, ainsi que votre numéro de téléphone.

Adresse courriel

(_____) _____
Numéro de téléphone

En tant que chercheuse principale, je vous ai expliqué l'ensemble de mon projet et je demeure toujours disponible pour répondre à vos questions.

Signature de la chercheuse

Date

Liste de ressources

Cégep Ahuntsic, Psychologue : (514) 389-5921, poste 2630, local A-1240.

CLSC Ahuntsic: (514) 384-2000, 1165 Henri-Bourassa Est, Montréal, QC, H2C 3K2.

Cégep Bois-de-Boulogne, Psychologue : (514) 332-3000, poste 7506, local S-207.

CLSC Bordeaux-Cartierville : (514) 331-2572, 11822 Bois-de-Boulogne, Montréal, QC, H3M 2X6.

Cégep Jean-de-Brébeuf, Intervenante sociale : (514) 342-9342 poste 5229, Local : B2-90,4.

CLSC Côte-des-Neiges : (514) 731-8531, 5700 Côte-des-Neiges, Montréal, QC, H3T 2A8.

Cégep Maisonneuve, Psychologue : (514) 254-7131 poste 4175, Local : D-3629.

CLSC Hochelaga-Maisonneuve : (514) 253-2181, 4201 Ontario Est, Montréal, QC, H1V 1K2.

Tél-Jeunes : 1(800) 263-2266.

Jeunesse J'écoute : 1(800) 668-6868.

Suicide Action Montréal: (514) 723-4000.

Appendix C
Questionnaire

Le style parental chez les jeunes Vietnamiens
Recherche de maîtrise de Trân Diêu-Ly
QUESTIONNAIRE

Date (jour/mois/année) : / / Numéro:

A01. Sexe du répondant: Femme Homme

A02. Date de naissance (jour/mois/année) : / / Quel est votre âge?

A03. Depuis combien d'années vivez-vous au Canada/Québec ?

A04. Actuellement êtes-vous au cégep, à l'université ou au travail?

au Cégep à l'Université au Travail (partiel ou plein temps) autre :

Si au CÉGEP : *Continuez avec A05 à A08, puis passez à A17.*

A05. En quelle année de cégep êtes-vous?
 1^e 2^e 3^e 4^e ou plus

A06. À quelle session êtes-vous rendu?
 1^e 2^e 3^e 4^e ou plus

A07. Au cours de la ou des session-s précédente-s, quelle a été votre cote R?
 19.9 ou moins 20-25.9 26-28.9 29-31.9 32 ou plus

A08. Au cours de la ou des session-s précédente-s, combien de cours avez-vous échoués?
 0 1 2 3 ou plus

Si à l'UNIVERSITÉ : *Continuez avec A09 à A11, puis passez à A17.*

A09. Dans quel cycle universitaire êtes-vous?
 1^e cycle (baccalauréat) 2^e cycle (maîtrise) 3^e cycle (doctorat)

A10. Au cours de vos années au cégep, quelle a été votre cote R?
 19.9 ou moins 20-25.9 26-28.9 29-31.9 32 ou plus

A11. Au cours de vos années au cégep, combien de cours avez-vous échoués?
 0 1 2 3 ou plus

Si au TRAVAIL : *Si vous avez déjà répondu aux questions à propos du Cégep (A05-A08 ou bien A09-A11), passez à A14-A16 puis continuez avec A17.*

A12. Au cours de vos années au cégep, quelle a été votre cote R?
 19.9 ou moins 20-25.9 26-28.9 29-31.9 32 ou plus

A13. Au cours de vos années au cégep, combien de cours avez-vous échoués?
 0 1 2 3 ou plus

A14A. Votre travail est-il ? à temps partiel à temps plein

A14B. Depuis combien d'années faites-vous à ce type de travail?

A15. Quelle est votre occupation (précisez les tâches)?

A16. Quel est votre plus haut niveau d'étude et vos diplômes?

A17. Quel est l'âge de votre père:

A18. Depuis combien d'années (approximatives) votre père vit au Canada/Québec ?

A19. Combien d'années d'instruction votre père a-t-il eu ?

A20. Quel type d'emploi¹ occupe votre père?

- 1. Dirigeant, cadre supérieur, cadre de direction
- 2. Profession libérale ou scientifique (ingénieur, médecin, professeur, avocat, etc)
- 3. Profession intermédiaire (technicien, infirmier, comptable, inspecteur de police, etc)
- 4. Employé de type administratif (secrétaire, standardiste, guichetier, etc)
- 5. Personnel des services et de la vente (cuisinier, serveur, coiffeur, vendeur, etc)
- 6. Artisan et ouvrier (maçon, charpentier, orfèvre, couturier, etc)
- 7. Ouvrier et employé non qualifié (livreur, aide de ménage, vendeur ambulant, etc)

A21. Quel est l'âge de votre mère:

A22. Combien d'années d'instruction votre mère a-t-elle eu?

A23. Depuis combien d'années (approximatives) votre mère vit au Canada/Québec ?

A24. Quel type d'emploi occupe votre mère?

- 1. Dirigeant, cadre supérieurs, cadres de direction
- 2. Profession libérale ou scientifique (ingénieur, médecin, professeur, avocat, etc)
- 3. Profession intermédiaire (technicien, infirmier, comptable, inspecteur de police, etc)
- 4. Employé de type administratif (secrétaire, standardiste, guichetier, etc)
- 5. Personnel des services et de la vente (cuisinier, serveur, coiffeur, vendeur, etc)
- 6. Artisan et ouvrier (maçon, charpentier, orfèvre, couturier, etc)
- 7. Ouvrier et employé non qualifié (livreur, aide de ménage, vendeur ambulant, etc)
- 9. Femme au foyer

A25. Quelle est votre langue maternelle?

- 1. Vietnamien
- 2. Français
- 3. Anglais
- 4. Autre :

A26. Dans quelle-s langue-s vous vous adressez **en général** à vos parents?

- 1. Vietnamien
- 2. Français
- 3. Anglais
- 4. Autre :

A27. Avez-vous des frères et/ou des sœurs?

- 1. Non
- 2. Oui. Combien? frères / soeurs

A28. **Si oui**, quel est votre rang dans votre fratrie?

A29. **En général**, selon votre perception, qui exerce l'autorité parentale chez vous?

- 1. Votre père
- 2. Votre mère
- 3. Autre :

¹ Genoud, P.A. (2011). *Indice de position socioéconomique (IPSE): un calcul simplifié*. Fribourg. Retrieved from www.unifr.ch/ipg/assets/files/DocGenoud/IPSE.pdf

Les questions qui suivent s'adressent à la **perception que l'on a de soi-même**.
Indiquez votre degré d'accord ou de désaccord avec chacun des énoncés suivants
en encerclant le chiffre approprié, selon l'échelle suivante

1 =Tout-à-fait en Désaccord

2 =En Désaccord

3 =En Accord

4=Tout-à-fait en Accord

B01. Je suis une personne de valeur, au moins égal(e) à n'importe qui d'autre	1	2	3	4
B02. Je pense que je possède un certain nombre de belles qualités	1	2	3	4
B03. Tout bien considéré, je suis porté(e) à me considérer comme un(e) raté(e)	1	2	3	4
B04. Je suis capable de faire les choses aussi bien que la majorité des gens	1	2	3	4
B05. Je sens peu de raisons d'être fier(e) de moi	1	2	3	4
B06. J'ai une attitude positive vis-à-vis moi-même	1	2	3	4
B07. Dans l'ensemble, je suis satisfait(e) de moi	1	2	3	4
B08. J'aimerais avoir plus de respect pour moi-même	1	2	3	4
B09. Parfois je me sens vraiment inutile	1	2	3	4
B10. Il m'arrive de penser que je suis un(e) bon(ne) à rien	1	2	3	4

Les questions suivantes concernent ce que vous pouvez avoir ressenti **au cours de la semaine dernière**.

Veuillez en indiquer la fréquence, en encerclant le chiffre approprié, selon l'échelle suivante

1 =Jamais

2 =Parfois

3 =Souvent

4 =Très souvent

DURANT LA SEMAINE DERNIÈRE,

C01. vous-êtes vous senti(e) désespéré(e) en pensant à l'avenir?	1	2	3	4
C02. vous êtes-vous senti(e) seul(e)?	1	2	3	4
C03. avez-vous eu des blancs de mémoire?	1	2	3	4
C04. vous êtes-vous senti(e) découragé(e) ou avez les "bleus"?	1	2	3	4
C05. vous êtes-vous senti(e) tendu(e) ou sous pression?	1	2	3	4
C06. vous êtes-vous laissé(e) emporter contre quelqu'un ou quelque chose?	1	2	3	4
C07. vous êtes-vous senti(e) ennuyé(e) ou peu intéressé(e) par les choses?	1	2	3	4
C08. avez-vous ressenti des peurs ou des craintes?	1	2	3	4
C09. avez-vous eu des difficultés à vous souvenir des choses?	1	2	3	4
C10. avez-vous pleuré facilement ou vous êtes-vous senti(e) sur le point de pleurer?	1	2	3	4
C11. vous êtes-vous senti(e) agité(e) ou nerveux(se) intérieurement?	1	2	3	4
C12. vous êtes-vous senti(e) négatif(ve) envers les autres?	1	2	3	4
C13. vous êtes-vous senti(e) facilement contrarié(e) ou irrité(e)?	1	2	3	4
C14. vous êtes-vous fâché(e) pour des choses sans importance?	1	2	3	4

Les questions qui suivent s'adressent aux **relations** que vous aviez **avec votre mère** quand vous étiez jeune.

Pensez à comment chacun de ces énoncés s'applique à **vous et à votre mère**, durant les années où vous avez grandi chez vos parents. Répondez de façon spontanée, sans passer trop de temps sur chacun. SVP, répondez à chacun des énoncés, même si vous n'êtes pas très sûr(e) de votre réponse. Il n'y a ni bonnes ni mauvaises réponses. Nous cherchons seulement à connaître votre impression générale.

Veillez encercler le chiffre qui décrit le mieux comment chaque énoncé s'applique à **vous et à votre mère**, selon une échelle en 5 points

1=jamais 2=rarement 3=quelquefois 4=souvent 5=toujours

D01.	Quand j'étais jeune, ma mère pensait que, dans les bonnes familles, les enfants devraient avoir leur mot à dire autant que leurs parents.	1	2	3	4	5
D02.	Chaque fois que ma mère me disait de faire quelque chose, quand j'étais jeune, elle s'attendait à ce que je le fasse immédiatement, sans poser de questions.	1	2	3	4	5
D03.	Quand j'étais jeune, une fois que certaines règles familiales avaient été établies, ma mère discutait avec les enfants du raisonnement derrière ces règles.	1	2	3	4	5
D04.	Ma mère a toujours encouragé les concessions mutuelles quand je pensais que les règles familiales et les limites n'étaient pas raisonnables.	1	2	3	4	5
D05.	Ma mère a toujours pensé que ses enfants ont besoin d'être libres de décider ce qu'ils veulent faire, même si les parents ne sont pas d'accord.	1	2	3	4	5
D06.	Quand j'étais jeune, ma mère ne me permettait pas que je remette en question une quelconque décision qu'elle avait prise.	1	2	3	4	5
D07.	Ma mère pensait que les parents sensés doivent montrer tôt à leur enfants qui est le patron dans la famille.	1	2	3	4	5
D08.	Quand j'étais jeune, ma mère me donnait rarement ses directives ou ses attentes à propos de ma conduite.	1	2	3	4	5
D09.	Quand j'étais jeune, la plupart du temps ma mère faisait ce que les enfants voulaient lors des décisions familiales.	1	2	3	4	5
D10.	Quand nous étions jeunes dans ma famille, ma mère nous donnait régulièrement ses directives et ses conseils, de façon rationnelle et objective.	1	2	3	4	5
D11.	Quand j'étais jeune, ma mère devenait vraiment fâchée si j'essayais d'être en désaccord avec elle.	1	2	3	4	5
D12.	Ma mère pensait que la plupart des problèmes de la société seraient réglés si les parents ne limitaient pas leurs enfants dans leurs activités, leurs décisions et leurs désirs.	1	2	3	4	5
D13.	Quand j'étais jeune, ma mère me laissait savoir quelle conduite elle attendait de moi, et si je ne répondais pas à ses attentes, elle me punissait.	1	2	3	4	5

D14.	Quand j'étais jeune, ma mère me laissait décider la plupart des choses qui me concernaient sans beaucoup de directives de sa part.	1	2	3	4	5
D15.	Quand j'étais jeune, ma mère tenait compte des opinions des enfants pour les décisions familiales, mais elle ne décidait pas de quelque chose simplement parce que les enfants le désiraient.	1	2	3	4	5
D16.	Ma mère ne pensait pas qu'elle était responsable de diriger et de conseiller ma conduite, quand j'étais jeune.	1	2	3	4	5
D17.	Quand j'étais jeune, ma mère avait des normes claires de conduite pour ses enfants, mais elle était prête à les ajuster aux besoins de chacun d'entre nous.	1	2	3	4	5
D18.	Quand j'étais jeune, ma mère me donnait des directives pour ma conduite et mes activités, et elle s'attendait à ce que je les suive, mais elle était toujours prête à m'écouter et à en discuter avec moi.	1	2	3	4	5
D19.	Ma mère a toujours pensé que la plupart des problèmes de la société seraient réglés si l'on pouvait amener les parents à agir de façon stricte et forte, quand leurs enfants ne font pas ce qu'ils devraient faire.	1	2	3	4	5
D20.	Quand j'étais jeune, ma mère me disait souvent exactement ce qu'elle voulait que je fasse et comment elle s'attendait à ce que je le fasse.	1	2	3	4	5
D21.	Quand j'étais jeune, ma mère me donnait des directives claires pour ma conduite, mais elle était compréhensive aussi, si j'étais en désaccord avec elle.	1	2	3	4	5
D22.	Quand j'étais jeune, ma mère ne contrôlait pas la conduite ni les désirs de ses enfants	1	2	3	4	5
D23.	Quand j'étais jeune, si ma mère avait pris une décision familiale qui me lésait, elle était prête à en discuter avec moi, et à l'admettre si elle avait fait une erreur.	1	2	3	4	5

Les questions qui suivent parlent aussi des relations avec votre mère quand vous étiez jeune. Veuillez encercler le chiffre qui décrit le mieux comment chaque énoncé s'applique **à vous et à votre mère**, selon une échelle en 4 points

1 =Jamais 2 =Parfois 3=Souvent 4 =Très souvent

D24. Ma mère aimait discuter des choses avec moi.	1	2	3	4
D25. Ma mère ne me faisait pas de compliments.	1	2	3	4
D26. Ma mère m'aidait à me sentir mieux quand j'avais des problèmes.	1	2	3	4
D27. Je pensais que j'étais une cause d'ennui pour ma mère.	1	2	3	4
D28. Ma mère ne m'aidait pas autant que j'en avais besoin.	1	2	3	4
D29. Si ma mère voyait que quelque chose n'allait pas, elle me demandait de lui en parler.	1	2	3	4
D30. Je trouvais que ma mère était injuste avec moi.	1	2	3	4
D31. Ma mère ne me parlait pas beaucoup.	1	2	3	4
D32. Je pouvais compter sur ma mère lorsque j'en avais besoin.	1	2	3	4
D33. Ma mère paraissait comprendre mes problèmes et mes inquiétudes.	1	2	3	4

Les questions qui suivent s'adressent aux **relations** que vous aviez **avec votre père** quand vous étiez jeune.

Pensez à comment chacun de ces énoncés s'applique **à vous et à votre père**, durant les années où vous avez grandi chez vos parents. Répondez de façon spontanée, sans passer trop de temps sur chacun. SVP, répondez à chacun des énoncés, même si vous n'êtes pas très sûr(e) de votre réponse. Il n'y a ni bonnes ni mauvaises réponses. Nous cherchons seulement à connaître votre impression générale.

Veuillez encercler le chiffre qui décrit le mieux comment chaque énoncé s'applique **à vous et à votre père**, selon une échelle en 5 points

1=jamais 2=rarement 3=quelquefois 4=souvent 5=toujours

E01.	Quand j'étais jeune, mon père pensait que, dans les bonnes familles, les enfants devraient avoir leur mot à dire autant que leurs parents.	1	2	3	4	5
E02.	Chaque fois que mon père me disait de faire quelque chose, quand j'étais jeune, il s'attendait à ce que je le fasse immédiatement, sans poser de questions.	1	2	3	4	5
E03.	Quand j'étais jeune, une fois que certaines règles familiales avaient été établies, mon père discutait avec les enfants du raisonnement derrière ces règles.	1	2	3	4	5
E04.	Mon père a toujours encouragé les concessions mutuelles quand je pensais que les règles familiales et les limites n'étaient pas raisonnables.	1	2	3	4	5
E05.	Mon père a toujours pensé que ses enfants ont besoin d'être libres de décider ce qu'ils veulent faire, même si les parents ne sont pas d'accord.	1	2	3	4	5
E06.	Quand j'étais jeune, mon père ne me permettait pas que je remette en question une quelconque décision qu'il avait prise.	1	2	3	4	5
E07.	Mon père pensait que les parents sensés doivent montrer tôt à leur enfants qui est le patron dans la famille.	1	2	3	4	5
E08.	Quand j'étais jeune, mon père me donnait rarement ses directives ou ses attentes à propos de ma conduite.	1	2	3	4	5
E09.	Quand j'étais jeune, la plupart du temps mon père faisait ce que les enfants voulaient lors des décisions familiales.	1	2	3	4	5
E10.	Quand nous étions jeunes dans ma famille, mon père nous donnait régulièrement ses directives et ses conseils, de façon rationnelle et objective.	1	2	3	4	5
E11.	Quand j'étais jeune, mon père devenait vraiment fâché si j'essayais d'être en désaccord avec lui.	1	2	3	4	5
E12.	Mon père pensait que la plupart des problèmes de la société seraient réglés si les parents ne limitaient pas leurs enfants dans leurs activités, leurs décisions et leurs désirs.	1	2	3	4	5
E13.	Quand j'étais jeune, mon père me laissait savoir quelle conduite il attendait de moi, et si je ne répondais pas à ses attentes, il me punissait.	1	2	3	4	5

E14.	Quand j'étais jeune, mon père me laissait décider la plupart des choses qui me concernaient sans beaucoup de directives de sa part.	1	2	3	4	5
E15.	Quand j'étais jeune, mon père tenait compte des opinions des enfants pour les décisions familiales, mais il ne décidait pas de quelque chose simplement parce que les enfants le désiraient.	1	2	3	4	5
E16.	Mon père ne pensait pas qu'il était responsable de diriger et de conseiller ma conduite, quand j'étais jeune.	1	2	3	4	5
E17.	Quand j'étais jeune, mon père avait des normes claires de conduite pour ses enfants, mais il était prêt à les ajuster aux besoins de chacun d'entre nous.	1	2	3	4	5
E18.	Quand j'étais jeune, mon père me donnait des directives pour ma conduite et mes activités, et il s'attendait à ce que je les suive, mais il était toujours prêt à m'écouter et à en discuter avec moi.	1	2	3	4	5
E19.	Mon père a toujours pensé que la plupart des problèmes de la société seraient réglés si l'on pouvait amener les parents à agir de façon stricte et forte, quand leurs enfants ne font pas ce qu'ils devraient faire.	1	2	3	4	5
E20.	Quand j'étais jeune, mon père me disait souvent exactement ce qu'il voulait que je fasse et comment il s'attendait à ce que je le fasse.	1	2	3	4	5
E21.	Quand j'étais jeune, mon père me donnait des directives claires pour ma conduite, mais il était compréhensif aussi, si j'étais en désaccord avec lui.	1	2	3	4	5
E22.	Quand j'étais jeune, mon père ne contrôlait pas la conduite ni les désirs de ses enfants	1	2	3	4	5
E23.	Quand j'étais jeune, si mon père avait pris une décision familiale qui me lésait, il était prêt à en discuter avec moi, et à l'admettre s'il avait fait une erreur.	1	2	3	4	5

Les questions qui suivent parlent **aussi des relations avec votre père** quand vous étiez jeune. Veuillez encercler le chiffre qui décrit le mieux comment chaque énoncé s'applique à **vous et à votre père**, selon une échelle en 4 points

1 =Jamais 2 =Parfois 3=Souvent 4=Très souvent

E24. Mon père aimait discuter des choses avec moi.	1	2	3	4
E25. Mon père ne me faisait pas de compliments.	1	2	3	4
E26. Mon père m'aidait à me sentir mieux quand j'avais des problèmes.	1	2	3	4
E27. Je pensais que j'étais une cause d'ennui pour mon père.	1	2	3	4
E28. Mon père ne m'aidait pas autant que j'en avais besoin.	1	2	3	4
E29. Si mon père voyait que quelque chose n'allait pas, il me demandait de lui en parler.	1	2	3	4
E30. Je trouvais que mon père était injuste avec moi.	1	2	3	4
E31. Mon père ne me parlait pas beaucoup.	1	2	3	4
E32. Je pouvais compter sur mon père lorsque j'en avais besoin.	1	2	3	4
E33. Mon père paraissait comprendre mes problèmes et mes inquiétudes.	1	2	3	4

Les questions qui suivent s'adressent à votre **sentiment d'identité** et à celui de vos parents. Veuillez encercler le chiffre qui décrit le mieux comment chaque énoncé s'applique **à vous ou à vos parents**

F01. Jusqu'à quel point vous sentez-vous Vietnamien(ne)?

0 1 2 3 4 5 6 7 8 9 10
pas du tout complètement

F02. Jusqu'à quel point vous sentez-vous Canadien(ne)?

0 1 2 3 4 5 6 7 8 9 10
pas du tout complètement

F03. Jusqu'à quel point vous sentez-vous Québécois(e)?

0 1 2 3 4 5 6 7 8 9 10
pas du tout complètement

F04. Selon vous, en général, dans quelle mesure votre père se sent Vietnamien?

0 1 2 3 4 5 6 7 8 9 10
pas du tout complètement

F05. Selon vous, en général, dans quelle mesure votre père se sent Canadien?

0 1 2 3 4 5 6 7 8 9 10
pas du tout complètement

F06. Selon vous, en général, dans quelle mesure votre père se sent Québécois?

0 1 2 3 4 5 6 7 8 9 10
pas du tout complètement

F07. Selon vous, en général, dans quelle mesure votre mère se sent Vietnamienne?

0 1 2 3 4 5 6 7 8 9 10
pas du tout complètement

F08. Selon vous, en général, dans quelle mesure votre mère se sent Canadienne?

0 1 2 3 4 5 6 7 8 9 10
pas du tout complètement

F09. Selon vous, en général, dans quelle mesure votre mère se sent Québécoise?

0 1 2 3 4 5 6 7 8 9 10
pas du tout complètement

Jusqu'à quel point êtes-vous d'accord ou en désaccord avec les énoncés suivants? Veuillez encrer le chiffre approprié, selon une échelle en 4 points :

1 =Tout-à-fait en Désaccord

2 =En Désaccord

3 =En Accord

4 =Tout-à-fait en Accord

F10. Ma destinée est étroitement liée à celle du Canada.	1	2	3	4
F11. Quand un journal important insulte les Canadiens, je sens qu'il m'insulte.	1	2	3	4
F12. Quand un journal important fait l'éloge des Canadiens, je sens qu'il fait mon éloge.	1	2	3	4
F13. Le fait d'être Canadien(ne) joue un rôle important dans ma vie.	1	2	3	4
F14. Si je devais renaître, je souhaiterais naître Canadien(ne).	1	2	3	4
F15. Les Canadiens et moi formons une même famille.	1	2	3	4
F16. Dans les temps que nous vivons, je considère qu'être Canadien(ne) est un privilège.	1	2	3	4
F17. Je me sens très fier d'être Canadien(ne).	1	2	3	4
F18. Ma destinée est étroitement liée à celle du Québec.	1	2	3	4
F19. Quand un journal important insulte les Québécois(es), je sens qu'il m'insulte.	1	2	3	4
F20. Quand un journal important fait l'éloge des Québécois(es), je sens qu'il fait mon éloge.	1	2	3	4
F21. Le fait d'être Québécois(e) joue un rôle important dans ma vie.	1	2	3	4
F22. Si je devais renaître, je souhaiterais naître Québécois(e).	1	2	3	4
F23. Les Québécois et moi formons une même famille.	1	2	3	4
F24. Dans les temps que nous vivons, je considère qu'être Québécois(e) est un privilège.	1	2	3	4
F25. Je me sens très fier d'être Québécois(e).	1	2	3	4
F26. Ma destinée est étroitement liée à celle du Vietnam.	1	2	3	4
F27. Quand un journal important insulte les Vietnamiens, je sens qu'il m'insulte.	1	2	3	4
F28. Quand un journal important fait l'éloge des Vietnamiens, je sens qu'il fait mon éloge.	1	2	3	4
F29. Le fait d'être Vietnamien(ne) joue un rôle important dans ma vie.	1	2	3	4
F30. Si je devais renaître, je souhaiterais naître Vietnamien(ne).	1	2	3	4
F31. Les Vietnamiens et moi formons une même famille.	1	2	3	4
F32. Dans les temps que nous vivons, je considère qu'être Vietnamien(ne) est un privilège.	1	2	3	4
F33. Je me sens très fier d'être Vietnamien(ne).	1	2	3	4

Les questions qui suivent s'adressent à **la perception de soi-même**.

Pour chacun des énoncés suivants, veuillez indiquer s'il s'applique à vous ou non, en encerclant le chiffre approprié, selon l'échelle suivante :

1= Vrai

2= Faux

		VRAI	FAUX
G01.	PARFOIS je trouve difficile de continuer à travailler sans être encouragé(e).	1	2
G02.	PARFOIS j'éprouve de la rancœur lorsque je ne peux agir à mon goût.	1	2
G03.	A QUELQUES REPRISES , j'ai décidé d'abandonner une activité, parce que je ne me croyais pas capable de réussir.	1	2
G04.	Il m'est arrivé de vouloir me rebeller contre les gens en autorité, même quand je savais qu'ils avaient raison.	1	2
G05.	Peu importe avec qui je parle, j'écoute TOUJOURS attentivement.	1	2
G06.	Il m'est arrivé de profiter de quelqu'un d'autre.	1	2
G07.	Je suis TOUJOURS prêt(e) à l'admettre quand je commets une erreur.	1	2
G08.	PARFOIS , j'essaie de rendre la monnaie de la pièce à quelqu'un plutôt que de lui pardonner et d'oublier.	1	2
G09.	Je suis TOUJOURS courtois(e), même avec les gens désagréables.	1	2
G10.	Je me suis JAMAIS senti(e) contrarié(e) quand des gens expriment des idées très différentes des miennes.	1	2
G11.	Il y a des moments où je suis presque jaloux(se) de la bonne fortune des autres.	1	2
G12.	Je suis PARFOIS agacé(e) par des gens qui me demandent des faveurs.	1	2
G13.	Je n'ai JAMAIS délibérément dit quelque chose qui blessait les sentiments de quelqu'un d'autre.	1	2

**Le questionnaire est maintenant terminé. MERCI.
MERCI d'avoir accepté de contribuer à ma recherche
en répondant à ce questionnaire.**

Si vous désirez recevoir par courriel un résumé des résultats obtenus, s.v.p. inscrivez votre adresse courriel ci-dessous.

Si vous désirez participer au tirage au sort d'une tablette électronique Nexus 7, en plus de votre adresse courriel ci-dessous, s.v.p. inscrivez votre numéro de téléphone.

Adresse courriel

(_____)_____

Numéro de téléphone

Appendix D
Demographic variables

Table 10

Frequencies and Percentages of Demographic Variables

Variables	<i>n</i>	%
Birth country	53	
Canada	47	88.7
Vietnam	6	11.3
Living with	52	
Both parents	47	90.4
Only mother	4	7.7
Only father	1	1.9
Status	53	
Cegep	13	24.5
University	27	50.9
Work force	13	24.5
Father's occupation	52	
Senior executive, director, manager	5	9.6
Liberal or scientific profession	14	26.9
Intermediate occupation	6	11.5
Administrative support occupation	3	5.8
Sales and service occupation	8	15.4
Artisan and manual labourer	13	25.0
Unqualified worker and employee	3	5.8
Mother's occupation	53	
Senior executive, director, manager	4	7.5
Liberal or scientific profession	6	11.3
Intermediate occupation	6	11.3
Administrative support occupation	3	5.7
Sales and service occupation	9	17.0
Artisan and manual labourer	11	20.8
Unqualified worker and employee	1	1.9
Homemaker	13	24.5

Appendix E
Scales internal consistency (Cronbach alphas)

Table 11

Cronbach Alpha Coefficients of the Instruments

Scales	<i>Number of items</i>	<i>n</i>	<i>Cronbach's alpha</i>
Rosenberg Self-Esteem	10	52	0.84
Santé-Québec	14	52	0.85
Father's Parental Authority Qr	23	52	0.65
PAQ authoritative father	8	52	0.87
PAQ authoritarian father	7	53	0.92
PAQ permissive father	8	52	0.78
Mother's Parental Authority Qr	23	51	0.60
PAQ authoritative mother	8	53	0.88
PAQ authoritarian mother	7	53	0.84
PAQ permissive mother	8	51	0.67
Parental support father	10	53	0.86
Parental support mother	10	52	0.89
Ethnic Affiliation Canada	8	53	0.85
Ethnic Affiliation Quebec	8	53	0.90
Ethnic Affiliation Vietnam	8	53	0.89