

**THE INFLUENCE OF PARENTAL VALUES ON
THE VALUE SYSTEMS OF YOUTH FROM
ETHNIC MAJORITY AND MINORITY GROUPS
IN VIETNAM**

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by

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LIST OF SYMBOLS AND ABBREVIATIONS

e.g.	for example
i.e.	that is
etc.	and so forth
no.	number
N	total sample size
max	maximum value in the data set
min	minimum value in the data set
M	mean
SD	standard deviation
AVE	average variance extracted
CR	internal composite reliability
VIF	variance inflation factor
VAF	the variance accounted for
R ²	coefficient of determination
β	path coefficient
SE	standard error
EI	ethnic identity
FC	friendship characteristics
PV	parental values
VS	value systems
PVS	Parental Value Scale
RVS	Rokeach Value Scale
MEIM	Multigroup Ethnic Identity Measure
MFQ-RA	McGill Friendship Questionnaires-RA
FQ	Friendship Quantity Self-Report
VMEIM	Multigroup Ethnic Identity Measure (Vietnamese)
VMFQ-RA	McGill Friendship Questionnaires-RA (Vietnamese)
VFQ	Friendship Quantity Self-Report (Vietnamese)
VPVS	Parental Value Scale (Vietnamese)
VRVS	Rokeach Value Scale (Vietnamese)

**PENGARUH NILAI IBU BAPA TERHADAP SISTEM NILAI REMAJA
DARIPADA KUMPULAN ETNIK MAJORITI DAN MINORITI DI
VIETNAM**

ABSTRAK

Kajian ini direka bentuk untuk meneliti pengaruh nilai ibu bapa terhadap sistem nilai remaja daripada kumpulan etnik majoriti dan minoriti di Vietnam dengan identiti etnik dan karakteristik persahabatan sebagai mediator dan umur, gender dan kumpulan etnik sebagai moderator. Sebanyak 786 orang pelajar sekolah menengah dan kolej di Dak Lak, Vietnam telah menyertai kajian ini. Mereka menjawab satu set soal selidik yang mengandungi enam bahagian iaitu *Rokeach's Value Survey*, *Parental Values Scale*, *Multigroup Ethnic Identity Measure*, *McGill Friendship Questionnaires* dan *Friendship Quantity Self-Report*. Instrumen-instrumen ini digunakan untuk menentukan sistem nilai, nilai ibu bapa, identiti etnik, kualiti persahabatan dan kuantiti persahabatan dalam kalangan remaja. Data dianalisis menggunakan perisian SmartPLS (versi 2.0). Hasil analisis mendapati bahawa model kajian memenuhi syarat kebolehpercayaan dan kesahan data. Semua jalur dalam model kajian juga signifikan dan menurut arah yang dijangkakan oleh kajian ini, menyokong sembilan daripada sepuluh hubungan dalam hipotesis. Sistem nilai dipengaruhi nilai ibu bapa secara positif. Identiti etnik dan karakteristik persahabatan merupakan mediator yang signifikan manakala umur dan jantina merupakan moderator yang signifikan bagi pengaruh nilai ibu bapa terhadap sistem nilai remaja daripada kumpulan etnik majoriti dan minoriti. Walau bagaimanapun, kumpulan etnik tidak mempunyai sebarang kesan moderator yang signifikan terhadap hubung

kait tersebut. Kajian ini mempunyai implikasi praktikal dan teoretikal yang signifikan. Kajian ini menghasikan dua model kajian yang baru untuk mengkaji sistem nilai remaja daripada kumpulan etnik majoriti dan minoriti. Hasil kajian juga mempunyai implikasi penting terhadap ibu bapa dan pendidik.

**THE INFLUENCE OF PARENTAL VALUES ON THE VALUE SYSTEMS
OF YOUTH FROM ETHNIC MAJORITY AND MINORITY GROUPS IN
VIETNAM**

ABSTRACT

The study was designed to examine the influence of parental values on the value systems of youth from ethnic majority and minority groups in Vietnam with ethnic identity and friendship characteristics as mediators and age, ethnicity and gender as moderators. A total of 786 high school and college students in Dak Lak, Vietnam participated in this study. They responded to a questionnaire with six sections containing items from Rokeach's Value Survey, Parental Values Scale, Multigroup Ethnic Identity Measure, McGill Friendship Questionnaires and Friendship Quantity Self-Report. These measures were used to determine value systems, parental values, ethnic identity, friendship quality, and friendship quantity of the youth. The data was analyzed using SmartPLS software (version 2.0). The results showed that the research models satisfied the reliability and validity requirements. Furthermore, all of the paths in the research models were found to be significant and in the direction proposed by this study, supporting nine out of ten hypothesized relationships. Value systems were positively influenced by parental values. Ethnic identity and friendship characteristics were significant mediators and age and gender were significant moderators for the influence of parental values on the value systems of youth from ethnic majority and minority groups. In contrast, ethnicity did not have any significant moderating effect on that relation. This study has significant theoretical and practical implications. The present study provides two new research models for

studying the value systems of youth from ethnic majority and minority groups. The findings also have important implications for parents and educators.

CHAPTER 1

INTRODUCTION

1.1 Overview

1.1.1 Human Values

Values and value systems have a great influence on attitudes as well as behaviors of individuals. Human values refer to enduring beliefs or desirable, trans-situational goals, which are guiding principles in individual lives. When values are organized into an integrated system, it is called a value system (Rokeach, 1973). Each value does not exist separately but interacts with other values within an individual's value system. It is this feature of value systems that causes differences in value systems among individuals, making each value system unique.

Issues on human values and human value systems have been at the center of a growing concern among researchers from many of the social sciences (Rokeach, 1973). It is not only because of the significance of value systems in guiding individual attitudes and behaviors, but also because of their vital impact on universal issues. Bok (1989) even thought that the rising attention to human values and values-related issues would lead to an improvement in sustainable peace. In fact, human value systems are at the heart of acculturation issues, such as the behavioral and value acculturation of ethnic groups in various parts of the world.

Acculturation encourages communication among nations as well as among ethnic groups all over the world, and in this context, ethnic groups have reorganized their value systems through selecting, accepting, and criticizing new values of other groups (Georgas, Berry, Shaw, Christakopoulou, & Mylonas, 1996). They may

experience a dramatic change in their traditional value systems. Thus, the value systems of ethnic majority and minority groups and factors which influence their value systems in modern society have become interesting and important topics for researchers to study.

1.1.2 Important Factors Influencing Values and Value Systems

When studying values and value systems, researchers usually examine the influence of some important factors such as parental values, ethnic identity, friendship characteristics and background variables (e.g., age, gender, ethnicity and so on).

One factor that has an important influence on the formation and development of individual values is the family, especially the influence of parents in the family or parental values. The family is considered as a primary socialization agent (Cooley, 1902) through which individuals build their aspirations for the future, and establish their enduring beliefs and life goals (values) throughout the transition from childhood to adulthood. Through family life, parent-child attitudes and value similarities are established (Glass, Bengtson, & Dunham, 1986), and this continues and develops in adolescence, when children have been considered as reflective, positive receptors of parents' influence (Elder, 1998). Although the literature has dealt with the relationship between the social position of the family and various psychological outcomes such as values (Caspi, Wright, Moffitt, & Silva, 1998), they have not received sufficient attention, especially given their importance.

The parents' influence on offspring used to be described as a one-way and direct process whereby socialization through parents was thought to be the sole influence on youth value systems development. Subsequently, the active role of

children in the interaction with their parents and other factors which may contribute to the socialization (i.e., friends, teachers, media, and society) came to be recognized, with similar or conflicting value messages from these social factors being taken into account (Bugental & Goodnow, 1998). However, the parental role in the complicated socialization process for children should be emphasized, because the influence of parents on youth remains dominant over other factors up till adolescence. Furthermore, values that parents teach their children, and values which children learn from other social agents sometimes interfere with each other (Padilla-Walker & Thompson, 2005). Parents also act as mediators in the relationship between children and other social influences (Parke & Bhavnagri, 1989), including all extra-familial influences that result from their neighborhood, school, child care, and community. Inevitably conflict may arise due to the differing values of the various influences, causing parents to seek strategies to decrease this conflict. Parental strategies aimed at upholding their attitudes and beliefs are often expressed through disciplinary actions (Holden, 1995; McGillicuddy-DeLisi & Sigel, 1995), which also seek to prevent misbehavior before it happens. Children may come to deeply understand and accept parental values if parents communicate their behavioral expectations with reason and guidance rather than force in these situations.

Another great influence on the transmission of values to children and youth is through the medium of friendship. Friendship enhances life by making us feel more alive (Telfer, 1971), in other words, it serves as a crucial factor in an individual's well-being. In fact, children can obtain knowledge, values and skills through their interaction with friends (Casas, Coenders, Figuer, González, & Malo, 2010). Especially for youth, at a special phase of the psychological development, they become more independent of their relationship with their parents and tend to share

more ideas with their friends than their parents; in other words, the influence of friends on their value system becomes more significant. Youth also tend to form friendships based on similarity in value systems, and in turn, similarity in value systems can affect the quality of their friendship with greater similarity leading to greater intimacy. Thus, questions remain to be answered about the nature of the influence of friendships on the development of youth value systems and the extent to which friendship interferes with parental values.

Ethnic identity is yet another factor which has an important effect on the development of youth value systems. This stems from the fact that ethnic identity or group identity is linked to individuals' values and belief systems (Heaven, 1999). For example, according to Kohn (1959), social classes or ethnic groups can be considered as subcultures in a larger society, and each of them has different values and traditions. Because of these great differences in values or various meanings of value concepts among various ethnic groups, youth belonging to these groups will have value systems belonging to their particular ethnic identity. In addition, parental values are associated with their social position, which is in turn related to their class and ethnic group. These values lead to differences in the way parents bring up their children and transmit their values to their offspring, and the ethnic identity of youth may also lead to differences in the way they perceive parental values (Vedder, Berry, Sabatier, & Sam, 2009). Consequently, both parents' ethnicity and youth's ethnic identity affect the development of youth's value systems. Therefore, exploring the interaction between values of parents from different ethnic groups and youth's ethnic identity can help us to deeply understand the development of youth's value systems.

In studying the development of value systems, psychologists typically examine background variables such as age, gender, ethnicity, education, religion and so on, as

well as other characteristics (i.e., personal socialization, learning experiences, social roles, expectations and sanctions, abilities, etc.) belonging to life circumstances in which a person grows up (Schwartz, 2007). The differences in background characteristics lead to the differences in life circumstances, which in turn result in value priorities. For example, the transmission of parental values to their offspring through socialization changes over time (Alwin, 1984). This phenomenon can be interpreted by the process of children's cognitive development, which does not remain as a direct copy of the parents' value system, but evolves as an innovative interpretation as parental messages are internalized. This means that the developmental age of the child affects the transmission of values by the parents. In addition, Bronfenbrenner (1986) has pointed out the importance of the cultural system of each ethnic group in the larger social system as an important social component affecting family life. Cultural norms of particular ethnic groups influence the values which parents choose to transmit to their children, i.e. the definitions of good and bad behavior, and the ways parents teach their children about these values and behavior (Kim & Hong, 2007; Pinderhughes, Dodge, Zelli, Bates, & Pettit, 2000; R. Singh & Clarke, 2006). Thus, ethnicity emerges as a key factor which should be explored in the context of values transmission within the family. The other important factor is gender, because the sex role model influences the value transmission between parents and children. It has been found that parents are likely to transfer most of their values to their children of the same gender, and for their part, children tend to identify themselves with the parent of the same gender (Padilla-Walker & Thompson, 2005).

1.1.3 Multiethnicity and Youth in Vietnam

Vietnam is the homeland for 54 ethnic groups with 53 ethnic minority groups (Tày, Nùng, Hoa, Sán Rìu, Ê Đê, Gia Rai, Xê Đăng, X'Tiêng, Chăm, Pa Kô, Vân Kiều, H'Mông, Lạch, Dao, and so forth) who live together with an ethnic majority group (Kinh). According to legends, a husband and wife couple - Lac Long Quan and Au Co - are ancestors of all ethnic groups. After a hundred eggs were successfully produced by Au Co, the children came out of the eggs and divided into two groups: half went to the mountain with the mother and half went to the sea with the father. From that time until now, they work together to develop their S-shape homeland with two archipelagos: Paracel Islands and Spratly Islands. History shows that all ethnic groups live together peacefully and develop a tradition of patriotism and unity and assist mutually in the conquest of nature, the social struggle, as well as the defense and development process of the nation. The ethnic groups have a close relationship with one another and exchange their culture through their daily interactions. However, they also try to maintain their specific characteristics and identity during the cultural exchanges. The values, therefore, differ among the groups, and exchanges among value systems is common (Nam, 2004).

Vietnam is a developing country with a population of 93,421,835. Approximately 28% of the population are youth aged from 16 to 30. Generally, youth in Vietnam are divided into 2 groups by age: 16-19 years old, as high school students, and 19-30 years old, as college/university students or young workers. They are open for value exchange among ethnic groups within their nation and with other nations. However, this exchange leads Vietnamese youth to face the loss of traditional values. The Vietnamese government is particularly concerned about the value orientation and education for its young citizens (Uan, Thac, & Trang, 1995).

1.1.4 The Context of the Development of the Value Systems of Youth from Ethnic Majority and Minority Groups

Young people from ethnic minority groups in Vietnam have more opportunity to communicate with those from the ethnic majority group. They can study, live or work together. As a result, learning and exchanging cultural values from each other has become commonplace. In this context, youth from ethnic minority groups prefer to become similar to those from the ethnic majority group, and they do not want to suffer from ethnic discrimination. Hence, they prefer to hide their particular ethnic characteristics and join the ethnic majority group. Once they belong to the dominant ethnic group, they hope that the membership can improve their social status and enable them to achieve higher goals, reorganize their self-concepts, and help them to make a more significant contribution to society (Baron, Byrne, & Branscombe, 2006). However, group membership can have a negative impact on the identity, self-evaluation and value systems of individuals who become members of the dominant ethnic group (Heaven, 1999). Despite important benefits they may gain, young minority people must pay a very high price for attaining a position in dominant or majority groups. For example, minority youth who try to make friends mostly from the majority group often find that these relationships cannot bring them the sympathy, trust, and intimacy they shared with their friends from their own ethnic groups (Baron et al., 2006). Dissatisfying low quality friendship with youth in the ethnic majority group often affects the psychological well-being of youth in ethnic minority groups.

Many young people from ethnic minority groups are likely to accept the values of the ethnic majority groups and re-organize their own value systems to adapt to the challenging situations. They lose important values that characterize their ethnic

characteristics, and this process threatens the survival of those ethnic groups, because values are logically connected to attitude and behavior and to group identity as well (Heaven, 1999). Such situations lead ethnic minority groups to the challenging possibility of losing their identity and traditional values. Given these trends, they must now search for efficient approaches to protect their unique traditional values and their ethnic groups' status. Especially for young people in ethnic minority groups, this situation becomes harder and much more complicated due to weak personal defenses and unstable ethnic identity.

Acculturation and value exchange not only threaten minority youth value systems, but also their friendships and ethnic identity because all of these three components are intercorrelated. In this complicated context, the value transmission within the family from parents to children becomes a concern. This is because the family in Vietnamese society is one of the most important socialization agents which influence all of the developmental aspects of children throughout their lives. The influence of parental values should be a main source of the value socialization process for children. This value transmission process within the family can affect and be affected by other factors which are also closely related to the development of youth value systems, such as ethnic identity and friendship.

1.2 Statement of the Problem

In recent years, Vietnamese youth from various ethnic groups are facing a crisis in values as a side effect of acculturation. This issue leads them to negative attitudes and behavior. According to the statistics of the Vietnamese Ministry of Public Security, the number of juveniles committing crimes has not declined, but rather continuously increased (Hoang, 2014). Some serious crimes, even murder, can be for

seemingly small problems, such as to obtain just a little money. Other matters of serious social concern involving youth value systems may be seen through youth idols: for example, Ba Tung (Crazy Grandmother), who uploaded many sexy personal pictures with thousands of abusive words and comments, and has millions of fans on Facebook; and Ngoc Trinh, a popular actress who adores a hedonistic material lifestyle. The current generation of youth admire and emulate such idols and dream about living such materialistic and famous lives without working hard for these, or any other practical goals. Apparently, the reasons leading to this phenomenon stem from many factors, including school, family upbringing, and social environment; yet we tend to deny that these factors have been degrading the personality of our youth, creating a dangerous phenomenon for our country's development (Quyen, 2008). Family life is rapidly changing, where nowadays it is common for both parents to work outside the house, and this causes family bonds to become less solid. The opportunity for family members to get together at family meals and engage in family social activities, which created solidifying forces in the past, has now become rare in modern life. This situation is more obvious in nuclear families whose children are sent to school and spend most of their time at school among their peers. After classes, they join together with their peer friends, and are greatly influenced by these social agents rather than by their parents and families. This raises widespread concern that the family structure is in danger of falling apart, and preserving traditional principles and values becomes more and more difficult in modern life (Doan, 2005). Therefore, the need to understand the influence of parental values and how they interact with other factors to influence the development of youth value systems has become a very important concern for Vietnam and other similar countries facing such social changes among the young generation.

Nowadays, acculturation and value exchange in the multi-ethnic nation of Vietnam are contributing to the loss of traditional values among the youth from ethnic minority groups (Hao, 2008, 2009; Quyen, 2009). These recent trends are also challenging the role of the family as a channel of value socialization for future generations (Georgas et al., 1996). These trends point to the need to examine the influence of parental values on the value systems of youth in order to understand the value systems of youth from ethnic majority and minority groups.

The influence of parental values in that value socialization process may be affected by other factors which are closely related to the development of youth value systems, such as friendship, ethnic identity, age, gender, and ethnicity. However, previous studies have focused on single relationships between these variables, such as between parental values and youth value systems (Grucec & Hastings, 2007; Roest, Dubas, & Gerris, 2012; Whitbeck & Gecas, 1988), parental values and ethnic identity (Seok et al., 2013; Tran & Lee, 2010), and parental values and friendship (Cleveland, Feinberg, Osgood, & Moody, 2012; Steinberg, 2001), and so on. Hence, the questions of which factors are important in value transmission from parents to youth, what is the role of each factor, and how these multiple factors interact with each other, still remain.

It is obvious that ethnicity and ethnic identity have a significant influence on the value socialization of individuals. There have been many studies conducted on value transmission within families from different ethnic groups or immigrant groups (Asakawa & Csikszentmihalyi, 2000; Hill, 2006; Lansford et al., 2005; Lubell, Lofton, & Singer, 2008). There have also been several studies on the relationship between parental values and the ethnic identity of youth (Hughes et al., 2006; Seok et al., 2013). Nevertheless, no study has examined the mediating effect of ethnic

identity on the influence of parental values on the value systems of youth from different ethnic groups.

At the life stage of youth, the influence of parents lessens and friends have a greater impact than other life stages. There have been a number of studies on the influence of parental values on friendship in youth (Cleveland et al., 2012; Steinberg, 2001) and on the relationship between friendship characteristics and youth value systems (Crandall, Schiffhauer, & Harvey, 1997; Friedman, 1989; Larson, 2010). However, no previous study has taken into consideration the mediating effect of friendship characteristics on the influence of parental values on youth value systems.

When exploring the influence of parental values on youth value systems, many researchers mention the effect of background factors such as age, gender, education, ethnicity and religion (Axinn & Thornton, 1993; Glass et al., 1986; Grolnick, Deci, & Ryan, 1997; Knafo & Schwartz, 2001; Whitbeck & Gecas, 1988). However, in their studies, they concentrated on differences within the same variable, such as differences among age groups, education levels, ethnic groups, religions, and so on. No previous study has explored the moderating effects of age, ethnicity and gender on the influence of parental values on youth value systems before.

Previous researchers have paid less attention to conducting studies on the values of people from various ethnic groups in Vietnam. There have been a few studies on the values of workers, officers, and elderly people (Hac et al., 2007; Uan et al., 1995). Most of the studies have explored the issues related to values such as vocational value orientation (Hac et al., 2007; Uan et al., 1995) or value orientation (Hao, 2008, 2009; Quyen, 2009). Very little research has been conducted on the youth value systems and the influence of parental values on youth value systems in ethnic majority and minority groups in Vietnam. There has also been very little

research on factors that influence youth value systems, such as ethnic identity, friendship characteristics, age, gender and ethnicity.

1.3 Significance of the Study

This study is considered as the first to explore the influence of parental values on the value systems of youth from ethnic minority groups and how this influence interacts with other factors, such as ethnic identity, friendships, age, gender, and ethnicity in the context of Vietnamese modern society. This study is expected to provide further understanding of which factors contribute to the development of youth value systems, to what extent they contribute, and what other interactions among these factors might influence the value systems of ethnic minority youth.

This study is considered important because it created two new research models for studying youth value systems. In the first model, parental values have a positive direct influence on value systems, whereas ethnic identity and friendship characteristics are mediators of the influence of parental values on value systems of youth in ethnic majority and minority groups. For the second model, age, ethnicity, and gender are moderators of the influence of parental values on the value systems of youth in ethnic majority and minority groups.

In the acculturation context, the exchange of values and value systems happens dramatically among nations as well as among ethnic groups. Especially for youth who are very sensitive to any change, that trend of value exchange may have negative effects on their developing value systems. On the other hand, it is obvious that the influence of parental values on the development of youth value systems is significant. In fact, parental values become more significant in maintaining the traditional values for youth in ethnic minority groups. Thus, there is a need to explore

the relationship of the value systems of youth from ethnic groups in the relation and their parental values. This study, therefore, aims to fulfill that need.

Youth is an important phase in the development of many psychological aspects of an individual in terms of value systems, identity, autonomy, friendship, sexual intimacy and so forth. Moreover, youth is the life stage when youth start to interact more with other social agents outside the family. Consequently, the interaction between parental values and values socialization of other social agents may be complicated. The results of this study can help us to understand one very important development stage of value systems in order to develop appropriate approaches in value orientation for youth.

Another important contribution of this study is that the findings can help improve parents and educators' knowledge of the key role parents play in the value socialization of youth as well as factors that can mediate or moderate the influence of parental values on the value systems of offspring.

Today, in a complicated social context, young people in ethnic majority and minority groups must face significant tasks to find effective strategies to maintain their ethnic characteristics and traditional values. Value socialization within the family faces much interference from outside, impeding particular value socialization from its goals. The findings of this research are expected to help solve these problems by suggesting appropriate strategies for parents and educators to mediate on the challenges facing youth value systems.

To date, there have been very few studies on value systems and issues related to the influence of parental values on the value systems of youth in ethnic majority and minority groups in Vietnam. This study is expected to contribute more knowledge on this topic in the context of Vietnam society.

1.4 Research Questions

This study aimed to answer the following research questions:

- 1) What are the value systems, ethnic identity, friendship characteristics and parental values of youth from ethnic majority and minority groups in Vietnam?
- 2) Do ethnic identity status and friendship characteristics mediate the relationship between parental values and value systems of youth from ethnic majority and minority groups in Vietnam?
- 3) Do age, gender and ethnicity moderate the influence of parental values on value systems of youth from ethnic majority and minority groups in Vietnam?

1.5 Objectives of Study

The objectives of research were to:

- 1) Determine the value systems, ethnic identity, friendship characteristics and parental values of youth from ethnic majority and minority groups in Vietnam.
- 2) Examine whether ethnic identity status and friendship characteristics mediate the relationship between parental values and value systems of youth from ethnic majority and minority groups in Vietnam.
- 3) Examine whether age, gender and ethnicity moderate the influence of parental values on value systems of youth from ethnic majority and minority groups in Vietnam.

1.6 Scope of the Present Study

The study was conducted in Dak Lak, Vietnam. Dak Lak is a large province located in the Central Highland of Vietnam with a total area of 13,125.37 km² and a population of 1,796,666 people. Dak Lak has the largest number of ethnic minority

groups in Vietnam. About 46 ethnic minority groups (i.e., Ede, M'ong, Xe Dang, Thai, Tay, Nung, Tay and so on) inhabit Dak Lak, which accounts for about 30% of the province's population, besides the ethnic majority (Vietnamese or Kinh), which accounts for 70% of the population ("General informations about Dak Lak," 2014).

The present study recruited participants ranging from 16 to 25 years old from Dak Lak as the definition of youth in Vietnam is a group of people from 16 to 30 years old. At this special phase of development, youth experience many biopsychological changes as well as the conflicts of increasing autonomy and social expectations. Thus, this is an appropriate time for studying the development of their value systems (Guzman, 2007).

There are 53 ethnic minority groups and one ethnic majority group in Vietnam. However, participants from all of 54 ethnic groups were not surveyed but only youth from the ethnic majority group and some specific ethnic minority groups were surveyed.

There might be some other factors which contribute to the value systems of youth and to the influence of parental values on value systems of youth, such as self-esteem, language, parental characteristics, racial discrimination, religion, and so on (Rokeach, 1973; Schwartz, 2007). However, this study concentrated on only examining the influence of parental values on value systems of youth in Vietnam in the interaction with other variables, such as ethnic identity and friendship characteristics, age, gender and ethnicity, among specific ethnic groups.

1.7 Definition of Terms

Values and value system

Values are defined as enduring beliefs or desirable, trans-situational goals that vary in significance and act as individuals' guiding principles in their lives (Rokeach, 1973).

Value system is an organized system of enduring beliefs or desirable, trans-situational goals, in which each enduring belief or life goal has its own priority and is integrated with the priority of the others (Rokeach, 1973).

Ethnic groups and ethnic identity

An ethnic group (or ethnicity) is a group of people sharing certain beliefs, values, habits, language, culture, ideology, customs and norms through a common heritage derived from their common ancestry or cultural background (Peoples & Bailey, 2011).

Ethnic identity refers to the sense of belonging to a specific ethnic group, and this sense of ethnic group membership can influence the way individuals think, feel, and behave (Rotheram & Phinney, 1987). Ethnic identity includes two main dimensions: ethnic identity search (a developmental and cognitive component) and affirmation, belonging, and commitment (an affective component) (Phinney, 1992). Ethnic identity search (exploration) is the extent to which youth discover the meaning of their ethnic group membership, i.e., learning about their family tradition and cultural practices or joining in social events with participants of the same ethnic group and in cultural traditions and so on. Ethnic affirmation, belonging, and commitment is the degree to which youth feel a positive association with their ethnic group, e.g., feeling pleased or having a strong sense of pride to be a member of their

ethnic group. The achievement of ethnic identity can be categorized by a four-quadrant system: achieved, moratorium, foreclosed, and diffused.

Friendship and friendship characteristics

Friendship is a uniquely personal relationship which has some degree of intimacy and is built based on the concern about the welfare and sharing of others in that friendship (Helm, 2005). Friends view each other as a unique person based on commitments. These commitments include a concern for friends and the sharing between friends: feelings, problems, goals, values and so on. Thus, the commitments help to shape the intimacy of friendship.

Friendship characteristics include two components: Friendship quality and friendship quantity. Friendship quantity refers to the current number of friendships a person is involved in (Nangle, Erdley, Newman, Mason, & Capenter, 2003). That means friendship quantity is the number of friends with whom an individual keeps contact and shares their social life. Friendship quality is the impression of an individual about the extent to which a friendship can satisfy their specific needs such as for play, company, and exchange of intimacy (Nangle et al., 2003). Friendship quality can be characterized by two aspects: positive feelings for a friend and friendship satisfaction.

Parental values

Parental values are defined as the characteristics that adults (parents) find the most important or desirable in children because these characteristics may help children to become successful adults in society in the future (Ellison & Sherkat, 1993). There are two ways to measure parental values. One way is measuring the values which parents want to transmit to their children. Another way is measuring the perceived parental values which children think their parents hold and want to

transmit to them. The latter (i.e., perceived parental values) is more consistent with the values held by children (Barni, Ranieri, Scabini, & Rosnati, 2011).

Youth

There are various definitions of youth or young persons in developmental psychology. However, the common identification of youth is by age. Included in this group are those who are 12 to 25 years old, neither children nor adults, but emerging adults. Youth is a life stage when individuals are in the later stages of formal education or in the early stages of employment and experience many developmental challenges such as starting a career and forming sexual relations (Graham, 2004). Generally, in Vietnam, the term “youth” is referred to a group of people whose age ranges from 16 to 30.

CHAPTER 2

REVIEW OF LITERATURE

2.0 Introduction

The main aim of this chapter is to review the theories and past studies relevant to the present study. This chapter begins with descriptions of values, value systems, the nature of human values and their roles in life based mainly on the value theories of Rokeach (1973) and Schwartz (2007). Values theory is the basic theory for the present study when examining value systems in their relationship with other variables. After that, the concept of parental values, ethnic identity, friendship characteristics as well as their relationship to values and value systems are critically explained and discussed. That discussion is based on reviewing existing theories and previous studies related to the present study. This chapter continues with a brief description of values and value systems of Vietnamese. Then, the conceptual framework and hypotheses for this current research are presented at the end of this chapter.

2.1 Values and Value Systems

2.1.1 What are Values?

Rokeach (1973), one of the most famous value theorists, proclaimed the centrality of the value concept because it grouped various sciences related to human behavior (i.e., psychology, sociology, anthropology) together into one field of value study. Many researchers in other fields also agreed with him about the central role of values (Schwartz, 2007). They believed that humans evaluate people by their actions

and events based on values. However, when it comes to defining values, there are various definitions in use among these researchers.

Values are defined as enduring beliefs about particular manners or end-state existences, which are individually or socially preferred. This well-known definition was suggested by Rokeach (1973). Values are also considered as structured outlines of past experiences that have normative or toughness features, abstracted qualities (Feather, 1994). These past experiences are not simply neutrally organized structures. They are associated with feelings and become general motivations. Therefore, values function as criteria for testing experiences in the present. This definition of Feather (1994) was influenced by the seminal contributions of Rokeach. However, Feather put great emphasis on the root of the function of values.

Another notable definition of values by Golden (2002) is as follows:

A value is an enduring belief that a specific way of behaving or a specific life goal is personally or socially preferable to any other. Values have cognitive, affective, and behavioral components. First, a value is a cognition or perception about what is desirable. To say that you have a value is to say that you perceive a correct way to behave or a life goal to strive for what is correct for you. Second, a value is effective in the sense that you can feel emotional about it, be for or against it, like or dislike it, approve or disapprove of someone who exhibits a particular value or behavior. Finally, a value has a behavioral component in the sense that it leads to action when it is triggered (p. 5).

Similar to Feather (1994), Golden developed value concepts based on Rokeach's definition and description of values and value systems. However, he proposed his own definition of value including three constructs (i.e., cognition, affect and behavior).

Values also refer to desired and trans-situational goals of a wide range of importance and function as living principles (Schwartz, 2007). In contrast to other value theorists, Schwartz (2007) spent all of his life making an effort to build and develop his own value theory in order to create a new concept of values.

Although there have been various definitions of values, they all seem to be in agreement with Rokeach in all aspects of value features (Feather, 1994; Golden, 2002; Rokeach, 1973; Schwartz, 2007) as follows:

- Values are rather stable. This characteristic maintains the continuity of human personality and society.

- Values are beliefs which are linked inextricably to emotions, not to objectives or cold ideas.

- Values are preferences as well as ideas of what is personally or socially preferable. In this aspect, values are regarded as constructs motivating individuals towards their desired objectives.

- Values are theoretical goals; therefore, they are distinguished from particular concepts referring to specific situations, objectives or actions, such as attitudes or norms. This abstract aspect of values involves a kind of manner or end-state of being.

- Values function as basic criteria or as a framework guiding choice or valuation of policies, actions, people, and events.

- Values also have an ordered feature, which can help differentiate them from norms and attitudes. They are ranked by the degree of importance into an ordered structure of a value system that distinguishes each individual.

Based on the above definitions and features of values, in the present study, values are defined as enduring beliefs or desirable, trans-situational goals that have various impacts and act as an individual's guiding principles in life.

2.1.2. The Nature of Human Values

There are five main assumptions to help clarify the nature of human values as suggested by value theorists (Golden, 2002; Rokeach, 1973; Schwartz, 2007):

1. The number of values that a person has is rather small. In a study of dictionaries, there are approximately 450 terms which can refer to human values. However, because of semantic similarity, the number of these terms can be significantly reduced.

2. Values are universal because they are derived from three universal human needs: needs as biological organisms, needs for social communication, and needs for existence and wellbeing. That is why most people in the world possess common values in different degrees, despite their different definitions.

3. All values that a person possesses are categorized into value systems.

4. Human values may be derived from tradition, community, institutes or organizations, or an individual's personality and experiences in life.

5. The effects of human values are spreading virtually into most social phenomena and individual manners. Therefore, values should be explored and understood further.

2.1.3. Two Kinds of Values and Universal Values

There have been two approaches to categorizing human values: two kinds of values and universal values. For each approach, theorists developed appropriate methods and instruments to measure values. Up to now, researchers still use both approaches to conduct their research.

Following the first approach, Rokeach (1973) categorized human values into two kinds: *instrumental* and *terminal values*. Although some parts of the theory are

being re-assessed, such as value concept (Jemna & Curelaru, 2009), the structure of values (Braithwaite, 1982; Schwartz & Bilsky, 1987) and value survey (Braithwaite & Law, 1985; Parashar, Dhar, & Dhar, 2004), this theory based on two kinds of values is widely accepted.

Rokeach defined a *terminal value* as a desirable meaning for life (i.e., world peace, wisdom, and happiness, etc.), and an *instrumental value* as a desirable style of behavior (i.e., responsibility, cooperation, and customer service, etc.). The distinction in the two kinds of values is really significant because it helps answer two key questions in human life (e.g., What goal will I want to attain? Which way will I use to reach it?) (Golden, 2002). For each kind of value, Rokeach continuously classified it into smaller kinds. Terminal values were classified into personal and social values because terminal values may be egocentric and intra-personal in focus (personal) or society and interpersonal in focus (social). Personal end-states bring one to salvation and peace of mind, whereas social end-states lead a person's life to world peace and brotherhood. On the other hand, instrumental values were grouped into moral and competence values. Moral values refer generally to a mode of manners and to certain kinds of instrumental values which have social focus and can elicit pangs of conscience or guilt for bad behavior when violated. In contrast, competence or self-actualization values have personal focus that can cause embarrassment for personal mistakes when violated.

Rokeach also constructed the Rokeach Value Survey; however, this instrument has some problems of reliability and adequacy. The study results of Gibbins and Walker (1993) pointed out that there are many interpretations for each specific value in the Rokeach Value Survey. This is because fundamental values lie at the foundation of an individual's evaluation of the world. Braithwaite and Law (1985)

also found major weaknesses in the Rokeach Value Survey, such as, that physical well-being, human rights and thriftiness or carefreeness were interpreted as indicating a lack of values. These researchers suggested an alternative method for scoring the Rokeach Value Survey, which was rating instead of ranking; this came to be accepted as the other version of the Rokeach Value Survey.

Golden (2002) agreed with much of Rokeach's classification of values. Nevertheless, he preferred to define the two kinds of values as *operational values* and *life values*. He defined life values as values related to enduring or lasting goals which drive individuals to attempt to reach and retain them throughout their lives; whereas operational values are fundamental beliefs which can be expressed in daily activities. Due to their features, the length of time for achieving operational values is shorter, so it can be easier to recognize or evaluate.

For the second approach, some scientists (Kinder, 1994; Parashar et al., 2004; Schwartz, 2009) studied basic values of humankind or universal values. Kinder (1994) reported that two dozen males and females from 16 nations were interviewed by the Institute for Global Ethics in order to search for the ethical superglue which can bind people around the world together in the future. This study found a basic value set for humanity, including love, tolerance, fairness, unity, freedom, truthfulness, respect for life, responsibility, and other common values such as obedience, courage, peace, wisdom, and stability.

In a study by Parashar et al. (2004), a list of 50 values were given to university students. They were asked to rank ten values that exist in society and ten values that they thought should be present in society in two separate categories. The study results revealed a relative difference between the perception of postgraduate and undergraduate students. For existing values, postgraduate students chose freedom,